



MATTHEW 6

## *The Lilies of The Valley*

The Golden Crown of the  
High Priest  
הַצִּיץ



### **The "Garments" of the High Priest**

YHVH has ordered in Exodus 39:1–31 manufacture of the components of the miškān “Tabernacle”. All orders given were specified to accompany the Israelites through their journey of the wilderness.

Moses first places them upon Aaron at the consecration of the priests (Leviticus 8:7–9). Aaron wears them until his death, transferring them to his son and successor Eleazar immediately before he dies (Numbers 20:25–28).

These Holy garments designed exclusively for the High Priest and consist of four different sets peculiar to the High Priest and are unlike any normal articles of clothing.

Their shape and design show that they are not intended to provide protection from the elements or to fulfill the requirements of modesty. The High Priest is said to “wear” them only when he enters the sanctuary interior, which he is commanded to do twice daily, morning and evening.

The fabric portions used to make the High Priest’s garments were made of the same materials, identical and fashioned in the same manner, as the fabrics used in the most sacred sections of the (“Tabernacle”) miškān itself.

They are explicitly designated for use “when serving in the sanctuary” (Exodus 28:48; 29:30 etc.). In addition to fabrics, they contain gold and precious stones. On three of them, words are inscribed.

Their weight and the manner in which they are placed on the High Priest’s body render them neither practical nor comfortable.

The list of materials needed for the sanctuary (Exodus 25:1–7) includes the precious stones required for the ephod and breastplate. The enigmatic Urim and Thummim, is mentioned in Moses’ blessing of the tribe of Levi as mentioned in (Deuteronomy 33:8).

Other references can also be found in (1 Samuel 2:28; 14:3; 21:10; 23:6,9; Judges 8:27; 17:5 18:14–20 etc.), as well as the Urim (1 Sam 28:6) and Thumim (Septuagint to 1 Samuel 14:41),

Every piece of furniture, priestly vestment, and every instruction regarding the dimensions and the materials used in the construction of the Tabernacle is repeated.

This demonstration of divine command and human compliance emphasizes beyond any doubt that Moses followed YHVH as Divine command to the every letter. The most common expression in Pekudei is “as YHVH had commanded Moses.”

## **Ephod**

The ephod’s precious stones, inscribed with the names of the twelve tribes, and the same is of the twelve stones on the breastplate.

The High Priest personifies the whole of the Israelite people “before YHVH ,” when standing in the Almighty's presence (Exodus 28:12, 29; 39:7).

Exodus 28:6-14 "and they shall make the ephod of gold blue purple, and scarlet thread, and fine woven linen, artistically worked. It shall have two shoulder straps joined at its two edges, and so it shall be joined together.

And the intricately woven band of the ephod, which is on it, shall be of the same workmanship, made of gold blue purple, and scarlet thread, and fine woven linen.

Then you shall take two onyx stones and engrave on them the names of the sons of Israel: six of their names on one stone, and six names on the other stone, in order of their birth. With the work of an engraver in stone, like the engravings of a signet, you shall engrave the two stones with the names of the sons of Israel.

You shall set them in settings of gold. And you shall put the two stones on the shoulders of the ephod as memorial stones for the sons of Israel.

So Aaron shall bear their names before YHVH on his two shoulders as a memorial.

You shall also make settings of gold, and you shall make two chains of pure gold like braided cords, and fasten the braided chains to the settings."

According to Josephus, the engraved onyx stones on the shoulders were designed so that the names of the six eldest sons were engraved on the stone on the right shoulder, and those of the six youngest sons on the stone on the left shoulder.

The ephod as a whole, with its different colors and materials, typifies Messiah in His high priestly ministry.



Yeshua, as the High Priest bears His people upon His shoulders, the place of strength and seat of power.

The shoulders also speak of carrying a burden, Yeshua, as the High Priest carries the whole burden alone.

## **The Sash or Girdle'**

The front and back of the ephod were made to be as one garment by a sash or girdle, which was tied about the priest's waist.

This was also of blue, purple, and scarlet linen intertwined with golden threads. In the language of Scripture for a priest to be girded with his sash was for him to be fully arrayed in his garments and prepared and ready to serve.

## **Breastplate**

The Urim and Thummim, connected with the breastplate, enable Aaron, each time he enters the sanctuary, to inquire of God for judgment (Exodus 28:30), which probably means in order to ascertain the correct decision in legal proceedings.

