

Welcome to the Day of Atonement. The title of this sermon today is *Atonement Over Time*.

The first thing we could look at is to ask a question, which is: What is the Day of Atonement all about? The word "atonement" means "to purge, purge away, reconciliation or reconcile, forgive, or cleanse." So the Day of Atonement is about a reconciliation. It is the only way that man can live his life, which is one of being reconciled to God. Now, mankind has not been called to be reconciled to God at this point in time, but we, brethren, have been called for the purpose of being forgiven, being cleansed, have our sins purged away, to be reconciled, have a reconciliation with God.

So the Day of Atonement *is* for somebody that has been called to this reconciliation. God's Day of Atonement pictures the need for mankind to come into unity of spirit, to be reconciled with their creator, the Almighty God, Yahweh Elohim. Also, the word "atonement" or "atonement's," which it can mean because it can be plural, is to actually consider this word with regards to God, because God is holy. Now, we are not holy, but God *is* holy. And the word "holy" is "separate or pure." So God is pure. He is pure in thought. There is no sin in God. Now, we are the opposite. We are actually *impure*. We are *unclean*, and we are not in unity with God. Now, what is required by this Day of Atonement is the fact that God has provided a way for us to come into unity with Him, to become pure.

Now, there are commands in the Bible about how we are to become holy, "become you holy," "become you *pure*." So we are to become pure in intent, just like God is. Now, we were created different than that. We were created with a mind that is actually against God. We were created with a mind that is not in unity and it is actually considered unclean. So the purpose of the Day of Atonement is that God provided a way that we can become holy, that we can have this pure intent. God has provided a way that we can come into unity with Him, from our disunity, and that we can become clean, righteous before God.

Because of sin, which is the transgression of God's spiritual law, mankind requires an atonement, a covering for his sins, to enable him to have a relationship and to come into the point of being "at-one" with God. Mankind must be reconciled. They must be brought into unity of thinking, come to be of the same thinking as God, their creator. To receive the gift of everlasting life we must be granted this reconciliation, and it starts with a calling. So we are to receive this gift of everlasting life, which must be granted to us. It's something that is a free gift from God; we can't earn it. We must come into unity of thinking, unity of spirit with God. We must be of the same Word. We must be of the same mind, to be "at-one" with God.

For this to happen mankind must have an atoning sacrifice for his sins, and that is what Jesus Christ has fulfilled. So Jesus Christ was provided *for* mankind as an atonement.

We will start by just looking at **Proverbs 16:6—In mercy and truth atonement is provided for iniquity, for sin. And that continues on...And by the fear of the LORD one departs from evil.** So the beginning of this proverb is, "In mercy and truth." Now, this is God's mercy and it is God's faithfulness. Atonement is provided for sin. So it's because of God's great mercy and because of His faithfulness, because of His promise to Abraham, to mankind, an atonement is provided for sin, for this human faults that we have, that we have been created with, for this sin, this transgression of God's spiritual law. And how does this all come about? "By the fear of the LORD," this learning to hate sin within the self, "one," somebody, "will depart," and that is to remove themselves, "from evil," which is repentance. So this Day of Atonement is about a reconciliation, and it *is* about departing from evil, because God provides a way so that we can have our sins covered. And mankind, when they are called to this, they are able to have their sins covered, and then the process starts, which is this ongoing "departing from evil," this ongoing repenting.

It is God that provides us an atonement for sin. God has made the way for us to have a relationship with Him, to come to be at one with Him. Under the Old Testament the sacrifices were required, as they were the only way for a person to come to be, in some ways, reconciled (or atoned) to God. And that was done on a physical level. If they sinned they needed to be reconciled. They were reconciled and atoned by a physical sacrifice. So that process was pointing to something spiritual. Because they, when they transgressed God's law, and it was all done on a physical level, they were then required to give something up, and that was to provide a sacrifice, which the priesthood then fulfilled, and then they were reconciled, they were atoned to God. And this was all, of course, on a physical level.

The Day of Atonement reveals the way we can be reconciled to God on a spiritual level, how we can begin to (and maintain) a personal relationship with God. Because the way we are, we are at odds with God. We are not in unity with God. Now, God deliberately created us this way for the purpose of giving us the choice to whether or not we wanted to be "at-one" with God. Now, God can call us, provide His spirit, and give us the gift of repentance, then that whole process requires us to continue in this repenting, to continue in this relationship with God. And the only way to have a relationship with God is to obey Him. And that is that fear of God, which is we learn to obey God because we learn to see and hate what we are ourselves, which is, we are hostile to God. Well, then we can begin to depart from sin. Now, this departing from sin can only take place because of the atoning sacrifice that God has provided in Jesus Christ.

So we're going to look at the command to keep this very day, which is the Day of Atonement, and that is found in Leviticus 23. So the first thing to come to fully understand is this Day of Atonement, a day of fasting, *is* the only way to have a relationship with God. Now, anybody that refuses to keep all of Leviticus 23 (the instructions given on a spiritual level) cannot come into unity with God. They cannot be "at-one" with God. Because *this* is what God has said is the *only* way to be "at-one" with Him, and it's about obedience, this giving up of the self, removing ourselves from our sin (the natural carnal mind) and coming into unity with God's thinking, the way God is, which is holy, which is pure.

Leviticus 23:26. The reason we are fasting today is because we are "departing from sin." We are desiring to be "at-one" with God, to be holy.

Leviticus 23:26—And the LORD spoke to Moses, saying: Also on the tenth *day* of this seventh month there *shall be* a Day of Atonement. And that can be "Atonement's." And that word means, "atonement, purge, reconciliation, reconcile, forgive, purge away, atone, or atonement made, merciful, or be cleansed." Now, all of those things is what is happening by this Day of Atonement. The fact that we are being "purged" of our sin, because of our obedience to God, and that God has provided a way for us to be reconciled, which is to be made "at-one" with Him. And it is about this coming into unity of thinking. It's about leaving this natural carnal mind and coming to think the way that God thinks.

It shall be a holy convocation, and that is "a commanded assembly before God," **unto you; and you shall afflict**, and that word "afflict" is "oppress or humble," **your souls**, or your "life"—how?—by a total fast. No food and drink. And that is what we are fulfilling today. This day is a day of fasting. There is no liquids or no food, because we are willingly humbling ourselves, we are afflicting ourselves before God. We are afflicting our lives. ...**and an offering made by fire unto the LORD.** So this "willingly offer our life to God." We are willingly offering the self to God, which is another way of saying we are willing to fight the fight, to fight the thoughts that come into the mind, the things that are *not* in unity with God. We're willing to fight them. We're willing to fight against the "enticing to sin" which comes from Satan.

To have a relationship with God, we need to be humble. And this is an ongoing process. What is humility? Well, "humility" is when God reveals to us our natural mind and we "see" ourselves compared to the greatness of God. Because what we really "see" is that God *is* holy, and God is pure. God's ways are beautiful. But our ways are *not* holy; they're actually *unholy*, and they're not pure. Our motives and intent is about self. We come to "see" that we cannot take credit to self. We cannot take any credit for *anything* to ourselves. Now, that's what humility is, when we "see" ourselves compared to God. Now, we have to "see" ourselves on a spiritual level, and this takes time, because we live our lives believing that we're right in our own eyes. And we can be in the Church many-a-year and we can still believe that we are doing everything right. But the reality is that this process of humility is done over time. It takes time for God to grant us *true* humility, because we're not humble by our nature. The natural carnal mind is *not* humble; it's actually pride-filled.

