

Before we get into the sermon today let's quickly turn over to the book of Deuteronomy 16, and let's read verses 16 and 17 as a reminder of this holy day, the Day of Atonement, and what is required of God's people.

Deuteronomy 16:16—Three times in a year shall all your males appear before the Eternal your God in the place which He shall choose: in the Feast of Unleavened Bread, in the Feast of Weeks, and in the Feast of Tabernacles. So this is one of those three seasons in the year. We are in the fall season, approaching the fall season. It says, **you shall not appear before the Eternal empty. Every man shall give as he is able, according to the blessing of the Eternal your God which He has given you.** So today is the Day of Atonement and we give an offering to God. You can mail it in or put it in a basket, as is our custom here.

Brethren, the rituals that God gave to Ancient Israel were to remind the people of their sins. So today we will look at the rituals that took place on the Day of Atonement and what they mean. We understand that they pointed to one that would come later in time in the plan of God. We know what Ancient Israel did pictured much about Satan and it pictured much about Jesus Christ, and it pictured much about the Church of God, and it showed that Jesus would come as savior of all of mankind.

So today the subject will be the Day of Atonement and its meaning. So let's start by turning over to the book of Hebrews and let's start in Hebrews 9:1, and this is where we can get some understanding of what took place back in Ancient Israel, and we can see the meaning of what is being written. So we will begin today in the book of **Hebrews 9:1**. Let's see what God had written in His book so that you and I could have some understanding of the Day of Atonement.

Then indeed, the first covenant had ordinances of divine service and the earthly sanctuary. So we understand that this is speaking about the Levitical system that was in place in Ancient Israel.

Verse 2—For a tabernacle was prepared: the first part, in which was the lampstand, the table, and the showbread, which is called the sanctuary. So when you walk into the tabernacle in that day, in the first part, this is what you would see. There was a veil inside and if you can have a vision in your mind, how this was layed out and most Bibles have a picture of this and most of us can understand that it's an outline of what that tabernacle was in those days. So this is telling us about the veil that was inside. It says, **behind the second veil**, so this is the veil that stood before the Holy of Holies, and this is that veil that was torn in two from top to bottom when Jesus Christ died upon that stake. So behind that veil, **the part of the tabernacle which is called the Holiest of All, or the Holiest of Holies, which had the golden altar of incense and the**

ark of the covenant overlaid on all sides with gold. So you and I can only visualize the beauty of what this tabernacle looked like inside and it says here that it was overlaid in gold, and we find, **in which were the golden pot.** So we can see that there was a lot of gold used in the tabernacle. It says, **in which were the golden pot—let's notice what it contained—that had the manna, and Aaron's rod that budded, and the tables of the covenant; and above it were cherubim of glory overshadowing the mercy seat. Of these things we cannot now speak in detail.**

Now when these things had thus been prepared, the priests always went into the first part of the tabernacle, performing their services. But into the second part the high priest *went* alone once a year, and that was on the Day of Atonement, the day that you and I are here celebrating. That's what would have taken place on this day and that is when the high priest would go in there, and it says, **not without blood, which he offered—let's notice what took place—which he offered for himself and for the people's sins committed in ignorance.** So we can see that it is much about sin.

Verse 8—the holy spirit indicating this, that the way into the Holiest of All, or the Holiest of Holies, was not yet made manifest while the first tabernacle was still standing. So this is talking about the sacrificial system in their day. Let's pay attention to what its use was. **It was symbolic for the present time 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 washings, and fleshly ordinance imposed until the time—let's notice—of reformation.**

Let's notice **verse 11—But Christ came as High Priest,** and that's what Aaron pictured in that day when he would go into that Holy of Holies. It paints you and me a picture of Jesus Christ as the High Priest and let's notice the rest of what is said, **of the good things to come.** We know that Jesus Christ is with God the Father as this High Priest that is pictured and that is being discussed here. We know that he is there preparing to come back to this earth as the High Priest and also as King of kings. **Jesus Christ came as High Priest of the good things to come with a greater and more perfect tabernacles—let's notice what this tabernacle was constructed of. It says it was not made with hands.** So you and I understand what this is saying. It's about the temple of God. It's about the tabernacle, so to speak, of what God is building.

It says, **that is, not of this creation. Not with the blood of goats and calves, but with his own blood—let's notice what's being said—he entered the Most Holy Place** that was behind that veil. Now, we understand that the Wave Sheaf pictured what Jesus Christ did, and it paints you and me a picture about when he returned to His Father. It says, **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 Jesus Christ, who through the eternal spirit offered himself without spot to sin.** So we can see and we understand that he was without sin. Jesus Christ is the only one that has ever lived upon the face of this earth that was without sin. We focus upon these things, of what

Jesus really did and the horrific sufferings that he went through so that you and I could be cleansed, so that we could be cleansed of our sins. Now our sins could be forgiven because of what Jesus did, the sacrifice that he paid. So we understand that Jesus offered himself and he was without sin. So that's what this is saying.

