

Torah Studies – Statutes #309-312

Statute Summary:

Statute #309: The Day of Atonement is the Tenth Day of the seventh month (counting months from the first New Moon, in the month Abib and counting days from the Feast of Trumpets-the 7th New Moon).

Statute #310: The Day of Atonement is a holy Convocation.

Statute #311: Yahweh’s people are to offer (spiritual) sacrifices on this Holy Day.

Statute #312: Yahweh’s people are to afflict their souls on this Day.

Numbers 29:7-11 “And ye shall have on the tenth day of this seventh month an holy convocation; and ye shall **afflict your souls**: ye shall not do any work therein: But ye shall offer a burnt offering unto the LORD for a sweet savour; one young bullock, one ram, and seven lambs of the first year; they shall be unto you without blemish: And their meat offering shall be of flour mingled with oil, three tenth deals to a bullock, and two tenth deals to one ram, A several tenth deal for one lamb, throughout the seven lambs: One kid of the goats for a sin offering; beside the sin offering of atonement, and the continual burnt offering, and the meat offering of it, and their drink offerings.”

Key Word Study:

Key Word	Strong’s Number	Hebrew Word	Meaning
AFFLICT	H6031	ʿânâh	looking down or browbeating, abase self, humble (self), submit self, weaken self,
YOUR SOULS	H5315	nepesh	a breathing creature, any appetite, body, desire, lust, man, pleasure, thing she will, would have it

What Does It Mean to “Afflict” the Soul?:

ʿânâh “... to depress literally or figuratively... abase self, afflict (-ion, self)... chasten self, deal hardly with... humble (self)... submit self, weaken, X in any wise.”

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The word “afflict” (anah) appears in the following verses:

Leviticus 16:31 – We are commanded to afflict our souls on Atonement

Numbers 29:7 – We are to afflict our souls and refrain from all work (*employment, servile work, property labor, cattle, business, occupation, any manner of work*)

Ezra 8:21 – afflicting ourselves involves fasting

Psalms 35:13 – humbling the soul involves fasting and prayer

Isaiah 58:5 – fasting involves ministry to bless others, not just outward acts

Daniel 10:2-3 – For special needs, the people of God may set aside a special day for fasting, in addition to the Day Yahweh ordained. Daniel fasted by abstaining from pleasant foods, flesh foods, and wine for three weeks.

Acts 2:37-38 – the Greek equivalent in “repent”, and the outward sign is to be baptized.

2 Corinthians 7:10-11 – Godly repentance makes us “clear” with Heaven – the Work of Atonement.

James 4:9 – To be afflicted means to mourn and weep

Scripture references to fasting:

Psalms 35:13 But as for me,^{H589} when they were sick,^{H2470} my clothing^{H3830} was sackcloth:^{H8242} I humbled^{H6031} my soul^{H5315} with **fasting**;^{H6685} and my prayer^{H8605} returned^{H7725} into^{H5921} mine own bosom.^{H2436}

Psalms 69:10 When I wept,^{H1058} *and chastened* my soul^{H5315} with **fasting**,^{H6685} that was^{H1961} to my reproach.^{H2781}

Psalms 109:24 My knees^{H1290} are weak^{H3782} through **fasting**;^{H4480} ^{H6685} and my flesh^{H1320} faileth^{H3584} of fatness.^{H4480} ^{H8081}

Isaiah 58:3 Wherefore^{H4100} have we fasted,^{H6684} *say they*, and thou seest^{H7200} not?^{H3808} *wherefore* have we afflicted^{H6031} our soul,^{H5315} and thou takest no knowledge?^{H3045} ^{H3808}...

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...Behold,^{H2005} in the day^{H3117} of your **fast**^{H6685} ye find^{H4672} pleasure,^{H2656} and exact^{H5065} all^{H3605} your labours.^{H6092}

Jeremiah 36:6 Therefore go^{H935} thou,^{H859} and read^{H7121} in the roll,^{H4039} which^{H834} thou hast written^{H3789} from my mouth,^{H4480} ^{H6310} (^{H853}) the words^{H1697} of the LORD^{H3068} in the ears^{H241} of the people^{H5971} in the LORD'S^{H3068} house^{H1004} upon the **fasting**^{H6685} day:^{H3117} and also^{H1571} thou shalt read^{H7121} them in the ears^{H241} of all^{H3605} Judah^{H3063} that come^{H935} out of their cities.^{H4480} ^{H5892}

Joel 2:15 Blow^{H8628} the trumpet^{H7782} in Zion,^{H6726} sanctify^{H6942} a **fast**,^{H6685} call^{H7121} a solemn assembly:^{H6116}

Jonah 3:5 So the people^{H376} of Nineveh^{H5210} believed^{H539} God,^{H430} and proclaimed^{H7121} a **fast**,^{H6685} and put on^{H3847} sackcloth,^{H8242} from the greatest^{H4480} ^{H1419} of them even to^{H5704} the least^{H6996} of them.

