

The Need for Atonement

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Welcome, everybody, to this Day of Atonement.

This is the fifth annual Sabbath, which is the Day of Atonement. Now, we understand that many in the world won't understand the Day of Atonement. A lot of people would understand it as Yom Kippur or Jewish, the Jewish world, they might have heard of that, but they probably haven't heard the word "atonement" necessarily.

When the Day of Atonement is mentioned to people that were once associated with God's true Church they may think of fasting. The other thing they would think of is, "What am I going to eat when the fast is over?" There's not a lot spiritual really about it, it's more a ritual. But for us, of course, it's a day that is spiritual. Yes, it's a day of fasting, and that's a total fast. And yes, we may think about well, how are we going to break that fast, but there's a lot more to it which is spiritual because this is a day that God has set aside for us, this annual Sabbath.

People in the world would understand little bit, but the majority don't understand anything about this day. Most people have no understanding that this annual Sabbath will be completely fulfilled once Satan and his demons, and mankind, have ceased to exist at the end of 7,100 years.

One aspect of this day pictures that Christ will fulfill part of it, which is the Day of Pentecost, when he returns, when Satan is removed from the presence of mankind for 1,100 years. So, that is a part of the Day of Atonement.

The word "atonement" means "to cover; reconciliation or reconcile; to make at one." Because this day is about a relationship with God. This is the only way to have a relationship with God and this day is about an outline of how that is achieved.

This day pictures an atoning process—because it is a process—a process whereby mankind can be reconciled to God, which is about becoming at one with God. Now, mankind with the natural carnal mind at this point in time has no understanding about it, has no relationship with God, because they haven't been called to that relationship. But we in the Body of Christ, the Church of God have been called for this very purpose, to have a relationship with God, which is an incredible blessing.

The entire process, and that's revealed through Passover and the first four Holy Days, shows how the 144,000 were able to be born into God's Family. Because they're going to be reconciled, they're going to be at one with God, becoming part of the Kingdom of God. Because that's what human life is all about.

Now, mankind doesn't understand the purpose of life. But we on this day, in particular this day, can actually reflect on the real purpose of life, and the real purpose of life is to be reconciled to God so that one day we can be born into Elohim to become part of a family. It's an incredible thing. Well, this day in particular points to that process.

Once the 144,000 have been resurrected, they will be fully atoned, reconciled to God, because they're going to be changed to spirit, which is the purpose of life. The purpose of life is to overcome this natural carnal mind once called, meant to be chosen by God because of a decision that an individual has made, a personal choice that a person has made.

Sin is what has separated mankind from a relationship with God. Now, mankind hasn't been called to see what sin is, so sin is rampant in this world. But we've been called to identify sin within ourselves so that we can be reconciled to God through repentance. There's a lot more to it than that, of course.

The Day of Atonement pictures the removal of Satan and his demons from the presence of mankind and from God. Once removed at Christ's return (which is the first time of the removal) Satan and his demons will no longer be able to influence and deceive mankind, except for a very short time at the very end of the 1,100 years reign of the Kingdom of God.

So, it is a time order day. We look at the first part of it where we see Satan will be removed from the presence of mankind for 1,100 years, which is an incredible thing in itself. Not able to deceive. So, sin now will be more identifiable because people will be called to see sin.

Because the reality is that the natural carnal mind is self-righteous, it's opinionated, and it's deceived in its own thinking, so it then doesn't recognize what sin is. It can have a rough idea of aspects of it. Coming from a Catholic background, go to a confession "get your sins covered" (so-called), on a Sunday morning, and then all that afternoon you can go and sin as much as you wanted to because you knew the next week it was all going to be forgiven. That's just ludicrous, deceived way of living life. But that's what I came from. That's the natural carnal mind.

Well, we understand that it is a lifelong process, and we have to enter that process once we're called, and then we have to fight self so that we can be reconciled to God. Because sin has to be covered.

The Day of Atonement pictures a time when Satan and his demons will have no part in God's future plans and the purpose of life. And now, the purpose of life, of course, is to have continuing spirit life. But Satan and the demons won't be part of that. So, God's future for His Family doesn't involve any aspect of sin.

We have sin now and we understand what sin is, but the world doesn't. They have no idea, and they don't really care about it that much either.

This annual Sabbath pictures this world becoming fully atoned to God. It's a marvellous day.

The title of this sermon is *The Need for Atonement*.

So, one part of Atonement is about an ongoing repentance, because sin has to be covered, then there is this ongoing repentance. We must be forgiven of our sins in order to enter a relationship with God the Father. So, we understand where Passover fits in that, the beginning of this process.

