

Overcoming the Harsh Divide: A Devotional Journey

In our spiritual lives, we often speak of "knowing Elohim," but there is a profound difference between casual knowledge and the strategic work of reconciliation. The "Hard Division" represents the massive chasm that exists between the holiness of the Divine and the reality of human sin, a separation that is not merely emotional but biological and spiritual. According to 2 Corinthians 5:18–19, this gap was so significant that it required Elohim to take the initiative. He was in Yeshua, reconciling the world to Himself and, remarkably, choosing "not to impute their trespasses unto them." This "ministry of reconciliation" is not just a theological concept for the history books; it is the very foundation of our daily lives. If we don't understand the bridge that has been built for us, we risk living in a state of perpetual distance, trying to earn what has already been given. We have been "brought back" from a state of exile, but to truly appreciate this homecoming, we must understand the physical and spiritual symbol of the barrier that once stood in our way: the Veil.

The "Crushing" Nature of the Veil

In the ancient Tabernacle, the "Vail" (*Paroket*) served as the definitive boundary between the Holy Place and the Most Holy Place. While we might think of a curtain as a simple, decorative divider, the Hebrew reveals a much more intense reality. *Paroket* is the active participle form of the word *perek* (H6531). In Hebrew, this implies something "currently in service", it was an active force of "rigour," "crushing," or "tyranny." The weight of this word is felt in Exodus 1:13, which describes how the Egyptians made the children of Israel serve with "rigour" (*perek*). This tells us that the veil was a constant reminder of the crushing distance between a holy Elohim and the "bad flow" of human sin. It wasn't just a curtain; for anyone who approached improperly, it "was curtains", a place where the weight of Divine holiness would crush the uncleanness of man. When we see the "rigour" of holiness against sin, we begin to realize how that same harshness can leak into our own lives and how we treat those around us.

Reflecting Together

- In what areas of our lives do we feel a "crushing" distance between ourselves and Elohim?
- Are we trying to reach Him through our own hard work and "rigour," or are we trusting the way He has opened?

Examine Spend five minutes in silence today. Acknowledge one specific "crushing" weight or habit you've been carrying. Mentally hand it over to Yeshua, our "Way Opener," acknowledging that you were never meant to carry the weight of that divide on your own. Actively turn, leave off, from the things that made you feel the separation.

The Trap of Cruelty and Authority

There is a grave danger in possessing power when our hearts haven't been transformed from the inside out. When we operate out of our own strength rather than through the lens of reconciliation, we often default to *perek* , ruling with rigour or cruelty. This shows up in the

"improper interactions" between those in authority and those in need. We see this warning in Ezekiel 34, where the shepherds of Israel are rebuked for feeding themselves while the flock suffered. They ruled the people "with force and with *perek* (cruelty)." In Leviticus 25, Elohim reminds Israel that because He brought them out of Egypt, they must not rule over their "brethren" with rigour. This is the heart of the matter: even though Israel was given the land, they were told it wasn't because of their own righteousness, as they were a "stiffnecked" people. The "inside-out" transformation is the only thing that removes the "rigour" of vanity and replaces it with empathy. When we are harsh with those "under" us, children, employees, or the needy, it is a sign of a heart that has forgotten its own need for mercy. To move away from this harshness, we must look to the ultimate High Priest and the staggering price He paid to remove the rigour of the divide.

Reflecting Together

- When we find ourselves in charge, do we lead with "rigour" (harshness) or with the kindness we've received from Elohim?
- Is there someone "under" our care whom we have treated with a "self-serving" attitude lately?

Examine Identify one person toward whom you have been "stiffnecked" or harsh. Reach out to them today with a simple act of service or a kind word. Let's choose to break the spirit of *perek* in our relationships by modeling the mercy we ourselves depend on.

The Price of Drawing Near

Entering the presence of the Divine was never meant to be casual; it was costly. In the ancient system, Aaron, the High Priest, had to pay a specific price to represent a sinful people before a holy Elohim. He had to "dress up" in an external holiness, whereas Yeshua provides a transformation that starts within.