Zechariah 8:19 Thus^{H3541} saith^{H559} the LORD^{H3068} of hosts;^{H6635} The **fast**^{H6685} of the fourth^{H7243} *month*, and the **fast**^{H6685} of the fifth,^{H2549} and the **fast**^{H6685} of the seventh,^{H7637} and the **fast**^{H6685} of the tenth,^{H6224} shall be^{H1961} to the house^{H1004} of Judah^{H3063} joy^{H8342} and gladness,^{H8057} and cheerful^{H2896} feasts;^{H4150} therefore love^{H157} the truth^{H571} and peace.^{H7965}

The Day of Atonement was a Yahweh-ordained Day of Fasting. But there were additional days that people set apart for fasting, as listed in Zechariah. People could “esteem” additional days for fasting as needed, but they couldn’t unesteem the Day Yahweh had set apart for Fasting – Atonement. Because it was known (among Torah-keepers) that Atonement was a Day on which “afflicting one’s soul” meant “fasting”, the Day of Atonement was sometimes called The Fast, as in Acts 27:9:

Acts 27:9 “Now when much time was spent, and when sailing was now dangerous, because the Fast was now already past, Paul admonished them.”

Torah Studies – Statutes #313-318

Statute Summary:

Statute #313: Keeping the Day of Atonement is a statute which endures forever.

Statute #314: No work of any kind is to be done on this Day. It is a Sabbath of rest. This requirement applies to everyone in the believer's home or property.

Statute #315: On the Day of Atonement, Yahweh's people are to be cleansed from all sin before Yahweh. Yahweh's people are all to prepare for/make/and receive the Atonement.

Statute #317: Yahweh's anointed, consecrated priests are to officiate in the Atonement service.

Statute #318: They are to (at least spiritually) wear the white linen, which is the righteousness of Yahshua, in preparation for leading out in these services.

Leviticus 16:29-34 “And this shall be a **statute for ever** unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no **work at all**, whether it be one of your own country, or a stranger that sojourneth among you: For on that day shall the priest make an **Atonement** for you, to cleanse you, **that ye may be clean** from all your sins before the LORD. It shall be a Sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever. And the priest, whom he shall anoint, and whom he shall consecrate to minister in the priest's office in his father's stead, shall make the Atonement, and shall put on the linen clothes, even the holy garments: And he shall make an Atonement for the holy sanctuary, and he shall make an Atonement for the tabernacle of the congregation, and for the altar, and he shall make an Atonement for the priests, and for all the people of the congregation. And this shall be an everlasting statute unto you, to make an Atonement for the children of Israel for all their sins **once a year**. And he did as the LORD commanded Moses.”

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Key Word Study:

Key Word	Strong's Number	Hebrew Word	Meaning
STATUTE	H2708	chûqqâh	an enactment, an appointment of time appointed, custom, manner, ordinance, statute
FOR EVER	H5769	'ólâm	time out of mind (past or future), eternity, <i>always, ancient times, without end</i>
WORK AT ALL	H4399	m ^e lâ'kâh	<i>deputyship, employment</i> , business, industrious, occupation (no work of any kind)
ATONEMENT	3722	kâphar	to cover, condone, placate, cancel, cleanse, forgive, be merciful, pacify, pardon, reconcile
...BE CLEAN	H2891	ṭâhêr	to be bright, pure, unadulterated; Levitically uncontaminated; innocent or holy) purged
ONCE	H259	'echâd	united, that is, one; first each (one), every, once
A YEAR	H8141	shâneh	a year (as a revolution of time), whole age, X (however) long

Understanding Teshuvah:

There is something special about the Day of Atonement. It is sandwiched in the very center of Leviticus. The Day of Atonement is carried out by the high priest and it's the only sacred Day in Israel's calendar that gets its own chapter in Leviticus.

תשובה

Teshuvah
"return"

"For if you return to the Lord, your brothers and your sons will find compassion before those who led them captive and will return to this land. For the Lord your God is gracious and compassionate, and will not turn His face away from you if you return to Him."

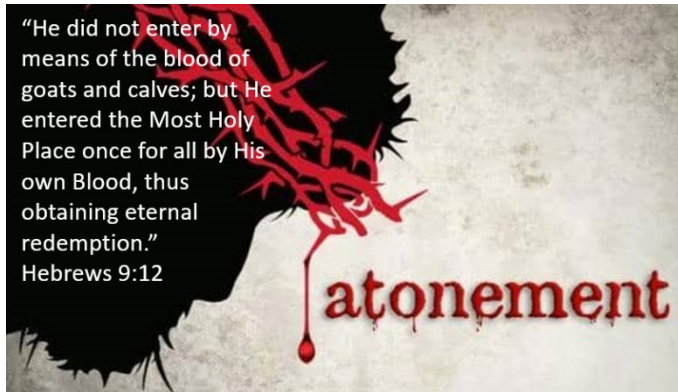
2 Chronicles 30:9

The greeting for the Day of Atonement is "May your name be found in the Lamb's Book of Life".

Leviticus chapter 16 tells us that on the Day of Atonement, two goats were taken. One was sacrificed, representing the Atoning Sacrifice of Christ. And it was to be through His Blood, shed for us that anyone could be saved.

According to Leviticus 17:11, life is in the blood. Thus, forgiveness and cleansing – deliverance from the realm of sin and Death – required blood – Blood

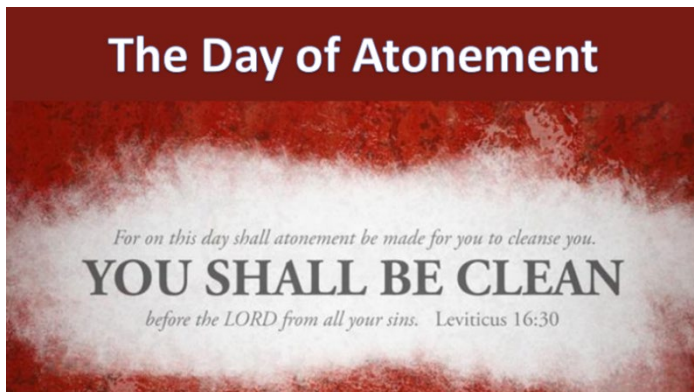
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The labors of the High Priest were full of high drama and much suspense. The people who were gathered for the Day of Atonement knew well that if they had not repented and done their part to receive Heavenly Atonement, God would not accept the sacrifices.

