

I would like to say "Welcome" to everyone today on this Sabbath day.

Brethren, we've just celebrated the Feast of Trumpets and now the next Holy Day is the Day of Atonement which has a lot of meaning to you and me as God's Church. The Day of Atonement tells us a lot about our future, those that are called by God.

We've heard a lot about Adam and Eve in the Garden of Eden lately and we saw how the example was given where the forbidden fruit was eaten by both, and we saw how Adam followed Eve's example of disobedience, and therefore, they sinned.

This time of year, the Day of Atonement, is a lot about sin. We're going to go through and look at a lot of examples today about sin, and so that will be your title, *Sin*. But even from the Garden of Eden and when Satan came on the scene, from that time forward, mankind continues to be subject to Satan's influence. We know that Satan was the first to sin. It was attributed to him as the first, and after Satan came on the scene in the Garden of Eden, all humans down through time have sinned and all have fell short of God's glory, as we know. And in time Jesus Christ came and died on that pole and suffered a horrific death because of sin – what He had to do for mankind because of sin – to make a way that we could be saved. And we understand this. And after three days we know that Jesus Christ was resurrected and we know that that is where Jesus Christ is today; He is with His Father in heaven, and we know that He is serving as the High Priest and soon coming King for all of humanity, when we understand.

Let's look at **Leviticus 23:26 – And the LORD spoke to Moses, saying, Also the tenth day of this seventh month shall be the Day of Atonement, and it will be a holy convocation for you; you will afflict your souls and offer an offering made by fire to the Eternal. And you will do no work on that same day, for it is the Day of Atonement, to make atonement – let's notice – to make atonement for you before the Eternal your God ....You shall do no manner of work, it shall be a statute forever throughout your generations in all your dwellings.** This day pictures an aspect of God's plan of salvation, and as we know it must be observed by those that have been called by God. And on this day there were ritualistic laws that the Old Testament commanded with this festival observance, and it paints you and me a picture about sin and how that you and I must be atoned to the Great God of this universe and His Son. We must become at one with God and Jesus Christ. In other words, we have to be cleaned up individually in order for this to take place, and sin has to be dealt with, and that's what the sermon today is about. It is about sin and the cleaning that has to take place for you and me.

We have to do it on an individual basis and we also have to do it collectively as the Body of Christ. It has to be cleaned up; the Church of God has to be clean before Jesus Christ returns to this earth as we know. This day is a very important day in God's plan and it paints you and me a picture of what has to be done. We'll go back today and look at some of the rituals that were performed and what they represent and how it paints a picture for you and me upon whom the end of the age has come. The Day of Atonement paints us a picture down through time.

The purpose of the rituals that God gave to ancient Israel was to remind the people of the need for the payment of their sins, and the very sacrifices pointed ahead to the sacrifice of one who would come

later in God's plan, and He would come as Saviour of all of mankind, when we understand. So the ritualistic laws were fulfilled by the events leading to and including Jesus Christ's own sacrificial death.

Let's turn over to **Hebrews 9** and let's just start in **verse 1** so we can get a grasp of what we're talking about. **Then indeed the first covenant had ordinances of divine service, just what we're talking about, and the earthly sanctuary,** and it was the Levitical system that was in that day.

**Verse 2 – For a tabernacle was prepared; the first part in which was the lamp stand, the table, and the showbread; which is called the sanctuary. And behind the second veil, the part of the tabernacle which is called The Holiest of All, which had the golden altar of incense 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; and above it were the cherubim of glory overshadowing the mercy seat; of these things we cannot now speak in detail.**

**Now, when these things had been thus prepared the priest always went into the first part of the tabernacle performing the services, but into the second part the high priest went alone once a year, and that was on the Day of Atonement, as we know, not without blood, which he offered for himself and for the people's sins committed in ignorance.**

**Verse 8 – The holy spirit indicating this that the way into The Holiest of All was not yet made manifest while the first tabernacle was still standing, the sacrificial system, and it was symbolic for the present times in which both gifts and sacrifices are offered which cannot make him who performed the service perfect in regard to the conscience; concerned only with foods and drinks, various washing, and fleshly ordinance imposed until the time of reformation.**

And let's notice **verse 11 – But Christ came as High Priest of the good things to come,** and that's where He's at today, with God the Father in this office of High Priest. **But Christ came as High Priest of the good things to come, with a greater and more perfect tabernacle not made with hands,** talking about the Temple of God, **that is not of this creation. Not with the blood of goats and calves but with His own blood He entered the Most Holy Place,** and as we know, that wave sheaf pictured what Jesus Christ would do, and it paints you and me a picture of when He returned to God the Father. **And He entered the Most Holy Place once for all having obtained eternal redemption, for if the blood of bulls and goats and the ashes of a heifer sprinkling the unclean sanctifies for the purifying of the flesh, how much more shall the blood of Christ who through the eternal spirit offered Himself without spot to God, purge your conscience,** in other words, we understand that Jesus Christ offered Himself without sin, is what it's saying. And it says, **He offered Himself without spot to God, purge your conscience from dead works to serve the living God. And for this reason He is the mediator of the new covenant, by means of death, for the redemption of the transgressions under the first covenant that those who are called,** let's notice what's being said, **that those who are called may receive the promise of the eternal inheritance.** Talking about so you and I can be in the Kingdom of God or live into the Millennial reign of Jesus Christ by having our sins forgiven, to make a way. And it paints us a picture down through time of how it was to take place.

And as we know, the ritualistic laws are no longer performed because of what Jesus Christ did, because He entered this Holy of Holies through the veil, as we know. So these laws, ritualistic laws, are no longer performed, but the various aspects still have meaning for you and me. And after making the covenant agreement with Israel, God told the nation to build a tabernacle, which is a physical 'type' or a picture of God's habitation in heaven, as we know.

