

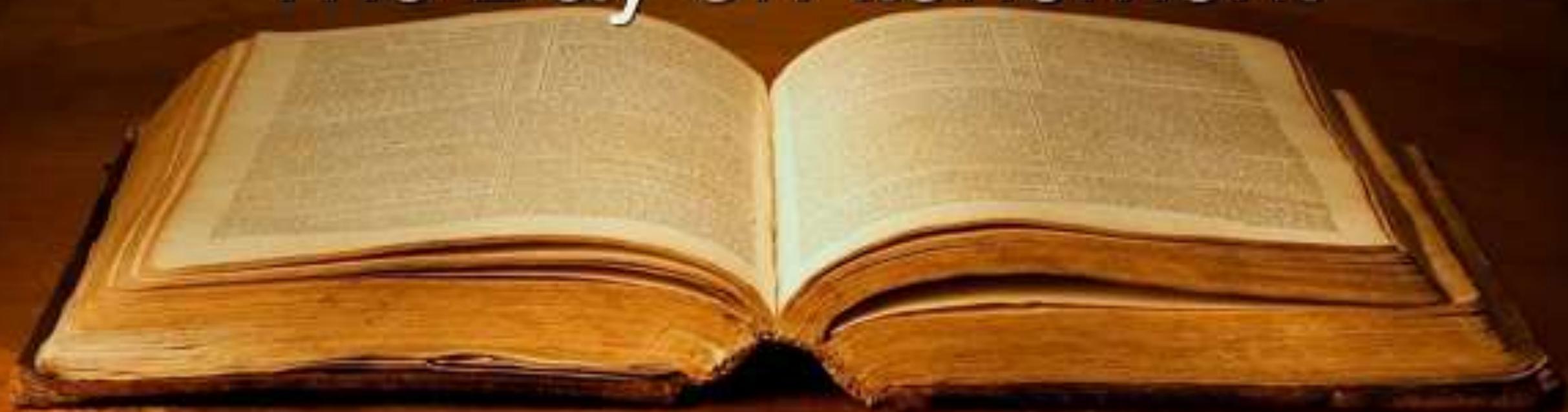


*A Teaching
Sponsored
From:*

YAH'S
COVENANT
Calendar

Yom Kippur

The Day of Atonement



The Day of Atonement points directly to the Messiah, Yahusha, and His death on the tree to atone for the confessed and repented sins of His people. Yahuwah instituted it in Leviticus 16:1–34.





Yom Kippur (Day of Atonement)

In Israel, one day each year the High Priest would draw aside the Veil and enter **the Holy of Holies** to make **atonement** (*Heb. Kafar*) and cover the nations sins from the judgment of YHVH and receive forgiveness. It took place on the 10th day of the 7th month, Tishri.

By our calendar that would be around the end of September or early October.

This day revealed more clearly than any other the work of the High Priest as mediator between Elohim and man. On this day, as the official representative of the people, he alone had access to the presence of YHVH and the people shared this access in him.

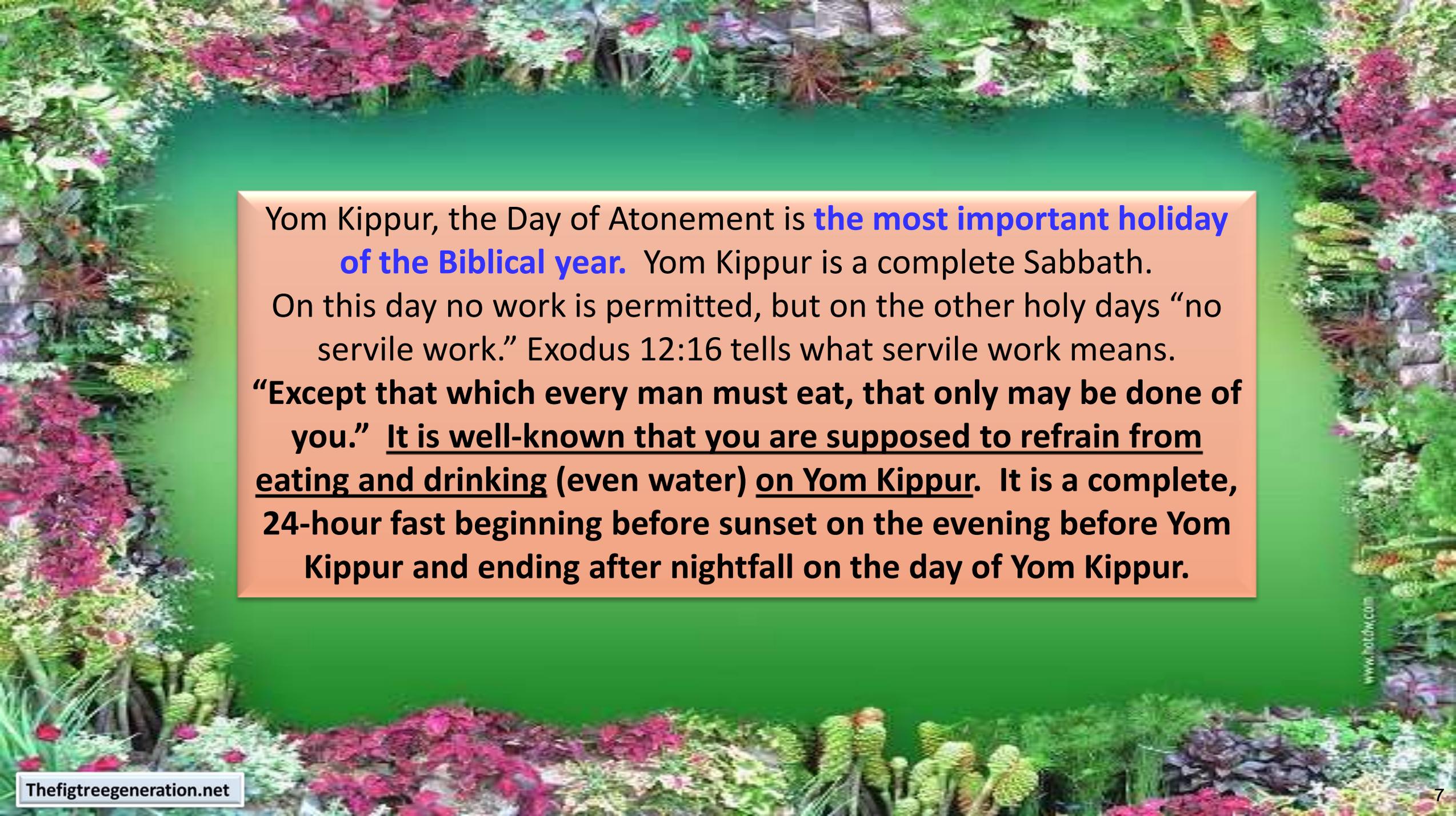


Yom Kippur (Day of Atonement)



Yom Kippur (Day of Atonement)

By returning alive from the holy of holies the people knew that their covenant-keeping Elohim had once more extended his mercy to them. But this could not happen without repentance and the confession of sin and, of course, the blood of a substitute!



Yom Kippur, the Day of Atonement is **the most important holiday of the Biblical year**. Yom Kippur is a complete Sabbath. On this day no work is permitted, but on the other holy days “no servile work.” Exodus 12:16 tells what servile work means. **“Except that which every man must eat, that only may be done of you.” It is well-known that you are supposed to refrain from eating and drinking (even water) on Yom Kippur.** It is a complete, 24-hour fast beginning before sunset on the evening before Yom Kippur and ending after nightfall on the day of Yom Kippur.

**What does
the word
“Atonement”
mean?**





Webster's Dictionary says:
"To join in one, to form by uniting."
This day symbolizes Yahuwah and man
being set at one, literally. Yahuwah and
the created human race can **never** be fully
at one, in full agreement, **until** the time,
when man is redeemed and Satan with
his group is cast into the lake of fire.

Most professing Christians don't even know that this Holy Day exists. Or if they do, they think upon the death of the Messiah, it is no longer to be kept.

Is that
correct?