Tradition suggests that Yahweh would strike the High Priest dead in the Holy of Holies, and the nation’s sins would not be covered. There is no Scriptural record of this ever happening. But, the Hebrew story is that a rope was tied to the High Priest in case he died in the most Holy Place. This way, his body could be pulled out without someone having to go in to get him, which would result in that person’s death. So, when the High Priest emerged from the tabernacle, his appearance was a cause of much celebration and joy among the people.

The final act in the atoning work of the High Priest involved dispensing of the nation’s sins. The High Priest laid his hands upon the head of the scapegoat and confessed the sins of the nation. An appointed man (who became temporarily ceremonially unclean) then led the goat away. According to the Bible ([Lev. 16:21-22](#)), the goat was to be led into the wilderness and left there.



Of course, the Atonement animal sacrifices pointed to Yahshua’s Death. And now that He has died, we no longer do them. With insinuations and small nudges off the Path of Truth, believers are being encouraged into a belief-system which lessens Messiah and diminishes His Work.

Not only are believers being told that Yahshua fulfilled some but not all of the sacrifices, they are also being told that the sacrificial system only ended because the second Temple was destroyed. Thinking that it was the Temple’s destruction—and not the Decree of Heaven—which ended the sacrifices, many Hebrew-roots believers are unwittingly joining forces with “team Anti-Messiah” in preparing for the soon-coming third Temple. They have come to believe that when the third Temple stands, the unfulfilled sacrifices will righteously be reinstated. But the sacrificial system wasn’t stopped because the Temple was destroyed! Scripture states that Yahshua’s Death is what brought the sacrificial system to an end. And the sign of it was the rending of the Temple Veil, exposing the Most Holy Place:

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Mark 15:37-39 “And Yahshua cried with a loud voice, and gave up the ghost. And the veil of the temple was rent in twain from the top to the bottom. And when the centurion, which stood over against Him, saw that He so cried out, and gave up the ghost, he said, Truly this Man was the Son of God.”

The Temple veil was a thick, woven curtain that was purple, scarlet and blue. It separated the Most Holy Place which held the Ark of the Covenant and the Mercy Seat—the golden lid of the Ark, upon which the atoning blood was sprinkled. The veil was a symbol of the separation of Yahweh from sinful mankind. It marked the boundary between God’s pure holiness and the wickedness of mankind. It was not possible to go beyond the veil because our sins separated us from a Holy Yah.

Isaiah 59:2 “Your iniquities [or sins] have separated you from your God; your sins have hidden His Face from you, so that He will not hear you.”

When Yahshua died, the Temple veil was torn, by Heaven Itself, showing that mankind’s separation from Yahweh had been removed by Yahshua’s Sacrifice. Since Messiah was without blemish, without sin (for He kept the Torah perfectly) His Blood satisfied the righteous Wrath of Yah against our sin. Indeed, healing the separation between sinful man and holy Heaven was one of the five things which Messiah had come to accomplish. Now that Yahshua’s once-and-for-all Sacrifice was given, we have access to the very Throne of God.

Hebrews 10:8-14 “...Sacrifice and offering and burnt offerings and offering for sin Thou wouldst not (they did not “satisfy” the debt)... Then said He (Messiah), Lo, I come to do Thy Will, O God. He taketh away the first (He took the former sacrificial system), that He may establish the second...

...(God had told Abraham that He would provide Himself a Lamb—Genesis 22:8—Animal sacrifices were never the point. They always pointed to Yahshua’s Sacrifice.)... We are sanctified through the Offering of the Body of Yahshua Messiah once for all (for all people, and for all sacrifices). And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins. (Animal blood sacrifices were always only a promisory note... Only Yahshua’s Blood could take away sins.) But this Man, after He had offered one Sacrifice for sins for ever, sat down on the right Hand of God... For by one Offering He hath perfected for ever them that are sanctified. (Yahshua’s one Offering covered everything and everyone who accepts Him.)”

Both the Old and New Testaments bear the clear witness that Yahshua’s Death would forever put an end to the animal sacrifices. They were always only the shadow, pointing forward to the Substance of Yahshua’s Death (Gen. 22:8).

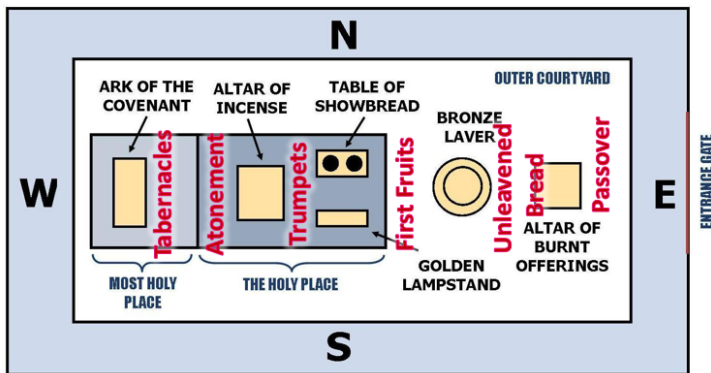
Daniel 9:26-27 “And after threescore and two weeks shall Messiah be cut off (“Cut off” means to “die”).... He shall cause the sacrifice and the oblation to cease (end)...”