**Hebrews 9:23** we find, **Therefore it was necessary that the copies of the things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ has not entered The Holy Place made with hands which are – let's notice – copies of the truth; but into heaven itself, now to appear in the presence of God for you and me.** So that's where He's at now and He is preparing to come back to this earth in just little while to set up the Kingdom of God upon this earth, and He will come back as King of kings at that time.

The tabernacle in those days consisted of an enclosed courtyard and it contained an altar for animal sacrifices and a tent. And the tent was divided into two sections by a veil, and the section behind the veil was called "The Most Holy Place" or "Holiest of All." The other section was "The Holy Place." Hebrews 9:3 if you want to reference it, which we just read. And "The Most Holy Place" represented God's throne, and inside was the ark of the covenant which contained the 10 Commandments and other items, and we know that it was Aaron's rod that budded was in there and a pot of manna. But the lid of the ark was called the mercy seat and this was where God manifested Himself to the high priest. The job of high priest was given to Aaron and his sons served as priests. As time passed, others of his descendents held these positions and as priests they performed various animal sacrifices and ceremonies on behalf of Israel, as we know.

On the Day of Atonement special animal sacrifices and different ceremonies were conducted, and let's turn over to Leviticus 16, and it explains a lot about these rituals that took place and the ceremonies that took place, and we'll take a look at some of these. These are explained in Leviticus 16. The Day of Atonement was the only day where Aaron was allowed to enter "The Most Holy Place" – it was only once a year. Before doing this he had to bathe and dress himself in his priestly garments, and let's look at **Leviticus 16:4** and let's look at this account and let's look at what took place. **Aaron shall put the holy linen tunic and the linen trousers on his body. He shall be girded with a linen sash, and with the linen turban he shall be attired; these are holy garments,** and he was following God's instructions, **therefore,** let's notice what took place, **he shall wash his body in water and put them on.** So Aaron had to be clean in order to put these garments on, and it paints you and me a picture; you know the high priest had to be clean. As we go through this, we will see that it is a cleaning process that was taking place.

So we can see that **he shall wash his body in water and put them on ...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.**

And let's notice **verse 6** – and we know that Aaron, which foreshadows Jesus Christ, the High Priest, that Jesus Christ would become, and it's a picture and it is a foreshadow of what was to take place. And it says, let's notice, **Aaron shall offer the bull as a sin offering,** so this is what it was about and this is what it was for. And let's notice...**which is for himself, and make atonement** – let's notice – **for himself and for his house.** Talking about the ministry, brethren, when we understand, and he's making it as a sin offering for himself and for his household, which pictures you and me, the Body of Christ, and it's because of sin. We all, including His House, have to be cleaned up, cleaned of sin in order to be there. And it paints us a picture and it says, **And he shall take two goats and present them before the LORD at the door of the tabernacle of meeting,** and we know the next thing that was to take place. It was about the azazel that represents Satan the devil, and the other goat, as we know, represented Jesus Christ, but that's not the purpose of the sermon today...but it's all about sin, this day is about sin, and it's about being cleaned up and becoming at one with the Great God of this universe and His Son, Jesus Christ. That's what it's about.

Let's turn over to Hebrews 10:22, because what Aaron was doing has a lot of symbolism in it about sin and what was to take place, and we can understand why Aaron did some of these things, why God had him to do those things, and we can understand what they pictured. We have to be fully atoned to our God to enter the Kingdom of God, once we understand. And the word 'Atonement' means 'to make at one' with God. 'At-one-ment,' that's what it means.

**Hebrews 10:22** – Let's notice what it says. Let's just back up a little bit to **verse 19** and let's pick up the story. Well, let's see, let's just back up to **18** – **Now where there is remission of these there is no longer an offering for sin**, forgiveness of sin. And in **verse 19** - **Therefore brethren, having boldness to enter the Holiest by the blood of Jesus by a new and living way which He consecrated for us through the veil...** it's talking about once Jesus Christ died for our sins and entered that veil in the temple, is what it's talking about, if we remember when it was torn in half from top to bottom, and it pictured Jesus Christ going to God's throne, and that's where He is today. **And having a High Priest over the House of God**, that's where He's at and that's what He is today, He is our High Priest.

**Verse 22** tells us... understanding that Jesus Christ is the High Priest, it tells us to **...Let us draw near with a true heart**, or a true mind (better said), **in full assurance of faith**, here is faith again, and we just went through a series of sermons about faith and how it fits into God's plan, **having our minds...** it says 'hearts,' better said 'minds' **...having our minds sprinkled from an evil conscience**. See what it's talking about? It's talking about the mind and it's talking about an evil conscience, **and our bodies washed with pure water**. So we can see that it's talking about being cleaned up, and the Church of God has to be clean at the end of this age, brethren, before Jesus Christ can return to this earth. And that's where we are at in time; the Church of God will be clean and it is being cleansed, brethren. And I think this coming Day of Atonement is very significant in God's plan at the end of this age. It should bring you to your knees to understand what is taking place in God's Church.

Let's notice **verse 23** – **Let us hold fast the confession/profession of our hope without wavering; (for He who promised is faithful); and let us consider one another in order to stir up love and good works: Not forsaking the assembling of ourselves together as is the manner of some**. In other words, don't forsake....it's talking about coming before God, brethren. It's not talking about coming together as a congregation. It's talking about coming before Jesus Christ and His Father, the Great God of this universe, coming before Him to *worship* and to understand, on the Sabbath Days and the Holy Days so God can feed us and understand what is taking place.

And it says, **exhorting one another and so much the more** – let's notice – **as you see the day approaching**. And when we can look around at what is taking place right now upon this earth with all the armies gathering in the right places upon this earth, it should bring you to your knees, brethren, to see what is on the horizon, to see what is taking place upon this earth, just like God's book told us.