Over the ephod the High Priest wore a breastplate which was a pouch about 22-cm square made of beautifully woven material. On the front of the breastplate were fastened twelve precious stones in four rows of three. On each of these stones were engraved the name of one of the tribes of Israel:

Exod 28:15-29 "You shall make the breastplate of judgment. Artistically woven according to the workmanship of the ephod you shall make it: of gold blue purple, and scarlet thread, and fine woven linen, you shall make it. It shall be doubled into a square: a span shall be its length, and a span shall be its width.

And you shall put settings of stones in it, four rows of stones:

The first row shall be a sardius, a topaz, and an emerald; this shall be the first row; the second row shall be a turquoise, a sapphire, and a diamond; the third row, a jacinth, an agate, and an amethyst; and the fourth row, a beryl, an onyx, and a jasper.

They shall be set in gold settings. And the stones shall have the names of the sons of Israel, twelve according to their names, like the engravings of a signet, each one with its own name; they shall be according to the twelve tribes.

You shall make chains for the breastplate at the end, like braided cords of pure gold. And you shall make two rings of gold for the breastplate, and put the two rings on the two ends of the breastplate.

Then you shall put the two braided chains of gold in the two rings which are on the ends of the breastplate; and the other two ends of the two braided chains you shall fasten to the two settings, and put them on the shoulder straps of the ephod in the front.

You shall make two rings of gold, and put them on the two ends of the breastplate, on the edge of it, which is on the inner side of the ephod. And two other rings of gold you shall make, and put them on the two shoulder straps, underneath the ephod toward its front, right at the seam above the intricately woven band of the ephod.

They shall bind the breastplate by means of its rings to the rings of the ephod, using a blue cord, so that it is above the intricately woven band of the ephod,

And so that the breastplate does not come loose from the ephod. So Aaron shall bear the names of the sons of Israel on the breastplate of judgment over his heart, when he goes into the holy place, as a memorial before YHVH continually."

The breastplate was actually a piece of elaborately finished cloth of the same material as the ephod. It was a strip twice as long as it was wide, but folded back on itself so as to form a square bag into which the Urim and Thummim were placed.

The breastplate was held in place by golden chains attached to the onyx shoulder clasps and also by blue lace ribbons, which attached the breastplate to the ephod.

Evidently, there was a small golden ring attached to each corner of the breastplate to which in turn the golden chains and ribbons were connected.

The stones upon the breastplate represented the twelve tribes of Israel, and they were borne before YHVH continually as a memorial.

Inasmuch as the twelve stones were in one breastplate they speak of the oneness of the people of YHVH; while their position upon Aaron's breast speaks of YHVH's affection for His people. The names on the breastplate were always close to Aaron's heart just as with Yeshua HaMashiach and His precious ones.

The Torah scrolls of the synagogue are frequently wrapped in blue or purple velvet or silk cloths. A breast plate adorns the scroll, and a crown or coronets of silver and gold with tinkling bells are placed upon its rollers; these recall some of the items of dress of the High Priest.

Yeshua HaMashiach during the crucifixion were adorned in the Royalty of the High Priest during the mockery, arrayed with a crown and been called "the King of the Jews"

Exodus 28:30 "And you shall put in the breastplate of judgment the Urim and the Thummim, and they shall be over Aaron's heart when he goes in before YHVH. So Aaron shall bear the judgment of the children of Israel over his heart before YHVH continually."

Since Scripture explicitly states that the Urim and Thummim were placed in the breastplate, it would seem that they were separate from the twelve stones mounted on the outside.

The name Urim means "lights, " while Thummim means "perfections;" and these meanings have led us that Yeshua HaMashiach is the light and perfection of righteousness.

Numbers 27:21 "He shall stand before Eleazar the priest, who shall inquire before YHVH for him by the judgment of the Urim; at his word they shall go out, and at his word they shall come in, he and all the children of Israel with him-- all the congregation."

## **Robe**

The robe is "worn" for its bells, their sound alerting the divine presence to Aaron's approach as he enters the sanctuary "so that he not die" (Exodus 28:35) – which might happen if he were to disturb the divine repose too abruptly.

Under the ephod the High Priest wore a robe of blue. Golden bells were attached to the hem and pomegranates made from material hung between the bells.

