

# FEAST OF ATONEMENT (YOM KIPPUR..THE DAY) 10TH DAY

## PART 2 OF 2

### THE LEPROSY (TZARAAS) SACRIFICE CONNECTION

**Lev. 14:1-20** Then Yahveh spoke to Moses, saying, 2 *"This shall be the law of the leper in the day of his cleansing. Now he shall be brought to the priest, 3 and the priest shall go out to the **outside of the camp**. Thus the priest shall look, and if the infection of leprosy has been healed in the leper, 4 then the priest shall give orders to take two live clean birds and **cedar wood and a scarlet string and hyssop** for the one who is to be cleansed. 5 "The priest shall also give orders to **slay the one bird in an earthenware vessel over running water.** 6 **"As for the live bird, he shall take it together with the cedar wood and the scarlet string and the hyssop, and shall dip them and the live bird in the blood of the bird that was slain over the running water.** 7 **"He shall then sprinkle seven times the one who is to be cleansed from the leprosy and shall pronounce him clean, and shall let the live bird go free over the open field.** 8 *"The one to be cleansed shall then wash his clothes and shave off all his hair and bathe in water and be clean. Now afterward, he may enter the camp, but **he shall stay outside his tent for seven days.** 9 *"It will be on the seventh day that he shall shave off all his hair: he shall shave his head and his beard and his eyebrows, even all his hair. He shall then wash his clothes and bathe his body in water and be clean.* 10 *"Now on the **eighth day** he is to take two male lambs without defect, and a yearling ewe lamb without defect, and three-tenths of an ephah of fine flour mixed with oil for a grain offering, and one log of oil; 11 and the priest who pronounces him clean shall present the man to be cleansed and the aforesaid before Yahveh at the doorway of the tent of meeting. 12 *"Then the priest shall take the one male lamb and bring it for a guilt offering, with the blog of oil, and present them as a wave offering before Yahveh. 13 *"Next he shall slaughter the male lamb in the place where they slaughter the sin offering and the burnt offering, at the place of the sanctuary — for the guilt offering, like the sin offering, belongs to the priest; it is most holy. 14 *"The priest shall then take some of the blood of the guilt offering, and **the priest shall put it on the lobe of the right ear of the one to be cleansed, and on the thumb of his right hand and on the big toe of his right foot.** 15 *"The priest shall also take some of the log of oil, and pour it into his left palm; 16 the priest shall then dip his right-hand finger into the oil that is in his left palm, and with his finger sprinkle some of the oil **seven times** before Yahveh. 17 *"Of the remaining oil which is in his palm, the priest shall **put some on the right ear lobe of the one to be cleansed, and on the thumb of his right hand, and on the big toe of his right foot,** on the blood of the guilt offering; 18 while the rest of the oil that is in the priest's palm, he shall put on the head of the one to be cleansed. So the priest shall make atonement on his behalf before Yahveh. 19 *"The priest shall next offer the sin offering and make atonement for the one to be cleansed from his uncleanness. Then afterward, he shall slaughter the burnt offering. 20 *"The priest shall offer up the burnt offering and the grain offering on the altar. Thus the priest shall make atonement for him, and he will be clean."**********

The preceding scriptures describe the procedure a priest took when a leper was cured. This process is full of symbolism. Let's have a look. It involved two live birds, one that would be set free and one that would be sacrificed. The priest sprinkled the blood of the bird seven times just like at Atonement. This is a thematic connection to the goats. The law of the cleansing of the leper is connected to the law of the cleansing of the sins of mankind at Yom Kippur. The priest sprinkling seven times is symbolic of the seven days in a week, which in itself represents all time, eternity. It may also represent a millennium, seven millenniums from the beginning of man to the end of mankind. The leper had to shave and then stay outside his tent for seven days. The seven days is connected to the seven days of eating unleavened bread at Passover. The leper (sin) represented the leaven (sin) which was kept out of the home for seven days. It also points us to when a priest was ordained. He would have to stand at the threshold of the Nicanor gate of the temple for seven days. After eating the bread for seven days, he was then washed (mikvahed) and given a new robe of righteousness. Then he proceeded through the gate into the inner temple area. That is when he was officially made a priest.