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Notice how it is Yahshua’s Death—and not the Temple’s destruction—which causes the sacrifices to “cease” (end). Why does it matter whether Messiah’s Death or the Temple’s destruction ended the sacrifices? Switching the reason the sacrifices ended from Yahshua’s Death to the Temple’s destruction is a subtle, but effective, way to diminish Messiah in the minds of believers. But Scripture is plain that the Messiah would end the sacrifices. Failing to see this is a fundamental rejection of the true Messiah, which is a deception of the Anti-Messiah.

The Feasts of Yahweh are prophetic. Our Heavenly Father fulfills His Feasts in order. But not only are they prophetic – the Feasts are also personal. And we experience them in order, personally, also.

The Feasts of Yahweh



We experience **Passover** by personally claiming Yahshua’s Sacrifice on Calvary as our own substitutionary sacrifice. He died for you and me – personally.

We experience **Unleavened Bread** by personally choosing to die to sin - our old man of sin is laid down in the watery grave of baptism, and we come up as a new creature in Christ.

Next we spiritually ripen as the **First Fruits** when we personally enter the Holy Place with Yahweh. Here we experience Sanctified Living. We Eat of His Word represented in the Table of Shewbread. We are filled with the Oil of His Spirit and shine a witness of a changed life represented in the Menorah. And we breathe the breath of Heaven and keep spiritually alive through prayer symbolized in the Altar of Incense.

Then we are called to help others find Salvation. This personal calling is the experience of the **Feast of Trumpets**. We lift up our voices as a Trumpet – giving the Call of the final Elijah Message and interceding for the salvation of souls.

Eventually, we are invited beyond the veil. This is what it means to personally experience **Atonement**. But I want you to notice something here. Atonement isn’t the end of this personal journey. Atonement is leading us up to something. What comes after Atonement?

Tabernacles is after Atonement. And Tabernacles is the end goal of the Feasts. We are being called to Tabernacle – or dwell - with Yahweh. And this experience of Tabernacled with Yahweh is the final step – the end goal – the target and focus of what all the other Feasts are about.

The Bible commands the Yahweh’s people not to perform work on the Day of Atonement and to afflict their souls (fasting). The central figure in the biblical observance was the High Priest (Lev. 16).

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It was the High Priest who alone had to make atonement for himself, for his household, and for the people of Israel. He would prepare for these most important duties, beginning seven days before Yom Kippur. The High Priest would be separated from his own household and take up residence inside the Temple. On the morning of Yom Kippur, as the people crowded outside the sanctuary, the High Priest would emerge to begin the series of rituals and offerings.

Christ is our Heavenly High Priest. He is the One Who does the Work of Atonement for each of us.

The Season of Teshuvah runs forty days from the first day of the 6th Biblical month to Yom Kippur. During this time, from the time of Moses, the Hebrew people make every effort to repent to “turn (shuv) toward God.”

In Hebrew, these 40 days are called *Yemei Ratzon*, which means “Days of Favor”, since it was during this time that Yahweh forgave idolatrous Israel for the sin of the Golden calf.

Notably, there are 40 weeks in the formation of a baby in the womb. Teshuvah is a sort of death and rebirth: the death of the past life and the birth of a new life and a new creation.

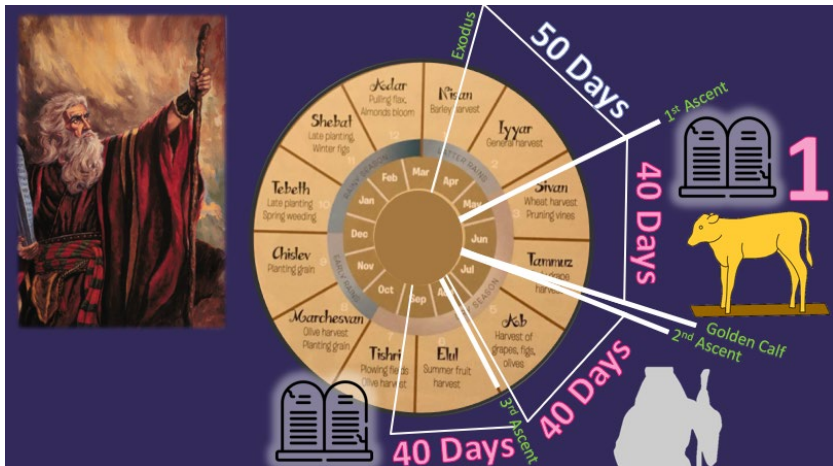
Moses ascended Mount Sinai no less the three times for forty days and nights. The first ascent began on the 6th of Sivan, 50 days after the Exodus, when Moses first received the 10 commandments and began receiving the writing of the Torah.

When he descended and saw the people worshipping the Golden Calf, he smashed the tablets (Exodus 32:19).

According to the record, this would have been on the 17th day of the month Tammuz...

On the following day, Moses burned the Golden Calf and judged the transgressors.