Exodus 28:31-35 "You shall make the robe of the ephod all of blue. There shall be an opening for his head in the middle of it; it shall have a woven binding all around its opening, like the opening in a coat of mail, so that it does not tear.

And upon its hem you shall make pomegranates of blue purple, and scarlet, all around its hem, and bells of gold between them all around: a golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe all

around. And it shall be upon Aaron when he ministers, and its sound will be heard when he goes into the holy place before YHVH and when he comes out, that he may not die."

The robe of the ephod was a plain blue sleeveless garment worn directly beneath the ephod and extending some below it.

There was a row of pomegranates embroidered upon the hem (see Exodus 39:24) interspaced with tinkling golden bells which sounded as the priest moved.

The bells speak of listening to YHVH while in His service and the music of them brings a certain joy. The pomegranates speak of fruitfulness (abundant seeds) and are symbols of the Word of YHVH as sweet and pleasant spiritual food.

The sound of the bells could be heard when Aaron went into the Holy Place before YHVH, and when the people heard the bells they knew the service was about to begin. In the same the people knew hearing the bells when the High Priest entered the Holiest in YHVH 's presence, that his offering on their behalf had been accepted by YHVH .

Yeshua arrayed with the purple garment sounded the bells that he became the perfect sacrifice of acceptance with YHVH for the people.

The mockery of the sounding of bells is in the "Christmas" song of "Jingle Bells" which the world of people partake in the fun that is made of.



The ringing of the bells on the High Priest garments is to indicate the service has begun. The white horse open slay shows the mockery in the world still today.

Exodus 28:35 "And it shall be upon Aaron when he ministers, and its sound will be heard when he goes into the holy place before YHVH and when he comes out, that he may not die."

## Diadem

Finally the diadem on Aaron's head is said to remove from YHVH's abode any wrongdoing connected with Israel's offerings and to ensure, by means of the inscription proclaiming that Israel's worship is "Holy to YHVH," that YHVH graciously accept their sacrifices (Exodus 28:38).

When one considers the daily ritual acts involving these "garments," it becomes clear that they are not viewed as apparel at all.

They are called, "holy garments," but only because the High Priest bears them on his person. Essentially, they are ceremonial, ritual objects. They transform the High Priest who "wears" them into a walking embodiment of the whole nation of Israel, and they play indispensable roles in the regular (note the repeated use of the word "tāmîd") pageant of worship that he enacts on Israel's behalf.

The Mitre and Crown' on the head of the High Priest wore a turban or mitre of fine linen which was bound around the head in coils like a turban or tiara. On the front of the mitre

on Aaron's forehead, attached by a blue lace ribbon, there was the golden plate engraved HOLINESS TO YHVH

This was a constant reminder of holiness to the covenant people in Israel and to the High Priest in his calling , for YHVH said to Moses, 'Speak to the entire assembly of Israel and say to them, "Be holy because I, YHVH your Elohim , am holy"' (Lev. 19:2).

Exod 28:36-38 "You shall also make a plate of pure gold and engrave on it, like the engraving of a signet: HOLINESS TO YHVH And you shall put it on a blue cord, that it may be on the turban; it shall be on the front of the turban. So it shall be on Aaron's forehead, that Aaron may bear the iniquity of the holy things which the children of Israel hallow in all their holy gifts; and it shall always be on his forehead, that they may be accepted before YHVH."

By being marked, the High Priest typified the true inner holiness on the ground of which, alone, Israel could be accepted before YHVH.

The conspicuous position of the golden plate upon Aaron's forehead gave special meaning and character to all of his garments and to his office. In committing himself to holiness, Aaron could be assured that he qualified for divine service and was accepted by YHVH as a mediator between YHVH and the people of Israel.

Yeshua HaMashiach is our High Priest and Redeemer. He is our mediator and therefore YHVH torn the Curtain of the Temple as a sign that we through Yeshua HaMashiach have access to the Holy place.

Consider these actions along with the other tasks the High Priest is instructed to execute each morning and evening in the sanctuary attending to the lampstand to ensure that the sanctuary's interior is illuminated all night long, and offering incense to provide a fragrant aroma and his weekly presentation and removal of twelve loaves.

All of these rituals are predicated on the sanctuary being YHVH 's dwelling place in the Tabernacle (which is the meaning of the word miškan): the precisely delineated, extravagantly outfitted earthy location where His terrestrial manifestation, His kabbod, resides.

