

Kaphar – כפר

The Hand of God

This booklet on *kaphar* is one section of the book, *The Burden of Sins*, which deals with a number of words from the original scriptures. The book covers, for example, *peshah*, *avon* and *chatah*, the Hebrew words for transgression, offence and sin - corresponding to the Greek words *anomia*, *paraptoma* and *hamartia*; and, for example, *nasa* in the Hebrew, meaning uplift; and the book also explains the Greek word *aphesis* used twice by the Lord Jesus in Luke 4:18.

In this booklet, extracted from *The Burden of Sins*, we study an extremely important group of Hebrew words - *kaphar*, *kaph*, *kaphtor*, *kippurim*, *kapporeth*, *sachat*, *mashqeh* and *mashqoph* - all of which, as we shall see, are related and their occurrences intertwined in holy scripture for our instruction.

Regarding the title of this booklet, it is the word *kaph* that, specifically, refers to the hand.

The study of such words is not an end in itself, interesting and engaging though that is even from a natural point of view. But we should be aware of this particular group of words as they are, together, hugely significant in their use

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by the Holy Spirit that we might understand, that we might repent, that we might believe and that we might be made wise unto the salvation of our souls.

Scripture is written in such a way that it is undeniably evident that we are expected to be intelligent in the way we read it. Not only so, but it is also very clear that we are expected to be disciplined in the manner in which we approach the study of scripture and that we are to be diligent in the way in which we assimilate what we read.

The mere scanning of words on the page is not, in itself, some kind of virtue for which there is some sort of reward available. That is a very superficial - and a very ignorant - attitude which is, sadly, very common. I fell into such an attitude myself in my younger days, regarding bible reading as a form of ritual which was, of itself, beneficial or laudable and assuming that bare scripture knowledge, as such, was something of which to be proud.

To me, at that time, were the words of Jesus appropriate, Search the scriptures, for in them ye think that ye have eternal life; but ye will not come unto me. Only when I had to do with the Lord himself was the word effectual within me, by the power of his Spirit. Yet those hours of solitary reading have not been, at all, wasted; for now they bare fruit - long, long after the seed was sown.

What we find out if we are granted another mind and are, thus, more sensible in our approach to the word of God is that we have been given access to wealth beyond calculation; we have been offered riches more precious than all that can be gained from this present earth; and that

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we have been shown treasures that shall never, and can never, deteriorate or be stolen from us.

If we regard the truth which is contained in scripture, if we take it into our inward parts - and keep it in our hearts - if we not only receive the word but do it also, then shall we be true believers indeed and then shall we enter into the reality and the value of what is on the page.

Of course, sin that dwells in the flesh, and that will remain there until the redemption of the body, will be felt. The world without attracts that which is within the flesh and conflicts with that which is of the Spirit. Temptations trouble. Tribulations must be borne. Daily life constantly threatens to entangle, pre-occupy and distract from that which is spiritual. There is, always, a conflict when we desire and when we seek that which is, genuinely, of the Spirit of God and that which, truly, is of Christ.

It is pointless to pretend that this is an easy path. It is not. But the treasure is there. Vast wealth awaits he who lays down all else that he might win Christ.

Let us, therefore, use the time we have and let us be sensible :-

The word *kaphar* in the Hebrew scriptures is a very significant word. This is the Hebrew word which is behind the English word "atonement" in the Old Testament writings.

Traditionally, it has been given the meaning "cover" but I suspect that is at least partly due to the alliterative

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similarity of the English to the Hebrew and the convenience of a memorable connection. Some assert the meaning “wipe away”, presumably from its use in Genesis when translated “pitch” - the act of caulking requiring a wiping action, which then is assumed to be significant.

This “wipe away” idea leads to other thoughts regarding purging or cleansing or purifying, in either a ritualistic mentality or else in a sentimental attitude supposing that “wiping away” of sins, without any regard whatsoever to the righteous character of Almighty God, is something that God is obliged to do for sinful and sinning mankind, thus unrighteously dismissing the responsibility of unlawful, wicked and harmful activity.

The true meaning of *kaphar* does not permit of such mentalities or attitudes.

“Cover” has some merit but is not close enough to the concept. “Wipe away” is entirely fanciful. Both renderings are misleading and neither of them leaves us with the proper understanding in the mind of that which was in the mind of the Holy Spirit who inspired the writers to employ the word.

There must be one basic concept attached to the word, *kaphar*, which has been expressed by its choice in various settings and in a spectrum of circumstances. By examination of all of the evidence it is possible to arrive at a suitable translation which will be appropriate for all the occurrences of the Hebrew word in all of its varied presentations. It may well be that the English language could be used to enhance the wording in certain places but

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the danger of interpreting rather than translating is so great that economy of language is always the better principle to adopt and the ultimate ideal is one, single word to translate one, single word.

The word *kaphar* appears one hundred and three times, also occurring twice as a participle - a word with the “ing” ending which can, sometimes, be used grammatically as if it were a noun - when it is then translated “village”. The true noun form, *kopher*, is found seventeen times, in one of which places it is, also, translated “village”.

It is apparent that the translators have confused villages and cities. *Kopher* and *kaphar* mean, when used in this way, walled city, quite evidently; not “village”.

In I Chronicles 27:25 there is an obvious progression listed of fields, *sadeh*; villages, *ir*; cities, *kaphar*; and castles - or towers or strongholds - *miqdal*. The AV translators have chosen to disturb this progression and have switched the meanings of *ir* and *kaphar*.

In I Samuel 6:18 it is evident that the writer is making plain the disorganised state of the Philistines - that's what it's like, being a Philistine - when he states that they have *mibstar ir* - fenced villages - and *perazi kopher* - open cities. If *ir* meant city and *kopher* meant village, then were there no need to add the adjectives *mibstar* and *perazi*. I assume that through misunderstanding this earlier reference, the translators have, therefore, felt it necessary to rearrange the progression in Chronicles.

Kopher and *kaphar* mean, in this particular usage, quite

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clearly, a walled or enclosed city; a containment, in other words; an enclosure.

In the intimacy of the bridegroom and the bride, Song 7:11, it is said, Let us pass the night in the cities, *kaphar*; let us get up early to the vineyards. The Philistines may well risk their womenfolk spending a night in an insecure settlement, but not this bridegroom. A garden inclosed is this bride, Song 4:12; she is cherished and provided with all protection. Threescore valiant men guard the bed of Solomon, Song 3:7, each one holding a sword, another one strapped to his thigh, lest the first sword - possibly with some arm attached to it - be lost in battle. These men mean business and this bride will be protected - at any cost.

Thus, twice is the word used actively - the verb form, the participle of *kaphar* - and once is it used inactively - as the noun form, *kopher* - to convey the idea of what is evidently, in meaning and context, a walled or secure place of dwelling. That is, a containment which is twice seen to be an active matter; and once seen to be an inactive situation. Companies dwell in safety, contained; in three references. Let us just note this and continue.

The noun *kopher* has been rendered in the AV as follows :-
bribe 2; ransom 8; satisfaction 2; sum of money 1; camphire 2; pitch 1; village 1.

Kaphar, the verb, is translated thus :- Pitch 1; appease 1; be merciful 2; be pacified 1; forgive 2; make atonement 70; make reconciliation 4; pacify 1; pardon 1; purge 2; purge away 2; put off 1; reconcile 3; atonement be made 2; be cleansed 1; be disannulled 1; be purged 5; be forgiven 1;

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village 2.

I have not distinguished between the different Hebrew word forms; this is available in Young's concordance.

Kippurim, the plural of the noun *kopher*, occurs eight times and is always translated atonement, as in day of atonement, *Yom Kippur*. Strictly speaking this should be *Yom Kippurim*. The AV does not display the fact that the word is plural in these cases.

My own studies indicate that *kippurim* could be the plural of *kippah*, not of *kopher* or *kapporeth*. *Kippah*, occurring in Hebrew scripture three times, means branch and *kaph* has, also, been used to mean branch, Leviticus 23:40, where palm branches, presumably due to the appearance of "fingers" of palm leaves, are thus designated. If *kippurim* be the plural of *kippah*, rather than *kopher* or *kapporeth*, then I would still see the *kaph* association - by inference rather than, in that case, root origin.