He then reascended on the 19th of Tammuz and interceded on behalf of Israel for 40 more days (until the 29th of Av), though he descended the Mountain without assurance.



God then called Moses the following day, that is, on Elul 1, to ascend a third time to receive a new set of tablets. 40 more days and nights were spent receive the revelation of Torah at Sinai.

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Moses finally descended on the Day of Atonement – Tishri 10, with the second set of Tablets in hand, and the assurance of God’s forgiveness.

The message of Atonement is this... For all who repent, full provision for Atonement has been made. No one who truly repents and turns to Yahweh will be denied the blessing of Atonement.

What is Repentance?

- **A change of mind about our sins**
- **A change of heart about them**
- **A change of direction in walking away from them.**
 - **Psalm 51:1-17** “Have mercy upon me, O God, according to Thy loving kindness: according unto the multitude of Thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin... The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise.”

Torah Studies – Statutes #319-320

Statute Summary:

Statute #319: Keeping the Day of Atonement is a salvational issue. We know this because Yahweh plainly states that any soul who fails to keep this Day will be cut off from the congregation of the Covenant and destroyed.

Statute #320: The Day of Atonement begins at sundown on the ninth day of the Seventh month, at sundown. It ends on the evening (at sundown) of the 10th day of the Seventh month.

Leviticus 23:27-32 “Also on the tenth day of this seventh month there shall be a Day of Atonement: it shall be an **holy convocation** unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD. And ye shall do no work in that same day: for it is a Day of Atonement, to make an Atonement for you before the LORD your God. For whatsoever soul it be that shall not be afflicted in that same day, he shall be **cut off** from among his people. And whatsoever soul it be that doeth any work in that same day, the same soul will I **destroy** from among his people. Ye shall do no manner of work: it shall be a statute for ever throughout your generations in all your dwellings. It shall be unto you a Sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at **even**, from even unto even, shall ye **celebrate** your Sabbath.”

Key Word Study:

Key Word	Strong's Number	Hebrew Word	Meaning
CUT OFF	H3772	kârath	to <i>destroy</i> or <i>consume</i> ; specifically to <i>covenant</i> , <i>perish</i> , <i>utterly want</i>
DESTROY	H6	'âbad	to <i>wander</i> away, that is <i>lose</i> oneself, not escape, break, have no way to flee
EVEN	H6153	'ereb	<i>dusk</i> : evening, evening tide, night, to grow dusky at sundown
CELEBRATE	H7673	shâbath	to <i>repose</i> , that is, <i>desist</i> from exertion, cease, celebrate, keep (sabbath)

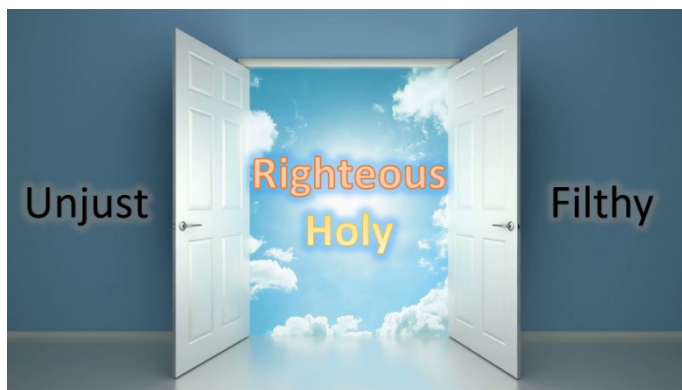
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Understanding Atonement:

In Leviticus 23, we find the instruction to keep this Day holy. And in this instruction, we also find evidence that the Day of Atonement is the most important and holiest Day of the Year.

Scripture also tells us that the Final Day of Atonement is Judgment Day. Everyone will be permanently marked or sealed when the King of kings make this final pronouncement:

Revelation 22:10-12 *“And He saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand. He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still (from that point onwards): and he that is righteous, let him be righteous still: and he that is holy, let him be holy still (forevermore). And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be.”*

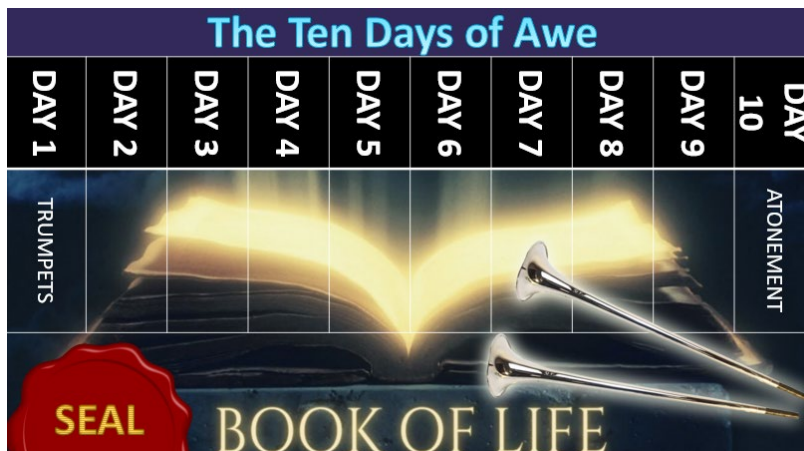


Obviously, the Day of Atonement is very important if the door of probation is closed upon this Day. Of all the holy days Yahweh has set apart, the most holy – the most solemn is the Day of Atonement.