So this humility is about coming to "see," granted by the gift of God, by having God's holy spirit, that we come to "see" our true spiritual condition. And *then* this is what triggers humility, because we accept it, that compared to God we are *unclean*, compared to God we are *unholy*, and compared to God we are *nothing*. We are nothing, and we "see" it.

Let's look quickly at **Job 42:1**. This is setting the scene to go through the rest of the command here to fast. But this part of fasting *is* about humility, and we need to come to see that we, of and by ourselves, are nothing. We are nothing compared to God. So this is the experience that Job had with God, and God was correcting him, from his natural carnal mind, to come to "see" what he was really like.

Then Job answered the LORD and said: (Job 42:1) I know that You (God) can do everything, now, this is something that you might be able to just say, but the reality is, to come to "see" this on a spiritual level requires God's holy spirit. **And that no purpose,** and that is "no thoughts," **can be withheld from You.** Now, this is something to come to understand, that God sees everything, God knows all our thoughts, and God knows whether we're battling or not. **You asked, Who is this who hides counsel without knowledge?** And that was the question. **Therefore, I have uttered what I did not understand,** so Job's admitting that he was talking rubbish, really, because he didn't understand things on a spiritual level. **Things too wonderful for me, which I did not know. Listen, please, and let me speak; You say, I will question you, and you shall answer Me. I have heard You by the hearing of the ear, but now my eye sees You.** Now, this is something that we have to come to. We might hear about God, but now we have to come to "see" God, to "see" God's righteousness, to "see" God is pure, God is holy, God is clean. We have to come to "see" these things.

Verse 6—Therefore, I abhor myself, this is a despising of one's self, one's own sin within our lives—what we really are. Our selfishness, we have to come to hate it. We have to come to abhor what is in us **and repent in dust and ashes.** So this is about a way of conversion. This is the converting of the mind, the transforming of the mind. And we have to come to "see" that we are just clay, we are just physical, but God is spiritual and God *is* great. God is great!

So this "coming to 'see' the self" is humility. And this is why we afflict our souls on this day. It's a process of admitting what we are and coming to "see" ourselves as we are.

To be reconciled to God we must first "see" our true condition, otherwise, we won't see a need to be reconciled. And that's why fasting is important on this day, because it is a process, or is a step towards this coming to "see" self, the coming to "see" the true condition, and therefore, we will "see" the need to be reconciled. We want to be "at-one" with God. We must come to "see" and understand that we need to be reconciled, because by nature we are far from God and His thinking.

Leviticus 23:28—And you shall do no work, and this is "occupation or work or earn an income or business" **in that same day, for it is a Day of Atonement, to make an atonement for you.** It is about an atonement for us, **before (in the presence) of the LORD your God.**

Verse 29—For any person who shall not be afflicted, and that is "refuses to humble themselves," **in this same day, he shall be cut off from among his people.** Now, if we decided not to fast it demonstrates something in our thinking. By not fasting as God commanded we are refusing to yield the self, refusing to humble the self, refusing to sacrifice the self. And that's what this day is about. It's actually about humbling and sacrificing and yielding, yielding to God.

We must be humble to be in a relationship with God. And this is a key point about the Day of Atonement, that God has provided a way for us to *have* a relationship with God so that we can be reconciled to Him and have a spiritual relationship with Him. Now, if we refuse to humble ourselves, not only on this day, but during our life—if we live a life of pride—we *cannot* be in a relationship with God. Now, if we're not willing to obey God, we're not demonstrating humility, because *obedience* demonstrates humility, a

willingness to yield. Therefore, if we don't yield, pride exists. Therefore, God cannot dwell in us. And that is reasonably straight forward on a spiritual level, that if we are not willing to yield—which means we are living in pride, we have our own reasonings and we're lifting ourselves up against God—and if we do that, therefore, God cannot dwell in us, which is what God desires. God desires to live and dwell in us so that He can work righteousness in and through us. Therefore, if we're not willing to humble ourselves, we cannot and do not have a relationship with God.

So at any point when we find ourselves in disobedience and unrepented sin, we're not in a relationship with God; we're fooling ourselves. We are *not* "at-one" with God or we are not *atoned* with God. We are cut off and we have cut off the flow of God's holy spirit in our life.

So the important part about the Day of Atonement is this accepting the sacrifice of Jesus Christ for the covering of our sin so that we can be reconciled (have a relationship) with God the Father.

Verse 30—And any person who does any work on that same day, the same person I will destroy from among his people. If we look at this, we'll be destroyed on a spiritual level because we are cut off from God and His Church. So *if* we do not fast, if we're not in obedience to God, we are actually destroying ourselves by our pride. Well, we will be cut off from God, we'll be cut off from the flow of God's holy spirit *because of* our pride and unrepented sin.

If we work on this day (in other words, we don't obey God), we are stating by our actions that we value something above and before God's word. We state by our choice, by our choice of either working or our choice not to fast—now, I'm not referring here to somebody that should *not* be fasting based on medical condition or a health issue where they would not be wise to be fasting—but if we willingly chose not to fast and if we willingly chose to work on this day, we state by that choice that we prefer to have a relationship with something else. And that something else is the world. We prefer to have a relationship (a selfish relationship) with the world, which is temporary and is passing. We are stating that we are refusing to yield the self, refusing to yield the self to God by humbling ourselves. The self is now our idol! So this refusing to fast and this working on this day, we're actually saying that the self is more important, and the self becomes our idol. This is what we're placing before God.

Verse 31—You shall do no manner of work, no preparation in it; *it shall be* a statute forever throughout your generations in all your dwellings.

Verse 32—It *shall be* unto you a Sabbath of rest, so this is an annual event, an annual Sabbath (which is going through these Holy Days that God has listed in Leviticus 23). So this is an annual Sabbath. It is a time of fasting and it is a time of rest, because it is a spiritual day in the sense of how we humble ourselves before God to accept that we need to be reconciled, that we are *not* in unity with God on a natural carnal mind, and that we desire this relationship with God and we desire to be "at-one" with God, in total unity with God. That's our desire.

So, this is a day of rest, **and you shall afflict your lives**. So this is a day of fasting... **in the ninth day of the month at even**, from sundown of the ninth day...so in other words, the sun has gone down, and it now starts the tenth day. So we start then **from even**, from that even **unto even**. So it's observed until sundown the next day. So it is on the *tenth* day, and it is *all* of the tenth day. It's not on the ninth, and it's not on the eleventh. It's on the tenth....**shall you shall celebrate your Sabbath**. So it's one day from even to even.

Now, this is fasting for a (basically) 24-hour-period, where other fasts during the year are not a commanded period of time like 24 hours, and they could be a little shorter, depending on various reasons, or a little longer, depending on various reasons.