The Price for Aaron	The Price Yeshua Paid
Washing & Garments: Had to wash his flesh and put on "holy linen" garments he didn't naturally possess.	His Own Flesh: He consecrated a new way "through the veil, that is to say, his flesh" (Heb 10:20).
The Young Bullock (<i>Ben-Baqar</i>): The "son who opens the way." Aaron had to seek and reflect on the way being opened through the Son.	His Own Blood: He entered the holiest not with the blood of bulls, but by His own blood (Heb 10:19). The Son of Elohim who opened the way
The Ram (<i>Ayil</i>): A "projection of strength." Aaron had to offer strength he did not naturally have.	Carried the Penalty: He departed with the penalty for all our missteps, providing a peaceful dwelling.

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Symbolic Atonement: Aaron performed these rituals "incognito," trusting Elohim would honor them so he would not die.	Tearing the Veil: At His death, the veil was "rent in twain from the top to the bottom" (Mark 15:38). In his flesh, though he was Elohim.

Aaron's work required him to ponder the way opened through the Son, but Yeshua is that Son. He is the true "Way Opener" who carried away the cruel, harsh, and rigorous divide. Once we realize we've been brought near by such a costly sacrifice, our focus naturally shifts outward toward the "multitudes" who are still wandering on the other side of that divide.

Reflecting Together

- Do we realize that a high price was paid just so we can approach Elohim today?
- Are we still trying to "wash our own flesh" to be good enough, or are we resting in Yeshua's sacrifice and turning from sin out of love and appreciation?
- Do we see sin as the cruel divide or do we find it appealing?

Examine Read Hebrews 10:19–22 slowly. Today, "draw near" to Elohim in prayer with "full assurance." Take a moment to specifically thank Him for the "new and living way" that cost us nothing but cost Him everything. Confess to him the sin that may still appeal to your flesh.

Seeing the Crowd Through Yeshua's Eyes

Our natural, "outside-in" perspective often sees crowds as a "hassle", a frustration to our schedules. However, we must challenge this mindset. When Yeshua saw the multitudes, He didn't see a nuisance; He was "moved with compassion" because they were scattered like sheep without a shepherd. In Matthew 9:35–38, Yeshua speaks of the "Harvest" (*Therismos*). Figuratively, this refers to the time of final judgment. When we see people through this lens, we realize the urgency: the righteous are gathered, but the wicked are "delivered to destruction." This sobering reality is what fuels our compassion. If we see people as "biological, emotional, or spiritual" needs rather than inconveniences, our annoyance transforms into the heart of the "Lord of the Harvest." A price was paid so that not only we, but also the "crowds," might draw near. This shift in vision is the final piece of the "inside-out" change required to live out our calling.

Reflecting Together

- When we see a crowd at the store or in traffic, is our first thought "annoyance" or "compassion"?
- How can we begin to see people as "wandering Israel" instead of just a "hassle"?

Examine The next time you are in a crowded place and feel frustrated, stop and pray for three random people in that crowd. Ask Elohim to help you see their needs instead of your own schedule.

Conclusion: Living the Ministry of Reconciliation

We are no longer on the outside looking in. The "Hard Division" has been breached, the "rigour" of the veil has been torn, and the way has been opened by the blood of Yeshua. We are now commissioned to carry this same heart of reconciliation into every interaction we have. To live this out, we must:

1. **Acknowledge the Divide:** Recognize the holiness of Elohim and our desperate need for His initiative.
2. **Accept the Sacrifice:** Rest in the "new and living way" that Yeshua consecrated through His flesh while leaving off of the things your own flesh may desire.
3. **Act with Compassion:** Reject the "rigour" of cruelty and see the harvest through the eyes of the Shepherd.

As you walk through the new and living way today, let us "consider one another to provoke unto love and to good works" (Hebrews 10:24). You are a minister of the reconciliation you have so freely received. Go forth and freely give.