There are aspects of Atonement found in the Torah-story of Noah and the Great Flood. Scripture says they “pitched” the ark within and without to seal the cracks in the wood. “Pitched” or sealing is an Atonement word. When the door to the ark was shut by Heaven, there was no more time to change sides. Those who were in – were saved. Those who were outside could not get in ever again. This is a shadow picture of the final Day of Atonement.

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Because Atonement is the Day the Door shuts to Life, the ten days from Feast of Trumpets to the



Day of Atonement have long been known as The Ten Days of Awe.

Yom Kippur (Hebrew for the Day of Atonement) is the culmination of the “Days of Awe,” the ten-day period of self-examination and repentance that begins on Rosh

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Hashana when the Books are opened in Heaven (as is believed). The object of this period is to be inscribed in the Lamb's Book of Life, for on Yom Kippur the Books are closed.

Thus, the Final Day of Atonement is the ultimate Judgment Day. Everyone will be permanently marked or sealed when the King of kings make the Revelation 22:11 pronouncement.

Notably, the Day of Atonement is called a HOLY CONVOCATION. A convocation is not only a time when we are to gather for a holy meeting, it is also a REHEARSAL.

A rehearsal is practice to prepare you for the coming event. This means that each year, as we keep the Day of Atonement, it is helping us to prepare for the final Day of Atonement, which is coming at the end of the world. Failing to keep the rehearsal is serious, because without the needed preparation, we will never be ready for this most significant of all spiritual days. This is why Yahweh gave His people powerful steps to take in keeping Atonement – steps which have much to teach us about the work of Atonement and about what will happen on the final Day of Atonement.

Today, since all blood sacrificing ended at the Cross, when we keep the Day of Atonement, we don't sacrifice a goat (etc). But we do need to personally claim the Atoning Sacrifice of Yahshua on our behalf. We do have steps to take today, in order for each of us to experience the Heavenly Work of Atonement, which it is God's Will for us to experience.

The Day of Atonement is about 4 Key Things:

- 1) REPENTANCE – The sacrifices and ceremonies were to deter/turn away Israel from sinning...
- 2) RANSOM - The sacrifices and ceremonies provided a symbolic "payment" for the hard cost (or, "debt") of the Torah-breaking.
- 3) PURIFICATION - The sacrifices and ceremonies provided a symbolic purification for the community and the temple from the "contagious vandalism" caused by sin.
- 4) COVENANT RELATIONSHIP – The promissory note of the sacrifices and ceremonies allowed God to bring His people into His Presence without compromising His Divine Justice.

The five various types of sacrifices and the purity rituals each focus on different parts of these four purposes, but the Day of Atonement wraps them all up into one all-encompassing package. These four things are still the Work of Atonement, even though the blood offerings are not to be done.

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What steps would Yahweh have each of us take, in order to effectively carry out the Atonement rehearsal? What should we do today to ensure that we are at-one with Heaven on the Day of Atonement?

Ultimately, those who experience Yahweh’s Atonement will be called the Redeemed of Yahweh. Those who partake of God’s Atonement will be the holy people – made holy through the Atoning Work of Christ. Knowing this, we find a significant description of the steps we need to take in Isaiah 62:10-12.

Isaiah 62:10-12 “Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. **And they shall call them, The holy people, The redeemed of Yahweh...**”

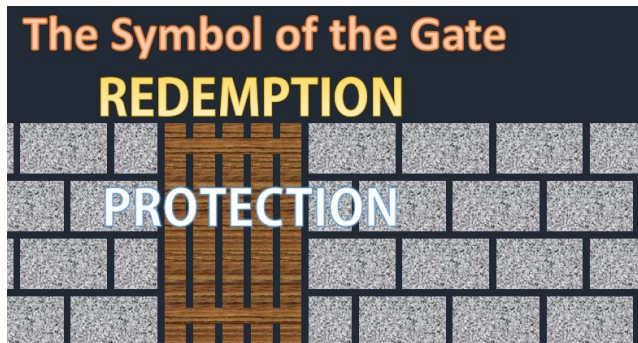
But what do these things mean? What is Isaiah instructing us to do, in order to fully partake in the experience of personal Atonement? To answer this, let’s examine each phrase in this important passage.

Atonement Step 1: The first step is to go through the gates. To understand what Isaiah is instructing, we first need to understand the biblical symbol of the gate. A city’s gates were intended as protection. Gates were to protect what was within and to keep evil out.

- **The Gate is the Place of Finding Protection in Yahweh** - In the Bible, the Gate was the place of protection. When a person needed to flee to a city of refuge, he found protection from certain death when he stood at the gates of the city (Joshua 20:4).
- **The Gate is the Place of Redemption** - In the story of Boaz and Ruth, Ruth symbolizes you and I – the people who are in need of redemption. And Boaz represents Christ, who is our ultimate Kinsman Redeemer.
 - The role of kinsman-redeemer is found in Leviticus 25, in the case of an Israelite man’s death in the kinsman-redeemer may provide for the widow and redeem the lost inheritance. This is Boaz’s position as indicated by Naomi in Ruth 2:20.
 - Being the godly man that he is, Boaz graciously receives Ruth’s offer, but communicates that he is not the nearest kinsman-redeemer (Ruth 3:12).
 - Boaz rises to the task of becoming kinsman-redeemer for Ruth.
The Bible story of Ruth’s Redemption is also significant in where it took place. Ruth’s Redemption took place at the gate of the city (Ruth 4:1, 9-10). For this reason, we see that the gate is also a biblical symbol of Redemption.