So this day is observed by not working, by resting, by fasting, and this fasting is the humbling of the self.

Now, before we go into Leviticus 16 we're going to just quickly look at the structure of the tabernacle. When God designed the tabernacle and gave these instructions to Moses about how he was to build the tabernacle of meeting and the tabernacle, there were certain instruction. And we're going to look at these briefly just for the purpose of coming to understand. When we go through Leviticus 16 it will have a little bit more meaning because all of these physical things are pointing to something spiritual.

Now, we understand that during this period we are in now, in this particular year of Atonement, that Day of Atonement that we're in, in this year, that God is "measuring the temple." And there were particular instructions in the book of Revelation that He has outlined about this "measuring of the temple." Well, we're going to look just briefly at the structure of the tabernacle and where things were located so that we can clearly see when we go through Leviticus 16 what God was talking about and how these physical things were pointing to things spiritual. Now, we only understand certain aspects of these things, and we don't understand the full meaning of them, and one day God will reveal what He was really pointing to in *all* of these things with regards to the tabernacle.

So, firstly, we know that the structure of the outside of the very tabernacle area itself (the full area which also contained the tented area) was actually 50 cubits by 100 cubits, and that there was an entrance to it. And the entrance, part of this whole area, it was actually 20 cubits long. So on either side there was 15 either side, so 15, then you saw the entrance, and that was 20 cubits, and now there's another 15 cubits on the other side, and that was called "the gate." And you can read that in Exodus 27.

So now we're into the court area. So once you go through the entrance you then come into this court area (which is outlined in Exodus 27), and in the court area we had a couple of things. And the one thing to note here is the altar of burnt offerings. So all of the offerings were brought inside the (court area) tabernacle area itself, but into the tabernacle area, and there on the altar of burnt offerings, was where the offering was burnt. Within that there was the Bronze Laver (basin), and also there were the hangings around the outside where there were cherubim's on the walls. So around the whole outside of the tabernacle area there were drawings. So then you went a little further in. So you've walked in from the gate and you see the altar of burnt offerings, and then you walk a little further and you see the Bronze

Laver (basin), and then you walk and you would see the tabernacle (tent), which was divided into parts. We know the first two-thirds was called the "Holy Place," and in the "Holy Place" there is an altar of incense, and here we have the table of showbread there. And then you will see another curtain, and this was the last third of the tabernacle, and this was called the "Most Holy Place." And in the "Most Holy Place" was the ark and the mercy seat and the cherubim that were over it. And this is where the high priest would enter once a year on the Day of Atonement.

So within the tabernacle area we then see, on the outside, the court and the altar for burnt offerings, but then within that tabernacle area we then see the tent part, which has got the showbread, and it's got the altar of incense, and also within that two-thirds was the lampstand. And then the last third we see the "Most Holy Place." So then we would go further, and only once a year would Aaron (the high priest only could, actually) go in, on this day. Aaron would come once a year.

So with that understanding—it may not be that clear, but you can always go through and read that for yourself and find your own drawing of it, I'm sure, and it may give a greater understanding about actually what was taking place on this day.

So we're going to turn now to Leviticus 16:1 with the purpose of looking at this on two levels— looking at what Aaron was told to do as high priest, and what it would point to with regards to Jesus Christ and the New Testament.

Leviticus 16:1—Now the LORD spoke to Moses after the death of the two sons of Aaron, when they offered *profane fire* before the LORD, and died, because they were not in unity with God. They didn't obey God. And the point of that is it does require obedience to God. To be reconciled, or to be "at-one" with God, to have a clean motive or pure intent, it requires a person to be in unity with God, which is unity of thinking, which requires obedience. And that's the lesson that comes from the death of the two sons of Aaron: obedience is required.

Verse 2—and the LORD said to Moses: Tell Aaron, now, Aaron's name can be referring to "light-bringer," which is somebody that brings the truth or carries the truth. Tell Aaron, your brother not to come at *just any time into the Holy Place inside the veil*, now, this is that last third, and it was divided into a two-thirds part (because there was a curtain to enter that part), and then there was the last third (and it had another curtain there which was the second curtain). So Aaron was only to enter into the "Holy Place" inside the veil, which is this last third **before the mercy seat which is on the ark, and we looked at that. It's where it was located. This mercy seat is *the place of atonement*. Atonement means "is to cover, or this purging, or this making of atonement, this reconciliation, or this covering over." It's covering over **lest you die**, so if he did it, come in any other time, he would die. ...for I (God) will appear in the cloud above the mercy seat. Now, from this we can see that God is the one that gives mercy. Mercy is given *from* God. It's from the mercy seat of God, God's throne. So we know today that this is where mercy comes from, because we approach God, we approach God's throne, and request mercy and forgiveness. Well, this is where mercy comes from. It comes from God the Father, Yahweh Elohim, who has the authority to allocate it. Because only God can give mercy. Only God can allocate**

mercy, and it comes from Him. And this is what this is pointing to, which is the mercy seat, because God the Father sits in authority and He is the only one who can allocate spiritual mercy. Spiritual mercy for the forgiveness of sin can only come from God the Father.

Now, verses 3-10 cover one part of this particular day. **Verse 3—Thus Aaron...** Now, Aaron is actually symbolic of Jesus Christ as our High Priest. And there are periods here where we will see all the different symbolism that is about this forgiving of sin or this cleansing of sin, this purging of sin that is going to be allocated to us based on our repentance. **Thus Aaron shall come into the Holy Place: with the blood of the young bull as a sin offering, and of a ram as a burnt offering.** Now, from this we can see that the blood had to be collected from the bull, because the bull was part of a sin offering that was for Aaron, and a burnt offering. **He (Aaron) shall put on holy linen and the linen trousers on his body; he shall be girded with a linen sash, and with a linen turban he shall be attired. These are holy garments. Therefore, he shall wash his body in water, and put them on.** Now, we can see from this and other scriptures, we understand the putting on of the linen tunic is symbolic of righteousness, because linen was symbolic of righteousness. So he was washed (he washed himself physically). Well, we, brethren, have to be washed as well. We're washed by the word of God, which cleanses our thinking. So we can put on this righteousness (this linen) by? First of all, what do you have to do? We have to wash! We have to be washed of the word of God. We have to have our thinking cleansed. He washed his body. Another way of looking at that would be, baptism, because we, when we are baptized, our sins are washed, washed away, then we have the opportunity by the power of God's holy spirit to live righteousness.

Now, if we are not washed we cannot enter into a relationship with God. So if we haven't been baptized we cannot enter into a relationship with God, because our sins haven't been washed. Now, if we haven't got this ongoing repentance, if we're not being washed by the word on an ongoing basis, our thinking being cleansed, we can't put on righteousness, we can't put on the holy linen tunic, because we are living in sin. Because the water (the word of God) has not washed over us. So this, symbolically, is pointing to the fact, the need for us to be washed, washed by the word so that we can live righteousness. We can allow God's holy spirit to live and dwell in us.