Taken as a whole, this complex of ritual acts is none other than a highly formalized way of perpetually attending to the abode, providing light, fragrance and refreshment and, in the course of doing so, directing the resident deity's attention to His people's needs and evoking His acceptance of their tribute , all the while taking care to respect His splendid isolation, never intruding unannounced.

The High Priest's role in the daily worship of YHVH as ordained for the royal treatment and appeal to, the divine King in His earthly palace.

The High Priest is the palace servant, and the garments that he wears are intended not merely to clothe him in “dignity and adornment” (Exodus 28:2) but to accomplish one of the essential aims of worship: to call the King’s attention to His subjects and their needs.

The Tabernacle is known as the place where YHVH dwells.

When presenting the first fruits, the Torah specifies further that the giver must bring them to “the place where YHVH your God will choose to make His name dwell. Deuteronomy

When referring to the Temple in Jerusalem the location desiccated the worshipper before YHVH because he is standing in front of the Sanctuary where YHHV ’s name “dwells.”

Since there is no Temple we became the Temple where YHVH dwells and this more the reasons for us the keep our bodies purified and Holy to YHVH.

The Ordinary Garments of the Priest' described in Exodus 28:39-43 "You shall skillfully weave the tunic of fine linen thread, you shall make the turban of fine linen, and you shall make the sash of woven work. For Aaron's sons you shall make tunics, and you shall make sashes for them. And you shall make hats for them, for glory and beauty. So you shall put them on Aaron your brother and on his sons with him. You shall anoint them, consecrate them, and sanctify them, that they may minister to Me as priests. And you shall make

for them linen trousers to cover their nakedness; they shall reach from the waist to the thighs.

They shall be on Aaron and on his sons when they come into the tabernacle of meeting, or when they come near the altar to minister in the holy place, that they do not incur iniquity and die. It shall be a statute forever to him and his descendants after him."

The Priests officiating in the Holy Place wore these garments: A long tunic (the embroidered coat) with sleeves of white linen, woven throughout without seam, white trousers from hip to thigh, a white linen hat or mitre wound like a turban, but cone-shaped, and a sash or girdle woven in the same material as the veil (Exodus 39:29).

As ordained priests, though in plain dress and of secondary status, Aaron's sons speak of today's believers; while Aaron, the High Priest, in his garments of glory and beauty, speaks of Yeshua HaMashiach our great High Priest.

"And let them make Me a sanctuary, that I may dwell among (in) them" - Exodus 25:8

The Tabernacle of Ancient Israel was a sanctuary which was given in a vision to Moses as a pattern and constructed by the children of Israel.

YHVH's promise was that He would dwell within the Holy of Holies above the Mercy Seat of the Ark of the Covenant.

Yeshua HaMashiach's blood upon the Mercy seat made atonement for our sins. YHVH kept His Covenant throughout.

YHVH Himself thought so much of the importance of the type, as shown by the tearing of the veil:

Matt 27:50-51 And Yeshua cried out again with a loud voice, and yielded up His spirit. Then, behold, the veil of the temple was torn in two from top to bottom; and the earth quaked, and the rocks were split,

If we don't understand the meaning in Scripture of the holy of holies and the veil we miss out on extremely significant information concerning exactly what Yezhuat's death meant to sinful mankind.

Hebrews 10:20 by a new and living way which He consecrated for us, through the veil, that is, His flesh,

Col lense 2:17 which are a shadow of things to come, but the substance is of Yeshua.

John 1:14 And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.

YHVH wants us to be aware of His nature and character. Even the angels don't fully understand the nature and character of YHVH but they learn from watching His dealings with His church (Ephesians 3).



Things are really happening in the heavenly dimension and the Lord wants to reveal to us what took place in heaven after the resurrection of Yeshua. There is a real tabernacle in the heavenlies and Yeshua HaMashiach really appeared before the throne of heaven as the Lamb of YHVH (Revelation 5).

There is no doubt that some of these things are a mystery but the more we draw close to YHVH and His Word the more He draws close to us.

Hebrews 9:11 But Yeshua came as High Priest of the good things to come, with the greater and more perfect tabernacle not made with hands, that is, not of this creation.

Yeshua HaMashiach said I am the temple (Mishkan) of YHVH. When the glory (Hebrew. Sh'chinah) would come down the holy of holies and the Presence would manifest on the mercy seat between the cherubim after the blood was sprinkled, that was the mishkan.