Only upon repentance (which is ongoing), and baptism – baptism is once, of course, which is that cleansing, the washing away of sin and then rises up a new person that's going to live a different way of

life – can we begin the process of being delivered from the pull of our natural, selfish human nature and the power of Satan that holds mankind in darkness and deception. Because that’s exactly where mankind is, they’re in total darkness and deception. They don’t know what sin is and they don’t care what sin is.

We’ve been called, and this day means so much to us. So, it’s not a day just about fasting and going, you know, not feeling well at the end of the day; this is a spiritual day where we can now focus in on our process of our calling and where we are in our relationship with God, and how at one at this point in time are we with God. The reality of it. With the understanding that we desire to be fully atoned to God at a point in time, which is to be changed.

We’re going to look at **Leviticus 23:26**, we’ll start. We understand this is covering the Day of Atonement as a command, as the Holy Days of God. This one in particular, **verse 26—The Eternal spoke to Moses, saying, Also, on the tenth, on the tenth day, of this seventh month, there shall be the Day of Atonement.** So, this is what are entering into.

It shall be a holy convocation. We understand that is a commanded assembly, which is before God. So, whether we’re in a group or whether there’s two or three of us, or whether we’re by ourselves in our home, that’s the point. The point is we’re stopping everything, we don’t work on this day, we fast on this day if our health is up to that, and what do we do? We turn to God and listen to what God has for us on this day, because it’s a commanded assembly before God. Not a commanded assembly that everyone gets together, this is a commanded assembly before God.

...for you, and you shall afflict your life. So, this is a total fast from food and drink. **And offer an offering made by fire unto the Eternal.** Now, that offering is a willingness to deny ourselves for this day, this period of time, to deny food and water, to deny self, what self really wants. Self cries out for relief. As the day gets longer it cries out a little bit more. Well, that’s the time when we turn more to God, to realize that without God’s holy spirit we are completely hopeless. Without God’s spirit what do we have? What is the purpose of it all? Without God’s spirit we can’t be changed to Elohim.

This day is a great day to stop and look and deny our own selfishness. We’ve had a lot of sermons about looking at ourselves and the need for humility. Well, this day is about humbling. It’s about humbling ourselves, turning to God, and realizing that without God we have nothing, we have absolutely nothing. We just simply have a physical life at the moment. But without God in that physical life it’s all going to be temporary and it’s all going to pass away.

Verse 28—You shall do no work on that same day, for it is a day of Atonement, to make an offering, or to make an atonement for you before the Eternal your God. So, this is about an atoning process.

For any person who is not afflicted on that same day shall be cut off from his people. Now, we understand that it’s a physical thing that is stated there, but it’s actually spiritual. Because we can be cut off from God if we choose not to fast on this day. If we choose to deny ourselves God will be with us, if we choose it. But we have to choose it.

God requires that we humble ourselves by a personal choice to fast if we're able. If we choose not to fast we will be spiritually cut off from a relationship with God. God cannot dwell with sin. It's something we all know.

Not everyone can fast because it's based on personal health. Only an individual can make that choice. So, it's not about, you know, working up an excuse in our mind. If we are, don't have the health to do it and we know there is going to be health complications, well, there's no requirement. That's been covered in other sermons.

Verse 30—And any person who does any work on that same day, that person I will destroy, which is “to perish.” We can look at that, that's physical. Well, we're looking at this on the spiritual, that we make sure we do stop, we fast, and we don't do any work on it because we don't want to be destroyed. We don't want to have God's spirit taken from us because of our choice of rebellion. **...from among His people.** If we choose to work we will be spiritually cut off from a relationship with God.

Verse 31—You shall do no manner of work. This shall be a statute forever throughout your generations in all your dwellings. It shall be to you a Sabbath of rest, which is an annual Sabbath no matter what day it is. It's not on the seventh day of the week, it's an annual Sabbath. It can fall on any of those days.

...and you shall afflict your life; on the ninth day of the month at even, in other words, the night, that's finished, the sun is going down, **from even to even,** so, it's all of the tenth is this day, observed until sundown the next day. So, sundown on the 9th, go right through the 10th evening, the 10th day, and then the sun again, well, that's the total day. All of the tenth. **...you shall keep your Sabbath,** you'll keep your Sabbath, which is an annual Sabbath. Because it has a lot of meaning to us and it should, brethren. It shouldn't be just a day of afflicting our souls and not working, afflicting our life and going without food and water. That's one aspect of it. This is a spiritual day about time to stop and think about this atoning process, which takes a life, which is covered then by the Holy Days.

If you turn to Leviticus 16:2. Before we start reading there in Leviticus 16:2 there are a few points that needed to be covered on this day.