Leviticus 23:40, of course, shows that the word *kaph* is also used in conjunction with the feast of booths. I made the children of Israel dwell in booths, when I brought them out of the land of Egypt: I am the Lord your God: it is written.

Israel were in the hand - *kaph* - of God as they were brought out of Egypt. Though with a mighty hand - *yad* - and a stretched out arm, Deuteronomy 5:15, did he deal with their enemies, yet the tender part, the inside, the palm, his *kaph*, was that in which Israel was protected as they dwelt in booths on their journeyings.

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Kapporeth is a related word which is given as “mercy seat” on the twenty seven times it occurs. That is three times three times three.

It can immediately be seen how crucial this group of words - *kopher*, *kaphar*, *kippurim* and *kapporeth* - is to our understanding of what is revealed to us in the Hebrew scriptures regarding sacrifice, the matter of sins, drawing near to God - and, thus, having any kind of relationship with God.

As to the verb and noun, *kaphar* and *kopher*, the very array of English meanings given, together with the fact that “atone” is not an exact word in any case, displays the fact that the translators of the Authorised Version, whether individually or collectively, have neither understood the meaning of this extremely important word nor have they endeavoured, again individually or collectively, to pursue the matter to a proper conclusion.

“Atone” has a vague meaning of “make amends for”, but the word gives no clue as to how the amends are made. Nor does the word convey who is making amends for whom. The loose word “expiate”, given in explanation of the meaning “atone” does not convey anything further. Unlike these ill-defined English words - both originating from late sixteenth century Latin used by unspiritual monks - the Hebrew scriptures, as we shall see, are precise, disciplined and extensive in conveying meaningful substance to the serious - and there is no other kind - seeker after truth.

The Oxford English Dictionary in twenty volumes states for “atone” :-

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1. Of unity of disposition
2. To bring into concord
3. To come into unity or concord
4. To reconcile or restore friendly relations

The word means, quite literally, at-one and the word atonement means exactly what it says, at-one-ment. It is completely vague as to how this unity is achieved and has become associated, through the Authorised Version, with sacrifice and, hence, with the word *kaphar*.

As to expiate, the O.E.D. has this to say :-

1. To avert (evil) by religious ceremonies.
2. To cleanse or purify from guilt or pollution by religious ceremonies.
3. To do away or extinguish guilt.
4. To pay the penalty of.
5. To make amends or reparation for.

Avert evil by religious ceremonies !

And men wish to use *this* word in the *bible* ?

It is true that way down the list of meanings, the O.E.D. says this :- 7. To extinguish rage by suffering it to the full.

And this :- ...to make satisfaction.

These inclusions are worth noting as we pass on.

These two anglicised Latin words, atone and expiate, have been used for centuries in the context of clergy impressing laity with their superior knowledge. But I am interested in

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understanding - first, for myself; then, secondly, to convey to others - what the scriptural words, that is the Hebrew words, actually *mean*. They are not just - as the English words appear to be - religious sounding noises to be produced when one is “doing religion” at certain times of day or at specific events during the week. They are concepts which are to be immediately grasped by the mind and are then to be permanently retained in the understanding, that we might *draw near* to God and *dwell in his presence* by an intelligent *faith*.

Men who do not have faith will want their own vocabulary - not gleaned from the word of God; they will want their own ceremonies - not authorised by the word of God; and they will want their own works - which are not required by the word of God.

But faith cometh by hearing, Romans 10:17, and hearing is by the word of God. And once faith is come, then there proceed, from that faith, works of faith. Which works are produced in love.

For love and faith are like twin sisters.
They go hand in hand and it is difficult to tell them apart.

Confusion of meanings, yet *kaphar* is the word which is used to convey what was set forth in the sacrifices demanded under the first covenant. *Kaphar* conveys - or should convey - the purpose of the sacrifices. Without *kaphar*, the sacrifice becomes a meaningless routine - a self righteous ritual.

Unless *kaphar* is understood, then the slaughter of animals

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and the offering of muscle, tissue, bone and blood becomes a farce.

And I extrapolate this into our own age and say that unless one understands the meaning of words conveyed in the gospel - and thus has genuine faith - then all contemporary profession, all modern ceremony and all current religious activity is, similarly, an outward performance of the flesh carried out in a self righteous spirit in the hope of the earning of some reward in the doing of it.

.....Also a farce.

Better to understand the word *kaphar*, I would say.

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The crucial feature of *kaphar* is that it comes from the word *kaph*. Which means hand. More precisely, as we shall see, it relates to the inside of the hand, the palm. The outside - that which is normally visible to an onlooker; that which is displayed when work or activity is done; and that which may be seen when a fist is formed - is not that which we see in *kaph*.

The Hebrew letter Caph, כ, expresses a cupped hand and the word *kaph* is also translated, spoon, as when a cupped hand is used to convey water to the mouth.

The alternative hand word is conveyed by the Hebrew word *yad* - also with an accompanying Hebrew letter - and is expressed so often that Robert Young simply states "frequently" for its usage without enumeration.

But as to our word, *kaph*, eighteen times is it used, also, of the sole of the foot. Evidently, then, it is the tender part, the sensitive part, of the foot or hand that is referred to by this word. It is the inner part; that which feels; that which is intimate. The fingertips are involved. Some of the most sensitive nerve endings in the body are included in the meaning *kaph*.

It may be, also, that the strength of the the arch of the foot is in view as the root word *kaph* is used, as we shall see, in words where load bearing is pertinent.

Not only so, but there is also the idea of the protection

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offered by a cupped hand to that which is vulnerable when it is held within it.

Kaph in Genesis

Kaph is first used by Abimelech in his speech to God in his dream related by Moses in Genesis 20:5. In the innocency of his *kaph* had Abimelech taken Sarah, Abraham's wife. Nor had he - yet - touched her, with his hand for God had prevented it. The *kaph* part of his hand had not partaken in sin. He could open his hand, as it were, to God and show his innocency.

There was an absence of the evidence of sin in the hand of Abimelech.

The next mention of *kaph* is by Jacob in Genesis 31:42. God hath seen mine affliction, says Jacob, and the labour of my hands. Jacob can, as it were, open his hands to God and God can observe the roughness of his palms, the harshness of the way that men have dealt with Jacob; the afflictions that men have laid on Jacob. God can see what is in Jacob's hands.

There was the presence of the evidence of affliction in the hand of Jacob.

The third mention of *kaph*, by Moses in Genesis, is in chapter 40 and verse 11. The chief butler dreamed that the cup of Pharoah was in his hand - *kaph*. And he pressed - *sachat* - the grapes into the cup of the man who was above all other men in a civilisation that was, at the time, above all other civilisations on earth.

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Sachat is used only one single time - here. Nowhere else is the word used. The Holy Spirit has restricted the use of the word to this one occasion, but has given us three, other, similar words more frequently; a quartet in which three witness to the meaning of the fourth, singular, word.

Sachaq is used many times; it means to deride, to make sport, to mock, as the Philistines did to Samson, briefly, before he made sport with them, conclusively, by "leaning" on their pillars, Judges 16:27. *Sachar* is to trade, to make merchandise, to traffic, Genesis 34:10. *Sachish*, is that which springeth of itself; uncultivated, wild, II Kings 19:29.

This group of words, therefore, conveys that which is of nothing worth, that which is contemptible, that which is wild and not grown for nourishment, that which is just traded for something else, for something more worthy, something worth possessing.

This is the manner in which grapes are crushed in a cup. The grape itself is of no worth. It is sacrificed that the blood of the grape may be drunk down in satisfaction. Then may Pharaoh, the absolute ruler, drink and be satisfied with the content - but only after the crushing of that which is treated in a similar way to that which is of no worth, to that which is to be made sport of and to that which is to be trafficked.

That cup - the cup containing the blood of the grape - is what is given into the hand of the absolute ruler.