#### **What is the significance of standing at the door?**

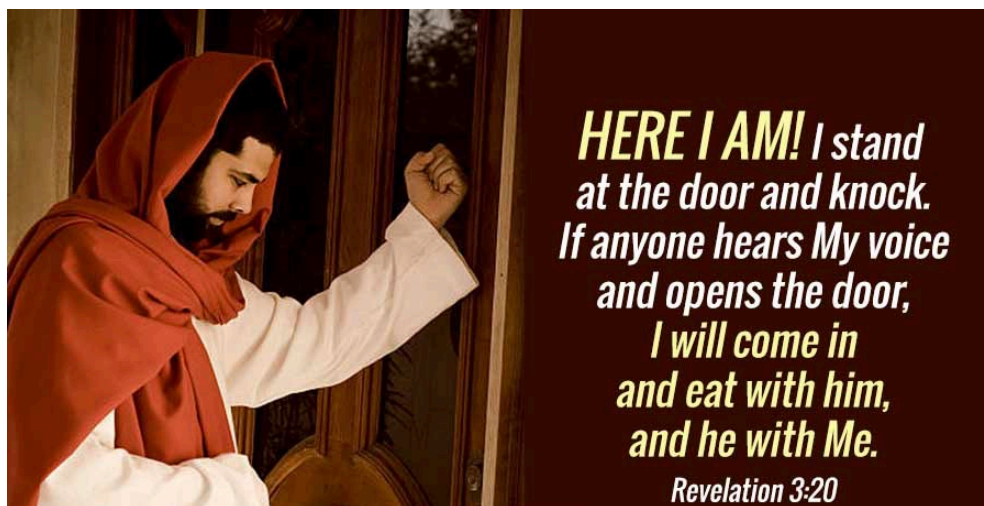
We know that the temple doors or the doors of the tent of meeting were only open to the public on the sabbath (seventh day), new moon, and on Yom Kippur (Ezek. 46:1). The people knew what "standing at the door" meant in Hebrew tradition. When the people stood before the threshold of the Nicanor gate as it was opened for the public, it was common for them to make oaths and swear their allegiance to Yah. These were People of the Way. They also understood the "standing at the door" reference in regards to the Hebrew wedding tradition, which we also see reference to in:

**Rev. 3:20** *'Behold, I stand at the door and knock; if anyone hears My voice and opens the door, I will come in to him and will dine with him, and he with Me.'*

#### **What do the Gospels tell us about the salvation process?**

We are told we must first believe, then repent, be baptized (cleansed), in faith be obedient, and then only are we covered by the blood. Paul tells us that in order to be Yeshua's people of the way, we must be

covered by the blood, cleansed, and baptized. This is exactly what is depicted in the leper sacrifice. **Lev. 14:6** "As for the live bird, he shall take it together with the cedar wood and the **scarlet string** and the hyssop, and shall **dip them and the live bird in the blood of the bird that was slain over the running water.**"



When we think of Yeshua dying on the stake we think of red because He was covered in blood. Just like the bird used in the sacrifice for lepers Lev. 14:6. Yeshua, the blood of one, that was being killed and being mixed with water, (remember the spear in His side and the water coming out) being sacrificed so that the sin in us (lepers) could be set free. The blood of the sacrifice is red (scarlet).

**What represents the Ruach?**

A dove. Yeshua was representing the bird sacrificed to set His people free from the leprosy (sins, bondage) in their lives (Isa. 61:1).

**What was put on Yeshua's lips before He died?**

Hyssop, the same thing used for the sacrifice of the leper (Lev. 14:6)

**What kind of a stake was Yeshua sacrificed on?**

A cedar stake. Cedar was also used in the sacrifice of the leper (Lev. 14:6).

**What do we do immediately after getting born again?**

We get mikvahed (baptized) in running water (Lev. 14:6)

**Where was the scapegoat set free?**

The scapegoat was set free in the open field in the desert. The second bird (us) was set free in an open field (Lev. 14:7). Our sins were set free just like the scapegoat was set free.

**Why does the priest finish the sacrifice on the eighth day?**

The number eight represents a new beginning. The leper is made clean on the eighth day. He has a new beginning.

**What do our right hand thumb and toe have in common?**

When we are His people we put into action our beliefs and do His deeds so all of mankind can see what righteousness looks like. The thumb and toe are the key extremities used for balance. When we do things in balance we are right with Yah.

**Why the right hand and foot?**

Our right hand and foot are connected to Yeshua sitting on the right hand of the Father. Isn't it amazing, and we are just scratching the surface?

**WHITE**

The Hebrew word for "white" is "laban" (#3835) The **instruction** of the **house** brings **life**. It is mentioned sixty two times in scripture. Let's have a look at few verses.

**Rev. 1:14 His head and His hair were white like white wool, like snow; and His eyes were like a flame of fire."**

**Rev. 7:9 After these things I looked, and behold, a great multitude which no one could count, from every nation and all tribes and peoples and tongues, standing before the throne and before the Lamb, clothed in white robes, and palm branches were in their hands;"**

**Rev. 19:8 It was given to her to clothe herself in fine linen, bright and clean; for the fine linen is the righteous acts of the saints."** White represents righteousness.

**Rev. 19:11 And I saw heaven opened, and behold, a white horse, and He who sat on it is called Faithful and True, and in righteousness He judges and wages war."**

**Rev. 19:14** *And the armies which are in heaven, clothed in fine linen, white and clean, were following Him on white horses*" When Yeshua returns He will come in the clouds white (shining) as the sun, riding on a white horse.

**Rev. 20:11** *Then I saw a great white throne and Him who sat upon it, from whose presence earth and heaven fled away, and no place was found for them."*

When people went through the pool of Siloam at the Temple they came out and were always given a white robe to put on before entering the temple.

It was traditional to have a large white stone on display during the Feast celebrations in biblical times. To us, this represents the stone the builders rejected. **Ps. 118:22** *The very rock that the builders rejected has become the cornerstone!"*

When you come through the last color of the curtain you will bow because the presence of the Almighty is simply too brilliant for you to withstand.

Every single color known to man comes from white. Every color of the rainbow comes from white. White light comes directly from the sun, it turns blue when it hits dust particles in the atmosphere and in the water. This occurs because the dust particles in the atmosphere, or in water, absorb all the other light except the blue. White is the color of truth. The truth dissipates and becomes diffused when that truth is changed and compromised by the so-called churches and religious people of the world.