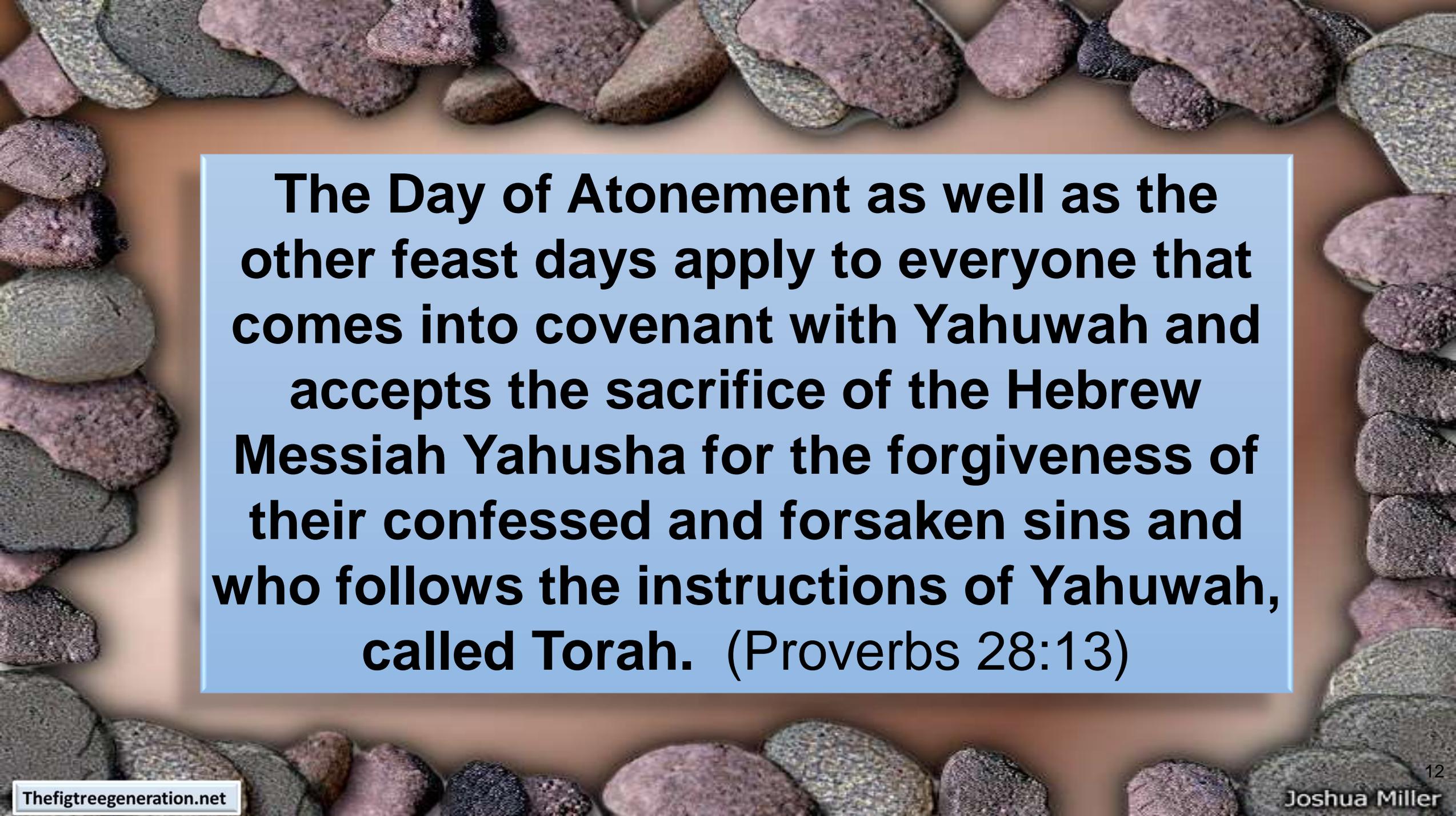


Was the Day of Atonement to be done away with the death of Yahusha, the true Hebrew Messiah?
Does this day apply only to the Jews as many people claim?



Leviticus 16:29 (KJV) states: “And this shall be a statute for ever unto you: that in the 7th month, on the 10th day of the month, you shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger (Gentile) that sojourned among you.”

The word “statute” means it’s a law.
But was it a law just for the Israelites?



The Day of Atonement as well as the other feast days apply to everyone that comes into covenant with Yahuwah and accepts the sacrifice of the Hebrew Messiah Yahusha for the forgiveness of their confessed and forsaken sins and who follows the instructions of Yahuwah, called Torah. (Proverbs 28:13)

By that I mean, it does not apply to unbelievers, it does not apply to those who follow the Christian Jesus created by Constantine. WHY NOT?

Because Christianity with their Greek Jesus, even though unknowingly, rejects the Torah, the statutes and judgments given by YHVH.

Let's remember, Yahusha and Jesus are not the same Messiah.



**Again, the yearly appointed times
apply only to those who accept
YHVH, the Elohim of Abraham, Isaac
and Israel. They are binding for all
people who come into covenant with
Him, who accept Yahusha, the
Hebrew Messiah, the only Savior!**

ACTS 4:12

**THAT NAME IS YAHUSHA,
HA MASHIACH!**

**NEITHER IS THERE SALVATION IN ANY
OTHER: FOR THERE IS NONE OTHER NAME UNDER
HEAVEN GIVEN AMONG MEN, WHEREBY WE MUST BE SAVED.**

Let's be reminded that "Yahuwah's Chodesh Days, reveal His plan of salvation for all mankind, from the death, burial and resurrection of our Savior, through and beyond the resurrection of the last human being who will ever be born on the face of this earth. Each Festival has its own meaning, its own part to play. Like chapters in a book, or pieces in a puzzle, if one is missing, you would not get the complete story. There is ample evidence in the New Testament that Yahusha and His disciples kept these annual Chodesh Days, and also that, much later, the Apostles and other true believers were still keeping them, and teaching others to do so."

<https://hermanosenyahwshuahamashiach.weebly.com/what-does-it-mean-to-afflict-ones-soul.html>



Galatians 3:29

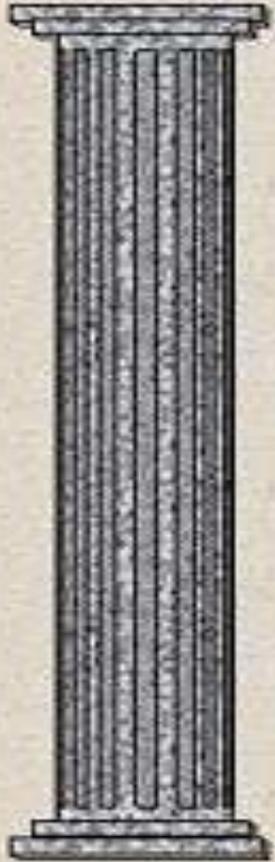
**“If ye be Messiah’s,
(that is talking about Yahusha, Ha Mashiach),
then are ye Abraham’s seed
and heirs according to
the promise.”**



Now read Romans 11:17

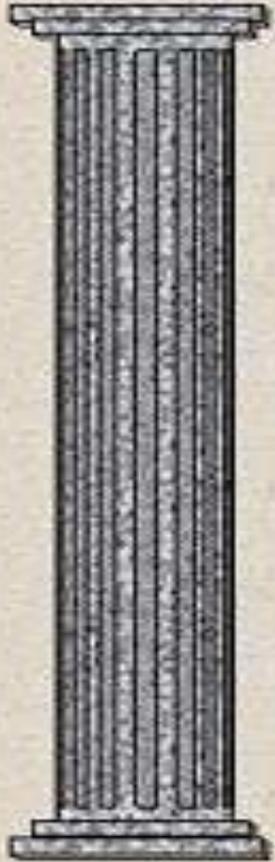
“And if some of the branches be broken off, and thou, being a wild olive tree (Gentiles) were grafted in among them, and with them partakest of the root and fatness of the olive tree.” KJV

If we belong to YHVH, then we are spiritual Israelites!



The ritualistic laws of the Old Testament on the Day of Atonement were given to the ancient House of Israel to remind them of the need for the payment of their sins. These various sacrifices pointed ahead to the sacrifice of Yahusha who would come later as the Savior of all mankind.

Those laws were fulfilled by the events leading to and including Yahusha's own sacrificial death. **So we don't sacrifice animals today, not only that, there is no priesthood to perform these physical duties.**



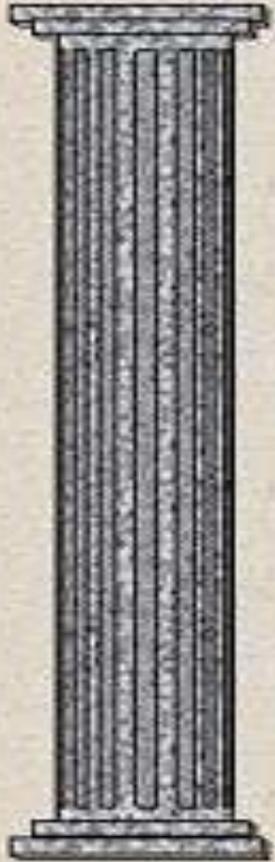
***Let's take a brief look at the Day of Atonement
in the Old Testament.***

After making the covenant agreement with Israel, Yahuwah told the nation to build a Tabernacle, which is a physical type of Elohim's habitation in heaven
(*Ex. 25 – 27, 30; Heb. 9:23-24*).

The Tabernacle consisted of an enclosed courtyard, containing an altar for animal sacrifices and a tent.

The tent was divided into two sections by a veil. The section behind the veil was called the Most Holy Place or Holiest of All.

The other section was the holy place (*Ex. 26:33*).



The Most Holy Place represented YHVH's throne. Also located here was the Ark of the Covenant, which contained the Ten Commandments and other items. The lid of the Ark was called the Mercy Seat; this was where YHVH manifested Himself
(Ex. 25:22).

The job of the high priest was given to Aaron; his sons served as priests.

On the Day of Atonement, special animal sacrifices and ceremonies were conducted; these are explained in the 16th chapter of Leviticus.

This was the only day Aaron could enter the Most Holy Place.



It took place on the 10th day of the 7th month, Tishri. By our calendar that would be around the end of September or early October at the latest.

Before going into the Most Holy Place the High Priest had to bathe and dress himself in his priestly garments (Lev. 16:4). Once this was completed he took a censer, a vessel that held burning coals from the altar, and entered the Most Holy Place. He then took incense, an aromatic compound, and placed it on the burning coals. Next he sprinkled blood from the bullock on the mercy seat, which represented YHVH's throne (vs. 11-14).

What did all this picture or point to?