The Day of Atonement is about a way of reconciliation, which is about covering sin. That reconciliation starts with Passover. Because we understand the purpose of Passover. Passover was about the covering of sin so that sin can be forgiven, and also the aspect of so God could dwell in us. Because God can't dwell with sin, sin has to be covered, therefore, it's about God's holy spirit, God living in us.

Another point: The mercy seat (that we're going to read about) points to God and His mercy. Because mercy from God, which is given to mankind, being called is a merciful thing if we understand it. It comes from God. A calling comes from God. Well, mercy has been given to us if we've been called. At this particular time great mercy has been shown to us. Now it's about what we do with that mercy. This is about the mercy seats points to God in His mercy, and we have access to God now because of this, because of Passover.

The physical high priest points to Christ as our High Priest on a spiritual level. One goat points to Christ as our Passover, the way to be reconciled. Because we can only be reconciled by and through Christ. We have to accept that sacrifice otherwise we can't be reconciled to God. That's how it's done.

Now, when we stop and think about this, this is an incredible, incredible plan that is in the mind of God the Father that has set all this up. The Day of Atonement and what we're going to read about is an incredible thing. Because it was written thousands of years ago, and the day was introduced thousands of years ago, and it was all basically something physical that was done. But it all pointed to something that we have the ability to live, that we now understand what it was all about.

People can read the Old Testament and look at it as just stories and things and rituals. Well, it all means something. There's much in the Old Testament we have no understanding about. A lot of things that are done around the temple and in the temple and exists, we don't understand every aspect of it. We understand little bits of it that God has given it to us to understand.

One goat points to Christ. One goat points to Satan, the one to be removed. Now, we understand what that's about. The first removal, and then the total removal which is an eternal death, which is death forever.

If we do not have a spiritual relationship with God, means that we're refusing something, we're refusing something of God. If we refuse to be reconciled to God we will die. So, if we refuse what God is offering us and we make this choice, and we refuse to be reconciled through this wonderful process that God has set up, and if we're not reconciled to God, to become at one with God, to think like God, to agree with God's way of living, we will die forever. It's an eternal death. It's the second death. That's what is facing mankind if they refuse to be reconciled to God.

Mankind needs an atonement as all have sinned. As the Bible says, "All have sinned and fallen short of the glory of God." Now, we know there was one only that didn't, which was Joshua the Messiah.

We'll now read, after we've gone through those points, we'll go and read **Leviticus 16:2—And the Eternal said to Moses, Tell Aaron** (and "Aaron" means "light bringer"), **your brother not to come at any time into the Holy Place.** We understand that is the last third of the tabernacle area. The first two-thirds other things were there. **...inside the veil.** So, this last third where the Holiest of Holies, where the throne, the ark of the covenant was there, and virtually it's pointing to God's mercy seat. The mercy seat was there, which is God's mercy.

...inside the veil, before the mercy seat, which is on the ark, lest you die. There is a time to come before God, and this particular day points to something. Well, we know we have access now to God through Christ, through the fact that the Passover has taken place, Christ became the Passover for all mankind. The veil has been torn and now we have access to enter behind this veil, whereas Aaron was only to go in once a year. Well, we can go any time we want if we have the right mindset to enter before God and speak directly to God our Father, our Creator.

...I will appear in the cloud above the mercy seat. Today we have access to the mercy seat because of what Christ fulfilled.

Verse 3—Thus Aaron, as the high priest, shall come into the Holy Place, and the blood of the young bull as a sin offering, and of a ram as a burnt offering. He (Aaron) shall put the holy linen tunic 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. Something holy means it's come from God because God is holy. Therefore, God's word says that he was to put these things on because it's pointing to something.

Therefore, he shall wash his body in water and then put them on. So, there's a washing to take place first, then the garments are to be put on, the linen garments. We understand the washing can point to baptism because we've been washed. The garments that are to be put on points to God's word and His righteousness. It's holy linen garments. We're going to look at that.

So, the washing of the body points to baptism and God's word because we're to be washed with God's word. It's to be cleansed. The putting on of the linen garments points to something spiritual – righteousness – which is God's word, which is God's character, which can only be provided by God.

If you'd like to hold your place there and turn to **Revelation 19:6. And I heard, as it were, the voice of a great multitude, as the sound of many waters and as the sound of mighty thunderings, saying, Alleluia! For the LORD God Omnipotent reigns!** Now, that happens through and in Christ. Because once Christ reigns and sets up the Kingdom of God, it's God's Kingdom, it's the Kingdom of God. But Christ has been appointed as King of kings, as we understand, because that's been designated to him from God the Father who is the King of Kings.

So, the word "omnipotent" really means "the all-ruling; an absolute and universal sovereign; the Almighty," but God does it through Christ. That's how He reigns, through Christ.