The torah is the pure water of truth and it has become polluted over the years to become almost undrinkable in the form the churches portray it. The original Hebrew Word remains white as truth but pagan traditions, holidays, doctrine, and dogma, have changed the white color to shades of gray.

If we are truly His people we will reflect the white, truth, of His Word in our lives.

### **Fine linen...white**

Linen is the ultimate material. It has the highest signature frequency value of all fabrics. Since the earliest times, flax (from which linen is made), has been known to have healing properties. The Holy Scriptures certainly emphasized this material over all other fabrics for Holy attire. The original Hebrew language gives the attire of Adam and Eve as a linen robe of light (Gen. 3:21). In establishing the protocols 'statutes' of health, the prophet Moses received specific instructions. Cleansing a 'leper' meaning those 'incurable' gave only three distinct fabrics of attire: wool, linen, or leather (Lev. 13:47-48).

### **What do these colors mean to us?**

Yeshua is the curtain. He came from His Father-Blue. He came as a earthly priest-Purple. He shed His blood-Red (Scarlet). He rose from the dead with a white robe giving us perfect righteousness in His Truth-White.

Blue is representative of the perfect royal priesthood that is always there and above us (like the sky), but before we know Yeshua, we are unconscious of it.

Purple is made from red and blue mixed. Purple is the combination of the divine priesthood and His blood. That takes us back to the first man Adam. Adam means "divine blood", or "elements of the earth". Yeshua is the second Adam, First Fruit.

Scarlet (red), is symbolic of the constant death of the flesh; we are to be crucified with Messiah, (Gal. 2:20).

White linen is the color of the robe we get when we are found faithful on that Day." *Well done my good and faithful servant!"*

We are created to be in the same pattern as the four colors of the curtain, representing His priesthood, and heirs of the King of Kings, and His divinity; reflecting His truth and light, to the world of those in the dark. Every color that is in that curtain is found in us when we become His bride and reflect His light.

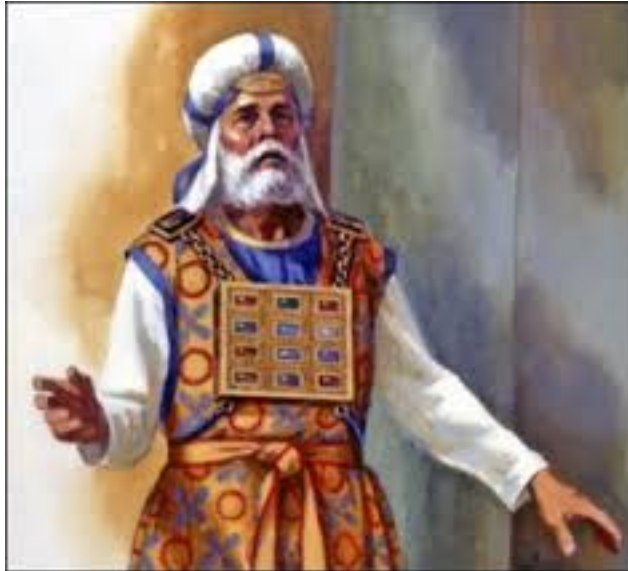
Could the four colors represent the four main gospels?

## **MESSIANIC TYPES**

### **THE HIGH PRIEST (COHEN GADOL)**

In order to understand fully the significance of the High Priest's duties of Yom Kippur we must momentarily go back to his duties during Trumpets. After the High Priest offered up the sacrifices of the Feast Of Trumpets he always went into seclusion (like at Pentecost and Firstfruits). It was traditional for the High Priest to go into total seclusion for seven days after the Feast of Trumpets. He did this so as not to be defiled in any way for his duties of Atonement. Remember, the Feast of Trumpets occurred on the first day of Tishri. The Feast of Atonement was celebrated on the tenth day of Tishri. I believe the seven days in between are symbolic of the seven days the groom spent with His bride during their wedding ceremony as we discussed earlier. Just as the High Priest would go away for seven days after the Feast of Trumpets (which was a picture of the rapture, or Exodus Part Two), and then return in time for Atonement, Yeshua also promised to take His bride away for seven years to celebrate. He too will return with His bride on the Day of Atonement.

We must keep in mind that all the Levites were priests but not all the Levites were from the family of Cohen. The High Priest was the "Cohen Gadol", "Great Cohen". Not all Levites served as High Priests.



Let's have a look at what the High Priest did during Atonement while hundreds of thousands of people patiently waited outside the Temple. It was the first duty of the High Priest to sacrifice an animal for himself and his family. During the other Feasts, the High Priest was required to have a sacrifice "on the altar", but during Atonement, he was required to first sacrifice a bull "between the porch and the altar". Let's look at what the prophet Joel said that shows us another type in this regard. **Joel 2:15-17 Blow the trumpet in Zion, declare a holy fast, call a sacred assembly. Gather the people, consecrate the assembly; bring together the elders, gather the children, those nursing at the breast. Let the bridegroom leave his room and the bride her chamber.** "Let the priests, who minister before Yahveh, weep between the temple porch and the altar. Let them say, "Spare your people, O YAHVEH. Do not make your inheritance an object of scorn, a byword among the nations. Why should they say among the peoples, 'Where is their God?'" As we saw earlier, it is only during Atonement that the High Priest performed his duty between the porch and the altar. Joel is obviously referring to the Feast of Atonement, the events that will occur during it. "As the bridegroom and bride leave their chamber, they emerge for all of us to see during the Day of Atonement."