- One hand was innocent, in Genesis, by the intervention of Almighty God; Abimelech's *kaph*.
- One hand was afflicted with labour; Jacob's *kaph*.

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- One hand took the cup, pressing out the blood of the grape; the butler's *kaph*.
- One hand took the cup and drank the contents to satisfaction; Pharoah's *kaph*.

Four hands are presented to our understanding by Moses, in Genesis, in his use of the word *kaph*.

One was innocent, by the intervention of God.

One was afflicted by men.

One offered up that which was pressed.

One received and drank in satisfaction.

This is what *kaph*, in Genesis, conveys into the word *kaphar*.

Kaph in Exodus

In Exodus there is the mention of the *kaph* of God, Exodus 3:2. But it is in connection with the face of God.

There are three memorable occasions of God meeting with Moses. These occasions are not, I would say, indicative of personal meetings - the kind we see in Genesis with Abraham. What is seen regarding the father of all Hebrews - the appearing of God to him when he was called Abram, then when he was called Abraham - is a matter of Abraham's personal salvation and faith. Stephen declared, shortly before they took up stones to stone him, that the God of glory appeared unto Abraham.

But in Exodus 3:2, it was the angel of the Lord who appeared unto Moses. Whatever else may have been true of

Moses' spiritual relationship with the person of God, this that is recorded was a matter of what he represented in the purposes of God.

Moses was the one chosen to separate the children of Israel - the twelve tribes descended from a single progenitor - and to convey to that people the law.

Abraham's personal salvation by faith and his personal relationship with God are exemplary of all who would, thereafter, come to such faith. But we are to learn something else in what we see in Moses. We see man in the flesh taken up by God. We see man on earth given every possible privilege. We see man in Adam presented with the revelation of that which man in Adam had, voluntarily, chosen as the way in which he would seek life.

In a bush which grew up out of the earth, which was aflame with burning, yet which was not consumed, did God speak with Moses, regarding the separating of the nation of Israel from Egypt. He spoke, however, by an Angel, Exodus 3:2, for this was a matter of the nation of Israel and a testimony on the earth within that nation.

The LORD spoke to Moses face to face, as a man speaketh with his friend, Exodus 33:11, but that was in the tabernacle. This was true of Moses personally, and was a matter of his own personal walk with the LORD in faith; faith in that which the tabernacle and all its contents portrayed. Joshua departed not from that tabernacle. Personally, he chose to dwell there, minister to Moses and to fulfil his own place in representation of him who would come and be called by the same name, Jehova-Eshua, Jesus.

Though their lives were a depiction of something in representation, yet their own personal walk with God was in faith, closely associated with the demonstration of the gospel as it was then preached to them in the wilderness, that is, in demonstrated material presentation.

Such was Joshua's faith that he, together with Caleb, crossed Jordan and entered Canaan while the entire generation among whom they sojourned fell in the wilderness, their lives curtailed by God's judgment, while Joshua and Caleb's were prolonged in providence.

Moses, also, represented something and when, later, he spoke of the presence of God, Exodus 33:14-23, he spoke of the people being separated - I and thy people, he said - and he desired to see the glory of God, in the context of that nation. That separation and that glory were both appropriate to that which pertained between Creator and creature in a covenant that was between God and a nation. That national covenant was arranged in order to show forth the artificial depiction of that which *would* pertain, actually, in the future.

What would pertain was the spiritual reality of the depiction. What would pertain was the everlasting testament. For more on this subject, see *The Everlasting Testament*, Belmont Publications.

Glorious though that first covenant was, II Corinthians 3: 9 to 18, the new testament is more glorious by far. And the glory that Moses was permitted to see, in the Mount, under that temporary arrangement, was limited. It was extremely limited; limited by that which separated God from the

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dying, sinful, disobedient remains of what he had, originally, formed from the dust of the ground.

Thus did God, in the administration of that arrangement, place Moses in a cleft of the rock and place his hand - his *kaph* - over Moses.

For no *man* shall see God and live, Exodus 33:20.
No *man* hath seen God at any time, John 1:18.

The revelation of God is when the only begotten Son, which is in the bosom of the Father, declares him, John 1:18. Otherwise, a *man* remains in darkness. He who knows not the Son, and thus knows not the Father, knows not God.

As Jesus said, John 3:3, Except a *man* be born again, he cannot see even the kingdom of God, let alone God himself. And, John 3:5, except a *man* be born of water and of the Spirit - that is, not created by the Creator but born of the Father - he cannot enter into the kingdom of God.

Jesus needed not that any should testify of *man*, John 2:25, for he knew what was in *man*.

It does not pertain to the created creature to see the face of his Creator. Not after Adam. Not after Eden. Not after the serpent and Eve and what was done. Not after a flood has been required to wash the earth clean of gross wickedness and after that new restrictions have, perforce, been applied to restrain and limit mankind.

Not after Babel and the tower and the further necessity of limiting mankind even more closely to curb his communal rebellion.

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Not after all that, may the creature look God in the face.

But in order that individuals may - from among a restricted and curbed and limited humanity - be brought to the living God in a way of righteousness that deals with all that came before; a way that recognises the catastrophe; a way that honours the Creator; a way that justly answers all that an individual partakes of, who comes out of such a humanity; a way that thoroughly satisfies God and that absolutely restores everything in accord with his divine nature and his divine character; in order that all this might be so, then *kaphar* and *kapporeth* are - immensely - important.

By *kaphar* and by *kapporeth* - alone - shall a man draw near to God.

As a young man in my early twenties, I remember being greatly impressed with the words of Jesus from John 17 :3, which he addressed to his Father regarding those whom the Father had given to himself, And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom he has sent.

The avid understanding of the teaching of Christ and his chosen apostles, the pursuit of a real appreciation of what has been revealed by God, the absorption into the very being of the truth that is conveyed from heaven - this is the means by which the gospel is conveyed to the inner man; that faith may be intelligent and quick and lively. That a man may find his Maker through real repentance, genuine faith and by means of a powerful redemption and restoration.

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Despite constant opposition from sin in the flesh within; notwithstanding repeated assaults by satanic power, exerted demonically through men, without; and though the passing years of life on earth sift the heart of a man and batter like waves against his spiritual progress, yet shall he not be afraid for the terror by night, Psalm 91:7: for the arrow that flieth by day; for the pestilence that walketh in darkness - the next night; for the destruction that wasteth at noonday - the following day. A thousand shall fall at thy side, and ten thousand at thy right hand.

But it shall not come nigh thee - it is said to him that dwelleth in the secret place of the most High who abides under the shadow of the Almighty.

One shall watch men fall away from a profession altogether as worldliness overcomes them; one shall see heresies and errors carry off more, into sects and heretical communes; one shall observe deadness and apathy stifle yet more into perdition; one shall see the effects of age demolish the apparent zeal of the dwindling numbers; this is the reality.

But he whose being is protected in the Being of God himself, shall survive.

And God hath promised such, with an oath, In blessing I will bless thee.

God is determined to bless. And bless he shall. Thus did the Lord open the heart of Lydia in Phillipi, having already brought an apostle across land and sea to find her in the place of prayer, for it is written that she, Attended to the things which were spoken of Paul, Acts 16:14. Thus did she

believe; and then was she and her household baptised.

Through the word; by the opening of the heart to receive the word; through faith; this is the blessing of God. Thus does he shine upon us.

Mashqeh

1 • The man who pressed the grapes into the cup of Pharaoh was his butler. Imprisoned with Joseph, Genesis 40, the chief of the butlers dreamed and Joseph interpreted his dream. The interpretation was fulfilled and the chief of the butlers was restored unto his butlership - *mashqeh* - again, when he gave the cup, Genesis 40:21, into Pharaoh's hand, *kaph*.

Thus the word *mashqeh* is connected for us with *kaph* and, thus, with what we learned from *sachat* - the pressing of the grapes into the cup of Pharaoh.

Mashqeh is used seven times by the Holy Spirit in the Hebrew scriptures. It has been translated butlership 1; drink 2; drinking 2; fat pasture 1 and well watered 1.