Now, these next lot of scriptures are about getting rid of sin. **Leviticus 16:5—And he shall take from the congregation of the children of Israel two kids of the goats as a sin offering, and one ram as a burnt offering.** So now Aaron has to kill the young bull (as we saw in verse 2) and the ram and has to put them on the altar which is in the courtyard area (which we looked at) as a burnt offering, because that's where the burnt offerings were placed.

Verse 6—Aaron shall offer the bull as a sin offering, which is for himself, so this is to cover *his* sins, to make him pure, **and make atonement for himself and for his house.** Now, "his house," he is the high priest, and we know that he represented Jesus Christ. So his house is like Christ's; Christ's house is the Church. So this atonement is for "his house," which is for the Church of God. So Jesus Christ offered Himself as a sacrifice, as an atonement for His House, for the Church. Because we have to be called into this atoning.

As Aaron offered the bull as a sin offering Jesus Christ offered Himself as a sin offering for the Church, His Church, His House.

Verse 7—He (Aaron) shall take the two goats and present (or stand) them before the LORD at the door of the tabernacle of meeting. So this is not inside, it's outside, because it's at the *door* of the tabernacle of meeting. So it's the outside, at the door of the tabernacle is where he is standing. So he's not inside, but at the door. ...**at the appointed time**, so it's only at a particular time that it is to take place.

We understand that one goat pointed to Satan and one to Jesus Christ. Satan cannot enter the presence of God. He is outside. He is outside the tabernacle. And this is interesting, because here is Aaron and he has the two goats, and they are both at this point outside of the tabernacle, until God has made the decision of which one represented whom. One was Jesus Christ and one was Satan. But it's interesting that Satan is outside the tabernacle; he doesn't have access to God's throne. And that's interesting to understand, what these two goats are actually pointing to today, versus what was taking place here in Aaron when he was doing it.

Now, Aaron, when he was doing this, it would have been a physical exercise that he was fulfilling, and he wouldn't have understood that it's actually pointing to something in the future for God's Church, which started in 31 AD on the Day of Pentecost. But this is what this Day of Atonement is about; it's about God's people. It's *for* God's people. It's for somebody that has been called into a relationship with God, that we have to accept this Day of Atonement before we can enter into this relationship.

Verse 8—Then Aaron shall cast lots, and they were lots or pebbles used for systematically making decisions. Because why? Because man cannot discern which is which. Consider the world today, when we look at it, the world cannot know who Jesus Christ really was because they have pictured a false Christ. They make Him weak, long-haired, and it's nothing like the real Jesus Christ. They don't understand anything of the true Jesus Christ. And they don't understand Satan. They do not believe in Satan. They don't understand what he is really doing, "the prince and power of the air." They know *nothing* about it and they mess around with things of Satan and the demons, when the reality is there is nothing spiritual about it other than the fact that he is a spirit being. But there is nothing good in it; it's just trickery and deception.

So here it is, Aaron is now relying on God to make the decision, because it is God that has to reveal who Jesus Christ is, and it's God who has to reveal who Satan really is. So here he is, he's cast lots **for the two goats: one lot for the LORD (the Eternal) and the other lot for the azazel**, the "one to be separated." That word "azazel" is "one to be separated," which pictures the total removal of Satan from mankind. Now, this will happen. The first part of it will happen at the return of Jesus Christ, on the Day of Pentecost, and again at the end of 7,100 years, at the time of the second death of mankind when Satan himself will be totally removed from mankind. And this will be a joyous day for those that are righteous, those that have had this reconciliation take place in their life and are now in Elohim. Because the purpose of the Day of Atonement is a reconciliation, to be in unity or come to be "at-one" with God. All for the purpose of a spirit life, life-everlasting. When that has actually happened those that have

been changed to spirit in Elohim will see this second death take place on mankind *and* the destruction of Satan, himself.

Verse 9—And Aaron shall bring the goat ("type" of Christ) **on which the LORD'S lot fell**. God has selected it. God chose Jesus Christ to be the atoning sacrifice for mankind. It was God the Father's decision. So where this lot fell, all was based on what God desired. God was the one who chose Jesus Christ to be our sacrifice for sin, **and offer it as a sin offering**. So this is the important part. It was to bring this goat where the lot fell, where God had chosen this particular goat, which was symbolic of Jesus Christ. He was the one that was going to be offered as a sin offering. Well, that's exactly what happened; God the Father chose Jesus Christ to be an offering for us. He was a sin offering for us, to cover the sins of all mankind, those called to it and those who remain in obedience and repentance. Because the sacrifice of Jesus Christ, to the world, is of no value at this point in time. They have to be called to it. Because sin can only be forgiven based on repentance and obedience.

It is important to note that the goat that God selected was offered inside. So now we're going to see this sin offering, and then the blood taken into the "Holy Place." Christ was willing, and willingly offered Himself for the sins of mankind, to cover mankind's sins, our sins. So it's interesting to note that the offering that took place took place on the altar which was in the court area, which was that offerings where the burnt offerings were placed. And it's this blood that was going to enter another area, the "Most Holy Place."

Verse 10—But, so it's the opposite, so one is to be offered and then it's blood taken into the "Most Holy Place," **but** (which is the opposite), **the goat on which the lot fell to be the azazel**, the one to be removed, **shall be presented alive before the LORD**, so this is interesting also, that it was presented alive before the LORD, for the purpose of **to make and atonement**, to make a reconciliation, **upon it**, or over him. In other words, the penalty of sin was going to be placed on him, **and to let it go**, to send it away, **as the azazel**, the one to be separated, **into the wilderness**, the "uninhabited land."

So the first aspect of it is that he is going to be taken away, the first time, *alive*, and therefore, sin will be placed on his head. And this is exactly what happens when Satan actually faces the death that he must face, because sin will be placed *on* him, the penalty of sin, because he carries a guilt because of what he has done. This pictures the removal of Satan from mankind. Satan has had "the wages of sin," the penalty of sin, placed on his head. He now has to face an eternal death. "The wilderness," "the uninhabited land" is his final destruction, death and darkness forever.

Now God goes back over the steps Aaron must take and adds some more information. So this is referring back, like, to verse 6, because he has been instructed already to do these things. Now God is going back over these things to make it clearer for what the process is that Aaron must fulfill.

Verse 11—And Aaron shall bring the bull of the sin offering, which is for himself, and make atonement for himself and for his house, and shall kill the bull as the sin offering which is for himself. Now the next step is, **Then he shall take an censer full of burning coals of fire from the altar before the LORD, with his hands full of sweet incense beaten fine, and bring it inside the veil**. Now, remember this, that "the censer full of burning coals from the altar," now, this altar is actually *in* the

tabernacle area because it's in the first two-thirds of the tabernacle. So here he is now, he's gone in because he's had this atonement for himself, which is the killing of the bull, and he's offered it, and he's done that. It was done in the court area. Now he's actually inside. He's walked through the first veil, he's brought it inside, and he's now taking "a handful of sweet incense beaten fine" and now he's brought it inside the veil. Now he is in the "Most Holy Place," in the last third. So this is actually pointing to something else.