#### **Why are the priests weeping between the porch and the altar?**

They are weeping because this is the most solemn Feast of all about to take place. The atoning of the Nation was/is a big event and it is very serious. When Yeshua comes back to take His bride during the tribulation period of seven years, it will be a very solemn occasion for all the world to witness. Those who are "left behind" at this point in time will be weeping, crying out to Yah to escape the terrible tribulation. As we will read a little later, the next sacrifice to occur was of the goats (scapegoat), and sheep.

#### **Does any of this sound familiar?**

As we just studied as part of the Jewish wedding tradition, certain things occurred for the wedding. Let's look at "**blow the trumpet in Zion**". Here we see what was normally done to gather the people together for various occasion's. "**Declare a holy fast**" is our next interesting point. We know that during the Feast of Atonement we are all required to participate in "a holy fast". Then we see: "**Let the bridegroom leave his room and the bride her chamber.**"

#### **THE TWO GOATS...THE SCAPEGOAT...AZAZEL**

According to Lev. 16:5 there were two goats presented as one sin offering. One goat was presented as a sacrifice and the other goat (scapegoat) was released to the wilderness. **Lev. 16:5 "He shall take from the congregation of the sons of Israel two male goats for a sin offering and one ram for a burnt offering."** The High Priest was required to lay his hands over/on the scapegoat, and confess the sins of the people (Lev. 16:20-22).

Which goat was determined to be the sin offering and which goat was determined to be the scapegoat was determined by lots. They used stones (one black and one white) to represent each goat. Whichever stone was chosen with the right hand represented the sin offering.

Azazel was believed to be the half goat half man god, also known in Satanic religions as baphomet. They believed that he was the god that caused the Nephilim to be born. He was supposedly the one who taught men how to use weapons of war and encouraged women to use cosmetics to deceive (hide their true features). He was supposedly bound to the desert under the rocks where no light could reach his eyes.

**Enoch 1:10 "The whole earth has been corrupted through the works that were taught by Azazel: to him ascribe all sin"** By laying his hands on the one goat to transfer all the sins of the world into it the priest was





returning the sins of Azazel back to him.

Originally, the scapegoat was released into the desert to die. Sometimes these goats would wander back into a town, so later on the goats were taken by the Levites twelve miles into the wild, to the edge of a cliff. There, the goat was pushed off backwards to his death. Before the goat was pushed off, the priest would tear off some of the scarlet thread of wool that was tied around one of his horns. It is recorded in Hebrew literature that when this happened, the scarlet thread would turn white in the hand of the Levite. Some say that before the goat was led away, some of the scarlet cord was hung in the Temple and the moment the goat was sent down to its death, that wool cord turned white. This sign for the people (that their sins were removed for another year), happened every year until Yeshua was crucified. **Isa. 1:18** gives us a clue as to why. In the Jerusalem talmud we find this: *“Forty years before the destruction of the Temple, the western light went out, the crimson thread remained crimson, and the lot for the Lord always came up in the left hand. They would close the gates of the Temple by night and get up in the morning and find them wide open”* (The Yerushalmi pg. 156-157)

**Isa. 1:18** *“Come now, and let us reason together,” Says Yahveh, “**Though your sins are as scarlet, They will be as white as snow; Though they are red like crimson, They will be like wool.**”* If we look close and compare this verse to Rev. 20:10, we see something else that is interesting.

**Rev. 20:10** *And the devil who deceived them was thrown into the lake of fire and brimstone, where the beast and the false prophet are also; and they will be tormented day and night forever and ever.”*

It was only after Yeshua’s death and resurrection that Hebrew historical records reveal that the scarlet wool thread no longer turned white once the goat was thrown off the cliff. All these little things sure add up don’t they.

Another interesting thing to note is what is written in **Matt. 27:28** *They stripped Him and put a scarlet robe on Him. Here we see the lamb that takes away the sins of the world, with a scarlet robe.* This is another beautiful “connection”.

The Hebrew word for "scapegoat" is azazel, and means: goat of departure; the scapegoat (Strong's, #2799). The word azazel only appears four times in Scripture (Lev. 16:8, 16:10, 16:26). There has been extensive debate concerning the definition of the word azazel. One view interprets the term azazel to represent the chief of demons. It was believed that Azazel, the chief demon, and all the other demons, dwelled in the desert. Based on this meaning of the word azazel a tradition arose within Judaism concerning the releasing of this goat to the wilderness. One interpretation of the azazel can be understood by Alfred Edersheim in his book: “The Temple Its Ministry and Services”. Edersheim says that the later Jewish practice of pushing the goat over a rocky precipice was undoubtedly an innovation, in no wise sanctioned by the law of Moses, and not even introduced at the time the Septuagint translation was made, as its rendering of Leviticus 16:26 shows. The law simply ordained that the goat, once arrived in ‘the land not inhabited,’ was to be ‘let go’ free, and the Jewish ordinance of having it pushed over the rocks is characteristic of the Rabbinical perversion of its spiritual type. The word azazel, which only occurs in Lev.16, is by universal consent derived from a root which means ‘wholly to put aside,’ or ‘wholly to go away’.