So when we see where it says, 'Aaron washed himself,' it paints us a picture about being clean and having his mind, his conscience changed to accept *God's* standard of righteousness. And Aaron's linen coat symbolized living a righteous life, if you want to reference Revelation 19:8, and as we know, the incense that was offered, it pictured the prayers ascending to God. We won't turn over there. But the blood that was used represented the way that sins are forgiven; we know that that's a picture of what Jesus Christ did. He spilled His blood to the ground as the Passover for all of mankind, and that blood paints a picture, that it took that blood of Jesus Christ to forgive you and me of our sins, and the rest of mankind when we understand, but everyone in his order.

And Aaron as the high priest was a 'type' of Jesus Christ who is now our High Priest.

Let's look at Hebrews... we're in Hebrews, let's turn back over to **Hebrews 3:1**. It's just back a few pages. **Therefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our confession, Jesus Christ, who was faithful to Him who appointed Him,** talking about faithful to God the Father, **as Moses also was faithful in all his house. For this one has been counted worthy of more glory than Moses in as much as he who built the house has more honour than the house; for every house is built by someone but He who built all things is God.** Talking about Yahweh. **And Moses indeed was faithful in all his house, as a servant, for a testimony of those things which would be spoken afterward; But Christ as a Son over His own House, whose house we are if we hold fast the confidence and rejoicing of the hope firm to the end.** So brethren, we see that the high priest was a 'type' of Jesus Christ who is now our High Priest and that He is with God the Father at this time serving in this capacity.

Jesus Christ, by living the sinless life, Jesus qualified to offer Himself as a sin sacrifice for all of humanity, all human beings down through time, through His crucifixion. And after Jesus' death, the veil in the Temple that we talked about a few minutes ago, the temple had replaced the tabernacle in Jesus' day, when Jesus was crucified, and that veil was torn in two from top to bottom.

Let's turn over to Matthew 27 and let's look at this account, and let's look at verse 50. **Matthew 27:50** – And this is, when we back up, this is when He was calling out to His Father, Yahweh, Jesus Christ's Father. And it says, **verse 50, Jesus, when He had cried again with a loud voice yielded up His spirit.** And we understand that that's when that soldier pierced His side and His blood was spilled to the ground and Jesus died.

And when Jesus died let's notice what took place: **And, behold, the veil of the temple was torn in two from top to the bottom; and the earth quaked, and the rocks were split; and the graves were open and many bodies of the saints who had fallen asleep were raised. And coming out of the graves after His resurrection they appeared into the holy city and appeared to many.** We understand that this was done for God's purpose, and that they were resurrected as an example for those that were alive at that time. It's not that they had God's spirit, because the holy spirit had not been given, had not been given yet, but it was for those that had witnessed this at that time, so that's why this was done.

Let's look at Hebrews 10:19. We need to take a look here. That torn veil that was torn from top to bottom represents the fact that we are now allowed direct contact with God, God the Father, through prayer, as we can see what is being said. And this contact is something that those living before Jesus Christ's resurrection did not have, and they did not have this access and their access was very limited. But now Jesus Christ was making a way for man to have contact with the Great God of this universe through prayer – and that's what this is. It paints us a picture down through time as these events were taking place.

We know that the next example was about the two goats, the one that represented Satan and the one that represented Jesus Christ, which will be talked about on the Day of Atonement I'm sure. But Jesus Christ's death has not completed the job of making atonement for the sins of humanity because Satan, the god of this world, has blinded the people, blinded the minds of most people, as we know. So we understand that mankind has rejected the good news, the true gospel. Their minds have not been opened. We understand that there is a process. They will have to accept the sacrifice of Jesus Christ just like we did. There is a process that all will have to go through and they will have to live a righteous life.

So the job of Atonement is ongoing at this time. We know how they will have to be atoned. The answer to this question is painted for you and me as a picture through the symbolism of the live goat that represented Jesus Christ.

Let's go back to Leviticus 16:29, and let's go back and look at what we're to do and what it represents. And we can see that in addition to the symbolism of the sacrifices there is an aspect that God has us do that we want to look at, and in Leviticus 16:29 God tells us that **This shall be a statute forever for you in the seventh month on the tenth day of the month. You shall afflict your souls and do no work at all, whether a native of your own country or a stranger who sojourns among you.** So when it says, 'afflict our soul,' you and I understand what this means, those of us that have been around a while. But the Hebrew for this word 'afflict' is 'anah,' and it's translated 'humble' in Psalms 35:13, if you want to reference it where David said, "I humble myself with fasting." So afflicting one's self means to fast, and in this Bible the examples show that fasting means to go without food and water, and if you want to reference that it's Deuteronomy 9. But this is the only day when we are *commanded* to fast, on the Day of Atonement. I know we as the Church of God call fasts, but this one is the only one that's commanded in God's book, and it's called a fast in Acts 27. But you and I understand that fasting is to humble ourselves, to see our insignificance, and to realize our need for dependence on the Great God of this universe and His Son, and this way of life.

When we understand, God does not hold you and me guiltless for the sins that Satan has influenced you and me to commit; we're not guiltless in all of this. So that's why we humble our self before God, understanding what we are. And I like what Ron says, you know, "It's like lifting up the lid of a cesspool and just letting us get a whiff of what we really are and what we are really like." And Wayne says, "God shows our self to our self." So both examples get the point across. Satan does influence you and me to commit sin but we have to yield to that, so we're not guiltless in all of this even with Satan's influence.

God wants you and me to examine ourselves during this fast that is coming up so that we will see our shortcomings and see our self for what we are, and to show that we need to overcome self.