He offered himself without spot to God. That's what he did, without sin, **that should purge our conscience from dead works to serve the living God?** It is what it should do, brethren, when we focus upon what Jesus Christ actually did and what actually took place and the sufferings that he did for you and me, and eventually for all the world, those that want this way of life. **And for this reason he is the Mediator of the new covenant, by means/through means of death, for the redemption—let's notice what's being said—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.** So what this is saying is so that our sins are covered, and now we can become in the God family. Jesus Christ made a way for you and me to become Elohim. Those that God has called and those that God will call, that's the price that was paid, and it was to make a way because of sin. This paints you and me a picture of how it was to come about, how it was to take place. All these rituals paint us a picture, brethren. We know that these ritualistic laws are no longer performed because of what Jesus Christ did.

Jesus Christ entered this Holy of Holies that we just discussed. That's the picture that is painted for you and me. It is the picture that he entered the Holy of Holies through the veil that was torn from top to bottom when he died upon that pole. But we know that the ritualistic laws are no longer performed, but they still have meaning for you and me, the Church of God, so we will look at some of these sacrifices and their meaning. It paints you and me a picture of how God's plan would be brought about.

Hebrews 9:23—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. Let's notice what's being said: **For Christ has not entered the holy place made with hands,** the one that was there in Moses' day, the one that they constructed, **which are—let's notice—copies of the true, but into heaven itself.** That's where he went.

So let's notice what it's for and what is being said next and why Jesus is there. We just read through scriptures, we just read through them sometimes and we do not grasp what is fully said. So let's notice what Jesus is doing. **Now to prepare—let's notice—in the presence of God,** and we'll see who it's for. It's for you and me, brethren, those that have been called by God and given God's holy spirit. He came the first time as a lamb, but he will not come back this time as a lamb; he will come back as a lion, brethren. He's there at the right hand of God now preparing to come back to this earth in just a short while to set up the Kingdom of God upon this earth. Jesus is preparing for his return in the presence of the Great God of this universe. That's what this is saying. He will come back as King of kings when he returns. He will come back as that lion that we read about in God's book. He will gather up Satan and put him in a prison for a thousand years

and he will gather up the demons that rebelled with him and put them in that bottom less pit, as it says in God's book. He will put a chain upon them so that their influences will not affect mankind for a thousand years.

Let's go back up in Hebrews 9:3, Hebrews 9:3. We just read this but let's go back and look at what it's saying: "Behind the second veil, the part of the tabernacle which is called the Holiest of All," or Holiest of Holies, or the Most Holy Place. It's how it's referred to many times. This is a representation of God's throne. That's what it is. As we just read, inside the Most Holy Place there was the ark of the covenant which contained the 10 Commandments, those tablets that were written by God, with the finger of God, and inside that was Aaron's rod that budded and the golden pot that contained manna. The lid of the ark had upon it the mercy seat. This is where two cherubim's were upon that seat, upon that lid. This is where God manifested Himself to the high priest. It was, at that time, we know that Aaron was the high priest. We understand that Aaron and his sons served as priests and they performed the animal sacrifices and all the ceremonies that took place during that time.

And let's go back down to **Hebrews 10:18** and let's notice what else was said. **Now where there is remission of these, *there is no longer an offering for sin*, forgiveness of sin.**

Verse 19—Therefore, brethren, having boldness to enter the Holiest—let's notice how—by/ through the blood of Jesus Christ, by a new and living way which he consecrated for us, that's who it was for, through the veil, that is to say, his flesh. This paints you and me a picture. So this is telling you and me that once Jesus Christ died for our sins and entered through the veil that was in the temple that was torn from top to bottom that was just to paint you and me a picture so we could understand what was taking place. It was about Jesus Christ going to His Father. We know that that's where he is today, with his Father. He's at the very throne of the God of this universe working, preparing for His return to this earth. That's what you and I should be doing, therefore, our name, preparing for the return that is going to take place in a short while.

Verse 21—*having a High Priest over the house of God.* We know that he is our High Priest. We understand that we are his house that is being built. That's where he's at as our High Priest, at the right hand of God preparing for his return. We understand when that will be in just a short while. It's not long now, brethren.

Verse 22 tells us—**Let us draw near with a true heart**, in other words, our inner thinking, our inner being with a true mind. That's better said, like the apostle Paul told us about, that he with his mind served the Great God of this universe. Paul said that that was how he did it. He did it with his mind. **...in full assurance of faith, having our minds—it says "heart" but we understand that that's what it's about, our inner being, the mind—having our minds sprinkled from an evil conscience.** So we understand this is talking about the mind, and we know that we are just like Paul, it's with the mind that we serve God. So this is speaking about the mind and it's talking about the evil conscience that is in the mind, **and having our bodies washed with pure water.**

Let's notice **verse 23—Let's hold fast the confession**, in other words, the profession of *our* hope **without wavering**. So that's what God says, to do it without wavering. We are to hold fast the confession, the profession of our hope without wavering, **for He who promised *is* faithful. And let's consider one another in order to—let's notice—stir up love and good works**. In other words, live the correct way of life, to clean our mind and our lives up, and **not forsake the assembling of ourselves together, as *is* the manner of some**. This is not talking about coming together as a congregation. It's talking about coming before the Great God of this universe and to not forsake our self before assembling ourselves before Him on His Sabbaths and on His holy days, and in our daily lives. We have seen so many that have fell by the wayside and done this very thing. It says, **exhorting *one another*, and so much more—let's notice—as you see the day approaching**. We do see that day approaching swiftly. We can look on the horizon and see what's in store for man. We can see that it's time for the return of our Savior back to this earth to save man. We know what would take place because of what is written in God's book.