We now have access to God's throne because of the sacrifice, because of the sacrifice of Jesus Christ. Now, this "incense beaten small," we understand is about our prayers, where the incense are going to be offered is actually in the "Most Holy Place." These prayers, these detailed prayers are symbolically being pointed to by this "incense beaten fine," and it is presented before the mercy seat of God.

And verse 13—And he shall put the incense on the fire before the LORD, that the cloud of incense may cover the mercy seat that is on the Testimony, lest he die. This is actually pointing to about this relationship. We require "the incense placed on the fire before the LORD so that the cloud of incense may cover the mercy seat." Why? Because we will die without it. Because it's pointing to this relationship through prayer. Without a relationship with God that has its foundations based on prayer, we will die spiritually. Because prayer is about a level of humility, what we trust in. Are we relying on ourselves to get through our day by ourselves, without God, without discussing our day with God, or not? So this reliance on God is a sign of humility. A sign of pride is a lack of humility, which is a lack of prayer. So prayer and humility go together, and pride and no prayer go together. So we need this relationship. We need our incense (our prayer) "beaten fine." We need to get into the detail before God, and the reason is that God will show us His mercy because of our humility.

Verse 14—He shall take some of the blood of the bull and sprinkle it with his finger on the mercy seat on the east side; and before the mercy seat he shall sprinkle some of the blood with his finger seven times. Now, we understand that seven means complete. It's a complete event. So here it is that Aaron is now sprinkling this blood with his finger seven times. Now, all of the meaning of this, I'm sure, God will reveal over time. But it has great spiritual meaning to us because we understand that it is about being complete.

Then he shall kill the goat of the sin offering, which is symbolic of Christ's sacrifice for us, which is for the people, bring its blood inside the veil, do with that blood as he did with the blood of the bull, sprinkle it on the mercy seat and before the mercy seat, which was about Christ as our Passover. Blood had to be shed for the covering of sin. Now, that is in the New Testament. It was about "the shedding of blood of bulls and goats," but it couldn't get rid of sin. It was just pointing to the very sacrifice of Jesus Christ because it was Christ's blood, Christ's shed blood that could get rid of sin, because it was God the Father's sacrifice for us, His atonement for us, the way that we can be reconciled to God.

Verse 16—So he shall make an atonement for the Holy Place, because of the uncleanness of the children of Israel, and because of their transgressions, for all their sins; and so he shall do for the tabernacle of meeting which remains among them in the midst of their uncleanness.

Verse 17—There shall be no man in the tabernacle of meeting when he goes in to make atonement for the Holy *Place*, until he comes out. Now, this points to something on a spiritual level. Only Jesus Christ would die and go to heaven. He would be the first to enter Elohim. Christ *is* at God's throne in heaven and has been there for the last 2,000 years. Christ is working in the Church. He is working *with* the called out ones of God (because God has to do the calling and we're placed into the Body of Christ, the Church of God), and it says that no one would go in while Aaron went in. Well, nobody has gone to heaven, as it says in scripture, "No man has gone to heaven," only Jesus Christ, who has gone to heaven and is working for God the Father in "bringing many sons to glory," until He returns to the earth to change the government structure of mankind. Jesus Christ is now with God the Father. He is working with God's Church (Church of God), and Jesus Christ is the Head of the Church. And at some point He will return on a Day of Pentecost soon. He will return to this earth to change the government structures of mankind *and* set up a new government. And from that point mankind will be able to be *atoned for his household, for all the assembly of Israel*, because that requires a calling. And when Jesus Christ returns to this earth with 144,000 that have been molded and groomed and returning righteousness, they will then provide the governing authority to lead mankind to this atoning sacrifice. They will be able to re-educate the earth, to show them how they can have this atoning sacrifice applied to them.

Christ working in the Church was to develop the 144,000 who will govern with Him for that 1,000 years. The 144,000 were developed while Satan was still ruling this earth. Well, once Jesus Christ returns with 144,000 then mankind will be able to understand, will be able to understand Leviticus 23, and in particular, Leviticus 16, whereas at the moment they can't, because they haven't been called to it.

Verse 18—And he, Aaron as a "type" of the high priest, which Jesus Christ is our High Priest, shall go out to the altar that *is* before the LORD, and make atonement, and he shall take some of the blood of the bull and some of the blood of the goat, and put it on the horns of the altar all around. Then he shall sprinkle some of the blood on it (that is the altar) with his finger seven times, cleanse it (and that is "to purify it") and consecrate it (and that is "to prepare or sanctify or make whole, or make holy") from the uncleanness (which is sin) of the children of Israel. So this points to the cleansing or reconciliation of all mankind to God. Isn't this an incredible picture, this reconciliation process? But it all has to be done through the shedding of blood.

And when he (Aaron, symbolic of Christ) has made an end of atoning for the Holy *Place*, the tabernacle of meeting, and the altar, he shall bring the live goat (which is the azazel).

Verse 21—Aaron shall lay both his hands on the head of the live goat, confess over it all the iniquities of the children of Israel, and all their transgressions, concerning all their sins, putting them on the head of the goat (which is the azazel, "the one to be separated"), and shall send *it* away into the wilderness by the hand of a suitable man. We understand that that "suitable man" in the future is actually an angel, which is outlined in Revelation. So Satan will be held accountable for the sin of his rebellion. So Satan is going to be held accountable, held accountable and *responsible* for his own choices, for his *own* decisions. He's going to be held accountable for his continual broadcasting, "the enticing to sin," the deception of mankind. He's going to be held accountable for his sin.

Christ is the one that places the sins of Satan on his head. Satan is held accountable by God. So here we have Jesus Christ is going to place the sins that Satan is accountable for, and God is going to confess over him all of the sins of the children of Israel because it has been Satan that has *enticed* man to sin. Man's nature is one of sin, but this *enticing* has *magnified* the sin within mankind, and "all the transgressions, concerning all their sins," will be put on Satan and he *will* be sent away. And he's going to be sent away the first time, which we understand is at the return of Jesus Christ, but then in the end, because of Satan's rebellion and his sin, he will face the death that is due to him, because "the wages of sin is death."

Verse 22—The goat shall bear on itself all their iniquities to an uninhabited land; and he shall release the goat in the wilderness. So Satan shall bear the responsibility and accountability for all his sins.

Verse 23—Then Aaron shall come into the tabernacle of meeting, shall take off the linen garments which he put on when he went into the Holy *Place*, and leave them there. And he shall wash his body with water in the holy place, put on his garments, come out and offer his burnt offering and the burnt offerings of the people, and make an atonement for himself and for the people.

Verse 25—The fat of the sin offering he shall burn on the altar.

Verse 26—And he who released the goat as the azazel shall wash his clothes and bathe his body in water, and afterward he shall come into the camp. Now, this "handling of sin," this "fit man" who handled the goat, the azazel, he has to now wash his clothes and bathe his body in water. Why? Because he's handled sin. "And afterward he will come into the camp." Well, it's the same for us, brethren. If we handle sin, if we handle Satan's thinking, we have to be washed clean, we have to be atoned to God. So this washing that must take place is the washing of the word, and it requires repentance. And we have to be *totally* washed. We have to be genuinely sincere in our repentance. And then afterwards we can come into the camp, back into the camp of Israel, back into the Church of God, back into a relationship with God and His people. And it all requires this repentance. It all requires this accepting of the sacrifice of Jesus Christ for the covering, the atoning of our sins.