Verse 7—Let us be glad and rejoice. Because? What's one of the reasons for rejoicing? Well, the first part is the 6,000 years of self-rule of mankind is finished. It's over. Looking forward to that.

And give Him, God the Father, glory, for the marriage of the Lamb, which points to Christ, has come, and his wife, which is the Church, the called-out ones, the 144,000 that have been chosen by God, called, and chosen, has made herself ready. So, the sealing has taken place, Christ will then return to this earth after a period of distress for mankind, with the righteousness of God being poured out. Then Christ will rule and the 144,000 will have been resurrected. Well, they will have been atoned. They've gone through the process.

Verse 8—And to her, the wife, the Church, the called-out ones that have been chosen, it was granted by God to be arrayed in fine linen, righteousness (it's incredible), clean and bright, for the fine linen is the righteous acts of the saints. Now, no human without God's holy spirit can do anything righteous. Absolutely impossible. It requires God in the person to do the righteousness because it's God that is righteous. Mankind isn't. It's God's holy spirit that is righteous. It's God's character.

Back to Leviticus 16:5. Now we'll cover the way to get rid of the death penalty because "the wages of sin," what we have by nature, "is death," but it can be covered, which is an incredible blessing. So, this is about covering sin.

Leviticus 16:5—And he (Aaron) 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.

Verse 6—Aaron shall offer the bull as a sin offering, which is for himself, and make atonement for himself and for his house. What a beautiful statement. This points to Christ and the Church, his house. We are his house. We are God's dwelling place. We are God's people. We are begotten sons of God. Incredible things that we're reading here today.

Verse 7—He shall take the two goats and present them (stand them) before the Eternal at the door, which is not inside, it's not in it, it's at the door **of the tabernacle of meeting.** No one is yet in God's spiritual tabernacle but our High Priest Joshua the Messiah. Joshua the Messiah is now working inside the temple because we are the temple. So, it's through Christ that God works, through Christ in us.

Now, we see God alone can reveal which lamb is which. Because the world can't see the true Christ, the true Messiah. They see another one. They see something different, and when that truth was revealed to us, about the name of the Messiah, the true name of the Messiah, Joshua versus Jesus, it was such a freedom. It's such an incredible thing that has separated us completely from the world's satanic Christianity. Because the world's Christianity is actually satanic.

God alone can reveal the true savior, which has happened at this time to us. Incredible thing that has happened. God alone can reveal Satan. Now, the world has concepts of Satan. I'll use the word "concepts" because they don't know what Satan is really like, that he has influenced all things on this earth. There are things that we take for granted that are quite satanic, and mankind now is giving in to that demonic and satanic influence that is taking place.

You see the hatred and the evil and the deception, and they call righteousness evil and evil righteous. It's staggering what's going on, and it is hard to watch. It's a very difficult thing to watch. We have to be careful that we don't get caught up in it through our opinions and other things that take place in our natural carnal mind.

Verse 8—Then Aaron shall cast lots for the two goats: one lot for the Eternal. Now, we understand that points to Joshua the Messiah, **and the other lot for the azazel.** Because here is lots is to do with God. It's about God guiding the lots, about which one to choose. Because that shows us that only God can reveal Christ and only God can reveal Satan.

Now, the world can't see Satan and what he's done. We can see aspects of it, but we don't see all of it. We don't see all of it.

Now, the “azazel” there is “the one to be separated.” It points to Satan’s complete removal. We understand the first removal but there is a second one coming, which is complete at the end of 7,100 years.

And Aaron shall bring the goat which the Eternal’s lot fell and offer it as a sin offering. Which is God’s sacrifice for mankind to cover sin. Why is sin covered? So that we can be reconciled to become at one with God, which is what this Day of Atonement is about.

Verse 10—But the goat on which the lot fell to be the one to be separated (the azazel) shall be presented alive before the Eternal, to make an atonement upon it (with him). Now, we understand that sin will be placed on his head, on Satan’s head, because he’s the author of it. **...and to let him go and as the one to be separated into the wilderness.** So, he’s going to be put into the wilderness. We understand there is a 1,100-year period, then after that it’s as if he never existed. It’ll be a merciful thing. The author of sin, Satan, will have all sins of mankind placed on him, because he is the author of sin.