That Presence was what Yeshua said dwelt within Him. And in fact Paul said about the believer, "Know you not that you are the temple (Mishkan) of YHVH?" We, as the body of Yeshua, have the same Presence dwelling within us. YHVH doesn't dwell in buildings, but within His people. Know then YHVH's Holy Spirit strengthen us by being in us.

1 Corinthians 6:19 Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from YHVH , and you are not your own?

As the High priest laid aside his beautiful garments and wore only linen garments into the presence of YHVH, so Yeshua left the glory of heaven and came to earth. He laid aside his heavenly majesty (not his divine nature) and clothed himself with human weakness, as he took on the likeness of men (John 17:1-5; Hebrews 2:9-17; Philippians 2; Isaiah 53 ).

In the flesh, Yeshua HaMashiach of made atonement (reconciliation) for our sins to bring us to YHVH !

The Seamless Robe of Yeshua is the robe said to have been worn at His crucifixion.

John 19:23 states that our Messiah Yeshua's garment was seamless and made of one piece.

When the soldiers had crucified Yeshua they took his garments and made four parts, one for each soldier; also his tunic. But the tunic was without seam, woven from top to bottom. ~John 19:23

This tunic was recognized as being valuable by the soldiers. Yeshua HaMashiach was an itinerant rabbi, and had the authority to teach in the Temple.

Soon afterward He went on through cities and villages, preaching and bringing the good news of the kingdom of YHVH. And the Twelve were with him, and also some women who had been healed of evil spirits and infirmities: Mary, called Mag'dalene, from whom seven demons had gone out,

and Jo-an'na, the wife of Chuza, Herod's steward, and Susanna, and many others, who provided for them out of their means. Luke 8:1-3

The seamless tunic wasn't just mentioned for its monetary value, it was also part of the liturgical vestments, that were designed by YHVH and given to Moses in the desert of Sinai.

According to the Talmud (A collection of Jewish teachings on the Torah) a priest was divested of his divine office if he failed to wear the proper vestments,

While they are clothed in the priestly garments, they are clothed in the priesthood; but when they are not wearing the garments, the priesthood is not upon them.

Throughout the books of Exodus, Leviticus, Numbers and Deuteronomy, there are many mentions of linen garments that are to be worn by the priests that serve at the tabernacle, and even Ezekiel mentions several times the linen garments to be worn during Temple service.

It shall have in it an opening for the head, with a woven binding around the opening, like the opening in a garment, that it may not be torn. Exodus 28:32

The mockery continued as the soldiers took the garment and dived into four. The Tabernacle of Moses – YHVH's 's Heavenly Pattern for our Spiritual Transformation.

The Holy Place represent the process that will lead to this Truth transformation. Therefore, the curtain screen to the Holy Place symbolically represents Yeshua as “The Truth” (John 14:6).

The Hebrew word translated “mercy seat” is “kapporet” and means “a covering”. It is from the same root as the word “kaphar” translated as “Atonement”.

The only place in the Scriptures where the word “kapporet” is used is for “mercy seat”. This distinguishes the Mercy Throne as a PROTECTIVE COVERING.

The Ark covering the place of forgiveness for sin, and of the Testimony of YHVH. In the way, the ancients had of associating things, the covering of the Ark was the protective covering of the nation. Remember, YHVH said in multiplied instances: “If you keep my covenant, I will cover and bless you” Deuteronomy 28:1-14

On the special "Day of Atonement" {Yom Kippur} the high priest came forth dressed in four linen garments:

1. A linen robe with long sleeves that draped to the ankles.
2. A linen belt that tied around the waist.
3. A pair of linen breaches.
4. A linen turban that fit around the head.

The high priest removed his royal vestments such as the gold crown engraved with the Name of YHVH; "Holy unto the

Lord"; the breastplate of gold with the 12 precious stones, the Urim & Thummim; and the purple garment, to wear linen clothes.

YHVH said to Moses, Tell Aaron your brother he must not come at all times into the Holy of Holies within the veil before the mercy seat upon the ark, lest he die; for I will appear in the cloud on the mercy seat. But Aaron shall come into the holy enclosure in this way: with a young bull for a sin offering and a ram for a burnt offering. He shall put on the holy linen undergarment, and he shall have the linen breeches upon his body, and be girded with the linen girdle {or} sash, and with the linen turban {or} miter shall he be attired; these are the holy garments; he shall bathe his body in water and then put them on (Leviticus 16:2-4)

Yeshua HaMashiach the Son of YHVH made Atonement for the sins of the world, like a High priest would on the Day of Atonement!