It is clearly related to a group of words which associate, some loosely and some more specifically, to *mashach*, anoint and to *mashiach*, anointed. *Mashiach* is also rendered Messiah, twice. From my own understanding of this collection of associations, I am left with the very distinct impression that they are similar to wording in the Greek scriptures that has the prefix *kata*, which I understand is often given us in contexts where we are to

appreciate headship - that which comes down from above. Personal anointing, of course, precedes headship. Thereafter, the anointing spreads over the whole body.

The seven occasions of the use of *mashqeh* are deeply instructive and I give the references in detail, not just for the sake of reference but in the hope that the reader will follow the scriptural readings in each case and share this treasure with me.

2 • Lot chose the well watered - *mashqeh* - plain when Abraham and he parted company for the sake of their herds and flocks, Genesis 13:10. It was even as the garden of the Lord and as the land of Egypt as one comes unto Zoar. But this was before the Lord destroyed Sodom and Gommorrha, notes Moses in the Genesis account.

It was - once - *mashqeh*. Even as the garden of the Lord had been *mashqeh*. But man had been banished from the *mashqeh* pleasantness of Eden. Because of what man had done. And soon the well watered plain which Lot chose would be no longer *mashqeh*. Again, because of what man was doing. Banished from the garden of the Lord, man's wickedness had been so great that the Lord sent a flood over the entire earth to destroy all flesh.

Now, Lot chose to guide his flocks and his herds to the well watered - *mashqeh* - plain, that he might settle himself and his family as he sojourned in the earth. But we read that just Lot was to vex his righteous soul, II Peter 2:8, with the behaviour of the wicked who dwelt alongside him in that lush place. Pride, fulness of bread and abundance of idleness were in that place and those who dwelt there were

haughty and committed abomination, Ezekiel 16:49,50.

Judged and banished from the garden; judged and consumed with a flood; now, God would demonstrate what he will do to all who live in haughty contempt of all that is godly, all that is decent, all that is reasonable. Upon the unrepentant, God rained down - as an example - fire and brimstone to the destruction of those two cities. This was not a single, unsupported occurrence but a certain, dual witness. Nothing was left but dead earth and a salt sea.

And a woman turned to a pillar of salt, who had looked back as she was led of angels to flee for her life.

This is what Adam and all his seed does to all that is *mashqeh* - in the pleasantness of Eden, in the ancient world of longevity, and in the well watered plain which brings forth plenitude of bread. This man provokes God to such a degree that successive judgments must limit his circumstances, shorten his lifespan, curb the grossness of his behaviour and warn him of the eternal consequences of such a life. Thus is the first man.

Such humanity provokes wrath in him who is always and altogether righteous. His perfection of righteousness can only ever be absolutely offended by the behaviour of such men. In the antediluvian world, it was so that every imagination of the thoughts of man's heart, Genesis 6:7, was only evil continually, said he who looketh not on the outward appearance but who looketh upon the heart, I Samuel 16:7.

God made all things good. He made all things pleasant. He

provided nothing but what was good and beneficial. There was a Tree of Life in the midst of the garden. There were other types of tree, also; all of them good; none harmful. God warned the man not to partake of that other tree, which was not of that which God provided.

What more could God have done for Adam and Eve ?

Mashqeh conveys abundant flowing; fulsome irrigation; drinking deeply to full satisfaction; also the office of one who provides such a service; and even the lushness of the pasture itself which results from such flowings. Or “anointings”.

Hebrew vocabulary is less a matter of looking into an engineer’s toolbox and more a matter of opening a well stocked, artist’s paintbox.

3 • In Leviticus 11:34, we read of a vessel into which an unclean beast has fallen, causing that which is drunk - *mashqeh* - from the vessel to be unclean also. All drink, it is written, from such a contaminated source, is also unclean.

4 • For Isaiah tells us that when the vile person speaks villainy, Isaiah 32:6, and his heart works iniquity to practice hypocrisy and to utter error against the Lord, then the drink - *mashqeh* - of the thirsty fails. And the soul of the hungry is made empty.

The unclean beast has made the vessel unclean. And any who attempt to be fulsomely refreshed with drink from such a vessel will be - contaminated.

Thus are all those who open their mouths in error and heresy against the Lord; all those who hypocritically speak when all that is inside them is uncleanness - those vile persons who speak villainously. They cannot speak good, clean things. They only utter error in contradiction of the Lord, contradicting his person; his purposes; his gospel; his will and his people.

But when a King, Isaiah 32:1, reigns in righteousness - in the midst of his enemies - and when princes rule in judgment, then even the stammerers shall be ready to speak plainly. And there - where such conditions prevail - the vile person shall no more be called liberal. An anointing shall come down from the King above. And the princes shall speak as they rule in judgment. And the vile shall be exposed. They shall be called what they are in truth - vile.

5 • But all of Solomon's drinking - *mashqeh* - vessels are of pure gold. I Kings 10:21.

6 • And II Chronicles 9:20. From such divinely provided vessels, in both the temple and the house of Lebanon, shall a man drink wholesomely and deeply of clean fluids to the satisfaction of his inward parts.

7 • For in the heavenly arrangement given to Ezekiel to see in prophecy, and in all that was there envisioned in a promised land of inheritance, there are, Ezekiel 45:10, just balances and a just ephah and faithful measures.

And there, Ezekiel 45:15, shall be one lamb out of the fat pastures - *mashqeh* - of Israel.

This is not a *kebes* lamb, it is a *seh* lamb, as in Genesis 22:7,

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which Isaac enquired of - Where is the lamb for a burnt offering ? - and to which Abraham replied, My son, God will provide himself a lamb. God indeed would provide, of himself. And in doing so, the Father would reveal the Son. And, thus, the Son would reveal the Father.

Such a *seh* lamb is the passover lamb, taken and kept from the tenth day to the fourteenth day of the first month, Exodus 12. Out of the fat pastures - *mashqeh* - of Israel would come the lamb; out of the flowings; of an anointing.

This lamb is for a meat offering, and for a burnt offering and for peace offerings. And this is all to make, Ezekiel 45:15, reconciliation - *kaphar* - for them, that is, in context, for Israel.

The Holy Spirit has led us in our pursuit of *kaphar* to see *kaph*, the hand; to see four hands in Genesis; to see the *kaph* of God in Exodus; to see *sachat* as the butler pressed the grapes for the cup of Pharaoh; to see *mashqeh* in seven places in holy scripture; and has brought us back to the word *kaphar* in Ezekiel.

For it is the Prince's part, Ezekiel 45:17, burnt offerings and meat offerings and drink offerings in the feasts and in the new moons and in the sabbaths; in all the solemnities of the house of Israel.

"*To give*" burnt offerings, and so forth, is in italics in the AV, an English addition. The Prince's part burnt offerings, saith Ezekiel. God himself shall provide the lamb. And the Lamb shall be of himself.

The Prince shall prepare - *asah*, make or provide, or even

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be made - the sin offering, and the meat offering, and the burnt offering, Ezekiel 45:17, and the peace offering, to make reconciliation - *kaphar* - for the house of Israel.

Mashqeh leads us to another, very similar word, *mashqoph*. It is evident that *mashqoph* combines both the concept of flowings, thus anointing - the *mash* part - and the concept of *kopher* - the *qoph* part. Three times does the Holy Spirit inspire the use of this word, adding to the seven of *mashqeh* to make a complement of ten. But, first, we must look at *kaphor*.

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Kaphor is evidently derived from the word *kaph*, hand or palm, and clearly, in its usage relating to the golden candlestick, indicates a handle. But not a handle, as such. Exodus 25 and 37.

The *kaphor*, or knop as we call it, is a bulge in the candlestick's stem. The bulge is not merely decorative, though perforce its presence is attractive. The bulge is practical. Without it, one's hand would slip up the shaft of the metallic item, when one lifts it. The very word, *kaphor*, indicates that the palm of the hand is involved in this.