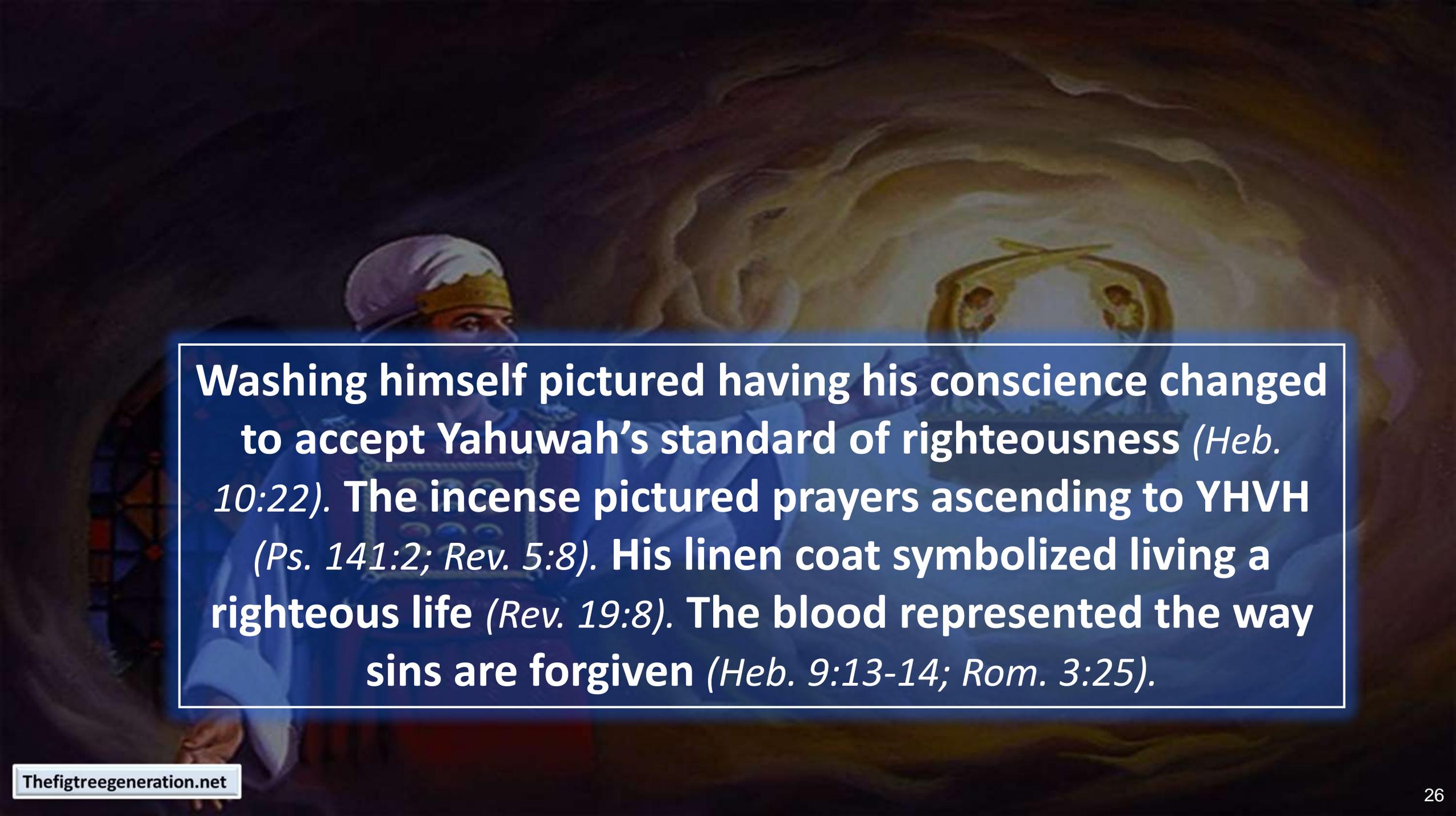
It all pointed to our Savior



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First Aaron had to make atonement for himself as a sinning human before YHVH Elohim.





Washing himself pictured having his conscience changed to accept Yahuwah's standard of righteousness (*Heb. 10:22*). The incense pictured prayers ascending to YHVH (*Ps. 141:2; Rev. 5:8*). His linen coat symbolized living a righteous life (*Rev. 19:8*). The blood represented the way sins are forgiven (*Heb. 9:13-14; Rom. 3:25*).

Aaron, the High Priest, was a type of Yahusha Messiah who is now our High Priest. By living a sinless life, He was qualified to offer Himself as a sin sacrifice for all humanity through His death.



When Yahusha said it is finished, the veil in the temple was torn from top to bottom by an unseen hand, that means we now have direct contact with YHVH, the Father through prayer **in the name of Yahusha.**

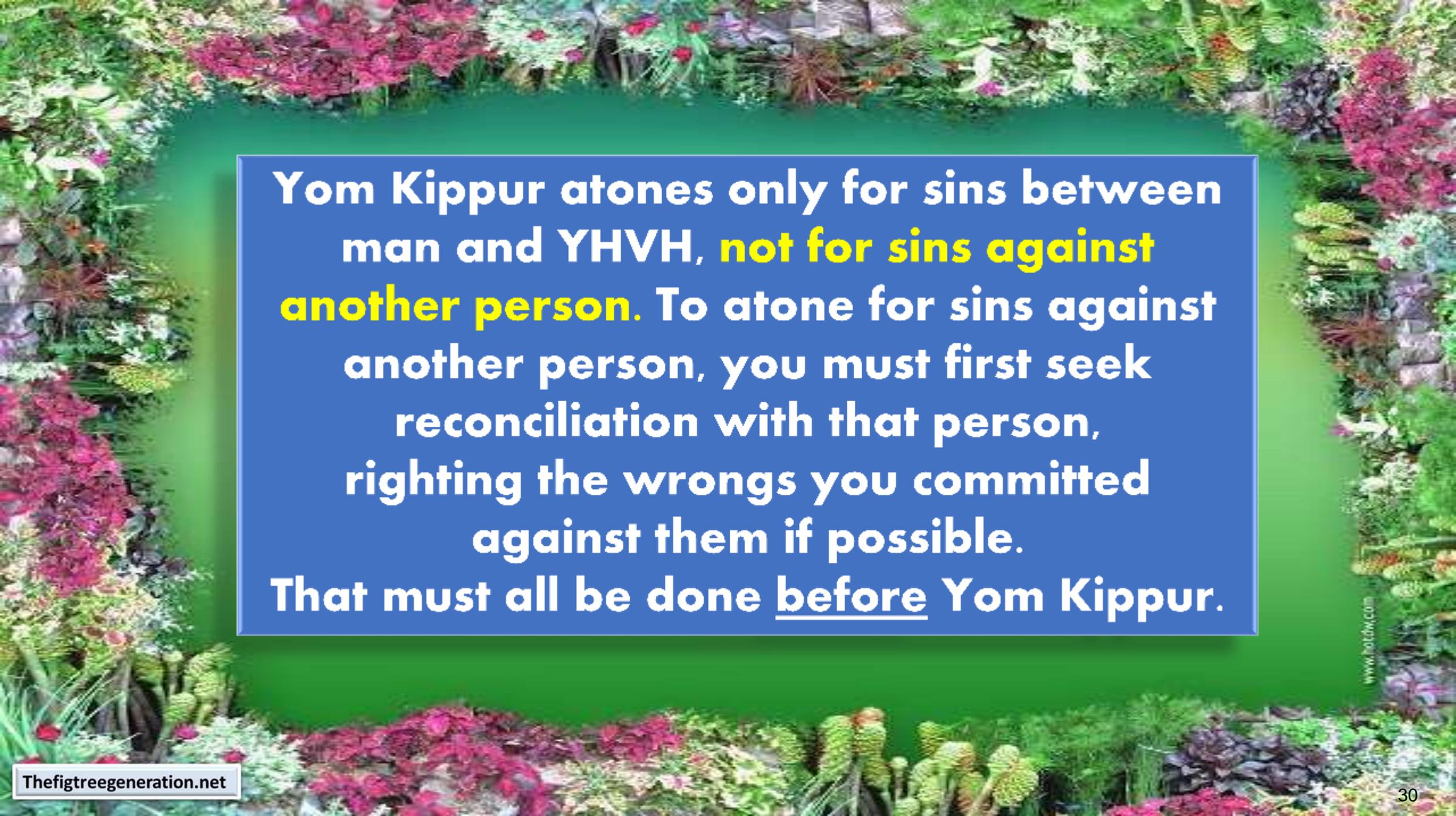




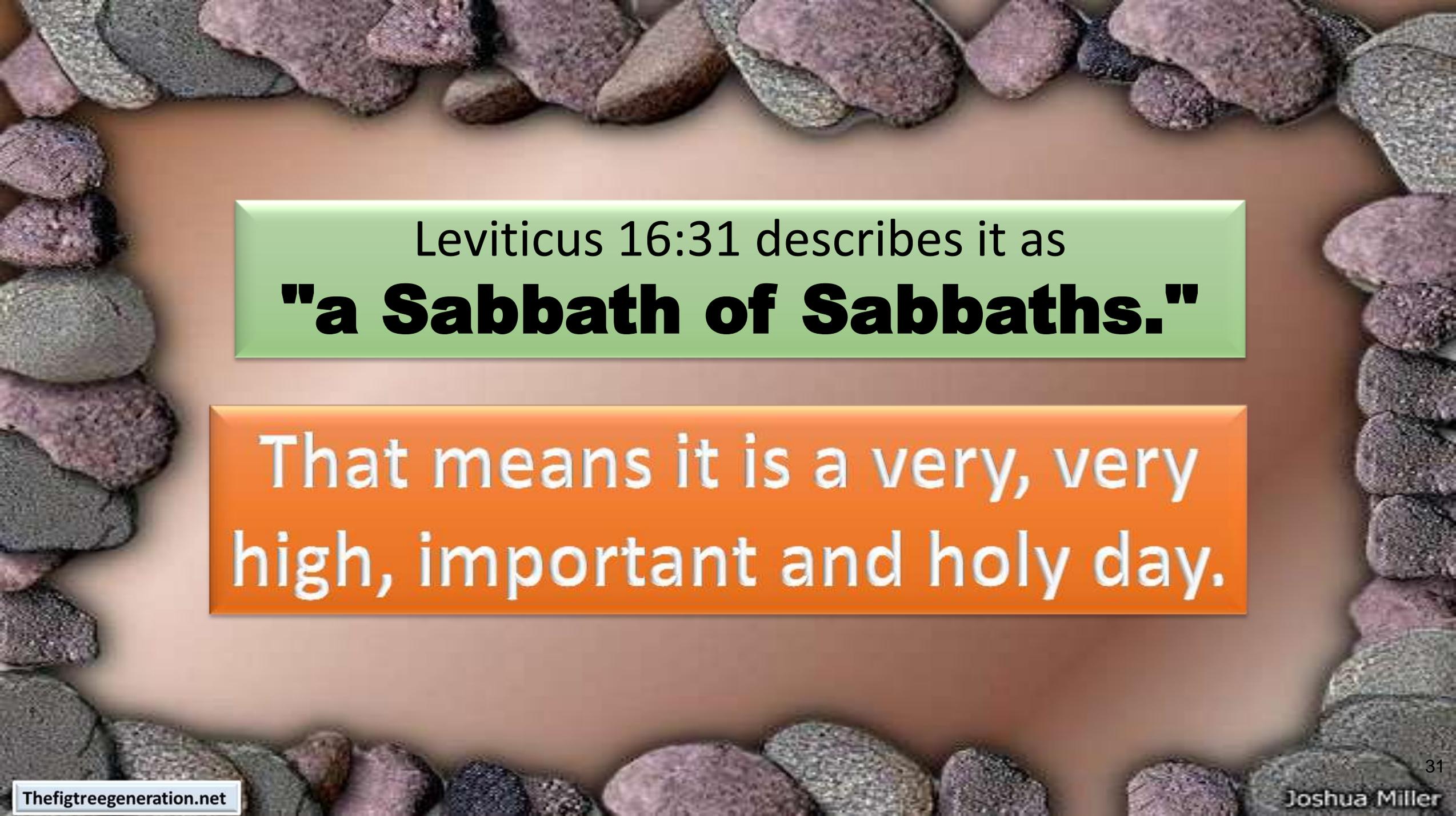
The veil represents the separation of a Holy God from sinful mankind because our sins have separated us from YHVH (Isaiah 59:2).