At Passover two who were despised and rejected were to be sentenced to death. Yeshua the Messiah was despised by the Pharisees (the so-called church leaders), and Barabbas was despised by Rome. “Barabbas” is a contraction of the Hebrew words “bar” meaning “son”, and “Abba” meaning “Father”, thereby “Barabbas – Son of the Father”. Yeshua, selected as the perfect substitute became the atonement offering. Barabbas, deserving death as the Azazel, was released. This is a very clear reminder of the so-called christian church today who has chosen to follow another "son of the father", Barabbas whom they call Jesus Christ.

They have chosen another Messiah rather than the Jewish Messiah Yeshua now, as they did back then. It is called rebellion, spiritual rebellion. The Pharisees back then (the CEO'S of the christian churches today), were afraid of loosing their titles and privileges as priests, by allowing the real Messiah to be recognized. This is just like it is to this very day. They want their people to follow their Jesus rather than the real Messiah. If these People ever figure out the Way, they will loose their flock and their income. This is their fear.

Jewish tradition states that because taking the scapegoat out into the wilderness was more than the allowable sabbath days journey, a gentile was the one who took the goat out into the wilderness.

### **What is the Messianic picture of this sin offering?**

Some Messianic Rabbis see the Messiah represented as both the goat who was slaughtered and its blood taken into the Most Holy of Holies, and as the goat who bore our transgressions upon Himself and was lead into the wilderness. The idea of releasing the goat into the wilderness was symbolic of the removal of our sins. Yah removed our sins by placing them on Messiah when He died at Calvary.

## **THE MESSIANIC FULFILLMENT OF YOM KIPPUR MESSIAH'S ATONING SACRIFICE**

The purpose of Yom Kippur was to make atonement. The blood in the Old Covenant only concealed (covered) the sins of the people, but in the Renewed Covenant the blood of Messiah cancels our sins. The blood from the Old Covenant never removed sin permanently (Hebr. 9:9); every year they would have to make atonement. Hebr. 10:1-4 makes it very clear that: 1) Old Covenant sacrifices could never make the worshippers perfect. 2) Those sacrifices were an annual reminder of sin. 3) The blood of goats and bulls could never take away sin. Hebr. 9:11-14 tells us that Messiah our High Priest entered the Most Holy Place with His unblemished blood as a final payment for our sins. Messiah's blood brought a completion to the atoning sacrifices. Now that the blood of Messiah has cleansed our hearts, we can symbolically enter the Most Holy Place (Hebr. 10:19-22).

I think this would be an appropriate place to insert this passage taken out of the Book of The Messianic's (Hebrews).

**Hebr. 10:1-14** *For the Law, since it has [only] a shadow of the good things to come [and] not the very form of things, can never, by the same sacrifices which they offer continually year by year, make perfect those who draw near. Otherwise, would they not have ceased to be offered, because the worshipers, having once been cleansed, would no longer have had consciousness of sins? But in those [sacrifices] there is a reminder of sins year by year. For it is impossible for the blood of bulls and goats to take away sins. (5) Therefore, when He comes into the world, He says, "SACRIFICE AND OFFERING YOU HAVE NOT DESIRED, BUT A BODY YOU HAVE PREPARED FOR ME; IN WHOLE BURNT OFFERINGS AND [sacrifices] FOR SIN YOU HAVE TAKEN NO PLEASURE. "THEN I SAID, 'BEHOLD, I HAVE COME (IN THE SCROLL OF THE BOOK IT IS WRITTEN OF ME) TO DO YOUR WILL, O YAH.'" After saying above, "SACRIFICES AND OFFERINGS AND WHOLE BURNT OFFERINGS AND [sacrifices] FOR SIN YOU HAVE NOT DESIRED, NOR HAVE YOU TAKEN PLEASURE [in them]" (which are offered according to the Law), then He said, "BEHOLD, I HAVE COME TO DO YOUR WILL." He takes away the first in order to establish the second. (10) **By this will we have been sanctified through the offering of the body of Yeshua Hamashiach once for all. Every priest stands daily ministering and offering time after time the same sacrifices, which can never take away sins; but He, having offered one sacrifice for sins for all time, SAT DOWN AT THE RIGHT HAND OF YAH, waiting from that time onward UNTIL HIS ENEMIES BE MADE A FOOTSTOOL FOR HIS FEET. For by one offering He has perfected for all time those who are sanctified."***

## **A PROPHETIC THEMATIC CONNECTION WITH END TIMES EVENTS**

When we think of the scarlet thread connection with the scape goat, atonement and Messiah, there is but another very interesting prophetic connection we can see. As we already know, Yah told us the events of the end in the beginning. The following is an interesting thematic prophetic connection that shows once again why Yah's Word is called the Living Word. In the following explanation I will show how the scarlet thread of the scape goat and Yeshua's atonement is connected to Joel's prophesy in Joel 3 and the parashah "And He Dwelt" (VaYeshev).