Torah Studies – Statutes #319-320 (continued)

Torah Studies – Statutes #319-320 (continued)



As we have seen, the Scriptural symbol of the Gate is divine Redemption and Protection.

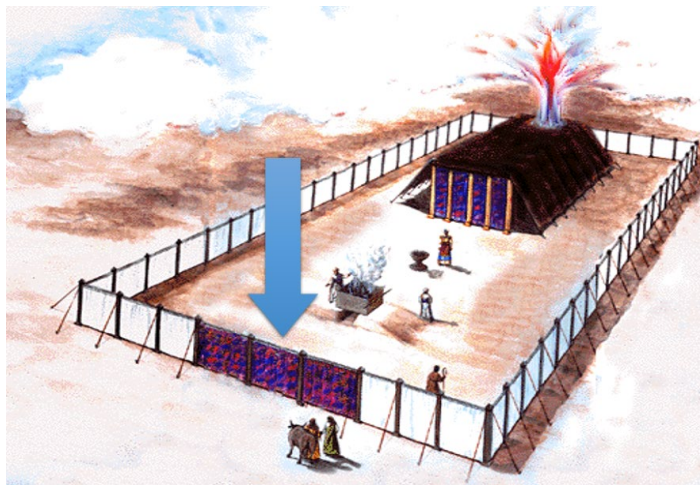
Taking this understanding of the meaning of GATES, let's return to Isaiah 62:10-12, with its instructions for personally experiencing the Atonement. Isaiah tells us to "go through, go through the gates." Twice Isaiah tells us to go through the gates. We may now understand

what Isaiah is encouraging us to do... We are being urged personally partake of Heaven's Redemption and Protection, both of which are provided at the Gate.

- The Gate itself is a symbol of Messiah, for He is the Door to Life – John 10:9; John 14:6
Returning to Heaven's symbols in the Wilderness Tabernacle, we find that it only had one gate – or one door. Since the Sanctuary housed the Presence of Yahweh in the Most Holy Place, the gate was the only way for sinful man to enter into the Presence of God.

The Gate of the Sanctuary represented Yahshua – who is the only way to the Father.

But now it's time to get really practical. When rubber meets the road, how do we "go through the gates" as partakers of Yahshua's Redemption and Heaven's Protection?



The process is described most clearly and beautifully in Scripture. There is only one gate, or way, to Eternal Life – which is through Christ. But that doesn't mean that there aren't other gates. The devil offers a false gate, which appears attractive to us. But it is not the gate to life, which Isaiah was encouraging us to enter through.

Matthew 7:13-14 "Enter ye in at the strait gate: for **wide is the gate, and broad is the way, that leadeth to destruction**, and many there be which go in thereat: Because strait

is the gate, and narrow is the way, which leadeth unto Life, and few there be that find it."

No wonder Isaiah urged us twice to go through the Heavenly Gate! Not only is this the first step in partaking of Yahshua's Atoning Work – personally – there is a time limit to how long we can enter. Atonement is the warning that the gate to Life will not always stand opened.

The Gate (Access to) to Eternal Life will Close One Day – on the Final Day of Atonement:

Torah Studies – Statutes #319-320 (continued)

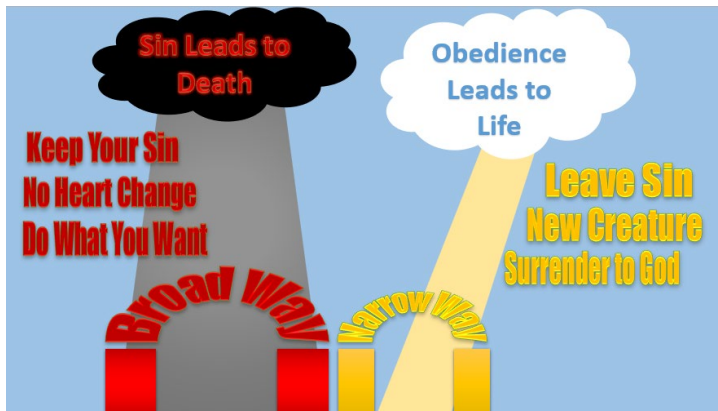
Luke 13:23-28 “Then said one unto him, Master, are there few that be saved? And He said unto them, Strive to enter in at the Strait Gate: for many, I say unto you, will seek to enter in, and shall not be able. **When once the master of the house is risen up, and hath shut to the door,** and ye begin to stand without, and to knock at the door, saying, Master, Master, open unto us; and He shall answer and say unto you, I know you not whence ye are: Then shall ye begin to say, We have eaten and drunk in Thy Presence, and Thou hast taught in our streets. But He shall say, I tell you, I know you not whence ye are; depart from Me, all ye workers of iniquity. There shall be weeping and gnashing of teeth...”

Atonement Step 2: The second step in personally experiencing the Atonement appears in Isaiah 62 with this instruction: “**Prepare ye the way of the people**”. But what does this mean?

Isaiah 62:10-12 “Go through, go through the gates; **prepare ye the way of the people;** cast up, cast up the highway; gather out the stones; lift up a standard for the people. **And they shall call them, The holy people, The redeemed of Yahweh...**”

Let’s begin by looking up the words “prepare” and “way” in the Strong’s Concordance

- **Prepare** - Hebrew word “*panah*” (6437) “to turn, to return to right...”