To understand that Satan will eventually be put away for a thousand years, that is also what the Day of Atonement pictures, and conditions will get much easier upon this earth for those that are left. This coming Day of Atonement is a very serious occasion and I think it pictures a time when all will have to be cleaned up, individually and collectively, as the Church of God, and I think this is a very important fast that is coming up.

Besides just revealing the understanding about God's plan of salvation, the Day of Atonement can bring us much closer to God, and I guess it's one of my most favorite...I guess it's my most favorite day in God's plan because I know what it represents; it represents a cleaning that has to take place, and we have to become at one with the Great God of this universe and His Son, Jesus Christ, and there is a being that will be chained that has influenced mankind for 6,000 years. And it's a beautiful picture that this day paints for you and me when that being will be shut up and not be able to influence man's mind for a thousand years. So this makes this a wonderful time in God's plan.

So, with this knowledge about what this time in God's plan represents, let's turn over to Job 38 and let's look at a scripture. We can see it's talking about when God first laid the foundations for the earth and we can see that the angels shouted for joy, and the creation was designed and prepared so that mankind would have everything that he needed for life, and we understand that before the creation of

man, God set one of His great archangels named Lucifer, a cherub, to rule over this earth, and undoubtedly, he was sent here to prepare this earth for man, but he rebelled as we know. And we understand that Satan violated God's law. He was not satisfied with what God was doing. He took it upon himself to decide for himself and he rebelled after he had been told about God's plan for mankind. And we understand that he sinned. Lucifer was not satisfied with his position that God had given him and we know what took place and he tried to overthrow God's throne. We can understand that there was a lot of destruction that took place at that time and we can see the results of it for those that have looked at the pictures through that Hubble Telescope and the other pictures that man has been able to capture. And we can see that he tried to take over God's throne and there was a great war that took place. We can see that Satan developed a hatred against God and His way of life, what God was trying to create, Elohim. This book tells us that Satan was a murderer from the beginning and in the process of all of this we understand that Satan became the father of lies. As a result of his attempt to overthrow God, there was a war in heaven and Lucifer, whose name means 'light bringer,' became an adversary, a rebel, and a destroyer, as we know. God changed his name to Satan, to Abaddon, to Apollyon, and He also called him the Devil. And his names were changed because it fit his character now. Satan, as we know, drew a third of the angels, which became demons.

God had established a way of life which when violated caused sin, the transgression of God's laws, and it was sin when one rebelled against God. That's what it is, rebellion. You know, sometimes we think that Adam was the first to sin, but actually it was Satan who was the first one to sin, and that's what we're looking at, when this took place. We know about Adam and Eve. We've been focusing on Adam and Eve, and Adam and Eve were placed in a beautiful setting upon this earth, and it was called the Garden of Eden and it contained everything that they needed for life upon this earth. We know that God gave them Commandments which define the right and wrong ways to live. God also showed them that sin was the violation of His ways that He was showing to them, to Adam and Eve. Since they were created fully human, fully grown and developed, they didn't have the lessons of the experience that mankind when he is born as a babe in this world [has], so they didn't have this pull to do evil and God did not create them so that they just *had* to sin. They were free moral agents, and they were able to choose to obey or disobey what God was telling them.

God had placed two important trees in the Garden, and Mr. Armstrong used to elaborate this through so many sermons; he talked about these two trees a lot. He incorporated these two trees into so many sermons that I have heard. And one tree was the Tree of Life, and they were not prohibited from eating, the way it was pictured, the fruit of that tree. In other words, they were advised to eat of that tree. And the fruit of the Tree of the Knowledge of Good and Evil was forbidden, and it was on the penalty of death. God allowed Satan to enter into their space upon this earth and we know the story, and we know the account of how Satan first deceived Eve, and we also understand that Adam joined and they both disobeyed. We know that they incurred the death penalty, which we all have incurred, as we understand, because of sin. Satan was the first to sin and then the first humans upon this earth brought sin into the world. Adam sinned, Eve sinned, I sin, you sin, all of us sin, and the penalty is death.

It's not up to you and me to decide what sin is. God has it written in His book and there are many examples through this book and we'll take a look at some of them. We have just looked at how sin came about and that it was Satan, Lucifer, that sinned, and therefore, his name was changed to Satan. And then we saw how he was in the Garden of Eden and he influenced the very first two of human beings upon this earth to also join him in sin.

So what is sin? What does God specifically say sin is? It's not up to you and me to decide what sin is. Satan decided for himself what sin was and that's what we do when we sin. We know that all of mankind has followed in this path of sin, but God has not left it up to you and me to decide what sin is. He defines it for us. 1 John 3:4; we all know it by heart, but let's turn over and take a look at it. **1 John 3:4** – and here is God's definition of sin: **sin is the transgression of the law.** So it's pretty specific and it's pretty clear what sin is.

Let's turn over to Romans 8:7 and let's take a look at what God told us in Romans 8. Romans 8:7, we know it by heart. **Because the carnal mind is enmity against God: for it is not subject to the law of God nor indeed can be. So then those who are in the flesh cannot please God. But you are not in the flesh but in the spirit if indeed the spirit of God dwells in you.** So we can see how God dealt with it, and we know that it's through the sacrifice of Jesus Christ in how it was brought about, so that we could have God's spirit.

**If anyone, let's notice, does not have the spirit of Christ, he is not His.** So when sin enters our life, make no mistake, brethren, you're cut off from God because God cannot dwell with sin.

**Verse 10 – And if Christ is in you the body is dead because of sin but the spirit is life** - let's notice – **because of righteousness.** So when we sin we're cut off.

**Verse 11 – But if the spirit of Him who raised Jesus from the dead dwells in you He who raised Christ from the dead will also give life to your mortal bodies through the spirit which dwells in you.** So it's an awesome thing to understand.