The parashah includes the scriptures of Genesis chapter thirty eight where Judah, hires Tamara as a harlot and she later bears him two sons. There is a little prophesy set before us in the meaning of the two names of the twin sons of Tamar, Judah's daughter in law, who gave birth to his children. Please keep in mind Judah is the one who will be in the lineage of the coming of the Messiah. It is through Tamar that will come the lineage to the Messiah Yeshua. Now let's have a close look at the Rhema and thematic connection of the Living Word.

In this parashah reading we see in Gen. 38 a prophetic event Dad revealed to those who have ears to hear and eyes to see. Let's have a look.

**Gen. 38:27-30** *"And it came about at the time she was giving birth, that behold, there were twins in her womb. Moreover, it took place while she was giving birth, one put out his hand, and the midwife took and **tied a***

**scarlet thread on the hand**, saying, "This one came out first". But it came about as he drew back his hand, that behold, his brother came out. Then she said, "What a **breach** you have made for yourself!". So he was named Perez. And afterward his brother came out who had **the scarlet thread on his hand; and he was named Zerah.**"

The child who came out first was named Perez. Perez means "one/he who divides". He came out of the womb, he divided the womb.

The former Prime Minister Shimon Perez is the one, along with Yitzak Rabin, who signed the Oslo Accord with Yasser Arafat (PLO) in 1993. All three actually received the Nobel Peace Prize for this accomplishment in 1994. That agreement is the precursor of the dividing of the land we see that Palestinians proposed to the United Nations Nov 29/2012. On this date the Palestinians went to the UN and put forward a proposal to take some of the land of Israel for a newly recognized Palestinian state. This made it clear to Israel exactly how many nations on earth hate her existence. There were 138 of 192 nations that voted in favor of this proposal.

The one who came out and had the scarlet thread tied around his hand was named Zerah. Zerah means "**the brightness of His coming**". Perez actually came out of the womb first, even though Zerah's hand breached the womb prior to Perez coming out.

At the end of the ages there will be two born, one will proceed the other. The one who proceeds is the one who is responsible for the dividing of the land of Israel (the Oslo Accord). The one who comes immediately after that is the one who comes as the brightness. The prophets of old have spoken that when you see the dividing of the land (Joel 3:2), that the stage is set for the "Day of the Lord" when Yeshua returns and there is the brightness of His coming. **Joel 3:2b** "And they have **divided up My land**". The childbirth description of Genesis 38 is a prophesy of the end of the age. The Living Torah here in Genesis, if we are looking and paying close attention, is showing us in the beginning what will happen in the end.

The stage is now set for the King of Righteousness to come forward as the "Brightness to come", the "Bright morning star". Yeshua is that brightness and as spoken of in Joel, He will soon come and make this prophesy come true.

The scarlet thread used here, tied to the hand of the twin Zerah, who was first exposed in the womb, points us to Yom Kippur, the Feast of Atonement. Remember the scarlet thread was tied onto the horn of the scapegoat who took away the sins of the nation. Yom Kippur is the prophesy of the "Day of the Lord".

The prophet Joel said "when they divide the land it leads to the Day of the Lord". Not only do we see the scarlet thread mentioned here, but it is King Yeshua who comes in the Brightness in the last days.

## THE VEIL OF THE TEMPLE SPLIT IN TWO

There is a great analogy here we should look closely at. **Luke 23:44-45** "**It was now about the sixth hour, and darkness fell over the whole land until the ninth hour, because the sun was obscured; and the veil of the temple was torn in two.**" Let's now compare that verse to



**Hebr. 4:12** *For the word of Yah is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart*". As the Temple veil was split open to give all us Believers access to the Holy of Holies, Yah uses this analogy so we recognize that our soul and our spirit are to be separated from each other. Our spirit is supposed to have dominion over our soul, which includes basically all five senses of our flesh. The latent power of our soul must always be subject to our spirit. The Temple veil represents the division of our flesh (soul) and spirit so that our flesh will be led by our spirit, which is in turn led by the Spirit of the Most High, direct from His Holy Place. As the ark of the covenant was the most precious item in the Temple, so to our spirit is the most precious part of our being. The ark contained the stone tablets which represent the laws of the spirit. Aaron's rod represents our conscience (communication with Yah..direction), and the manna represents our intuition the bread of life (Yeshua, born in Bet lehem..the bread basket). Our spirit is made up of the law, our conscience, and our intuition. The Holy of Holies represents our spirit, the Holy Place represents our soul, and the Temple itself represents our body.

**Exod. 16:4** "*Then said Yahveh unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether*

they will walk in my law, or no.”

**Exod. 16:12** “I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am Yahveh your Elohim.”

I would like to mention something pointed out earlier in regards to the Feast of First Fruits. In biblical, as well as modern day Israel, when a man's firstborn son dies, he will tear his robe as a sign of grief and mourning. When Yeshua gave up His spirit at Calvary, His Father tore the veil dividing the Holy of Holies in the Temple (Matt. 27:50-51). In this manner the Feast of First Fruits and Atonement are connected. Can you even begin to imagine how the people felt when they saw the Temple veil split in two.

## YESHUA TEMPTED IN THE DESERT BY SATAN FOR 40 DAYS

Most of us are familiar with the story of when Yeshua was led into the desert by the holy spirit for forty days.