Verse 11—And Aaron shall bring the bull of the sin offering, which is for himself, and make an atonement for himself and for his house, and shall kill the bull as the sin offering which is for himself. Then he shall take a censer full of burning coals of fire from the altar before the Eternal, with his hands full of sweet incense beaten fine, which is about detailed prayer, **and bring it inside the veil.**

We understand that this points to the prayers of the saints, that the incense is about the prayers that can be offered to God, beaten fine. So, it’s about our life, it’s a personal detail that we can share before God. There are things that we can say before God that we probably would never say to another human, and admitting our own selfishness, we can admit it before God, but we wouldn’t normally admit it before another human. It’s just something we don’t do because of our pride. We don’t want to be seen in any other way than the way that is good, whereas before God we would say, well, we’re not, there’s no good in us at all, we are selfish by nature. That’s who we are.

There is something that I will cover. I don’t like talking about myself really in sermons, but this particular instance took place, and I won’t go into all the detail. But there was something that took place for me, and it was June or thereabouts, June/July of ’82 when we were first called.

But it was interesting that after forty years something happened that I saw more of myself, that God allowed me to see more of myself, and it shocked me to a degree that it’s left a bit of a mark on me really, because I realize I don’t like me. I actually don’t like me. I didn’t like what I saw. Then I started to feel sorry for the people that have had to put up with me and the things that I am and what I am. Then I realized, of course, they don’t necessarily see all the aspects of what I saw.

But it was rather distressing in some ways because I don’t like me. I don’t like me. And who could you say that to, if you say, “I don’t like me.” Well, I can admit it to God that I don’t like me. What I saw shocked me.

But that’s about what conversion is about. That’s what change is about. And then, of course, I did a me and I saw it so clearly and I realized, “Ah, Wayne, you might hate what that is, but boy, it’s not that easy to overcome and it’s not that easy to fight it.” I see it. I realize it’s there. And then I realized the scripture that

Paul wrote about, “Oh wretched man that I am, who can save me from this body of death.” And then I realized the whole process. This is about the Day of Atonement, that’s what it’s about.

That if God ever showed all of our human nature to us we wouldn’t cope. It was bad enough just seeing what I saw, that glimpse of what I really am like, and that I didn’t like it. Well, that’s a good thing. Not liking self is a good thing. We can understand that, but it is, it’s a good thing to see it. But fighting it, now that’s a different story, because within hours I did something that was a Wayne. I did a Wayne. I knew straightaway after I’d said something that it was wrong. “That was a Wayne! That’s what I saw and that’s what I’m trying to get rid of, that.” Well, have to just keep going and see what happens. We just keep fighting because I’ve seen it, I know it’s there, I’ve got to work on it. And that’s what I’ll plan to do.

Verse 13, if I didn’t already read it. We are to seek God’s mercy in prayer before His throne, the mercy seat.

Verse 13—And he shall put the incense on the fire before the Eternal, that the cloud of incense may cover the mercy seat that is on the testimony, lest we die. So, this tells us without prayer we will die. We will die. We will die a spiritual death. The physical one means nothing but the spiritual one, we will die. We will be cut off. We will cut ourselves off from God.

God desires that He wants a relationship with us, and we’re the problem. It’s not God’s the problem. It’s what we do and how many times we fail to pray and to pray in the detail we should understanding who we really are and what the battle is and what God has promised us. Should, if we really understand it, it should cause us to go and pray, really. We don’t want to die so that we don’t have any consciousness ever in the end.

Without prayer we will die spiritually. Prayer reflects a relationship. Prayer reflects what we rely on. Now, without prayer what is it really reflecting? What is it actually saying? It’s saying we’re self-reliant; we’re relying on self. Because? Prayer means we go to God, we rely on God to lead us, to guide us, and direct us.

So, do we pray about hearing a sermon, that before it, with the Feast coming up, we should be praying that whatever is given at the Feast this year in particular, that we are able to absorb it, that we see it spiritually, that God gives us the eyes to see it, and that our response will not be a negative one. Because the danger in all truth, anything that’s given to God’s Church, there’s always an aspect of testing and trying.

So, we’ve got the opportunity now to go before God and pray about the Feast sermons so that we can take to heart what it is and that we can see it spiritually. Which is what it’s all about. See it spiritually and have a positive response, that we can accept what God gives us no matter what it is. Every sermon is the same. This one is the same, we accept what God gives us on the Day of Atonement. God willing we’ve prayed about it.

Verse 14—He (Aaron) 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.

Verse 15—Then he shall kill the goat of the sin offering, which points to Christ as our Passover, who covered sin. It's a beautiful picture. It really is a beautiful picture. Because once sin is covered then God's spirit can dwell in us. Because God won't grow with sin, so sin is covered, we have this repentance, we have this baptism, now we're going to walk anew with God's spirit leading our life. How wonderful is that?

Now we can begin the process of reconciling with God, to be at one with God. That's what life is about, to be at one with God. Everything that God gives us, sometime things are given as a test. That's what life is about, about testing to see what we will do.