And the *kaphor* would be held in the cupped hand, the *kaph*, its bulb designed to fit the upturned palm. Were the bulge on the metal stem intended to stop a clenched fist from moving upwards, the word-stem *kaph* would not be employed but rather the word-stem *yad*.

It is a question of weight; of load bearing. Such is the weight

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of gold in the golden candlestick that a *kaphor* is required lest the burden of gold cause the shaft to slide through the hand and the fingers to engage with the upper parts of the apparatus, the more delicate floral work, where the flame burns.

We have, of course, the strange translation of the prophet's words in Zechariah 4:11 to 14 involving oil being applied to what is translated as a candlestick, which I prefer to mention, now, without further comment, other than to note that living oil, from a living source, is poured into the living flame via living branches.

As far as I am concerned light comes of life. Which is why scant attention is drawn to the lighted part of the golden candlestick in the tabernacle, but intricate detail is given, by God in the mount, to its design with regard to its similitude to the almond rod that budded. The almond itself, the flower and the bud are all alluded to in the golden representation of how light shines forth in the presence of God.

Within the coffer of the ark of the covenant were three items - Aaron's rod that budded, the golden pot of manna, and the tables of stone which Moses brought down from Mount Sinai. We shall say more particularly, later, but for now let us note only that the knobs, *kaphor*, on the candlestick were a matter of load bearing.

Amos mentions the word *kaphor* in a totally different situation, that of a lintel in Amos 9:1 where there is no dispute, due to the context, that the support above a door is that which is the definite meaning of the prophet. Smite the

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lintel of the door, saith he, that the posts may shake. Cut them in the head, all of them, he continues; and I will slay the last of them with the sword.

God says, through Amos, that though they dig into sheol - it is not gehenna, hell, it is hades, sheol - yet his hand - not the palm, *kaph*, but *yad*, the more general word - shall take them; though they climb up to heaven, thence will he bring them down. It is clear in context - All the sinners of my people, verse 10, shall die by the sword which say, The evil shall not overtake us - that God is promising judgment on all that have a false confidence in being associated outwardly with that which is of God, without a true heart repentance and genuine faith.

Those who are content to benefit from an association with the kingdom of heaven, but without ever entering by a strait gate and a narrow way, shall be judged with the same judgment as those who are, genuinely, of the kingdom of heaven. Stout in their hard hearted refusal to repent and believe, they say within themselves, if not with their very mouths, The evil shall not overtake us.

Once saved, always saved, they may assert. And sundry other expressions they seem to have. But judgment shall fall upon them. The hand of God - his *yad* - shall find them, wherever they hide. Soaring through worlds unknown - as if they could - they may attempt to hide themselves in some sentimental place or other. But that day is not a day of hiding, it is a day of exposure.

If they have not known - and understood - and believed - with a sound grasp of what *kaphar* and *kapporeth* really

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mean, and if the *kaph* of God has not been that which brought them salvation, then in that great and dreadful day of the Lord, there shall be no hiding place on earth, or in heaven or in hades. To judgment they must, perforce, be brought. For those judged worthy of it, gehenna shall have no end.

For the Lord has set a plumbline in the midst and he has promised, I will not pass by them any more, Amos 7:8. Pass by is *abar*, here, not *pasach*. In Egypt he passed by, *abar*, and if he saw the blood on the lintel and on the doorpost, he passed over, *pasach*. But if there be a continuance of no blood, he shall no longer *abar*. Let not men presume. Let them repent.

It is clear from Amos that the *kaphtor* he speaks of is the lintel. When it is struck, the posts shake. That upon which the head rested, will shake, if the head be struck. If the head - of Israel - endure such a smiting on the behalf of all, then what of the doorposts upon which the head rests ? They shall, also, be shaken. Yet shall the messenger of preparation be sent before the face of the Lord, saying, Repent, for the kingdom of heaven is come unto you.

The lintel, borne up on doorposts, nevertheless bears the load of the building upon it. Only by means of a load bearer can there be an entrance to the building. And the load bearer shall be smitten.

And the very name of Amos means, Robert Young tells me, burden-bearer.

Mashqoph

Having seen the seven occurrences of *mashqeh*, we were about to look at its companion, *mashqoph*, but we had to digress, for reasons which will now be apparent, to look at *kaphtor*, both knop and lintel, which are, both, a matter of load bearing.

Mashqoph is, also, translated - correctly - the lintel or the upper door post in Exodus 12:7 and 22 and 23, the passage referring to the first celebration of the passover in Egypt, this being the original striking of the lintel to which Amos alludes when he uses the word *kaphtor*, thus giving us depth of meaning and an extra tint from the artist's paintbox to add to our understanding.

The water colour artist builds up unique colours on the paper, adding layer by layer of subtle hues, sometimes with different textures of brush, allowing each one to dry before applying the next, resulting in a depth of lumniscence not achievable in oil work. Thus, to me, is the patient addition, generation by generation, of the Holy Spirit, through differing vessels possessing different gifts, as layer upon layer has been added to the full complement of holy scripture.

As we saw before, the *mash* part of the word *mashqoph* relates to anointing. *Qoph* is related to *kopher*. With the addition of *kaphtor*, we can clearly see that a lintel is a matter of load bearing and the idea of headship can be gleaned from Amos' use of the word and the image in his prophecy.

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Not only so, but there are two different meanings also given us with regard to the action of applying blood in Exodus and the action which Amos speaks of in his prophecy. The application of blood with hyssop in Exodus 12:22 is described by the word *naga* which is not - at all - a question of striking. The word is overwhelmingly translated "touch"; ninety or so times out of one hundred and fifty occurrences. Amos uses the word *nakah* which is - definitely - a question of severe - even unto death - smiting. Zechariah uses the same word when he says, Smite the shepherd and the sheep will be scattered, Zechariah 13:7.

What are these wounds in thine hands ? Those with which I was wounded - *nakah* - in the house of my friends. Awake, O sword, against my shepherd, and against the man that is my fellow.

The *kaphor* - the load bearer - is smitten. He that is the fellow of the sword bearer. Thus does Amos tell us.

But the *mashqoph* - also a load bearer - is not smitten, but touched. This is a different aspect, yet of the same, intrinsic, truth.

Through the smiting of the load bearer, shall one be able, as it were, to reach up and touch, with hyssop. Purge me with hyssop, and I shall be clean, Psalm 51. There is no purging without *kaph*, *kaphar*, *kaphor* and *mashqoph*.

The *mashqoph* - a load bearer, from *qoph*, that is, originally, *kopher* - but also the anointed - the *mash* part - is he who is touched, via hyssop, with blood. And the toucher shall be passed over. This is intimate. And it is by hyssop. He who

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has taken the lamb from the tenth day of the month until the fourteenth day of the month and who has then slain it - he shall touch its blood on the lintel.

Purge me with hyssop, says David. Then I shall be clean.

This blood cleanses. This blood separates.

No amount of legal works will ever make a man any cleaner nor will all his efforts in the flesh separate him either from his own iniquity or from the world. Nothing that any natural man can do will ever cleanse or ever separate or ever bring him near to God and the Father.

But he who is the head of the corner, he who is lifted up to draw all unto him, he who is the load bearer, he who is the anointed - he is the one whose shed blood is the blood of sprinkling; his is the blood that cleanses from all sin; his is the blood of the everlasting testament. The blood of Jesus Christ, the Son of God is the blood that, when so intimately partaken that Jesus called it drinking - this blood is that which cleanses the conscience from all uncleanness and this blood is that which satisfies Divine justice to the uttermost.

And he it is alone who shall preach *aphesis* - the unburdening, the *aphero* - to the captives and to the broken, Luke 4:18. I am disinclined to render an English word for *aphesis*. It is not remit. It is not deliver. It is certainly not forgive. It is unburden, but in such a way that I prefer to bring it into the English language as it is and to retain its nuance as a unique word.

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The sin bearer himself is the only one who can, possibly, preach such an unburdening. This is the anointed load bearer - *mashqoph* - with whom a man must have an intimacy, such as one would with a lamb kept for days in a household; then to be intimately involved in its slaughter; and to, personally, touch its blood on the lintel with hyssop.