The size and thickness of the curtain ensured that no one would accidentally fall into the Holy of Holies as the veil was 60 feet long, 30 feet wide, and was about one inch thick and was so massive and heavy that it took 300 priests to manipulate it so there was no way that someone could inadvertently trip and stumble into the Holy of Holies and subsequently die as a result.

<https://forums.catholic.com/t/how-large-was-the-veil-in-the-temple/237693>

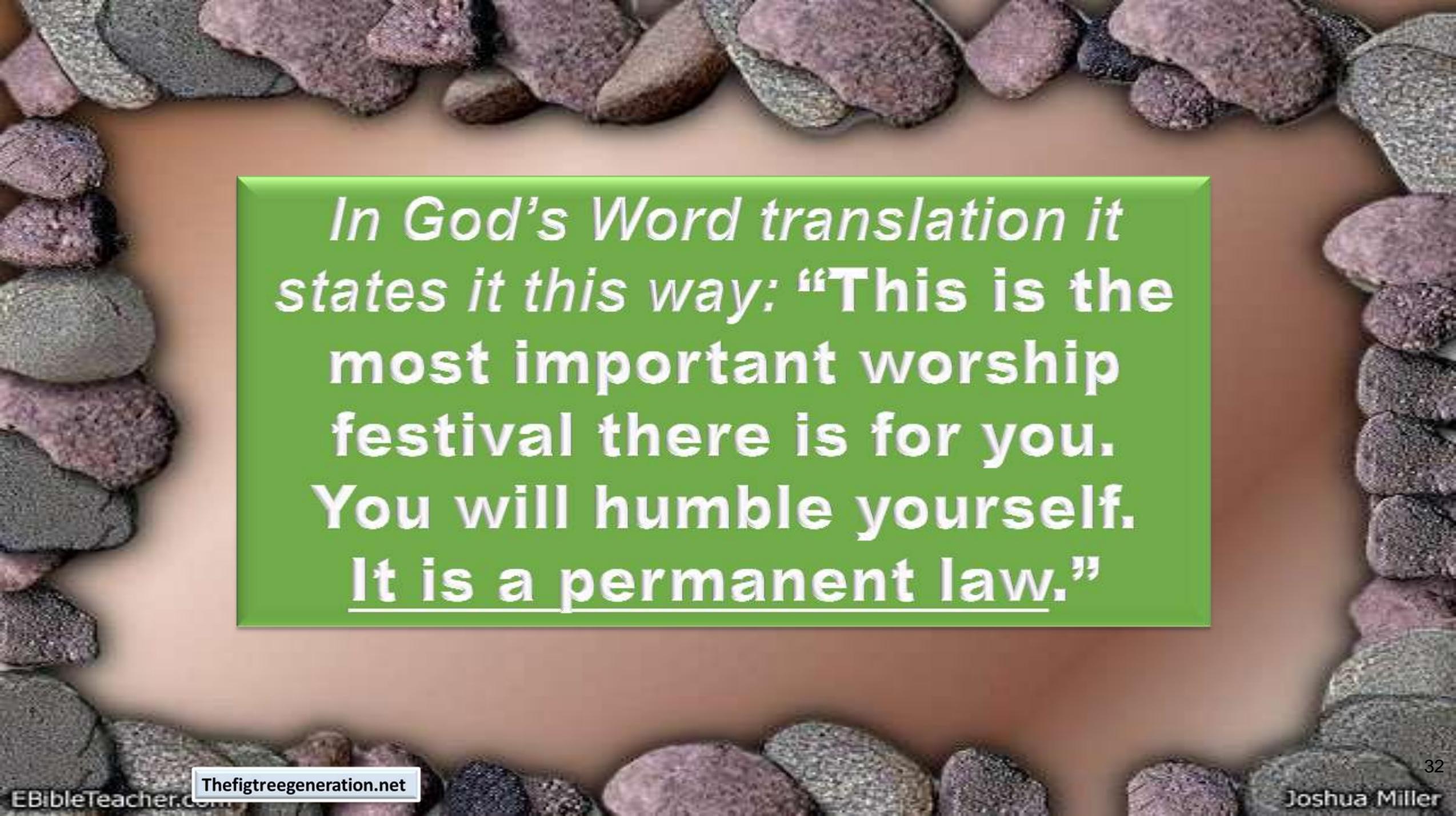


Yom Kippur atones only for sins between man and YHVH, **not for sins against another person. To atone for sins against another person, you must first seek reconciliation with that person, righting the wrongs you committed against them if possible. That must all be done before Yom Kippur.**



Leviticus 16:31 describes it as
"a Sabbath of Sabbaths."

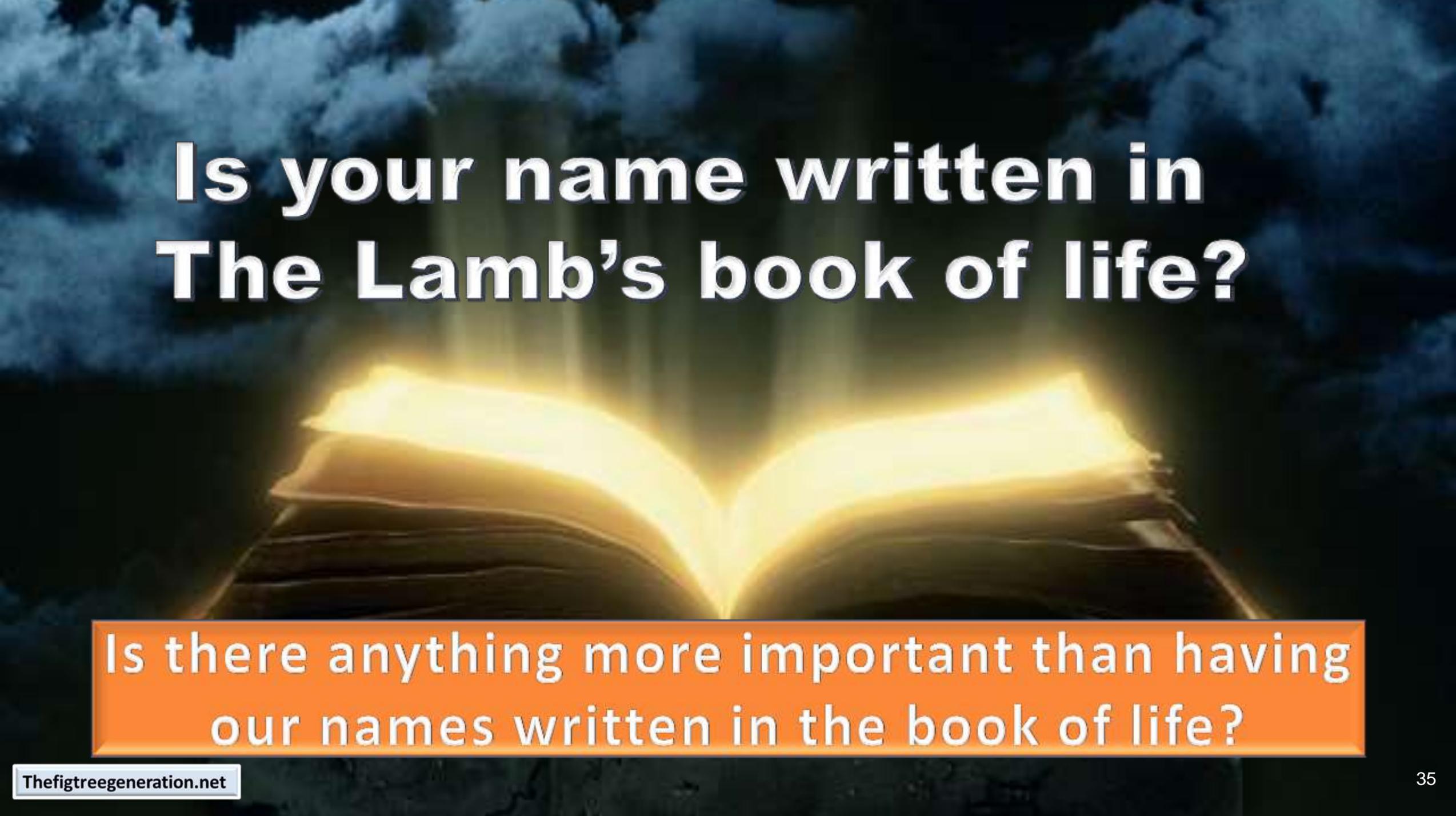
That means it is a very, very
high, important and holy day.



In God's Word translation it states it this way: "This is the most important worship festival there is for you. You will humble yourself. It is a permanent law."

- The Day of Atonement is an opportunity, year by year, to obtain divine forgiveness of sin, and to cleanse oneself before YHVH.
- Leviticus 16:30 says “**on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before YHVH.”** *KJV*
- That was an opportunity to restore oneself to a state of wholeness or holiness.

- Anyone that still had any sin left on their record had their name blotted from the Book of Life.
- Therefore, a common greeting on the Day of Atonement was **“May your name be written in (or “not be blotted from”) the Book of Life.”**



**Is your name written in
The Lamb's book of life?**

Is there anything more important than having
our names written in the book of life?

In Luke 10:20 Yahusha told the Seventy after they returned to him with joy, saying, Master, even the devils are subject unto us through your name: “rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.”

KJV



**Atonement involves
individual as well
as collective
purification.**



In Leviticus chapter 16 are shown the physical rites of purification on the Day of Atonement like:

The washings, *verses 4, 24, 26, 28;*

The sacrifices, *verses 5, 6, 11, 15;*

The fumigations, *verses 12-13;*

The sprinkling of the sacrificial blood, *verses 14-15, 18-19;*

And the changes of clothes, *verses 4, 23.*



Which finally culminated in the act for Aaron, the high priest, to select two young goats (*Lev. 16:5*) and to cast lots to determine which goat would be “for YHVH” and which for “**the scapegoat.**”

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The word “scapegoat” was invented by William Tyndale in his 1530 English translation of the Bible. He translated the Hebrew word "Azazel," which only occurs in connection with this ceremony, as "**ez azel**" the "**goat**" (ez) which "**escapes**" (azel).

That seems like a good translation because in the ceremony the goat is indeed released in the wilderness.

The King James Version followed his lead, as have many modern translations.