The key is the fact it is a seamless garment. Then the soldiers, when they had crucified Yeshua took His garments and made four parts.

But the tunic was seamless, woven [in one piece] from the top throughout. So they said to one another, Let us not tear it, but let us cast lots to decide whose it shall be. This was to fulfill the Scripture, They parted My garments among them, and for My clothing they cast lots. So the soldiers did these things. (John 19:23-24)

This is the type of garments that's been woven for the Levites. That's the type of garments that's been woven for the priests! The reason that's is start at the top, Scriptures declared that a priest is never to rip his garments.

If you are a priest, and you break one of the laws that you not suppose to break, you're get recall commended!

But if you're really doing totally wrong, they disqualify you from the priesthood!

This in ancient days (Hebrews/Israelites) of the temple. They strip you down from your garment, they take the top and rip this garment.

A priest garment was double him at the top, that it be not tore. Once this is done, you're no longer a priest! You have forfeited your priesthood. Rending their garments, men tore their garments, that's what they do. Jewish men are still doing this today in great time of national calamity or grief.

They ripped their garments (Orthodox Jews doing this) You cannot wear it again. It is a sign of great calamity or great distress! Caiaphas was the high priest, in Yeshua time, and it is Caiaphas, the high priest, when he heard about Yeshua, makes a statement: It was Caiaphas {the High priest} who had counseled the Jews that it was expedient {and} for their welfare that one man should die for (instead of, in behalf of) the people. (John 18:14).



Caiaphas based on this verse, understood something's: He clearly understood who Yeshua was!

When Yeshua stood before Caiaphas; the high-priest later, and Caiaphas said to Yeshua: "Are you the Son of YHVH? But Yeshua kept silent. And the {Caiaphas} high priest said to Him, I call upon you to swear by the living YHVH and tell us whether you are the Messiah, the Son of YHVH.

Yeshua said to him, You have stated [the fact]. More than that, I tell you: You will in the future see the Son of Man seated at the right hand of the Almighty and coming on the clouds of the sky. Then the {Caiaphas} high priest tore his clothes .

Matthew 26:63-65

At that very moment Caiaphas infact realised that he was not the High Priest. That's what Caiaphas got so mad, that Yeshua had publicly told the chief priests, elders, and all the whole council that Caiaphas has said, "He was the Son of YHVH!" And Caiaphas reached up and tore the garments from his neck! This is needed to understand: By the tradition of the law, the oral law of the Jews, Caiaphas was no longer the {high} priest of Israel!

So the next day he has to go out, to perform the Passover rituals as the High priest, but Caiaphas has already ripped his garments! In the veil of the Temple, that kept men out, and

kept YHVH locked in.

John 19:23

When the soldiers crucified Jesus, they took his clothes, dividing them into four shares, one for each of them, with the undergarment remaining. This garment was seamless, woven in one piece from top to bottom.

Hebrew 12:2

And let us gaze at Yeshua, him who is The Author and The Perfecter of our faith, who for the joy that was his, endured the cross and ignored the shame, and he sits upon the right side of the throne of YHVH.

While crucifixion was an execution, it was also a humiliation, by making the condemned as vulnerable as possible.

When Yeshua died on the cross on Golgotha, and gave up the Spirit, at once the curtain {the veil} of the sanctuary of the temple was torn in two from top to bottom.

And Yeshua cried again with a loud voice and gave up His spirit. And at once the curtain of the sanctuary of the temple was torn in two from top to bottom; the earth shook and the rocks were split. Matthew 27:50,51

It is significant it's from the top! This 'veil' is called in Judaism: "The him of YHVH's garment!" So long as the 'him' of "YHVH's garment" hang in that place between the Holy of Holies and the Holy place, from Moses' tabernacle to the

temple of Solomon to the temple of Herod, this meant that YHVH was still in inside that Temple ! This also meant that the High priest has to go in one's a year at Yom Kippur {The Day of Atonement}.

Yeshua said: "It is finished!" That's the last 3 words a High priest said, when the last Passover lamb is scarified at Passover. When Yeshua said: : "It is finished!"

Receive the King of Kings, the Royal High Priest who give us the everlasting kingdom.

Be blessed and stay blessed 🌷

















