Then shall such a man know, with David, the uplifting - *nasa* - of his transgressions, Psalm 32.

For the hand of the Lord shall lift David's transgressions, in the very moment that he purposes to acknowledge them to the Lord - as the very words are about to pass between his lips - as the intention of his heart is, just, about to cause the words to be emitted, then he who looketh on the heart shall uplift the burden from David.

Then, blessed transgression uplifted, Psalm 32:1.
They are no longer David's.
No more are they his responsibility.

They are in the *kaph* of God, uplifted.

For David, who lived a thousand years before *Mashiach*, Messiah, was laid to rest with his fathers in peace, his transgressions no longer attached to him, blessed transgression uplifted, but in the *kaph* of God, who bore them up and took all responsibility for them, having intervened, effectively, in the matter, that David's hands might be clean, cleansed by hyssop.

In point of time would come the pressing of the grapes into the cup, by one. In point of time would come the affliction of

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another, whose hand was afflicted. By the eternal Spirit would one be offered up.

Then, only with the sacrifice of that which was crushed - that load bearer who was smitten - only once the blood of the grape was fully expressed - fully shed after suffering to death - only then would the contents of that cup fully satisfy the Absolute Ruler.

Satisfaction to the uttermost, for the transgressions of David, long since laid to rest in peace with his fathers.

For those not yet born, he who is the Everlasting, has a hand - a *kaph* - that reaches forwards into that which has not yet been and takes utmost responsibility for all that shall be.

From the dawn of time unto its last moments, the *kaph* of God reaches, encloses, and contains all that is against his nature within his people and all that they have done contrary to law, contrary to nature, contrary to reason and contrary to himself, personally. Containing it within his own deity, carrying its burden until it be laid upon the load bearer, the sin bearer, who shall, in suffering and in death, receive all that Divine Justice, Divine Righteousness and Divine Outrage would express upon such sins, such transgressions and such offences.

Those to whom transgressions, sins and offences mean so very, very little, may, if they wish, trifle their lives away until, in judgment, they discover what they invoke in The Almighty who made all things and for whom they all are made.

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But some feel the burden of their sins to such a degree that they know if they bear them themselves, then they will never, ever, ever be discharged from their responsibility. For there can be no point in future eternity in which a man shall have been able, in torment, to repay in suffering what he has incurred during life if he rises from the dead, still in personal possession of his transgressions.

Those who experience this burden, who know what it feels like to be taken captive by their own sins, Luke 4:18, and who go, at the point of a spear, to a rightful end; who are broken in pieces by their transgressions, such that they are in fragments; who feel the displeasure of the Almighty and the piercings of conscience under the power of the Spirit's workings within them, who long to know peace - to those who are in such conditions does the Sin-bearer, the load bearer, himself, preach *aphesis*, the unburdening.

Then, once uplifted, they shall know that all the burden was contained in the *kaph* of God and was laid upon the load bearer at Golgotha.

All that we have seen, thus far, is conveyed by the *kaph* part of the word *kaphar*. All that relates to *kaph* itself, the hand of four in Genesis and the hand of God in Exodus, together with all that is associated with it - *sachat*, the pressing of grapes - *kaphtor*, the load bearing of the head and the load bearing of the candlestick within the sanctuary - *mashqeh*, in seven places - *mashqoph*, the lintel which is touched by hyssop - all of this is transported into *kaphar* by *kaph*.

Kopher

The word *kopher*, the noun form of the verb *kaphar*, has been translated in five, main different ways. By examining these five groups, I believe the basic concept of the word becomes clearer.

We shall briefly look at the groups and then arrive at the common denominator which links all five together in one, single idea.

1. “Village” - The Walled City

This has already been covered earlier.

2. “Pitch” - The Ark

In Genesis 6:14, God tells Noah that he is to prepare an ark for certain judgment that will require him to follow very clear and very precise instructions. In passing, let us take heed that those who are not prepared to listen, be instructed and follow what they are told, will not escape in the day of judgment for they will not have the means of escape.

Of the ark, Noah was told to build it from gopher wood, the word gopher being used nowhere else in scripture. Then to, Pitch it within and without with pitch, said God. *Kaphar* it within and without with *kopher*.

Thus he was to *kaphar* the *gopher* with *kopher*.

Men have surmised the wood coming from various trees and men have been unable to agree or discover what tree is

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intended by the word gopher. But *gophrith* is the word for brimstone in Hebrew and that word occurs seven times in the scripture. It is always a tool of judgment.

When Lot entered into Zoar, Genesis 19:24, then the LORD rained upon Sodom and Gomorrah, brimstone and fire from the LORD out of heaven. From the LORD did the LORD rain these. This wording is similar to - the LORD said, The LORD rebuke thee, O satan. Now, we may understand these words more fully.

The Lord tries the righteous; but upon the wicked shall he rain snares, fire and brimstone and an horrible tempest, Psalm 11:6.

Tophet is ordained of old, saith the prophet, Isaiah 30:33. The breath of the Lord, like a stream of brimstone, doth kindle it.

Isaiah also, Isaiah 34:9, describes the day of the Lord's vengeance: streams shall be turned into pitch, *zepheth*, and the dust thereof into brimstone, *gophrith*, and the land thereof shall become like burning pitch. Pitch, *zepheth*, is also what was used to daub the ark in which Moses was hidden, as a baby, Exodus 2:3.

Therefore, *gophrith* is not pitch. *Zepheth* is pitch.

In the context of the judgment upon Gog, Exekiel 38, in language that is wholly reminiscent of that which is stated against Babylon by John in the book of the Revelation of Jesus Christ, the Lord God speaks thus : I will rain upon him, and upon his bands and upon the many people that are

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with him, an overflowing rain, and great hailstones, fire, and brimstone.

My own understanding of the wording is that *gophrith* refers to that which is molten. *Zepheth*, pitch, is, indeed, molten and could, I believe, therefore be referred to - also - as *gophrith*. It is my own understanding that what, physically, rained down on Sodom and Gomorrha was - also - molten. I believe it was lava. The exact source, whether volcanic or not, is not of interest to Moses who wrote the account. It came from heaven, is what matters.

After lava cools, it remains in a condition reminiscent of its molten feature. Thus, even when cooled, it would still be called, molten. For that is its principal, visible characteristic; the flowing pattern that remains, solidified.

There were slime pits already nearby; true. There was a well watered plain - *mashqeh* - so one would expect slime pits to be there. The slime pits pre-dated the judgment of God. The slime is nothing to do with what fell from heaven.

Obviously.

What fell from heaven turned a *mashqeh* into a dead land of salt. Fire and brimstone was what fell.

Thus I believe that the description “gopher” wood does not refer to a type of tree, but to the main feature of the wood. Whatever its botanic source - or plurality of sources - its main feature is that it has been treated with molten; immersed, I would say, in molten pitch to saturate the wood with what is both a preservative - with a high sulphur

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content - and a means of preventing water saturation; and therefore avoiding both undue weight increase and possible ingress of water to the craft.

Kaphar within and without with *kopher* is, I understand, *in addition* to using wood that has already been treated - as individual items of wood - with molten.

3. “Bribe”

In I Samuel 12:3, Samuel says that although old and grey headed, and having walked before Israel from a child, he had never defrauded nor oppressed nor taken a “bribe”, *kopher*, to blind the eyes therewith.

I would say that taking money in such a way, as Samuel had never done, causes that the eyelids effectively become closed. It is not blindness, but metaphorically deliberate closure of the eyelids that is why the word *kopher* is employed here.

In Amos 5:12, *kopher* is used in the context of the just being turned aside. The just, if they are indeed just, would not offer, nor be induced into offering, a bribe. This is not a bribe; this is when someone, unjustly, takes a deposit and then neither fulfils whatever was promised nor returns the deposit taken.

A bribe is a matter of the eyes being contained within their eyelids. A deposit is also called a security.