From the Hebrew definition of Azazel, the meaning is **“goat of departure.”** Leviticus 16:8 actually should read: **“One lot for YHVH and the other for the goat of departure.”** Because the first goat is called “a lot for YHVH,” the translators wanted the Hebrew word Azazel, to be a representation of someone.

Therefore some translators have concluded that Azazel must represent an evil spirit or Satan.

Other translators see the scapegoat being sent to a place where Azazel, or evil spirit, is in the wilderness.

Some Bible translators use the word “scapegoat,” others use the Hebrew term “Azazel.”

This term “Azazel” has created much controversy.

NKJV uses the word “scapegoat.”

KJV uses the word “scapegoat.”

New American Bible (Catholic): uses “Azazel.”

Holy Scriptures (Jewish): uses “Azazel.”

The New English Bible: “one to be for the Lord and the other for the Precipice.”

The Septuagint Bible: “one lot for the Lord and one lot for the escape.”

According to Strong's, the word "**scapegoat**" comes from the Hebrew "**Azazel**" which literally means "**goat of departure.**" It is formed from the Hebrew "**ez**" meaning goat and "**azal**" meaning "**to go away.**"

The precise meaning has been greatly disputed.

Some commentators believe "**Azazel**" refers to the name of the region, where the goat was sent.

Others believe it to be the proper name of a spirit, demon, or Satan himself.

The interpretation that Strong's suggests occurs in both the Septuagint and the Vulgate and underlies the rabbinic view, **“the goat that is dispatched”** in Mishnah Yoma 6:2.

In "Pentateuch & Haftorahs" by Dr. J. H. Hertz (Late Chief Rabbi of the British Empire), Soncino Press, 1990, pg. 481, we read; "The Heb. Azazel, however, is not a proper name, but a rare Hebrew noun ... meaning, 'dismissal' or, 'entire removal' (RV Margin, Gesenius, Hoffmann, and the Oxford Hebrew Dictionary).



Again, the goat on which the lot fell for YHVH, was offered as a sin offering, but the goat on which the lot fell for the Scapegoat was presented alive before YHVH **to make atonement over**, and it was sent away into the wilderness!
(Leviticus 16:7-10)



Before the live goat was released into the wilderness, Aaron laid hands on it, confessing upon it the people's sins! (Lev. 16:20-22).

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The act of laying on of hands (*vs. 11; also Lev 1:4; 3:2; 4:4, 15, 29, 33*) symbolizes the transference of sins from the guilty party (*the children of Israel*) to the innocent party (*scapegoat*).

The innocent then becomes the sin-bearer. **Yahusha undeniably fulfills the type** (*Isa. 53:4, 6, 11, 12*).

Can Satan fulfill the type since he was never innocent?

It will not satisfy the justice of YAH to transfer the sins of the guilty to another guilty party. Since lots were used to decide which goat was “for YHVH,” it meant **that both goats had to be unblemished, without a defect or flaw.**

According to Leviticus 16:10 the scapegoat was designed for making atonement to Yahuwah because of the sins of Israel. This atonement has to be made to YHVH. If we choose to believe “Azazel” represents Satan, this leads us to the question of whether Satan can make an atonement for YAH’s people. However, nowhere in Scripture is there a reference to Satan having any part in the atonement.



Both goats were representing **the completed atonement!**

Those who believe that Satan is the scapegoat and bears the sins of the redeemed and is going to be punished for them are saying that the death of Yahusha on the tree was not sufficient to save man. And that Yahusha somehow needed Satan's help to complete the atonement to save mankind. If this were true, then the redeemed would be indebted to Satan as well as to Yahusha for all eternity for their salvation.

1 Pet 2:24 (NIV) "He himself bore our sins in his body on the tree, so that we might die to sins and live for righteousness; by his wounds you have been healed."

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Two Goats -- One Offering!

The KEY to answering this question is found in Leviticus 16:5, which says: "And he [Aaron] shall take from the congregation of the children of Israel two male goats for **A** [singular] sin offering and one ram for a burnt offering." (English Standard version – ESV) In other words, the TWO goats made up a single offering -- not two different offerings!



Both goats were representing **the completed atonement!**

I personally, for over 50 years being a member of a Christian denomination, firmly believed that Satan represented the scapegoat and that Yahusha would put my confessed sins on Satan's head and he would be punished ~ because they said so.

As an example it states in one of their books

Great Controversy, page 422:

“the scapegoat typified Satan, the author of sin, upon whom the sins of the truly penitent will finally be placed.”

In the same book on page 658, “the sins of God’s people will be placed upon Satan; he will be declared guilty of all the evil which he has caused them to commit.”

*In another book called *Early Writings*, pp 294, 295: “Satan bore not only the weight and punishment of his own sins, but also of the sins of the redeemed host, which had been placed upon him.”*

This explanation sounded good to me at the time, but is it biblical and truth?

I made the serious mistake of trusting that explanation and accepting the official position of that particular denomination as my authority, instead of checking out Scripture alone!

I should have taken the advice, or better said the command, in 1 Thessalonians 5:21, where it states: "Prove all things; hold fast that which is good." KJV

The bottom line is this: The Bible unequivocally declares Yahusha the Messiah to be the ONLY sin-bearer who not only died for the remission of sins, but also the One to take those sins away. When we realize that YEHOVAH's goat and the Azazel goat are ONE atonement offering -- rather than two separate offerings separated by thousands of years -- we can understand and appreciate the symbolic fulfillment more readily.

Yahusha is the perfect fulfillment of the typical atonement sacrifice. As YEHOVAH's goat his blood CLEANSED the heavenly sanctuary (*Hebrews 9:23*) and the Israel of YEHOVAH (*Leviticus 16:17*).
As "Azazel" he bore our sins and took them away forever!

www.hope-of-Israel.org/azazell.htm

After explaining the process whereby the two goats were chosen, author E. Raymond Capt adds that atonement was accomplished by the offering of blood and sprinkling it before the Mercy Seat. The LIVE GOAT [Azazel] was public manifestation and proof of acceptance of the sacrifice in the Divine Presence and the transference of GUILT from the sinner to the Scapegoat.

What was accomplished "within" was manifested "without." It signified the dismissal, (*Azazel -- dismissal, R.V. margin*) **of our sins.** Christ is our "Azazel," our "Scapegoat," "cut off out of the land of the living: for the transgression of my people was he stricken" (Isa. 53:8). -- *King Solomon's Temple, Artisan Sales, Thousand Oaks, CA. 1979, p. 59.*

www.hope-of-Israel.org/azazell.htm



Azazel, the goat of departure, represented Yahusha, who took all the sins of His people upon Himself. He hath borne our griefs, carried our sorrows, was wounded for our transgressions, and bruised for our iniquities (Isa 53:4-5). Then He was nailed to a tree (stake), outside the camp (outside of Jerusalem), just like the second goat was taken into the wilderness to perish.

- The purpose of the Day of Atonement was to re-direct Elohim's anger for the sins of the past year and seek his favor in the one that lay ahead.

It was the day on which the meaning of the sacrificial system reached its highest point.

... Despite all the daily, weekly, and monthly sacrifices that had been offered, there was still sin that was not fully atoned for, and on this special day all the people sought Yahuwah for forgiveness.

- The Day of Atonement is the only commanded annual 'fast' day.

In Leviticus 16:29 it is commanded that we are to **afflict our souls**. This is a serious command, for in Leviticus 23:29 it says “**For whatsoever soul (it be) that shall not be afflicted in that same day, he shall be cut off from among the people!** (KJV)

We begin fasting by missing the evening meal of the previous day!

■ The English word “soul,” used here is translated from the Hebrew “nephesh” and simply means physical life, breath, or body.

The same word is used elsewhere in reference to animals. It is **not** in any way referring to an “immortal soul” or a spirit within man, but rather to the physical body, the life.

- The word translated “afflict” is #6031 in Strong’s Hebrew Dictionary, and is “ANAH,” pronounced “aw-naw.”

It means to depress, to abuse the self, to afflict, chasten self, deal hardly with, defile, humble, hurt, submit self, weaken.

There are four main reasons for the command to 'fast' on the Day of Atonement:

REASON # 1

1. By fasting we show contrition for the wrong we have done and the good we have failed to do. Fasting fulfills the need to make a self-sacrifice in order to demonstrate that one has repented and not merely given lip service of sorrow for past sins. Fasting affirms a man's sincerity, and shows he knows he deserves to be punished for his sins.

REASON # 2

2. Self-discipline. Repentance must be preceded by an attempt at self-discipline. The ideal person is one who is hard on himself but indulgent towards others. Fasting on the Day of Atonement serves as a reminder for the need of self-discipline which leads to self-improvement.