**Verse 12 – Therefore brethren, we are debtors, not to the flesh to live according to the flesh, for if you live according to the flesh you will die, but if through the spirit you put to death the deeds of the body you will live. For as many are led by the spirit of God these are sons of God.** In other words, if we're led by the spirit, brethren, we will follow and we will put God first.

**Verse 15 – For you did not receive the spirit of bondage again to fear, but you received the spirit of sonship by which we cry out, Abba, Father. And the spirit itself bears witness with our spirit that we are children of God: And if children then heirs, heirs of God, and joint-heirs with Christ, if indeed we suffer with Him that we may also be glorified together.** In other words, to be like Jesus Christ, and we will be heirs if we deal with sin, if we are cleaned up, and if we sacrifice, if we accept the sacrifice of Jesus Christ that died for our sins. So brethren, the Church of God will be cleaned up, individually and collectively, as the Body of Christ. Because we understand God the Father cannot dwell in sin, so the Body of Christ has to be cleaned up, and that's why this Day of Atonement is so important to the great God of this universe and His plan for His Church, the Body of Christ, when we understand.

Let's look at Romans 7:7. The specific law which defines sin is shown by Paul to be the 10 Commandment law, and it says... **What shall we say then? Is the law sin? God forbid. No. I had not known sin except by the law: for I had not known lust except the law said, Thou shall not covet.** So in 1 John 1:3-4 is where the law defines sin, and Paul basically gives the same definition here. He said he would not have known sin except by the law, so the law which defines sin is the 10 Commandments, and it's mentioned here in Romans 7:7, so there can be no mistake as to which law defines sin, and it is the transgression of God's laws. This is clear that God's 10 Commandment law is the basic fundamental law which defines sin, and this law was never done away with, as some claim, when Jesus Christ was hung on that pole. Some say that the 10 Commandments were nailed to that pole, to that – they call it the

cross. The 10 Commandments are just as much in effect today, brethren, and they will be through this Millennial reign that is coming upon this earth. These commands, these laws, are the principles for which all the other laws are based.

Let's look at **1 John 5:16** – **If anyone sees his brother sinning a sin which does not lead to death, he will ask, and he will give him life for those who commit sin not leading to death. There is sin leading to death; I do not say that he should pray about that,** and let's notice **verse 17** – **All unrighteousness is sin; and there is sin not leading to death. We know that whoever is begotten of God does not sin, but he who has been born of God keeps himself and the wicked one does not touch him. We know that we are of God and the whole world lies under the sway of the wicked one,** but we know that that is coming to an end, and that's what this Day of Atonement is about, when the sway of the wicked one will be done away for a thousand years. **And we know that the Son of God has come and has given us an understanding, that we may know Him who is true and we are in Him who is true, in His Son, Jesus Christ. This is the true God and eternal life. Little children, keep yourselves from idols.** In other words, keep yourself from sin, realize what sin is, and realize that it's all based upon the Commandments that were given a long, long time ago, and to realize that all unrighteousness is sin...another way of defining it. Therefore, righteousness is the opposite, or lack of sin, when we understand.

David showed that righteousness is the keeping of God's Commandments. Let's turn over to Psalms 119 and let's take a look at what David said a long time ago. **Psalm 119:161** – **Princes persecute me without a cause,** and we all understand this, we are all persecuted and we understand it, **but my heart stands in awe of Your word.** And ours does too, brethren. It's always amazed me how God feeds us and the understanding that He gives us. He said, **I rejoice at your word as one who finds great treasure,** and that's what it is, and God likens it to 'one that finds great treasure in a field and he goes and sells everything that he has so that he can buy that treasure,' so it shows how important it is. **I hate and abhor lying but I love Your law. Seven times a day I praise You because of Your righteous judgments. Great peace have those who love Your law, and nothing causes them to stumble;** in other words, nothing causes them to sin. **LORD, I hope for Your salvation,** and we do, we look so forward to the day when Jesus Christ will return to this earth. **LORD, I hope for Your salvation and I do Your Commandments. My soul keeps Your testimonies and I love them exceedingly.** And I hope you love God's law, brethren. I hope you love this way of life. I hope you understand what it's about, that it is about a way of life that God is teaching you and me Sabbath by Sabbath, Holy Day by Holy Day, post by post ...**and I love them exceedingly. I keep Your precepts and Your testimonies, for all my ways are before you. Let my cry come before You, O Eternal, give me understanding according to Your word.** And that's what we're here [for], to garner understanding of God's word about God's plan and to understand how we are to live before the Great God of this universe and His Son. And we are to put sin out of our lives, and we do ask for this understanding of how to do it and the strength to do it.

**Verse 170** – **Let my supplication come before You: deliver me according to Your word. My lips shall utter praise for You teach me Your statutes.**

And let's notice **verse 172**, just what we read a little earlier, let's notice – **My tongue shall speak of Your word,** and let's notice, the same as what we read just a few minutes ago, **for all Your commandments are righteousness. Let Your hand become my help for I have chosen Your precepts.** God doesn't force us to do anything, brethren. God doesn't force us to keep His laws. He opens your mind, gives you His spirit so that you can be taught the correct way to live, and it's free moral agency from then on. We choose from that point on. And that's what David said, "I have chosen Your precepts," just like you and me, brethren. **I long for Your salvation, O Eternal,** and we do. We *long* for this day, the day that Jesus

Christ will set His feet upon this earth with the first phase of His spiritual creation, the 144,000, and we look so forward to that coming to fruition. And when we look around at this world. It's not long, brethren.

**I long for Your salvation, O Eternal**, and we do...and let's notice, **and Your law is my delight**. And it should be ours too, brethren. I hope we don't like sin. I hope we abhor it. I like the way Paul said it so well, with the mind he serves God, but with this flesh...we know what we do in this flesh, but we should not sin willfully. We should always strive to keep sin out of our life.