**Luke 4:1-13** Then Yeshua, filled with the Ruach Hakodesh, returned from the Yarden and was led by the Spirit in the wilderness 2 for forty days of testing by the Adversary. During that time He ate nothing, and afterwards He was hungry. 3 The Adversary said to Him, “If you are the Son of God, order this stone to become bread.” 4 Yeshua answered him, “The Tanakh says, **‘Man does not live on bread alone.’**” The Adversary took Him up, showed Him in an instant all the kingdoms of the world, 6 and said to Him, “I will give you all this power and glory. It has been handed over to me, and I can give it to whomever I choose. 7 So if you will worship me, it will all be yours.” 8 Yeshua answered him, “The Tanakh says, **‘Worship ADONAI your Elohim and serve Him only.’** Then he took Him to Yerushalayim, **set Him on the highest point of the Temple** and said to Him, “If you are the Son of God, jump from here! 10 For the Tanakh says, **He will order his angels to be responsible for you and to protect you. They will support you with their hands, so that you will not hurt your feet on the stones.**” Yeshua answered him, “It also says, **‘Do not put ADONAI your Elohim to the test.’**” 13 When the Adversary had ended all his testings, he let Him alone until an opportune time.” (also in Matt. 4:1-11, & Mark 1:12-13)

### Have you ever wondered why He was led into the desert?

He was led into the wilderness like the scapegoat was led into the wilderness. It was in the wilderness desert that the demons were thought to reside. The idea comes from what the prophet Isaiah once proclaimed. It was another concept the people had been familiar with for many years. When Yeshua came, He became the scapegoat. As the priest pushed the scapegoat off backwards, Satan too tried to get Yeshua to jump off a cliff. Satan tempted Yeshua in the wilderness.

**Luke 4:20-30** “After closing the scroll and returning it to the shammash, He sat down; and the eyes of everyone in the synagogue were fixed on Him. 21 He started to speak to them: “Today, as you heard it read, this passage of the Tanakh was fulfilled!” 22 Everyone was speaking well of Him and marvelling that such appealing words were coming from His mouth. They were even asking, “Can this be Yosef's son?” Then Yeshua said to them, “No doubt you will quote to Me this proverb — “Doctor, cure yourself!” We've heard about all the things that have been going on over in K'far-nachum; now do them here in your home town!” 24 Yes!” He said, “I tell you that no prophet is accepted in His home town. 25 It's true, I'm telling you — when Eliyahu was in Isra'el, and the sky was sealed off for three-and-a-half years, so that all the Land suffered a severe famine, there were many widows; 26 but Eliyahu was sent to none of them, only to a widow in Tzarfat in the land of Tzidon. 27 Also there were many people with tzara'at in Isra'el during the time of the prophet Elisha; but not one of them was healed, only Na'aman the Syrian.” On hearing this, everyone in the synagogue was filled with fury. 29 **They rose up, drove Him out of town and dragged Him to the edge of the cliff on which their town was built, intending to throw Him off.** 30 But He walked right through the middle of the crowd and went away.”

Here we see the people in the synagogue so upset with Yeshua after He sat on the Moses seat, that they led Him to a cliff in order to throw Him off. He managed to get away from them, but it was symbolic of what would soon happen, as Yeshua represented the final scapegoat that would take away the sins of the world.

## THE JUDGEMENT SEAT OF MESSIAH

Another theme associated with Yom Kippur is judgement. According to Jewish tradition, it is a time of solemn self-evaluation. On the Feast of Trumpets, those who are found wholly righteous are written in the Book of Life (Book of life for the righteous), the wicked in the Book of Death (Book of life for the wicked), and the undetermined ones, most of mankind, are held in the Book of life (Book of life for the in-between). It was believed that if a person's name was not inscribed in the Book of the righteous, they could humble themselves and in a spirit of repentance seek Yah's mercy. If they gained Yah's favour, their name was written in the Book of Life on Yom Kippur. Yom Kippur stands as the day Yah makes His righteous judgement on mankind. Through trust in Messiah's shed blood our names are written in the Lamb's book of Life. Those who obey His word do not have to fear Yah's fiery judgement (Rev. 20:11-15).



Many believe these three books: Book Of Righteousness, Book Of The Wicked, and the Book Of Those In-between, are the same books John The Revelator spoke of in the Book Of Revelation.

**Exod. 32:32** *Now, if you will just forgive their sin! But if you won't, then, I beg you, blot me out of your book which you have written!"*

**Rev. 20:12** *And I saw the dead, both great and small, standing in front of the throne. Books were opened; and another book was opened, the Book of Life; and the dead were judged from what was written in the books, according to what they had done.*

**Rev. 20:15** *Anyone whose name was not found written in the Book of Life was hurled into the lake of fire.*

**Rev. 13:8** *Everyone living on earth will worship it except those whose names are written in the Book of Life belonging to the Lamb slaughtered before the world was founded.*

**Rev. 17:8** *The beast you saw once was, now is not, and will come up from the Abyss; but it is on its way to destruction. The people living on earth whose names have not been written in the Book of Life since the founding of the world will be astounded to see the beast that once was, now is not, but is to appear.*

**Rev. 21:27** *Nothing impure may enter it, nor anyone who does shameful things or lies; the only ones who may enter are those whose names are written in the Lamb's Book of Life.*