REASONS # 3 & 4

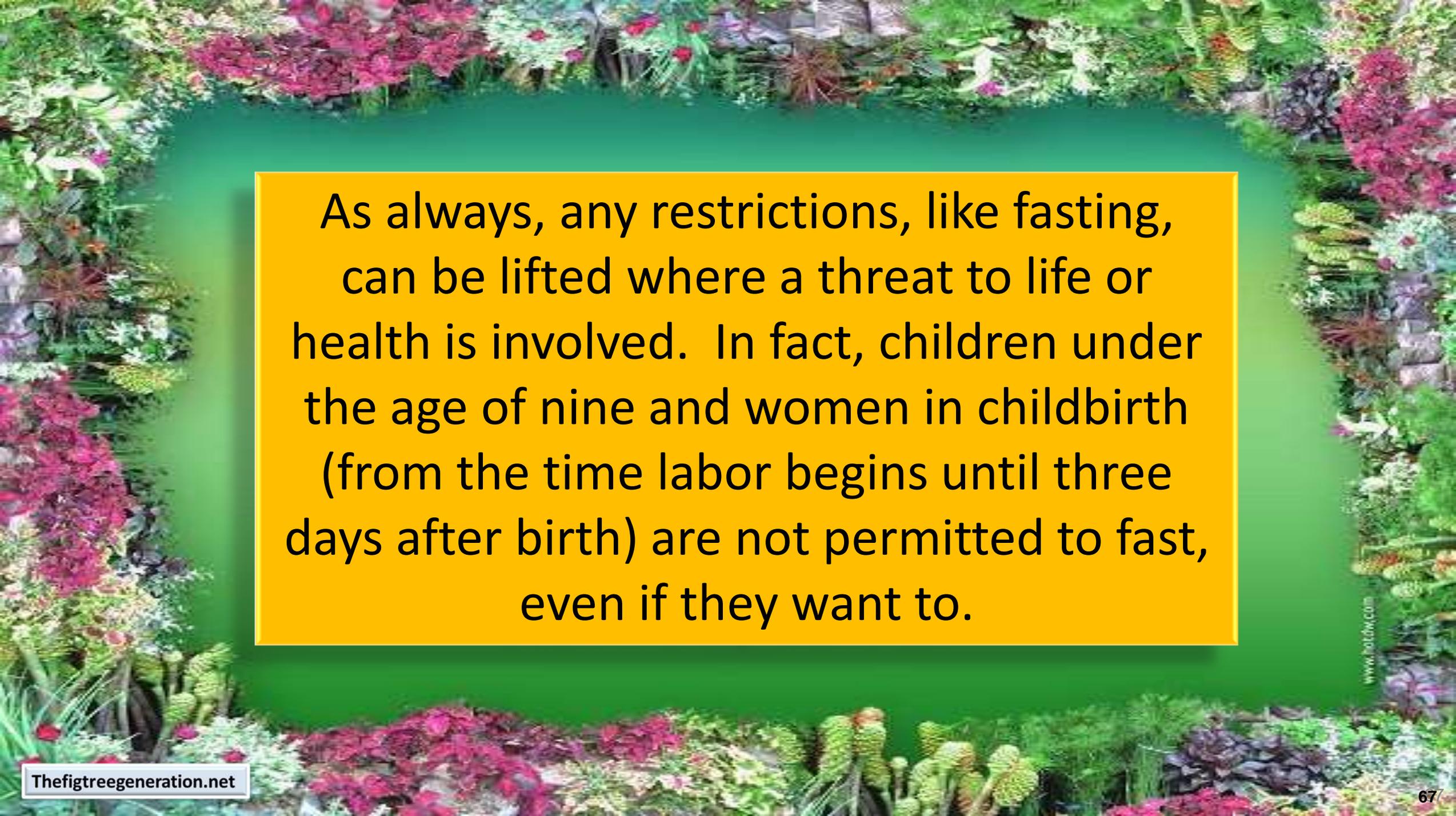
3. Fasting is a means of focusing the mind on the spiritual.

4. Fasting is a means of awakening compassion for others.

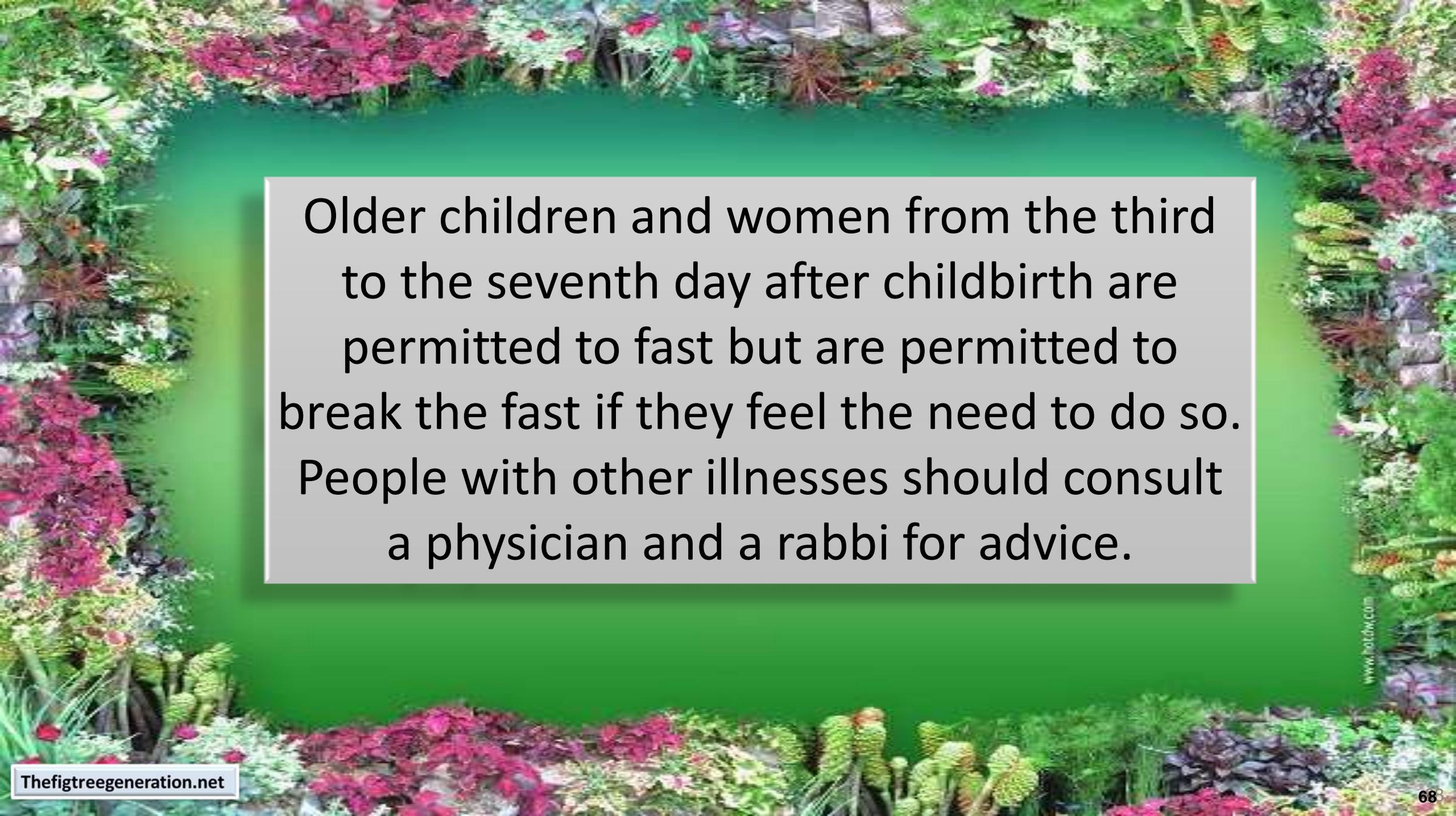
(See Isaiah 58:6-7.)

Fasting on this day reveals to us just how much we still love ourselves and how difficult it is to give up some of self. This day is a test to see which we will put first, will it be for the cry of food, or our sincere desire to obey YHVH!



A lush garden scene with a central green path. The path is flanked by various plants, including purple flowers, green foliage, and small white flowers. A large yellow text box is centered on the path. The background is a soft, out-of-focus green.

As always, any restrictions, like fasting, can be lifted where a threat to life or health is involved. In fact, children under the age of nine and women in childbirth (from the time labor begins until three days after birth) are not permitted to fast, even if they want to.

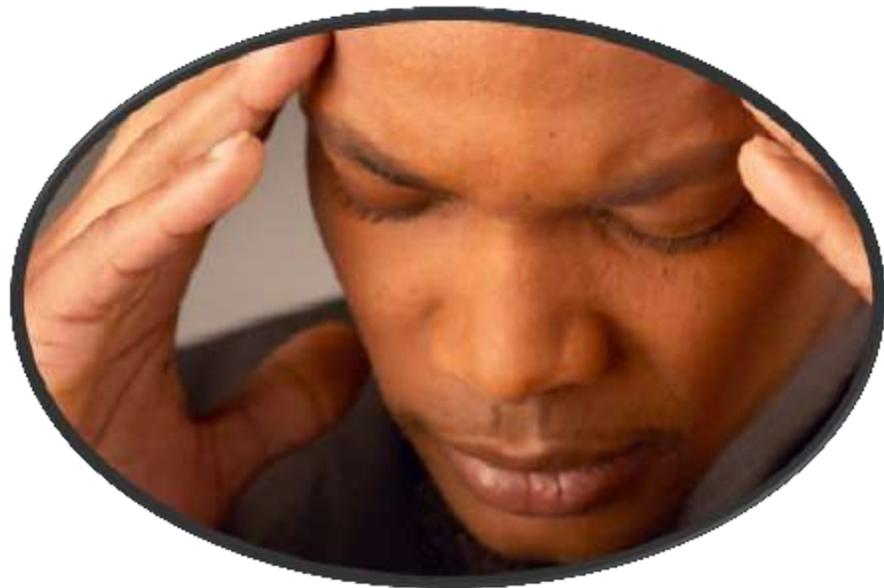


Older children and women from the third to the seventh day after childbirth are permitted to fast but are permitted to break the fast if they feel the need to do so. People with other illnesses should consult a physician and a rabbi for advice.



The Day of Atonement drives home the reality and ugliness of sin!

- (1) That sin is real, and an offense against Yahuwah,
- (2) That Yahuwah is willing to pardon sin, and
- (3) That such pardon does not come unless man does something -- repents with fasting and rends his heart.