- **Way** - Hebrew word “*derek*” (1870) “a road, a course of life, mode of action, conversation, custom...”

Why does Isaiah urge us to go through the Gate to Life? Because there are two gates, leading to two different ways. According to Matthew 7, there is a Broad Way. But it isn’t only about choosing the right gate. The gates lead to somewhere. These gates lead to a course of life, a mode of action. If

you enter in at the Broadway gate, the course of life which follows says that you can do what you want. There is no change in your heart. You can keep on continuing in your old sinful habits. But as attractive as this Broad Way is, to our carnal natures, this is the pathway which leads to Eternal Death.

This is not the gate which Isaiah is urging us to go through, as the first step in personalizing the Atonement. And this is not the Way which we are to prepare – which means to turn or return to the right.

The gate which Isaiah 62 is urging us to go through is the Narrow Way. Instead of doing what we want, on this path, we surrender to the Will of God for our lives. There is a heart change, because in Christ, we have become new creatures. And we have fully been transformed, leaving our old sinful practices behind. This is the pathway which leads to Eternal Life.

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Not only are we to turn to the right way for ourselves, we are also to encourage others to enter into the Narrow Way and to turn to the right Path. This is the work and ministry of John the Baptist. It is the work and ministry which prepares the world for the soon-coming Redeemer.

Mark 1:2-4 “As it is written in the prophets, Behold, I send My messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, **Prepare ye the Way of Yahweh, make His Paths straight**. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.”

This same work is to be done by the followers of Yahweh in the Last Days also. It is a vital work, especially as the final Day of Atonement comes upon us.

Malachi 3:1-2 “Behold, I will send My messenger, and he shall prepare the Way before Me: and Yahweh, whom ye seek, shall suddenly come to His Temple, even the messenger of the Covenant, whom ye delight in: behold, he shall come, saith Yahweh of hosts. But who may abide the Day of His coming? And who shall stand when He appeareth? For He is like a refiner's fire, and like fullers' soap.”

Atonement Step 3: The third step in personally experiencing the Atonement appears in Isaiah 62 with this instruction: “**Cast up the highway**”. Once again, the importance and urgency of taking this step is conveyed by Isaiah’s mentioning it twice.

Isaiah 62:10-12 “Go through, go through the gates; prepare ye the way of the people; **cast up, cast up the highway**; gather out the stones; lift up a standard for the people. **And they shall call them, The holy people, The redeemed of Yahweh...**”

Let’s look up the words CAST UP and HIGHWAY in the Strong’s Concordance to see what this part of the passage means:

- **Cast Up** - Hebrew word “*calal*” (5549) “to oppose as by a dam, make plain, raise up...”
- **Highway** - Hebrew word “*mecillah*” (4546) “thoroughfare, staircase, course, path...”

The Cast up Way which Isaiah is referring to is the Narrow Way – the Old Path – which leads to Life. But when we let self reign, we are walking in the Course of Life which is NOT the Cast up Way:

Jeremiah 18:15 “Because my people hath forgotten Me, they have burned incense to vanity, and **they have caused them to stumble in their ways from the ancient Paths, to walk in paths, in a way not cast up.**”

But the Word “Cast Up” in Isaiah 62 wasn’t only meaning to raise up and make plain the righteous Course and Path. Cast up also means to “oppose like a dam”. What are we opposing like a dam? Isaiah 59:19 speaks of the Standard of Yahweh being lifted up – which is Heaven’s answer to the devil’s flood.

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Isaiah 59:19 “So shall they fear the Name of Yahweh from the west, and His Glory from the rising of the sun. **When the enemy shall come in like a flood, the Spirit of Yahweh shall lift up a standard against him.**”

Atonement Step 4: The fourth step in personally experiencing the Atonement appears in Isaiah 62 with this instruction: “**Gather out the stones**”.

Isaiah 62:10-12 “Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; **gather out the stones**; lift up a standard for the people. **And they shall call them, The holy people, The redeemed of Yahweh...**”

As we look up the words Gather and Stones in the Strong’s, we find that gathering out the stones is the personal work of getting rid of stony weights.

- **Gather** - Hebrew word “caqal” (5619) “gather out, throw stones...”
- **Stones** - Hebrew word “eben” (68) “stony, weighty, weights...”

Unconfessed sins are the weights which burden the soul and impede us in our purpose of reaching the finish line of receiving the final Atonement.

Hebrews 12:1 “Wherefore seeing we also are compassed about with so great a cloud of witnesses, **let us lay aside every weight, and the sin which doth so easily beset us,** and let us run with patience the race that is set before us.”

The final part is lifting up a Standard for the people. Of course, the Standard, by which we are Judged is the Torah. Thus, the Work of Atonement is not complete by simply being forgiven from our past Lawlessness. We are being restored into full Torah-obedience. Nothing less.

For those who walk the steps of Isaiah 62:10-12, they will indeed be partakers of the ultimate Heavenly Atonement. They will be the Redeemed of Yahweh – the Holy People.

Romans 5:8-11 “But God commendeth His Love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by His Blood, we shall be saved from Wrath through Him. For if, when we were enemies, we were reconciled to God by the Death of His Son, much more, being reconciled, we shall be saved by His Life. And not only so, but we also joy in God through our Sovereign Yahshua Christ, by Whom we have now received the Atonement.”