**Let my soul live, and it will praise You; and let Your judgments help me. I have gone astray like a lost sheep**, and we all do, all of us do this, **seek Your servant for I do not forget Your commandments**. And that's the way it should be. When we slip and when we fail we should always reflect back on these commandments and understand that sin is the transgression of these laws, these commandments – but also remember that Jesus Christ has made a way for you and me if we repent quickly, brethren. And the time that you and I live in, I think it better be quick now when we sin, to quickly repent!

Let's turn over to **Deuteronomy 6:1 – Now these are the commandments, and the statutes and the judgments which the LORD your God commanded to teach you that you may observe them in the land which you are crossing over to possess**. So we can see the timeframe. **That you may fear the LORD your God, to keep all His statutes and His commandments which I command you, you and your son and your grandson all the days of your life**. So we can see that it's a way of life, **and that your days may be prolonged. Therefore hear, O Israel, and be careful to observe it that it may be well with you and that you may multiply greatly as the Eternal God of your fathers has promised you a land flowing with milk and honey**. So we can apply that to this time because we're on the verge of that land, that promised land, the Millennial reign of Jesus Christ upon this earth, a land flowing with milk and honey, when this way of life will be taught for a thousand years, and these same Commandments that we are looking at today will be taught.

And it says, **hear, O Israel: The LORD our God, the LORD is one**, talking about the self-existing one. And he said, **And you shall love the Eternal your God with all your heart, with all your soul, and with all your might, and these words which I command you today shall be in your heart**, better said 'the mind,' **and you will teach them diligently to your children, shall talk of them when you sit in your house and when you walk by the way, when you lie down and when you rise up. You shall bind them as a sign on your hand and they shall be as frontlets between your eyes** – spiritually speaking, brethren, in the mind, and that should be to guide us. These commandments are a guide for you and me, those that God has called.

And it says, **You shall write them on the doorpost of your house and on your gates**, in other words, it's to guide what we live, inside the gate, inside the doorpost of your home, at your work place, wherever it is. **And it shall be when the Eternal your God brings you into the land of which He swore to your fathers, Abraham, Isaac, and Jacob, to give you large and beautiful cities which you did not build, houses full of all good things which you did not fill, hewn out wells which you did not dig, vineyards and olive trees which you did not plant. When you have eaten and are full**, let's notice **verse 12 – then beware lest you forget the Eternal who brought you out of the land of Egypt from the house of bondage**. So how we apply this to our life in this age is when everything is going good, when we have plenty and we don't have many worries, it's a time to beware because we can forget these commandments and this way of life so easily. Like I said, God does not force anyone. It has to be a way of life and it has to be ingrained inside this mind, and it's done through God's spirit.

And let's notice **verse 13 – You shall fear the Yahweh – You shall fear Yahweh your God and serve Him, and shall take oaths in His name. You shall not go after other god's, the gods of the people who are all around you.** So you and I understand what this is saying.

And **verse 16** tells us **we should not tempt the LORD our God by doing these things.**

Verse 29 [19?] it tells us about how we are to live and what we are to do. It's what God told them, but it applies in our lives, too, to our children in this time. And let's look at **verse 22 – The LORD showed signs and wonders before our eyes, greatness of fear against Egypt, Pharaoh, and all his households. And then He brought us out from there that He might bring us in and give us the land of which He swore to our fathers.** And so for you and me, it's the Millennium, the Millennial reign of Jesus Christ upon this earth. It's God's promise that it would come about, and we are on the doorsteps of this promised land, a land flowing with milk and honey.

And **verse 24** God tells us, **And the Eternal commanded us to observe all these statutes, to fear the Eternal our God for our good, always.** It's the right way to live, brethren. It's just the right thing to do and it is a way of life that we have been taught, **that He might preserve us alive as it is this day. Then it will be – let's notice – righteousness for us if we are careful to observe all these Commandments before the Eternal our God as He has commanded us.** So it was back in ancient Israel's day, but it's the same for you and me.

Let's look at Matthew 5:17. Jesus Christ shows the spiritual meaning and intent of God's laws, and Jesus explained very clearly through that sermon on the mount that we must obey the spirit and intent of the law. And Jesus showed – just to give lust as an example – Jesus showed that to lust in a sexual way can be just as much sin as the physical act itself because of what it does to the mind. It corrupts the mind. It's a good example. He also said about sin that it's a sin to hate just as much it is to actually commit murder, because if you hate someone in the Body of Christ you can commit murder, spiritual murder, by not bringing that into subjection and dealing with it and repenting.

So Jesus gave some good examples and in **Matthew 5:17** let's notice what Jesus said. And He said, **Do not think that I came to destroy the law or the prophets. He said, I did not come to destroy but to fulfill. For assuredly I say to you, till heaven and earth pass away one jot or one tittle will by no means pass from the law till all is fulfilled.** So the law of God is here to stay until it's all said and done, brethren. It's never been done away with. The Commandments of God have *never* been done away with as some teach.

**And whoever therefore - let's notice – breaks one of the least of these commandments and teaches men so shall be called least/the smallest in the Kingdom of heaven: but whoever does and teaches them – let's notice – he shall be called great in the Kingdom of heaven. For I say to you, Unless your righteousness exceeds the righteousness of the scribes and Pharisees, you will by no means enter the Kingdom of heaven.**

And let's notice **verse 21 – You have heard that it was said to those of old, You shall not kill, and whoever kills will be in danger of the judgment: but I say to you, whoever,** let's notice the spiritual intent that Jesus was explaining, **But I say to you that whoever is angry,** let's notice who it's about, **with his brother,** and who is a brother? So it's not hard to understand what Jesus is saying. It's a brother or sister, so that means they have God's spirit. And it says **...whoever is angry with his brother or sister**

**without a cause shall be in danger of the judgment: and whoever says to his brother, Raca,** in other words, means 'worthless,' **shall be in danger of the council; but whoever says, You fool, shall be in danger of hellfire,** talking about gehenna. **Therefore if you bring your gift to the altar and there remember that your brother has something against you,** in other words, in your mind, talking about the mind and what takes place, it says, **leave your gift there before the altar and go your way,** and let's notice, **first be reconciled to your brother and then come and offer your gift.** So it's talking about seek to become one, of one mind, is what it's talking about when we understand.