**We must
acknowledge our
sins, claim the
blood of Yahusha,
repent and be
born again by
water and the
Spirit!**



Teshubah, the Hebrew word for repentance, means "turning back." It involves,

- (1) Contrition for the sin committed and a**
- (2) Firm resolve not to repeat it.**



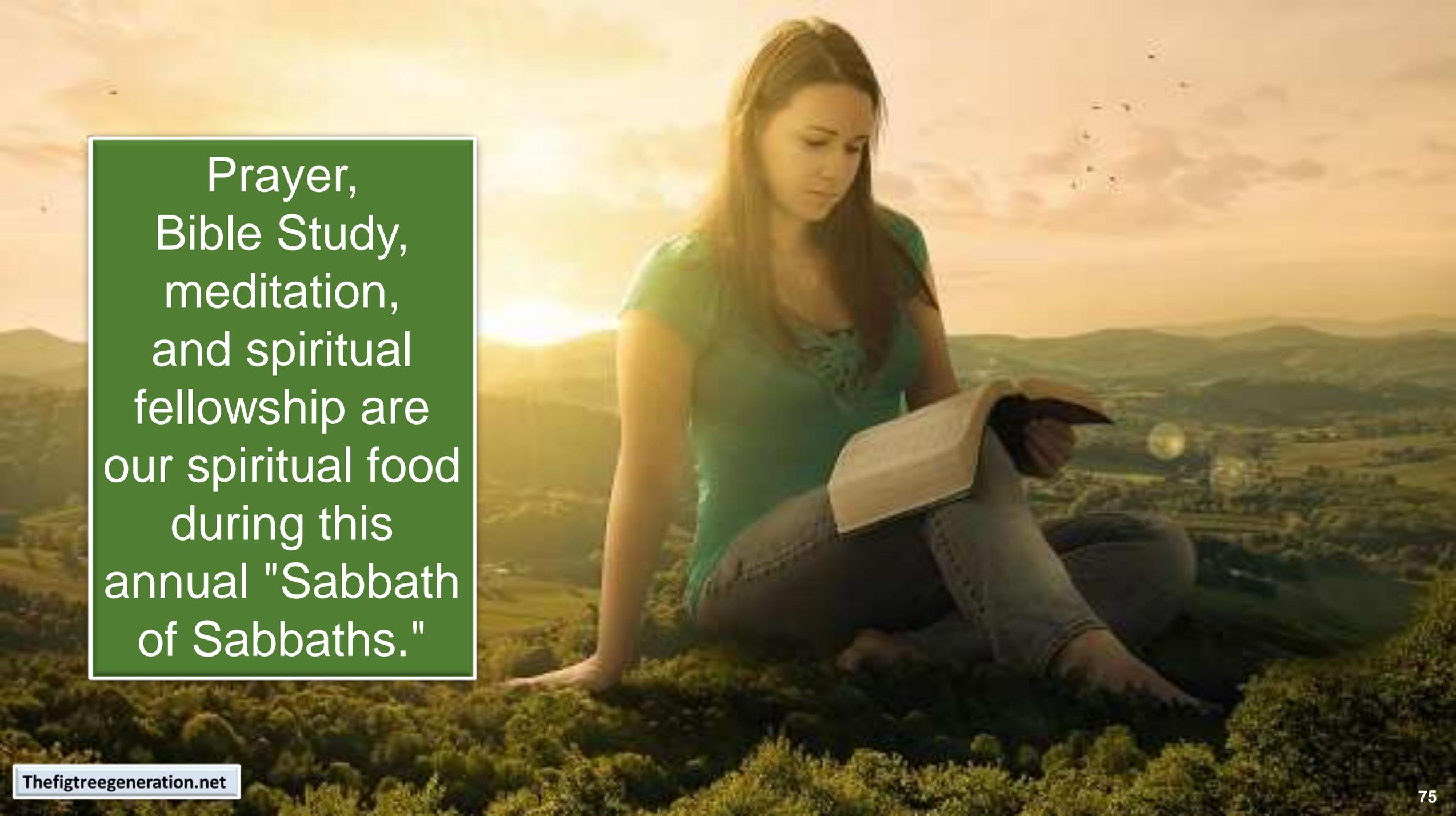
True repentance is more than sorrow for sin. It is a resolute turning away from evil and a turning towards YHVH and HIS Torah, His instructions.



**Isn't that what the
Bible says?**

**"He that covereth
his sins shall not
prosper but
whoso confesseth
and forsaketh
them shall have
mercy." KJV**

Proverbs 28:13

A woman with long brown hair, wearing a green short-sleeved top and blue jeans, is sitting on a grassy hill. She is holding an open Bible and looking down at it. The background shows a vast landscape of rolling hills and valleys under a warm, golden sunset sky. The sun is low on the horizon, creating a soft glow and long shadows. There are some birds flying in the sky.

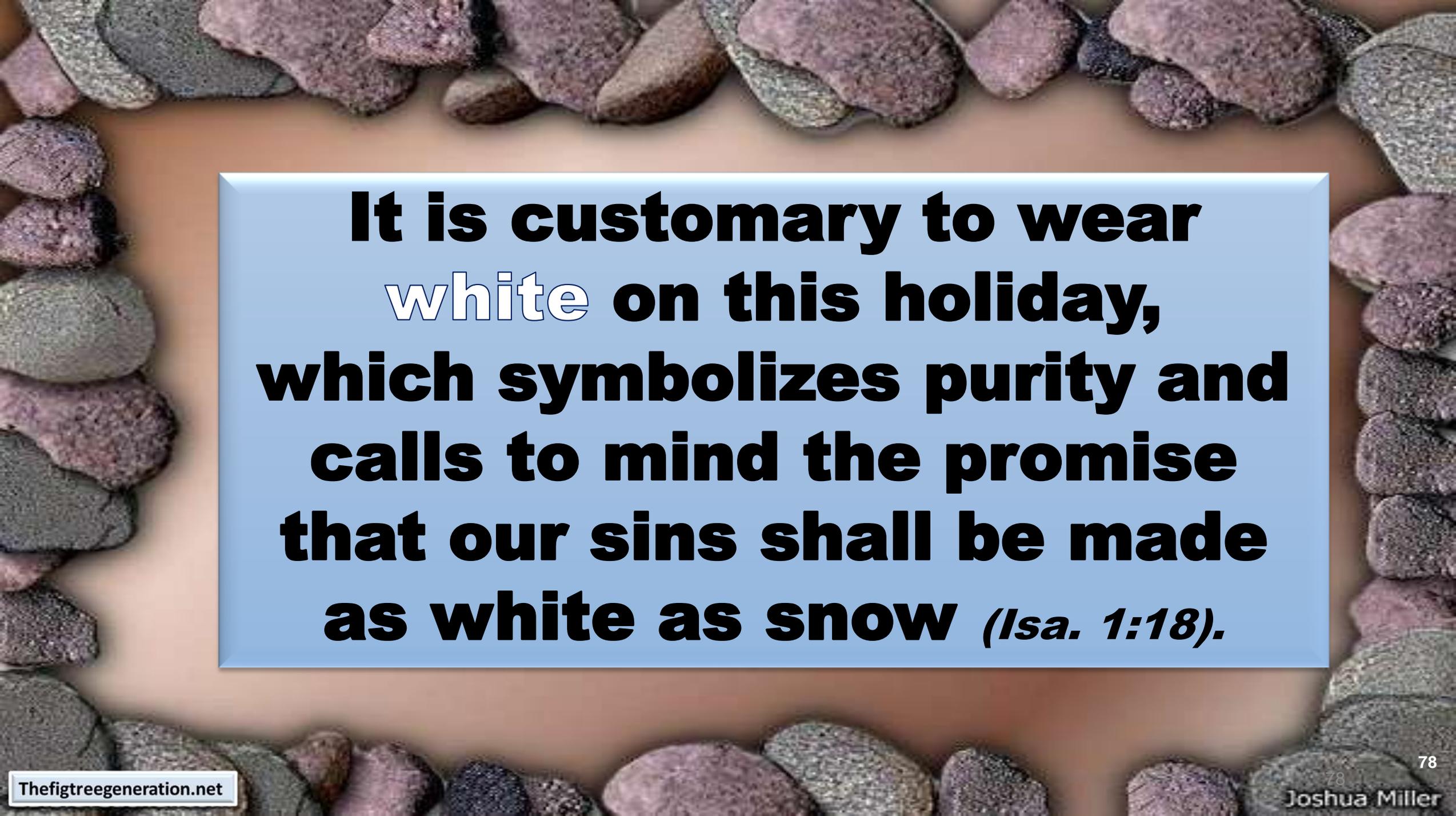
Prayer,
Bible Study,
meditation,
and spiritual
fellowship are
our spiritual food
during this
annual "Sabbath
of Sabbaths."

**The following are some
customs connected with the
day of Atonement!**

**I want to stress “customs”
as these are not commanded
or suggested in Torah but
were created by man!**



**I need to emphasize also that not all customs or traditions are bad and should be shunned; only those traditions that make the commandments of YHVH of non-effect must be rejected!
(See Matthew 15:2-6.)**



**It is customary to wear
white on this holiday,
which symbolizes purity and
calls to mind the promise
that our sins shall be made
as white as snow *(Isa. 1:18)*.**



**Before going to the Synagogue,
the father of the house blesses the
children.**

**To sons, he says, "Elohim make you
as Ephraim and Manasseh," and the
daughters, "Elohim make you as
Sarah, Rebekah, Rachel and Leah."**

After Yom Kippur, Jews have a minor feast, quoting Ecclesiastes 9:7, "Go, eat your bread with joy, and drink your wine with a glad heart; for Elohim has already approved your works." (The Scriptures - version 2009)



Scriptures that are read on the Day of Atonement:

- **Leviticus chapter 16;**
- **Numbers 29:7-11;**
- **Isaiah 57:14 through 58:14, and**
- **The Book of Jonah is read.**

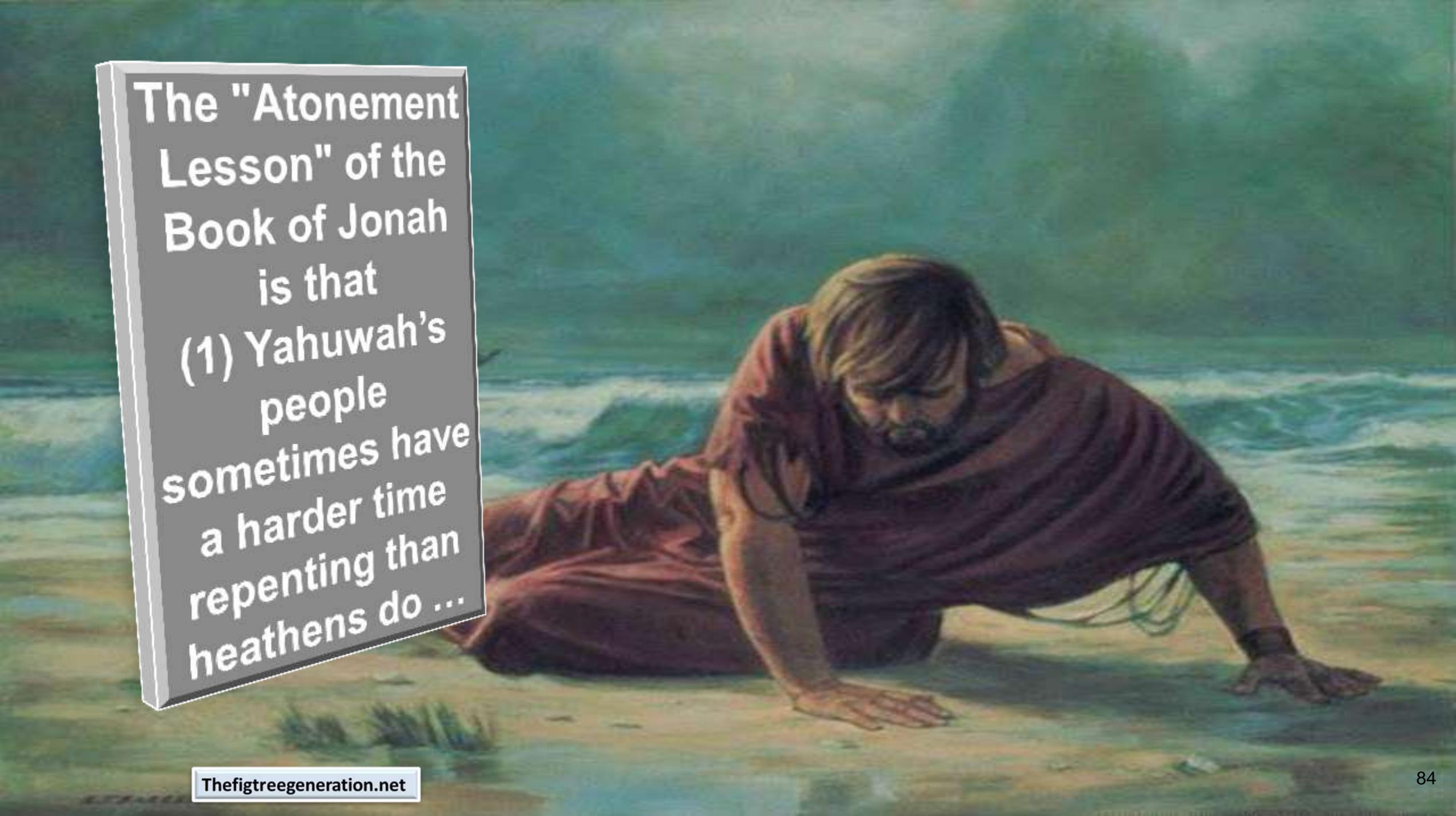
The theme of these latter passages is true repentance.