...which is before the people, bring his blood inside the veil, do with the blood as he did with the blood of the bull, and sprinkle it on the mercy seat and before the mercy seat. Sin must be covered so that we can be reconciled to God.

Verse 16—So he shall make an atonement for the Holy Place, because of the uncleanness (which is about sin), **of the children of Israel.** We see this, based on all that on a physical level. We wouldn't really see what sin really was. We understand what sin really is, transgression of God's law, the spirit of the law. We see it on a spiritual level. So, we can be reconciled to God now, which is a marvelous thing.

...and because of their transgressions, for all their sins; so he shall do for the tabernacle of meeting which remains among them in the midst of the wilderness. There shall be no man inside the tabernacle of meeting when he goes in to make an atonement for the Holy Place, until he comes out. Now, we understand there's been hundreds of thousands of people that have been called that have never really understood what that was really about, that Christ is now with God the Father reconciling the rest for the 144,000, and others that are to be living into a millennium period because they're going to be at one with God at a point in time. This is an amazing thing!

Well, he's there until he comes out. What does that mean? Until he returns. Then the 144,000 will be resurrected. It's just a glorious thing.

...until he comes out, that he makes atonement for himself, for his household, and for the assembly of Israel. So, Christ now is with God the Father until he comes out, until that reconciliation process of 144,000 is complete.

This points to the current work of Christ. He is now working in the Church. Once that work has been completed he will return to this earth and continue God's work. And of course, God's work is? Building a family, a family of spirit beings that will be reconciled to Him to think like God. Look forward to that day.

Christ has ascended to heaven in 31 AD and is now working to complete the 144,000 that God has chosen. When they are fully atoned Christ will return and resurrect the 144,000 according to God's plan and purpose.

If you drop down to **verse 20—And when he has made an end of atoning**, which points to the end of the 6,000 years, **of the Holy Place, the tabernacle of meeting, and the altar, he shall bring the live goat.** That's symbolic of Satan.

We understand that Satan will be twice removed. The first time at Christ's return and the second time at the end of 7,100 years God will bring an end to the existence of Satan and the demons and anybody that does not want to be reconciled to God. There's going to be many. We know there's a vast multitude as the sands of the sea that will not accept God's plan of salvation for them.

Sometimes it boggles the mind to think that that could be true! But when you look at the state of mankind today and how evil things really are, and people's minds have been destroyed, many already.

Verse 21—Aaron, symbolic of Christ, 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, and send it away into the wilderness by the hand of a suitable man. If you would like to read Revelation 20:1-2, you'll see it, the first aspect of that being fulfilled.

The goat shall bear on itself all their iniquities to an uninhabited land; and he shall release the goat in the wilderness.

There was a physical washing which pointed to the washing by the word of God. I don't know if you want to read the rest of that. Drop down to verse 29, Leviticus 16:29.

So, there's this washing that took place. Taking the garments off and washing because they'd handled sin (the goat), and there was a washing. Well, we can only be washed by God's word. The only way we can think differently, which is to repent, is to take on God's holy spirit and to listen to His word and choose to then implement it into our life. God will not force us to repent. We have to choose to repent. We have to agree with God and to choose to think differently. It's a choice; we have it. We can think one way, or we can think the other.

Leviticus 16:29—This shall be a statute forever for you: In the seventh month, on the tenth day of the month, you shall afflict your lives, in other words, fast, 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, points to Christ, shall make atonement, which is the covering of sin, for you, for me and for you. It's an incredible thing! ...and cleanse you, that you may be clean from all your sins before the Eternal. It's a spiritual matter. It's not a physical thing.

It is a Sabbath of solemn rest for you, and you shall afflict your lives. It is a statute forever.

So, we understand this reconciling process has begun with a calling and we are part of that. There's been others that have started that and completed it, and they've been sealed, and they've died and they're awaiting their resurrection, to be fully atoned with God at a resurrection.

Hebrews 9:1. It's talking about the first tabernacle and the covenant and what it was really pointing to.

Hebrews 9:1—Then indeed, even the first covenant, which is the Levitical system, has ordinances, which is physical rituals, of divine service and the earthly sanctuary. So, it was all physical, but remembering for us, brethren, it's pointing to something. The physical points to the spiritual.

For a tabernacle was prepared: the first part, in which was the lampstand, the table, the showbread, which is called the sanctuary, which is the two-thirds part. ...and behind the second veil, the part of the tabernacle which is called the Holiest of All. This is symbolic, of course, of God's throne. It's the Holy Place, which is the Holies of Holies. **...which has the golden altar of incense, which is about prayer, and the ark of the covenant overlaid on all sides with gold, in which were the golden pot that had the manna...**

So, this points to spiritual food. As we know, manna is about food. Well, it points about spiritual food that comes from God, God's word. The word of God is this spiritual food that we want to consume. The physical food keeps us alive, but the true life that we want is the word of God living and dwelling in us, true life.