Isn't it an incredible picture that God has outlined here in the Old Testament, that we can "see" today, the true meaning of the Day of Atonement? It's spiritual in nature. It's all about having this relationship with God. And we can only have this relationship with God *IF* we are willing to repent and have the atoning sacrifice, the shed blood of Jesus Christ applied to our life so that we can be reconciled to God.

Verse 27—The bull *for* the sin offering and the goat *for* the sin offering, whose blood was brought in to make an atonement in the Holy *Place*, he shall carry outside the camp, after he'd sprinkled it with his finger. And they shall burn in the fire their skins, their flesh, and their offal. So it's going to be totally destroyed, totally consumed, a complete destruction of what was left over. **Then he who burns them shall wash his clothes and bathe his body in water, and afterward he shall come into the camp.** So this is that whole process about handling sin of any type, and it has to be totally destroyed. Sin has to be totally destroyed. So the only time sin will be completely gotten rid of is when God has a Family, and we will see the second death of mankind *and* the destruction of Satan and his demons, because that is

the time when there is a complete destruction of everything to do with sin, where "the blood, the skins, their flesh, and their offal..." so everything to do with that sacrifice will have been fulfilled, completely fulfilled, and therefore, there will be no more sin, because sin will have been totally destroyed.

Everyone that has contact with sin *must* be cleansed. And that is the reason why the Day of Atonement is so beautiful! Because we have contact with sin by nature, and everyone that has had contact with it must be cleansed, must be atoned, must be purified, must be reconciled.

Verse 29—*This shall be a statute forever for you: In the seventh month, on the tenth day of the month, you shall afflict your lives, and do no work at all, whether a native of your own country or a stranger who dwells among you. For on that day the priest shall make atonement for you, now, Jesus Christ as our High Priest has made an atonement for us, to cleanse you, that was the reason it was done. It was for this cleansing, this covering of our sins, that you may be clean from all your sins before the LORD, before Yahweh Elohim. Isn't that a beautiful picture, that very scripture, that Jesus Christ has fulfilled this? So we can look at this in the Old Testament knowing what it's really all about. It's about the sacrifice of Jesus Christ, who has cleansed us by His sacrifice, so that we can be clean from all our sins before Yahweh Elohim, God our Father.*

Colossians 1:19—*For it pleased the Father that in Him (Christ) all the fullness should dwell, and by Him to reconcile all to Himself, (to God the Father) by Him (Christ), whether things on the earth or things in heaven, having made peace through the blood of His (and that's talking about Jesus Christ's) death on the stake.*

Verse 21—*And you, who once were alienated and enemies in your mind—how?—by wicked works (by sin). So we have been enemies of God because of our sin, this sinning that is natural to us, yet now He (Christ) has reconciled. So we have been, now, reconciled. We have been given this opportunity to come to be "at-one" with God, to be in unity of God, to be cleaned before God, to become holy. Isn't that an incredible thing? That we can become holy by God the Father and Jesus Christ living and dwelling in us, by us yielding to God. So we have been reconciled. Now, this "has reconciled" is about those who are at variance. We are "at variance," because we are "at variance" with God. We're not in unity with God, so this reconciliation gives us the potential and the opportunity to humble ourselves so that we can be in unity with God, in unity of God's thinking.*

So this word "reconcile" is "to return to favor, to be reconciled to one, to receive one into favor." And that's what that word means, which is about this coming into unity with God's thinking.

Verse 22—*In the body of His (Christ's) flesh through death, because it was all achieved through the death and sacrifice of Jesus Christ. Why? ...to present you holy, and blameless, and above reproach in His sight— so now we can come into this condition that is required, one of being holy, being blameless before God, because of the fact that we accept the sacrifice of Jesus Christ.*

Verse 23—*If, now, this is the "IF." It's like a "but." It's an "if." If indeed you continue in the faith, so we have to continue to believe God. And if we believe God, we will obey God, we will yield to God. So "if we continue in the faith," we have to be grounded and steadfast, so we have to be standing firm in the truth. We can't "be washed around by every wind of doctrine." We have to be well grounded in the truth.*

We have to be well grounded in the purpose of the Day of Atonement and understand what it's really pointing to and believe God in this. ...and are not moved away from the hope of the gospel which you heard. So we can't be moved away from this "hope of the gospel." What is "the hope of the gospel"? It's the good news of the Kingdom of God. It's about the purpose of life. The "hope of the gospel" is our desire, our hope, something we look forward to, which is this change to enter Elohim. It's the good news of the return of Jesus Christ and the establishment of the Kingdom of God. It's about the removal of Satan for 1,100 years. That is the hope of the gospel. The hope of the good news of the Kingdom of God. We desire the Kingdom of God to come to this earth, and of course, it also involves *entering* the Kingdom of God in a time order. ...which was preached to every creature under heaven, of which I, Paul, became a minister. So this day is the day of spiritual reconciliation.

The Day of Atonement is about mankind being called to come into unity of spirit with God. It is about mankind coming to yield to the very word of God. God's plan involves the development of a spiritual family that will be in complete unity with Him. To become a member of the Family of God, God determined that everyone should be and would be of the same mind as God, Himself. This Family, a spirit family, would be "at-one" with God, "at-one" with Him. And it's an amazing picture. And when we come to "see" ourselves, when God grants us this gift of repentance and we remain in a spirit of humility, we "see" that the only way for us is this path of repentance, this path of atoning, this ongoing repentance that is required in our life. The atoning process takes time, because this atonement is over time. Now, this atoning process in our life takes time. It goes over a lifetime; it's a *continual* process.

Although the Day of Atonement, God has provided us with this atonement sacrifice (or this atoning sacrifice) "once for all," for us, it takes time because we have to continue to humble ourselves and yield to God and continue to repent. So when we sin we are *not* "at-one" with God, and therefore, this atoning over time happens because of our desire to repent. So each time we repent we are atoning to God, we're striving to come back into unity with God.

The atoning process takes time because it requires a choice from the one being called to be atoned. I want to repeat that because it is a lot said in that statement. The atoning process takes time because it requires a *choice* from the one being called to be atoned. Well, that's us, brethren. We have been called into the Church of God for the purpose of being atoned. But it *is* our choice to whether or not we're going to yield to God and yield to this atoning process. And it takes time because we have to be atoned, we have to be changed, we have to be transformed in our thinking. We have to come from this state of *disunity* to unity. We have to come from being *unclean* to clean. We have to come from being *unholy* to holy, to being pure in motive and intent. Mankind would need to be in full agreement with God's one and only perfect way of life.