**Verse 27 – You've heard that it was said to those of old, You shall not commit adultery,** and it's talking about 'you have heard,' and it's when the law was given, the 10 Commandments, **but I say to you that whoever looks at a woman to lust for her,** let's notice what's said, **has already committed adultery with her in his mind,** in the mind. **If your right eye causes you to sin,** in other words, 'offend' in the King James; this is only an analogy. It's the act, the eyes, the fault, but it develops in the mind, is what's being said. It's what's taking place there. It's talking about sexual intent, so it is twofold, and it's a dangerous thing to fall into. So when you find yourself about to sin, God says for the mind to grab hold of it quickly and put it out of your mind. And so it's talking about 'pluck it out and cast it away.' That's what it's talking about, to put it out of your mind. **For it is more profitable for you that one of your members perish than for your whole body to be cast into hell.** And we understand what that's saying. So it's a spiritual intent. It's what takes place in the mind, and you have to keep it clean, brethren, and bring it into subjection.

Let's turn over to Romans 13:10 and look at what Paul had to say. Romans 13:10, Jesus Christ explained that the 10 Commandments are based on one important principle, and that principle is love toward God and love towards neighbour. And the first four Commandments show us how to love God and the last six tell you and me how we should love one another. And Paul explains the same principle here in Romans, but let's back up to **Romans 13:8** and let's see what Paul was telling us. **Owe no one anything except to love one another; for he who loves another has fulfilled the law. For the commandments, You shall not commit adultery; You shall not murder; You shall not steal; You shall not bear false witness; You shall not covet; and if there is any other commandment all is summed up in saying, You shall love Your neighbour as yourself. Love does no harm to a neighbour, therefore love is the fulfillment of the law.**

So how can anyone find fault with these kind of laws, brethren? What would be wrong with being faithful to a mate and not committing adultery? How could anyone say there is something wrong with not stealing or coveting what someone else owns? How could anyone find fault with being truthful and honest? So we can see that God's law is a wonderful, wonderful law, brethren, and it will do no harm to anyone who keeps it, keeps God's laws. We see that it can only bring about blessings and happiness, and that tells the story of what you and I are about to go into, the Millennial reign of Jesus Christ upon this earth when Jesus Christ will return to this earth and start to rule this earth with a rod of iron. And that's what it's talking about, God's laws, the very ones that you and I are looking at today. It will be a wonderful time upon this earth when these laws are put into place and mankind can learn to live by these laws. And can we understand what this will bring about, just this in itself upon this earth for a thousand years? Can we really see it?

Be turning to **Romans 5:18**, and we know that Jesus Christ made a way through the Passover and we'll start here. **Therefore as through one man's offence judgment came to all men, resulting in condemnation. Even so, through one man's righteous act the free gift came to all men, resulting in justification of life. For it is by one man's disobedience many were made sinners, so also by one man's**

**obedience** – let's notice – **many will be made righteous. Moreover, the law entered that the offence might abound**, in other words, made manifest, **but where sin abounded grace abounded much more**, because Jesus Christ came and died so that you and I could be forgiven of our sins and cover our sins. **So that as sin reigned in death, even so**, let's notice, **grace might reign through righteousness to eternal life through Jesus Christ our Lord.**

**Romans 6:1**, a question is asked, **What shall we say then? Shall we continue in sin that grace may abound? Certainly not! How shall we who died to sin live any longer in it?** How could we continue? It's the question. **Or do you not know as many of us as were baptized into Christ Jesus were baptized into His death? Therefore we were buried with Him through baptism...** it's what it pictured, into death... **that just as Christ was raised from the dead by the glory of the Father even so we also should walk in newness of life. For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection; knowing that our old man was crucified with Him that the body of sin**, let's notice what's being said, **might be done away with, that we should no longer be slaves of sin. For he who has died has been freed from sin. Now if we died with Christ we believe that we shall also live with Him, knowing that Christ having been raised from the dead dies no more: death no longer has dominion over Him. For that He died He died to sin once for all, but that He lives, He lives to God. Likewise you also reckon yourselves to be dead indeed to sin but alive to God in Christ Jesus our Lord. Therefore do not let sin** – let's notice – **reign in your mortal body that you should obey it in its lust.** So we need to bring it into subjection when it comes into this mind, brethren. That's what it's saying. **Do not let sin reign in our mortal body.** Bring it into subjection, repent, and put it out of your mind. **And do not present your members as instruments of unrighteousness to sin, but present yourselves to God as being alive from the dead;** in other words, recognize what you've been offered, brethren, to have God's spirit, and if you sin, you cut yourself off from this and you no longer have that life living in you until repentance is granted. And they tell us to **present ourselves to God as being alive from the dead.** That's what our focus should be, to put sin out of our lives, and our members as instruments of righteousness to God, a way of life, brethren, to live by these commandments that God has set in place so that we can have blessings and not cursings, even in this physical life...but especially in the one to come when God's laws will be made manifest to all, all people.

The Millennium will be here in just a short while and these laws will be taught for a thousand years to bring about peace to this earth, to bring about the City of Peace that we so long for. And God tells us to use it, our members, as instruments of righteousness, to live God's way of life, to put sin out, to always strive to put it out. I know we all sin, but we need to repent quickly when we do.