One of The Book of Jonah's major points is the contrast between the instant trust and ready repentance of the heathen and the lack of confidence and infidelity of the servant of Yahuwah.

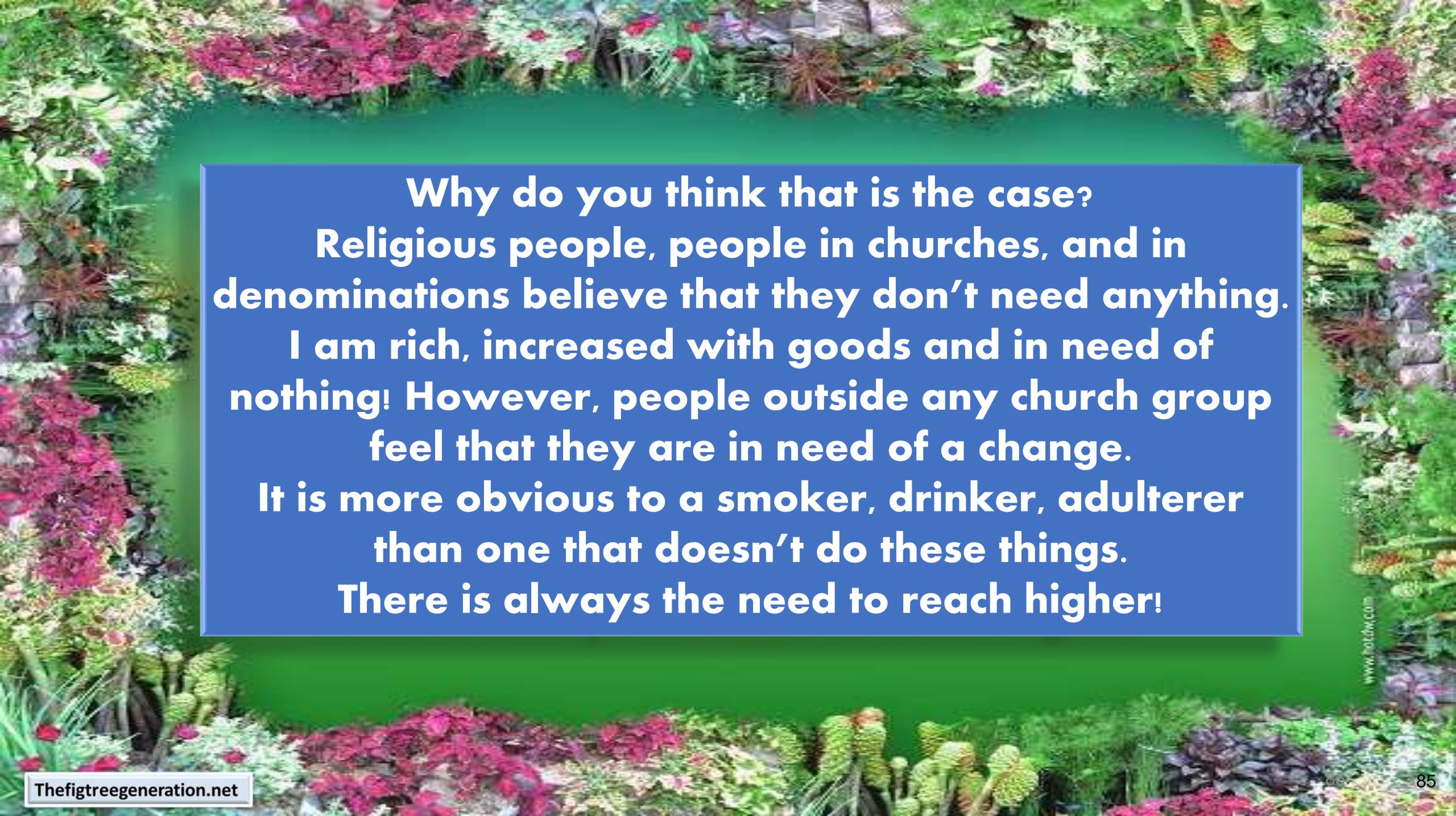
When the storm rages at sea, the idolatrous mariners immediately call upon their gods, but Jonah does not call on the true Elohim.

Instead, Jonah goes inside the ship to sleep. When they find out that Jonah is responsible for the tempest, they acknowledge YHVH.

The king and the whole city of Nineveh fast in sackcloth and do repent, but Jonah is displeased.

A painting of a man in a red robe crawling on a beach, with a text box overlaid on the left side. The man is in a state of distress, crawling on his hands and knees. The background shows a beach with waves crashing against the shore. The text box is a dark grey rectangle with white text, tilted slightly to the right.

The "Atonement Lesson" of the Book of Jonah is that
(1) Yahuwah's people sometimes have a harder time repenting than heathens do ...



**Why do you think that is the case?
Religious people, people in churches, and in denominations believe that they don't need anything. I am rich, increased with goods and in need of nothing! However, people outside any church group feel that they are in need of a change. It is more obvious to a smoker, drinker, adulterer than one that doesn't do these things. There is always the need to reach higher!**

A man with a beard, wearing a brown robe, is crawling on a sandy beach towards the ocean. The background shows waves and a hazy sky. The man's head is bowed, and his hands are flat on the sand.

**(2) Fasting is necessary to really repent,
(3) If YHVH accepted the repentance of heathen Nineveh, He will certainly accept the genuine repentance of His people, ...**

A man with a beard, wearing a red robe, is crawling on a sandy beach towards the ocean. The ocean waves are visible in the background. The scene is painted in a realistic style.

**(4) It is impossible
to flee from
YHVH's presence.
He sees all, and
"your sin shall find
you out" according
to Numbers 32:23.**



**We read of Israel's
constant disobedience!
Isn't that the same story today?
Has anything changed?
Is YHVH still the same today
as then?**



- ❑ ***Further readings on the Day of Atonement include Leviticus 18, which says in verse 4: "Ye shall do my judgments and keep my ordinances ...," and then it continues with the account of forbidden marriages, warning one not to fall into (sexual) temptation.***
- ❑ **Another passage is Micah 7:18-20, which emphasizes Yahuwah's mercy.**

Let's always remember Micah 7:18-20:

“Who is a Elohim like unto thee that pardoneth iniquity and passeth by the transgression of the remnant of his heritage? ...

... He retaineth not his anger forever,
because he delighteth in mercy ...

...19. He will turn again; he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depth of the sea...

... 20. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old.” *KJV*

**Yah's forgiveness is not merely a judicial act by which
He sets us free from condemnation.
It is not only forgiveness for sin but **reclaiming** from sin.
It is the outflow of redeeming love
that transforms the heart.**



...David had the true conception of forgiveness when he prayed, "Create in me a clean heart, O YAH; and renew a right spirit within me." *Psalm 51:10 KJV*



The promise that YHVH made to King Solomon in 1 Kings 6:12-13 KJV applies to every generation:



“**If** thou wilt **walk** in my statutes, and **execute** my judgments, and **keep** all my commandments to **walk** in them; then will I perform my word with thee, which I spake unto David thy father: 6:13 And I will dwell among the children of Israel and will not forsake my people Israel.”

A vibrant garden scene with a central green lawn. The lawn is surrounded by a dense border of various plants, including purple flowers, green foliage, and small trees. In the center of the lawn, there is a brown rectangular sign with white text. The sign is tilted slightly to the right. The text on the sign reads: "This applies not only to Israel as a nation but to each individual as we read in Psalm 103:17-18. KJV".

**This applies not only to
Israel as a nation but to
each individual as we
read in Psalm 103:17-18.
KJV**



“The mercy of YHVH is from everlasting to everlasting upon them that fear him, and his righteousness unto children’s children; 18. **To such as keep his covenant, and to those that remember his commandments to do them.**”

Psalm 103:17-18 KJV

What a
gracious
Heavenly
Father
we serve!



**“Like as a father pitieth
his children, so YHVH
pitieth them that fear him.
14. For he knoweth our
frame; he remembereth
that we are dust.”**

Psalm 103:13-14 KJV



A close-up photograph of a human hand reaching upwards, palm facing up, against a clear blue sky. A bright sun is visible in the upper left quadrant, creating a lens flare effect. The hand is positioned as if holding or reaching towards the sun.

Therefore **“Be
glad in YHVH,
and rejoice,
ye righteous
and shout for
joy, all ye that
are upright in
heart.”**

Psalm 32:11 KJV



THE END

**Supreme Provider
Yahusha Ha Mashiach**



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