4. “Ransom, Satisfaction, Sum of Money”

In every other case in which money is involved, it is clear, to me, that what is in view is a deposit of some kind or another. Not to labour nor unnecessarily dispute the point, I give just the references : Exodus 30:12; Job 33:24; Job 36:18; Psalm 49:7; Proverbs 6:35; Proverbs 13:8; Proverbs 21:18; Isaiah 43:3.

In the case of Proverbs 6:35, I would see something different. For jealousy is the rage of a man: therefore he will not spare in the day of vengeance. He will not regard any ransom - *kopher*; neither will he rest content, though thou givest many gifts. Here I observe, rather than a bribe or a deposit, it is a question of the pacifying of wrath.

There is another instance of this involving the word *kaphar* - rather than *kopher* - in Genesis when Jacob, Genesis 32:20, sends presents before him to “appease” Esau, who, Jacob believes, is wrathful against him after losing both birthright and blessing. As it happened, Esau was not troubled. He had enough. He had got over his temporary distress and his brief tears. Life went on, for Esau.

Esau had never valued birthright or blessing. Which is why he had lost them, as prophesied to the mother of the twins when they were still in the womb, having, neither of them, done good or evil. And, now, Esau had got over it. I have enough, he said, to the man who, possessor of both birthright and paternal blessing, had, the night before, wrestled till the break of day, saying, I will not let thee go, except thou bless me, Genesis 32:26.

Twins, of the same womb, yet with different destinies.

5. Camphor

Lastly there are two occasions in which *kopher* has been translated camphire, the archaic spelling for what we now express as camphor. Song 1:14 and Song 4:13. Being a waxy substance at room temperature and being an aromatic spice, I understand that camphor was much used in ancient times in embalming.

Conclusion

“Cover” does not link these groups of meanings together. Nor does “atone”. But there is a link.

The gopher wood, once treated, was built into the ark. Then was Noah to *kaphar* it with *kopher* within and without. With treated wood, then *kaphared* outside, why was there a need to *kaphar* the inside also ?

What is being shown us is that the wood had already been through the molten of judgment, as it were. Then the wood was contained, completely, *kaphared* with *kopher*. Judged already, it was completely contained.

That which has been already judged is contained from further judgment and shall pass through from one world to the next, in safety.

The walled cities are containments. They are secure.

A bribe causes the eyes to be contained within the closed

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eyelids of him who “turns a blind eye”.

A deposit is a security. A down payment that secures something.

A gift which appeases is that which keeps a man’s wrath contained that he will not express it.

Embalming secures a body from excessive decomposition. It is contained.

I believe that the concept of the word *kopher* is the idea of secure containment. That which keeps a matter contained. A resolution that prevents matters from breaking out into dispute or resulting in wrath being out of control. That which keeps matters discrete, organised. Under control. That which keeps parties in a mutual relationship in which both are at peace with the other. Settled in controlled conditions.

Perhaps not yet fully resolved.
But all matters are “in hand” as we would say.

And when that hand is the *kaph* of God, then there is absolute assurance that everything *will* be resolved.

I am inclined to bring the word *kaphar* into English as a noun and a verb, myself. We do not have a word like it. Then why not use it ? “Contain securely in the palm of the hand until such time as the matter shall be fully resolved“, only partly conveys the extensive meaning with which the Holy Spirit has invested this important word.

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Such a word deserves to be brought straight into the English language, especially since we have none like it. Therefore kaphar need no longer be italicised.

While the King sits at his table, the spikenard of the bride sends forth the smell thereof, as it did when the woman poured the precious spice from the alabaster and the odour filled the house. And the beloved is as a cluster of *kopher* in the vineyards of En-gedi, Song 1:14.

By the salt sea, is En-gedi. There did David have strongholds - *metsad*. Where judgment has fallen and the land is salted. The woman anoints the King for his burial. In the vineyards of En-gedi is a cluster. Where the grapes are pressed and sacrificed that the blood of the grape may satisfy. There - there, is the cluster of camphor. The *kopher* which contains death. Preserving to the resurrection.

The engineer's tools are too clumsy for this. It needs a light touch and a well stocked paintbox.

The ark which Noah - and his sons - built teaches us one aspect, the gophered wood kaphared within and without with *kopher*, a containment of that which had, as it were, already been submerged in judgment to saturation. This alone could ferry the passengers from one world to the next through prolonged and searching and exhausting judgment as all else perished.

The ark of the covenant teaches us more, overlaid within and without with gold upon shittim wood. This coffer was the right dimensions to contain a dead body in the foetal position as the majority of burials have been before

machinery made digging easier and bodies now lie straight out. This coffer was much larger than was necessary for the tables of stone. The tables of stone must have been thin or they could not have been lifted. So why was the ark of the covenant so deep ?

The ark is a coffer.

It is a containment. Gold is overlaid and contains the wood. And the lid is a containment: the *kapporeth* from the gold of which, all of one piece, rise up the cherubim overshadowing the *kapporeth* - the *hilasterion*, Hebrews 9:5, where, alone, men shall meet with God, face to face.

The “overlying” of gold on the shittim wood of the ark is expressed by *tsaphah* which is also translated - as a participle - watchman. Here, the concept of containment is enhanced. Now we see, not the hand of God but the eye of God. Not only does the hand of God enclose and contain, securely, the transgressions of his people, but, now, we see that the containment is watched over; a matter of security.

Contained in the gold. Then overlaid on that which grows from the earth. Until the death of the Testator, whose coffer the ark represents. After death shall blood be shed. Copiously. Then it shall be sprinkled.

There, where the blood has been sprinkled by the High Priest himself: there where the pressings of the grape have been offered for the Absolute Ruler to satisfy himself. There is Almighty God satisfied. There is he in delight. This is his rest.

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The hand of God has done all this. He uplifted the transgressions. He bore them in his hand, contained, until this matter could be, righteously, satisfied to an absolute conclusion. Then were the grapes crushed in the cup.

The head, the lintel, the *mashqoph*, was smitten sore. For our transgressions, saith Isaiah, was he wounded. And he bare the sin of many. The Lord hath laid on him the iniquity of us all, Isaiah 53.

Behold what God hath done. Behold what the Son hath done, through the eternal Spirit, offering up himself. Behold the satisfaction of God and the Father.

The hand of God hath done all this.

Contained within the *kaph* of God, uplifted; contained through all the history of Israel; contained in the gold - that which, at a point in time, was overlaid on wood; no wood on the top lid for the gold reached all the way into heaven. Deity in humanity. But the hand of God contained that which would be laid upon the humanity which was offered up. He bore our sins in his own body on the tree.

Then the fire of God fell. Then was the sacrifice of the crushed grapes burnt up. Then was the righteousness of God revealed in a demonstration of executed judgment. Then was the blood of the grape drunk to the satisfaction of Divine wrath

Then were men justified in the sight of Almighty God.

Then, when men appear before the Lord in the sanctuary,

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as brethren, in the assemblies of the Lord, then shall light shine. The life that is of the High Priest, the eternal life, the eternal Life that was manifested, shall, once risen from the grave, the firstbegotten, shine forth in the sanctuary.

He is in the midst of the candlesticks, the first born among many brethren. And for whom is the *kaphor* of the candlestick made, who shall bear its weight ?

The Lamb was slain from the foundation of the world. Abel testified to his slaughter. Noah represented the containment of judgment and the passage from one world to another, through judgment. Israel carried the ark of the testament through the wilderness and over Jordan. Solomon represented more, in the temple. Ezekiel saw even more, in vision.

The ark, seen for what it truly is, came to rest in the sepulchre, an angel at the head and another at the feet - where the body of Jesus had lain. There did the bride see, in the garden, over the brook Cedron, the place where he lay, John 20:12. And then she was with the gardener, as she supposed.

A man and a woman in a garden.

Risen from the dead, he hath overcome all.
All that ever disturbed the purposes of the Father.
All that creation had done to itself.

Redeemed. *Exagorazo*. Restored. *Apokatallasso*. Restituted. *Apokatastasis*. He hath brought many sons to glory.