**Verse 14**, God tells us, **Sin shall not have dominion over us**, and it shouldn't, **for you are no longer under law but under grace**, in other words, the penalty of death. That price was paid for us through Jesus Christ by becoming the Passover and making a way so that we could be part of his Family and become Elohim, to receive God's spirit, to live this way of life, and He paid that penalty for you and me, when we understand. **Sin should not have dominion over us.** We should always repent quickly.

**What then? Shall we sin because we are not under the law but under grace? Certainly not!** That price was paid, but it does not give you and me a license to sin, is what's being said. **Do you not know that to whom you present yourselves slaves to obey you are that one's slaves whom you obey, whether of sin to death or of obedience** – let's notice – **to righteousness?** And the way you get to that righteousness is by obeying God's laws, to put sin continuously out of our life. And it's a lifelong struggle, brethren, **but God be thanked that you were slaves of sin yet you obeyed from the heart**, better said 'the mind,' **that form of doctrine to which you were delivered.** What we've been taught, the commandments of God,

brethren, the way to live. **And having been set free from sin you became slaves of righteousness**, should be what we desire. We should desire, better said, to want to live this way of life. It says 'slaves' but it's not a good term. We have been freed from sin and we should want to continue to live free from sin, to put that sin out of our lives; and we do become, I guess, you could say 'slaves of righteousness' when you look at it in that form.

**Verse 19 – I speak in human, human terms because of the weakness of our flesh**, and it is weak, **for just as you presented your members as slaves of the uncleanness and of lawlessness leading to more lawlessness**. And this is what happens if we don't nip it in the bud, the sins keep multiplying, and that's what this is saying, and it leads to more lawlessness if we don't nip it in the bud and bring it into subjection and quit sinning.

**So now present your members as slaves of righteousness for holiness**, in other words, the correct way to live, to live by these laws that God has set in motion so that we can have blessings instead of curses. Sin is not a good path to continue down, brethren. It's only this way of life that God has taught you and me through these Commandments, the correct and right way to live to bring about happiness, to bring about a good life.

Says in **verse 20 – When you were slaves of sin, you were free in regard to righteousness**. When you're deep in sin you don't think about living righteous; you just think about the next time you can sin. Especially with adultery. You just look forward to the next time when you can indulge in sin once again. And doing what's right, it may cross the mind, but it's put way back in the recesses of the mind. And that's what it's talking about.

**What fruit did you have then in the things of which you are now ashamed?** So what did it bring about? It can bring about a lot of destruction for children, destroy families, husbands and wives, if you don't bring it into subjection and repent. Let's notice, **for the end of those things is death**. You can't continue to live in sin. **But now, having been set free from sin**, and we do that through repentance, brethren, to repent of our sins; and it says, **having become slaves of God/servants of God, you have your fruit to holiness, and the end – let's notice – everlasting life**, the end result of living by these laws, brethren, living by the commandments that God set in motion a long, long time ago. Satan was the first to reject God's way of life and then mankind when he was created upon this earth. And it's the age old story for 6,000 years; man has sinned down through time, but there's been a way to repent and our sins have been covered if we live the way that God says live. If we do those things, there is everlasting life, but if we don't, let's notice, **For the wages of sin is death**. Unrepented sin, brethren, it leads to death. It's a scary thing not to repent of our sins. Let's notice the rest of the verse...**but the gift of God is eternal life in Christ Jesus our Lord**.

So brethren, this Day of Atonement that is coming up tells us a lot about sin and it tells us that we have to be cleaned up, and if we are cleaned up we can see that the gift of God is eternal life. That's what's being offered. It's the only way that you can have eternal life, collectively as a Church of God and individually, is if the Church of God is cleaned up. And we know through these scriptures that it will be a clean Church at the end of this age when Jesus Christ returns to this earth.

Let's turn over to **Revelation 19:5 – Then a voice came from the throne saying, Praise our God, all you His servants**, let's notice what's being said, **and those who fear Him**; in other words, those who keep God's Commandments, both small and great. **And I heard as it were the voice of a great multitude and as the sound of many waters and it's the sound of mighty thundering saying, Alleluia, for the LORD**

**God omnipotent reigns. Let us be glad and rejoice and giving glory,** let's notice, **for the marriage of the lamb has come and His wife has made herself ready,** talking about the Church of God, **the wife has made herself ready,** talking about the Body of Christ.

And let's notice what's being said in **verse 8 – And to her it was granted to be arrayed in fine linen –** let's notice – **clean and bright.** Pictures cleanliness, brethren. It's been cleaned up. This bride has been cleaned up individually and collectively as the Body of Christ, and it's pictured as the bride of Christ **...for the fine linen –** let's notice, tells us what it is – **is the righteous acts of the saints,** those that will be there in that first phase, the 144,000, and eventually, all that will become Elohim, brethren. You have to become clean and you have to be atoned to the Great God of this universe and His Son, at one. That's what it means, 'at-one-ment,' cleaned up.

**Then he said to me, write, Blessed are those who are called to the marriage supper of the Lamb. And he said to me, These are the true sayings of God. And I fell at his feet to worship him but he said to me, See that you do not do that, I am your fellow servant and of your brethren who have the testimony of Jesus – worship God, for the testimony of Jesus is the spirit of prophecy.**

So, brethren, God tells you and me to be clean, to put sin out of our lives as this season is teaching us, the Day of Atonement, and as that high priest when he went in there to atone for himself and for his household, which it talking about the ministry first and foremost, and then he offered the sin offering for the congregation of Israel, for the rest that would be there.

So, brethren, **be glad and rejoice and give God glory, for the marriage of the Lamb is coming quickly.** Won't be long now and Jesus Christ will be here with His bride to set up the Kingdom of God upon this earth, to bring about the City of Peace, and to begin to teach these laws that we have just looked at today, to teach mankind about sin and how for them to begin putting sin out of their lives.

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