Even though we are exempt from Yahveh's White Throne, we are not exempt from the judgement seat of Messiah. **2Cor. 5:10** says, "For we must all appear before the judgement seat of Messiah, that **each one may receive what is due him for the things done while in the body, whether good or bad.**" Let's have a look at 1Cor. 3:10-15, it explains more of the details surrounding the judgement seat of Messiah. **1Cor. 3:10-15** *According to the grace of God which was given to me, as a wise master builder I laid a foundation, and another is building upon it. But let each man be careful how he builds upon it. 11 For no man can lay a foundation other than the one which is laid, which is Yeshua the Messiah. 12 Now if any man builds upon the foundation with gold, silver, precious stones, wood, hay, straw, 13 **each man's work will become evident; for the day will show it, because it is to be revealed with fire; and the fire itself will test the quality of each man's work. 14 If any man's work which he has built upon it remains, he shall receive a reward. 15 If any man's work is burned up, he shall suffer loss; but he himself shall be saved, yet so as through fire.**"*

Believers will be judged according to their works. Our works will be tested with fire and we will be rewarded according to what has survived. This judgement does not determine our salvation, it only determines our rewards. Four times the term "work" is used in verses 13-15.

### What qualifies as "work?"

The Greek word for "work" is ergon and means: toil (as an effort or occupation); by impl. an act-deed, doing, labour, work (Strong's, # 2041). Eph. 2:10 indicates that we are created in Messiah to do good works, which Yah prepared in advance for us. Most believers understand these "works" to include such things as evangelism, teaching, serving, praying, fasting, and anything else relating to spiritual growth. All of these can qualify as work, but I would like to present one more concept to help define the term "work." **James 1:25** says, "But if a person looks closely into the perfect Torah, which gives freedom, and continues, becoming not a forgetful hearer but **a doer of the work it requires, then he will be blessed in what he does.**" I believe our obedience to Torah commands (not just for righteousness sake) also qualify as "good works."

Messiah says in Matt. 5:18 that whoever disobeys the least Torah commands and teaches others to do the same will be called least in His kingdom. There are consequences for disobeying Yah's Word; you may not lose your salvation, but it will have an affect on your status in His kingdom. I indicated earlier that the resurrection of Believers will occur on the Feast of Trumpets. Ten days later we will appear before Messiah on Yom Kippur and He will judge the quality of our works. If what we have built survives, we will receive our reward.

At the sound of the final shofar at the end of Yom Kippur we, prophetically speaking, say: "we declare the acceptable year of the Lord", because it is then that the enemy will be destroyed. Then the wedding feast of Sukkot will take place. Then Yah will Tabernacle with His people for a thousand years. **Joel 2:15-16** *Blow a trumpet in Zion, Consecrate a fast, proclaim a solemn assembly, 16 Gather the people, sanctify the congregation, Assemble the elders, Gather the children and the nursing infants. **Let the bridegroom come out of his room And the bride out of her bridal chamber.**" The ceremony happens at Trumpets, the bride and groom go into the wedding chamber for a week (between Trumpets and Yom Kippur) to consummate their marriage. The groom comes out at Yom Kippur. The trumpets are sounded and everyone assembles for Yom*

Kippur and has a great fast.

At the end of Yom Kippur the great shofar is sounded and the books are closed. We move from the somber gloom of sackcloth and ashes, into the joy of a new beginning. After judgement, the sun bursts forth and brings light unto the world. "Joy comes in the morning".

### **CONNECTING YOM KIPPUR AND PASSOVER**

As you have probably already noticed there are many thematic connections between Passover and Yom Kippur. Here are a few obvious things we should make note of.

Yeshua died, appointed as the final sacrifice at Passover, and made final Atonement for our sins at Yom Kippur. The veil of the temple was split at Passover making way for all of us to enter into His presence, acknowledging His protocol.

**Hebr. 9:24-28** *For Messiah did not enter a holy place made with hands, a mere copy of the true one, but into heaven itself, **now to appear in the presence of God for us; 25 nor was it that He would offer Himself often, as the high priest enters the holy place year by year with blood that is not his own.**" 26 Otherwise, He would have needed to suffer often since the foundation of the world; but now once at the consummation of the ages **He has been manifested to put away sin by the sacrifice of Himself. 27 And inasmuch as it is appointed for men to die once and after this comes judgment,**" 28 so Messiah also, having been offered once to bear the sins of many, **will appear a second time for salvation without reference to sin, to those who eagerly await Him.**"*

**Hebr. 10:19-20** *Therefore, brethren, since **we have confidence to enter the holy place by the blood of Yeshua, 20 by a new and living way which He inaugurated for us through the veil, that is, His flesh,**"* Now that Yeshua has offered up His own blood, we are able to enter into the Holy of Holies through His blood. That is what is meant by the "power of His blood". His blood of the lamb of Yah at Passover.

**Rom. 5:11** *And not only this, but we also exult in God through our Messiah Yeshua, through whom **we have now received the reconciliation.**"* At Atonement we receive reconciliation for our sins. His blood of both Yom Kippur and Passover covers our sin. Those who never partake of the Feasts simply have no blood covering them.

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Excerpt from the Feasts Book.