He has contained it all.
The hand of God hath done this.

The Consequences

Some men take matters into their own hands and if this continues without repentance they will suffer eternal consequences.

After the inauguration of the new testament; upon the death and resurrection and ascension of the Testator, upon the fulfilment of all that the word kaphar conveys, a word, *epicheireo*, is used in the Greek scriptures but three times yet those three times are extensive in their scope. This is what happens when men take spiritual matters into their own hands.

Cheiro is the hand. *Epi*, from examining the variety of scriptural words in which it is a prefix, evidently lends the idea of enclosure to the word it enhances. *Epibaino* is to take ship; to go on board a ship and to be, completely, within its sphere. *Epigeios* is earthly; that which is wholly contained in the realm of the earth. *Epigraphe* is a superscription; writing contained within a plaque. *Epikalupto* means concealed from every direction of vision; thus enclosed from all angles.

Men decided to “take in hand” the unlawful murder of Paul the Apostle, as we read in Acts 9:29. They were, clearly, unsuccessful. The time of his departure was not yet.

Many decided to “take in hand” to set certain things forth, Luke 1:1. They were evidently unsuccessful for their

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settings forth have seemingly disappeared from off the face of the earth and we are left only with Luke's account which was a personal letter written to Theophilus.

Certain wandering Jews chose to "take in hand" to call the name of the Lord Jesus over those who had evil spirits. The seven sons of Sceva who attempted this, Acts 19:13, were lamentably and shamefully unsuccessful in their venture.

Men should not attempt to take in hand matters related to the ministry and preaching of the word of Christ; nor matters involving the setting forth in writing of the doctrine of Christ; nor matters involving the power of the Spirit of Christ.

Men are not exhorted to take such matters in hand. It is foolish, unprofitable and potentially disastrous so to do. Rather than *epicheireo*, we are enjoined to *epikaleo*. For whosoever shall call upon - *epikaleo* - the name of the Lord, shall be saved, it is promised to us, Romans 10:13.

For God hath already taken all spiritual matters in hand. He, alone, can do anything about such matters. He, alone, ever could, from the beginning. The serpent, then Eve, then Adam, took matters in hand. Thus the first humanity is as it is.

Men who persist in taking spiritual matters into their own hands shall, in the end, be without kaphar, for so they have chosen to be. Without a Divine containment, they are exposed to the wrath and judgment of the Almighty. Their sins are still upon them. Though they do not feel the burden of them - did they, they would seek unburdening - yet the responsibility is upon them, nevertheless.

Only at the very last, when there is no longer a tree to hide behind; when there is no more Babylon to conjoin with; when there are no more pleasant commodities to buy and sell; no more the voice of the bride and bridegroom in the city; no more spices and pleasantries to distract and to gratify and to preoccupy - only at the last as the full revelation of the judgment appears, visibly and really, out of that which was, once, but spiritual and promised; only then shall they shriek to the mountains to fall upon them and to hide them - *krupto* - from the face of him that sitteth upon the throne and from the wrath of the Lamb, Revelation 6:16.

For the great day of his wrath shall be come - and who shall be able to stand ?

I thank thee, saith Jesus, O Father, Lord of heaven and earth, that thou hast hid - *apokrupto* - these things from the wise and prudent and revealed them - *apokalupto* - unto babes. Even so, Father: for so it seemed good in thy sight, Matthew 11:25.

Buried under the mountains, men shall not find the mystery. It is *apo-krupto*; superlatively hidden, beyond a possibility of men discovering it. Babes born of the Father shall have it revealed to them, *apo-kalupto*, superlatively revealed.

Babes shall not take matters into their own hands. Having called on the name of the Lord, they shall, reborn, call Abba, Father, in the revelation of the mystery.

Blessed are they, Romans 4:7, for their sins are "covered" -

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epikalupto. Here, Paul translates the word *kasah* from Psalm 32:1. David uses the word *kasah* again in verse 5, saying that he did not, himself, hide his iniquity. David hid not any of his iniquity from the Lord. He acknowledged it. He confessed it.

Thereafter, the Lord uplifted, *nasa*, his transgressions. Blessed transgression uplifted. And David's sin was concealed. But concealed righteously, by *kaphar*; by the hand of God, not by David's concealment. *Kasah* does not explain *how* God dealt with David's sin. *Kaphar* does that.

Kasah only declares that it *is* concealed.

Kalupto is to hide, conceal.

Epikalupto is to conceal from every possible angle; to enclose round about that there can be no discovery. In this case, the superlative is provided by the *epi* prefix. Then *apo* must do something else, to this verb.

Apokalupto reverses the process. As much as *kalupto* conceals, so abundantly does *apokalupto* reveal.

As to the babes, God chooses to conceal their sins such that they can never, and shall never, ever be discovered, ever again. He has cast their sins behind his back - away from his face, where he cannot view them any more, Isaiah 38:17.

He remembers their sins no more, Hebrew 10:17. They are gone. Instead, to the babes, he reveals himself - as superlatively as does he conceal their sins.

They see no longer, anymore, their sins. He who dwells within them has no memory of them. Then, neither do they bring them to mind.

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Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven, Matthew 18:10.

Maybe, sometimes, the little ones cannot discern the face of the Father. Much there is to hide his face, betimes. But their angels, who are given to them to minister to the heirs of salvation, do always - always - behold the face of the Father of the Lord Jesus Christ.

Those who have repented, by attending to the apostolic word, and been converted, have their sins blotted out, Acts 3:19.

“Blotted out” is inaccurate. *Exaleipho* is the word. *Aleipho* is anointing. *Exaleipho* is unanointing.

The record of their sins was on the page of recorded justice. In that great and terrible day of the Lord, the books shall be opened, Revelation 20:12. Writ there is the record of what men have done.

Everything they have done.

But those who have heeded the word and have, thus, repented and been converted shall have their sins unanointed.

The writing disappears from the page.

It is not “blotted out” with more ink.

There is no writing.

And not only so, but there is no more law to further condemn them. They are delivered from the law of commandments, who are born of the Father.

The handwriting of ordinances, also is “blotted out”, Colossians 2:14. The writing has been unanointed.

There is no writing.

The blank page is nailed to the cross, on the *other side of death* from him that believeth on Jesus Christ.

Even those who have a name to live and are dead - if they hear what the Spirit saith - if they take heed to threatened judgment - if they are watchful, despite their former deadness - if they strengthen the things that remain - if they remember - if they repent - if they, thus overcome - if.

Then, even they shall not have their names “blotted out” of the book of life, despite their falling, despite their backsliding - if they repent and overcome.

Their name shall not completely vanish as if it had never been there. If they overcome, then the book of life shall be opened, and there will be their name written. If they do not overcome, the book of life will be opened and their name will not be there.

But and if they overcome, Christ will confess their name before the Father and before his - avenging - angels.

Then, God himself - the Lamb in the midst of the throne - shall dwell among them and God himself shall “wipe away” all tears from their eyes.

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Their tears often welled up and trickled down and anointed the skin of their faces with salty tears. Which dried. Then more trickled down.

They mingled their tears with their drink, betimes, Psalm 102:9, and tears have been their meat and drink at others, Psalm 42:3. Ministers have wept oft, II Timothy 1:4, unable, at times, to hold them back in company.

But God himself, in person, shall unanoint their tears.
It shall be as though they never were.
Meantime, there is one, who, having done all, does more.

It is he that holds the candlesticks, which are as one conadlestick. His is the hand that, cupped, bears them up.

Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, John 13:1, having loved his own which were in the world, he loved them unto the end.

And supper being ended, diabolos having now put into the heart of Judas Iscariot, of Simon, to betray him; Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;

He rose from supper.

He laid aside his garments.

He took a towel.

He girded himself.

He poured water in a bason.

He began to wash the disciple's feet.

He began to wipe them with the towel, wherewith he was

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girded.

Bathed - *louo* - they still needed to be washed - *nipto*.
And this, exemplary, seven fold service, we are to do.

For one another.

Nigel Johnstone

Malvern, february 2013.