...Aaron's rod that budded... We understand that points to truth and it points to whom God is working through. We understand at this end-time who God is working through.

...and the tablets of the covenant, which is the law of commandments, which is a coded behaviour which can only be lived in spirit by the power of God's holy spirit. It's a marvelous thing.

So, the ten commandments that had been given are guidelines, and people can live them on physical level, but God wants us to live them on a spiritual level because it is about our intent, the spirit of the law. It's a wonderful thing to have that gift to see it, because only those with God's holy spirit can see what I just mentioned, the spirit of the law.

Verse 5—and above it were the cherubim of glory overshadowing the mercy seat. Of these things we cannot speak in detail. So, there's a lot more that we don't understand about the whole tabernacle and the Holies of Holies and the ark. There is so much there. Even the sacrifices and different things we understand aspects. But one day we'll hear more about those things.

It's often quite incredible to stop and think that God, Yahweh Elohim, has existed, the Almighty, has existed forever. Now, our minds can't go there. But the planning of the physical earth, which was about, the truth about the physical earth and it's planning, it's creation was about a family, was God's plan of salvation for mankind, then the creation of man.

Now, the detail in any one animal, the detail of life within any human, the spirit in man, these things are amazing things that to put it all together so that it functions, God is almighty! It's an incredible thing!

It's purpose, we understand the purpose of the creation. Man is destroying what God created. It's an amazing thing if we understood the creation of just what was given so that mankind could have this incredible beauty of God's hand and God's mind. Because all of this is from God's mind, the creation.

Verse 5—and above it were the cherubim of glory overshadowing the mercy seat. Of these things we cannot speak in detail. Now, we understand that about the cherubs, the three archangels that were there, and that one of them, Satan, rebelled against God. The other two remained faithful. We understand that there's, over the throne there's two there because one isn't there now. He's on the earth.

Now when these things had thus been prepared, the priests always went into the first tabernacle, first part of the tabernacle, **performing the services,** which was the daily functions of sacrifices took place in the first part.

But in the second part, which is about where God's throne is, the third, the last third, **the high priest went alone once a year, not without blood, which he offered for himself and for the people's sins committed in ignorance.** An atonement was made. Well, we understand Christ has fulfilled that.

...the holy spirit indicating this, making it plain, revealed it **that the way into the Holiest of All was not yet made manifest while the first tabernacle was still standing.** In other words, people didn't have access to God unless they, like Moses and a few others, that had a relationship with God. Well, the people didn't have it. But in the future people will have it once they are called. Incredible thing.

So, while this physical temple was standing and it was all physical, until Christ, and then after Christ we can have that relationship with God, we can be atoned, start that atoning process because we haven't been atoned yet. It's a lifelong process. It's something that we're going to have to enter into to continue to repent and have our sins forgiven, to be covered, to be washed so that we can live a different way of life, to think differently. An ongoing repentance is required.

Mankind did not have access to God at this point, when the physical tabernacle was there, nor was it offered a relationship with God on a spiritual level. We have been offered this spiritual relationship, which involves prayer.

Verse 9—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 with regards to conscience.** So, sin wasn't forgiven through a physical ritual, which is what that's saying.

...concerns only foods and drinks, various washings, and fleshly ordinances imposed until the time of reformation. So, it had to be corrected, had to be made spiritual. It was revealed to be spiritual, something we have the beauty of living.

Verse 11—But Christ came as High Priest, he became our High Priest, he was appointed by God, **for the good things to come, with the greater and more perfect tabernacle,** Church, called out ones, **not made with hands**—so, it's not physical—**that is, not of this creation.** It's not physical, it's spiritual, and no one else can see it. But we've entered this atoning process at this time and it's a spiritual matter. No one can see it. People can't see that you are in an atoning process, that you're atoning to God and you're in a process. They have no understanding. They just think you are who you are, a bit weird, probably.

Verse 12—Not with the blood of goats and calves, but with his own blood (talking about Christ) **he entered the Most Holy Place** (God's throne) **once for all, having obtained eternal redemption.** That's what we seek. That's our desire, to be at one with God. And that will happen by a resurrection.

Now, Christ achieved it through a resurrection. He had the mind of God. But he achieved it through a resurrection, became a spirit being, our Wave Sheaf. This is what God has offered us, an atoning process,

to be at one with God, to enter Elohim, eternal redemption by the way of a resurrection. That's what we look forward to.