So the Day of Atonement is about reconciliation. The reason why mankind needs to be reconciled (atoned) is because man is *not* in unity with God. God is perfect, sinless; man is *imperfect*, and dwells in sin. Therefore, we understand the scripture that says, "Two cannot walk together unless they agree." Therefore there cannot be a relationship because man (which is one of the parties) is not in agreement with God. And that is the purpose of life, is to come into agreement with God. Now, if we're not prepared to yield ourselves and humble ourselves to come into agreement with God, we face a death, a

second death, because "two cannot walk together" in a spirit world, "unless they agree." Just like today in the world, "two can't walk together" in a marriage, "unless they agree." "Two can't walk together" in any relationship "unless they agree." Well, it's no different for when a person enters God's family. Unless we are prepared to yield ourselves, to humble ourselves, and to be "at-one" with God, to come into agreement with God, we will not be able to walk with God, because "two cannot walk together *unless* they agree."

Mankind must come to be in agreement with God, *atoned* with and to His thinking. God has provided a way that man *can* be reconciled (atoned) to Him. Once reconciled there could be a relationship... once reconciled there could be a relationship.

Romans 5:6—For when we were still without strength, and that is "weak and sick," **in due time Christ** (the Anointed) **died for the unGodly**. He died for us, mankind that resists God. So Jesus Christ died for us because God set it up that way, and it was all done perfectly for a great purpose, which was to give mankind an atonement.

Verse 7—For scarcely for a righteous man will one die, because most people wouldn't die for someone that was even righteous, **yet perhaps for a good man someone would even dare to die**, well, that's human thinking. We think, "Well, maybe I will give myself for that person and maybe I won't." **But**, so the difference to that from this human reasoning and thinking about things, **But God demonstrates**, He exhibits, He reveals, **His own love**, His agape, **towards us**, **in that while we were still sinners**, while we were enemies, **Christ died for us**.

Verse 9—Much more then having now been justified, and that "being justified" there is "to render righteous." So now we have been "rendered righteous." How? ...**by His blood**, by the blood of Jesus Christ. By Christ's sacrifice for us we've been "rendered righteous," justified. ...**we shall be saved from wrath**. What is that "wrath"? The second death. ...**through Him** (through Jesus Christ). **For if when we were enemies we were reconciled to God through/by the death of His Son**, much more, **having been reconciled** (or atoned), now we can have this relationship because of it, **we have been saved by His life**, Christ living in us. It was in the fact that Christ had a life on a physical level—we have now been saved because of *His* life, because Jesus Christ has been resurrected to spirit and now God's desire will be fulfilled in us. We will allow God and Jesus Christ to live in us, which is spiritual in nature.

Verse 11—And not only *that*, **but we also rejoice in God through our Lord Jesus Christ, through/by whom we now have received the reconciliation**. So we've received this atonement, this "adjustment" or "the difference," or "restored to favor," or "this covering" has been granted to us by God through Jesus Christ. So "now we have received the reconciliation"—because of a calling.

2 Corinthians 5. It's going to be exciting when mankind can come to "see" what we "see" here, brethren, this beautiful Day of Atonement and its purpose. This afflicting of the soul for the purpose of humility, so that we can accept God's word into our life, so that we *can* be reconciled to God.

2 Corinthians 5:17—Therefore, if anyone *is* in Christ, and that means Christ is actually living and dwelling in them, they have God's holy spirit, ***he is* a new creation; old things have passed away**. So

this "old thing" is our old nature, the natural carnal mind "is passing away," **behold, all things have become/are becoming new**, because we've got this new way of thinking. Because of this reconciliation we now can think differently; we can think like God.

Verse 18—Now all things are of/from God, who has reconciled us to Himself—how?—through/by Jesus Christ. It's all done by our Passover, and now, once we accept that, by God living and dwelling in us, God and Jesus Christ living and dwelling in us, **and has given us the ministry of reconciliation**, this service of atonement. So God has served us. God has served mankind because He has provided us a service, He has provided us Jesus Christ, who also served us by being a Passover sacrifice for us.

Verse 19—that is, that God was in Christ reconciling the world to Himself. Now, this will happen in time, because this atonement is going to be over time. Now, we've been called to be reconciled now, so "God was in Christ reconciling the world to Himself," **not imputing their trespasses (their sins) to them**, which is what's happened to us, **and has committed to us the word of reconciliation.** So forgiveness of sin upon repentance.

Repentance is the start of the reconciliation. Repentance reveals the start of a relationship. This repentance actually reveals our humility and it reveals our desire to be holy. We desire to be holy, as God instructed us: "Be holy as God is holy." Well, this is what this reconciliation is about, to become "at-one" with God.

Verse 20—Now, then, we are ambassadors for Christ, we represent Jesus Christ on this earth, **as though God were pleading through us; we implore you, on Christ's behalf, be reconciled to God.** And what is this? Repent and yield to God's word. Obey God. Obey God's thinking.

Well, we looked at Leviticus 23; how is it we would be demonstrating this reconciliation to God? Well, first of all, we will be fasting, afflicting our souls on this day. The next thing, we wouldn't be working. They were the two keys, on a physical level, to keep the Day of Atonement. Well, on a spiritual level, how are we reconciled to God? By this repenting, this demonstrating of the humility that is required, God's humility in us. So this ongoing repenting demonstrates a relationship, it demonstrates a reconciliation, it demonstrates God's willingness to forgive us, because upon repentance God has said that He will "forgive us as we forgive others."

So we are to be "ambassadors for Christ." We are to be reconciled to God. We are to *live* Christ in us. We are to live it! We are to live it out to the benefit of others. So we are "ambassadors for Christ." We represent Jesus Christ because we are members of the Body of Christ, the Church of God. So we are to yield and we are to continue to repent for the rest of our life. We are to continue to be "at-one" with God over our lifetime.

Verse 21—For He (God) made Him (Jesus Christ) who knew no sin to be sin for us, that we might become/be made the righteous of God in Him (in Jesus Christ). That is a beautiful, beautiful scripture. "Because God made Jesus Christ, who didn't know any sin," He was sinless, He had a pure mind, He was "at-one" with God his whole life, but "He was made sin for us." He paid the penalty for sin for us "that we

might be made the righteousness of God" to have the very thinking of God, have God living and dwelling in us, "in Him," in Jesus Christ.

Jesus Christ was appointed High Priest of God, which is "after the order of Melchizedek," and He would carry out His duties on a spiritual plane.

Hebrews 2:17—Therefore, in all things He (Christ) had to be made like *His* brethren, that He might be a merciful and faithful High Priest in all things *pertaining* to God, to make propitiation (reconciliation) for sins of the people. So this was what God called Jesus Christ to. Jesus Christ came to this earth "to be a reconciliation for the sins of the people," and He is our "faithful High Priest," and He was made like us. He was made human for that very reason, only He had the mind of God (the Word of God) living and dwelling in Him His whole life.

Hebrews 5:1—Every high priest taken from among men is appointed for men in things *pertaining* to God, so that was the reason they were appointed to those roles of service on a physical level, **that he might offer both gifts and sacrifices for sin.** So the role of the high priest was to offer both gifts and sacrifices for sin, which is what Aaron did on this Day of Atonement.