Verse 13—For if the blood of bulls and goats and the ashes of a heifer, sprinkling of the unclean, sanctified for the purifying of the flesh, which is the sacrifices that took place, the afternoon sacrifices at a temple, **how much more shall the blood of Christ, who by the Eternal's spirit,** God's holy spirit, **offered himself without spot,** had no sin, had no blemish, **to God, cleanse your conscience from dead works to serve the living God?** That's what we want to do, we want to serve the living God.

To serve the living God requires our obedience to His word. Our thinking must be changed to think differently. We have to learn to think differently. Now, we can hear that from sermons, and sermons are about the ability of God's holy spirit coming into us. Then we have the choice to think differently. It's offered to us to think a particular way, but it doesn't mean to say that we will think differently, because we have to choose to think differently. It's given to us. God in His mercy gives us the correction. God gives us His word; He reveals things to us so that we can see them on a spiritual level. All of that, we still have to choose to accept it and to implement it into our life.

Verse 15—And for this reason he, the mediator of the new covenant, by means of death, for the redemption of the transgressions, which is sin, **under the first covenant, that those who are called...** We're called and we're converting. We're changing; we're being transformed in our minds. **...may receive the promise of eternal inheritance.**

That's what the Day of Atonement is about, it's an atoning process. It is a process, and it does take time. But once called and once we enter into this relationship with God this relationship can be broken. Not by God, but by us because of choices that we make not to repent, or to wander, or to go to sleep, or to let down. It's us. We're the problem. We are the problem.

Well, that's the fight that we all have. We enter into this fight so that we're in this atoning process, what the Day of Atonement is all about. We agree with God, we're in this atoning process, and by fasting we see that without God we have nothing; we have absolutely nothing, we just have a physical life of selfishness.

The purpose of physical life is to have our thinking changed from the natural way of selfishness to a way that thinks like God. This can only happen if a person is called by God and empowered by God's holy spirit. Although the complete process of salvation will have been accomplished in the 144,000, billions of humans remain who are yet to be atoned, reconciled to God. Why? Because they haven't been called to it.

They're just living a natural physical life and they haven't been called to this atonement process. We have started that process. It's a marvelous thing.

I often think about the future, when people look back and see that there was a small group of people that entered this atoning process. They entered it and they continued through all that was here with Satan's deception, with the evil that is here, with the natural carnal mind that so easily gives into selfishness. Yet these small group of people, the glory all goes to God who did it.

God raised up a group of people, small group of people, and after an Apostasy He mercifully awakened some to continue a journey. I look at that journey myself and think, it's been about forty years where I was first called. I hadn't been baptized yet. In 1982 I was first called, and I saw an aspect of myself. Compared to what I saw the other day, I saw nothing of myself, nothing. And I mean nothing! It was just simply something that I was full of zeal and did, but it wasn't until an awakening that I began to see myself, and that process still hasn't stopped.

Just like for you, that process does not stop until we are sealed or until we are resurrected. So, yes we will live, and yes, we will die, but there comes a time when the hope that lies within us will be fulfilled. The hope that lies within us is a resurrection to spirit. That's what it's about.

Every human must go... Not every, but the majority, the vast majority of humans must go through the same process. The reason I say that is because some have already committed the unpardonable sin and will not be resurrected to live that last hundred years. So, they won't go through it.

Many won't go through it, but the vast majority will, they've still got to go through that same process that we're going through today, as those first called in the last 6,000 years who are among the 144,000. Because many have been called but few have been chosen because many have given up the atoning process. But we are to continue that fight no matter what happens, and not be deceived, and not give into our own selfishness.

The Day of Atonement pictures that entire process. Everyone must come into unity, into oneness with God to become at one with Him. And only then, once that happens, are we actually at one, atoned. At the moment we're in a process.

Being reconciled to God the Father by the blood of Joshua the Messiah brings us to a point where it all begins, with Passover. That's why the importance of Passover, it is so important. Because without Passover we cannot be atoned to God. It's impossible.

Once called we are to grow spiritually and choose to overcome our selfish nature. Only God can bring that transformation of the way we think and bring us into unity. So, God calls us to begin that process and He brings it to us through the sermons so that we can begin a process of transformation—it's the transforming of the way we think—and bring us into unity and harmony with His one true way of life.

After someone has successfully gone through the entire process, they will be able to be made fully at one with God by a change from mortal to immortal, from physical to spirit. They will be in full unity of spirit. They will be at one with God. That's what this Day of Atonement is all about, it's a reminder of that process that we have to go into, a reminder of a process that has started in our life and has not yet been completed.

So, the Day of Atonement is a marvelous, wonderful day because it covers part of the aspect of what God is offering mankind, which is life forever in Elohim.