Verse 4—And no man takes this honor to himself, because it's an appointment. So none of the priesthood took it to themselves, because this honor that was given to them was an appointment of God (which is referring to the ministry), **but he who is called by God, just as Aaron was.** In other words, it wasn't a self-appointment, God had to set it up. **So also Christ did not glorify Himself to become High Priest,** so it was God that appointed Jesus Christ to this role, **but it was He (God) who said to Him (Christ) You are My Son, today I (God) have begotten you.**

Verse 6—As He also says in another place, You are a Priest forever, according to the order/manner of Melchizedek, so God did all this.

Verse 7—Who (talking about Christ) in the days of His flesh, when He had offered up prayers and supplications, with fervent cries and tears to Him (to God the Father) who was able to save Him (Christ) from death, and was heard because of His Godly fear, though He was a Son (talking about Jesus Christ) yet He learned obedience by the things which He suffered. Now, He did suffer. He suffered testing, and He learned obedience because of the word of God living and dwelling in Him, because of His humility. But He suffered, also, physically for us. He died the death, the penalty of sin, which we don't have to pay because Christ paid it for us.

Verse 9—and having been perfected He (Christ) became the author of the eternal salvation to all who obey Him, because this goes back to this obedience. "He became" (Jesus Christ became)"the author of the eternal salvation," because we need to be saved from what we are, "to all who obey Him," so this is the future for mankind, that salvation will be offered by the acceptance of Jesus Christ as our Passover sacrifice. And this atoning sacrifice that has been given to us will be given "to all who obey Him."

Verse 10—called by God as High Priest "according to the order of Melchizedek."

Hebrews 9:1—Then indeed, even the first *covenant* had ordinances of divine service and the earthly sanctuary, which we've covered.

Verse 2—For a tabernacle was prepared, which was physical, the first *part*, in which was the lampstand, the table, and the showbread, which is called the sanctuary or the "Holy Place," which is the two-thirds that we talked about before.

Verse 3—and behind the second veil, because there was a veil at the entrance, then you walked into the two-thirds, then there was a veil in front of the "Most Holy Place." And behind the second veil the part of the tabernacle which is called the Holiest of All ("Most Holy Place"), which is that last third. And we understand that is symbolic of God's throne with the mercy seat where God allocates mercy according to His will.

Verse 4 ...and the ark of the covenant overlaid on all sides with gold, in which were the golden pot that had the manna, Aaron's rod that budded, and the tablets of the covenant, which is the 10 Commandments.

Verse 5 ...and above it were the cherubim of glory overshadowing the mercy seat. Of these things we cannot now speak in detail. Well, we understand that the cherubim represented the two cherubim that were over God's mercy seat, which is about authority.

Verse 6—Now, when these things had been thus prepared, the priests always went into the first part of the tabernacle (the "Holy Place"), performing the services. The "priests," of course, are now symbolic of the 144,000, because they are going to be performing the services of God. They'll be doing that during the Millennium. They will be the priests of God as spirit beings.

Verse 7—But into the second part ("Most Holy Place") the high priest went only once a year, and that was on this Day of Atonement, not without blood, which he offered for himself and for the people's sins committed in ignorance, because they, brethren, did not have God's holy spirit, and therefore, the only thing they could do was sin, because they were ignorant to the power of God's holy spirit. They never had it; they never had access to it. So it's about making a covering or enabling this reconciliation.

Verse 8 ...the holy spirit indicating (revealing) this, that the way into the Holiest of All was not yet made manifest while the first tabernacle was still standing. So while this was, it was all physical, and they didn't have access to the throne of God, the "Most Holy Place." But we do. We have it. So this is all pointing, this physical was pointing to something spiritual that would happen.

Man did not have direct access to God at this point in time. Mankind could *not* have a spiritual relationship with God. It was all pointing to something. It was symbolic. It was a "type" for the present time in which both gifts and sacrifices are offered which cannot make him who performed the service perfect in regard to conscience, so sin was not forgiven. It was all pointing to the future.

Verse 10—concerning only with foods and drinks, various washings, and fleshly ordinances imposed until a time of reformation.

Verse 11—But Christ came as High Priest of the good things to come, with the greater and more perfect tabernacle not made with hands, because it's spiritual, that is, not of this creation. Not physical. It was all pointing to something spiritual. And He has now been created as spirit. So He came in the flesh, but now He is spirit; He is actually in Elohim. That is our goal and our desire.

Verse 12—Not with the blood of goats and calves, but with His (Christ's) own blood He entered the Most Holy Place once for all, having obtained eternal redemption. We can now have access to God because we have been reconciled to Him, because we accept the shed blood of Jesus Christ. We can now have a relationship with God. We can bring our incense to God's throne. We can present our prayers because the veil has been torn. This veil before the "Most Holy" has now been rent. Remember the death of Jesus Christ? It has been torn from top to bottom so that we could have direct access to God, so that we can present *our* cloud of incense, our prayers beaten fine, before God's throne.

Verse 13—For if the blood of bulls and goats and the ashes of a heifer, sprinkling the unclean, sanctifies for the purifying of the flesh, so this was offering sacrifices, it wasn't the Passover lamb, how much more shall the blood of Christ, who through the eternal spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God? And for this reason He (Christ) is the Mediator of the new covenant, this new agreement we've entered, by means of death, for the redemption of the transgressions under the first covenant, that those who are called, which we are, brethren, may receive the promise of eternal inheritance, salvation. So it requires a calling. Well, this is the future for mankind. When we enter the Millennium and the Hundred-year period, this is the future of mankind, this atonement over their lifetime, because they need to be called so that they can receive the promise of eternal inheritance. Salvation from what we are to be "at-one" with God.

So this Day of Atonement, brethren, pictures an atoning process, the process whereby everyone can be reconciled to God. The Day of Atonement pictures the entire process. Everyone must come into unity and oneness with God. *Everyone* must be "at-one" with God.

Being reconciled to God the Father by the blood of Jesus Christ begins with Passover. We must overcome our nature (our selfishness). God must begin to transform (which is to transform our thinking) the very way we think and bring us into unity and harmony with His one true way of life. Now, if this is achieved everyone will be "at-one" with God for all eternity. And *this* is what the Day of Atonement is really all about, this becoming "at-one" with God.

1 Corinthians 15:24—Then comes the end, when He (Christ) delivers the Kingdom to God the Father, when He puts an end to all rule and all authority and power. For He (Christ) must reign till He (Christ) has put all enemies under His feet. The last enemy *that* will be destroyed is death.

Verse 27—For He (God the Father) has put all things under Christ's feet. But when He says, (when God says) all things are put under *Him* (under Christ), *it is* evident that when He put all things under Him (under Christ) is excepted, which means it's outside of this. Now when all things are made subject to Him (to Christ), because that's about this whole process of mankind, then the Son (Jesus Christ) Himself will also be subject to God the Father who put all things under Him, that God may be all in

all. The point of this is everything will have been reconciled, to have been brought "at-one" with the Almighty God.

So the purpose of the Day of Atonement is a beautiful picture. It is a picture of us being different than God. And the whole process of a lifetime of once we are called, once we are given this gift of repentance and we remain in a state of humility and obedience to God, we over our lifetime can be atoned to God so that the end result is that we will be able to enter Elohim, that we will be granted life-everlasting.□