Revelation 19 tells us about the incense that was offered and what it was symbolic of. You don't have to turn over there but it paints you and me a picture also, and it paints us a picture about the prayers that were ascending to God. That's what that incense was symbolic of, and the blood that was used, that's the way that sins are forgiven, because it took blood. We know that's a picture of what Jesus did when he was hanging upon that stake, and as he was spilling his blood to the ground as the Passover for all of mankind eventually.

His blood was spilled to the ground. We know that it took his blood, the blood of one without sin. It took the one that lived a sinless life upon this earth to forgive you and me of our sins. I don't think we can understand the gravity of what he did. I don't think we can ever understand the suffering that he did for you and me. We know that he was God's sacrifice for you and me and the rest of the world that will want what God is offering them, but everyone in their own order, as we know what it says in God's book and in God's plan.

Hebrews 3:1. Let's notice whom it's addressed to. It says, **holy brethren**. So to be holy one has to have God's holy spirit and they have to be striving to put sin out of their lives. We have to be doing as the apostle Paul said, with the mind serving our God. So it says, **Therefore, holy brethren**. So we can understand who this is addressed to, **partakers of the heavenly calling**. That's you and me at this time, brethren, the Church of God—PKG that are partaking of the calling, those that have received God's spirit and have the holy spirit of God and are striving to live the way that God says to live. We are keeping God's commands, God's Sabbath's, and God's Holy Days. It says to those that he is talking to, to **consider the Apostle and High Priest—let's notice who he is—the Apostle and High Priest of our confession, Christ Jesus**. So it's telling us about what we are talking about, the sacrifice that was made, **who was faithful to Him who appointed him**, and he was. It's talking about being faithful to His Father, the Great God of this universe. It goes on and tells us about what others did that were faithful and it says that **Moses was faithful in all of His house. For this one has been counted worthy of more glory than**

Moses, speaking about Jesus Christ and what he did, inasmuch as he who built the house has more honor than the house. For every house is built by someone, but He who built all things *is* God, talking about Yahweh, the Eternal God. And Moses indeed *was* faithful in all his house as a servant, for a testimony of those things which would be spoken *afterward*, so it paints us a picture. Let's notice, but Jesus Christ is a son over his own house, whose house—let's notice who we are— **whose house we are...** But here is that word "if" that gets in the way of so many. We have seen so many fall by the wayside because of this very thing: **if we hold fast the confidence and the rejoicing of the hope firm to the end**, and earlier we read where it said "without wavering."

So you have to understand where the Great God of this universe and His Son is working today and hold that firm until the end. God says "without wavering," in His book. So that's the picture that is being painted for you and me, those of us in God's Church. We can see that the high priest was a "type" of Jesus Christ. That's what Aaron pictured. We know that he is at God's throne at this time and he's getting ready to set up God's government upon this earth, a just government for man. After Jesus' death the veil in that temple that we talked about earlier, when Jesus died upon that stake, upon that pole, the veil that was torn in two from top to bottom, that painted us a picture of what took place. The picture that was painted was that we could now have access to the Great God of this universe by what Jesus did, by the sacrifice that he made. It's for you and me first and foremost, and then for the rest that want what you have been offered, but everything in its own order.

It says in this book that "Jesus, for the joy"; he did it because of what it would bring about. So when we look at joy I don't know that it's the way we would express joy, but he looked beyond the suffering. He said Jesus did it for the joy because of what it would bring about. He looked beyond that suffering that he did so that we could be at-one with the Great God of this universe. That's what this day is about, at-one with the Great God. That's why he did it, so that you and I could be in God's family, so that we could become Elohim. That is the joy that Jesus looked to and that's the joy that Jesus Christ had when he referenced that joy, for the joy that he did it.

Hebrews 10:19 and let's look at what took place. The veil that was torn from top to bottom, like I said, paints us a picture that Jesus Christ made it possible for you and me to go before our God. Now we can make our requests known. We can go before Him in prayer and make our requests known. So this paints you and me a picture of what took place and how it was done. Now we have the blessing of being able to go directly before the Great God of this universe.

Verse 19—Therefore, having boldness to enter the Holiest by the blood of Jesus, that's what Jesus did for you and me, by a new and living way which He consecrated for you and me, through the veil, that is, and it explains it further, **his flesh**. So when Jesus died and the veil was torn from top to bottom it represented the ability for you and me to go before our God. Jesus Christ made that possible by what he did so that we could repent of our sins. Jesus made it

possible to have those sins forgiven so now we can go before our God and ask to be forgiven of our sins.

Let's look at Hebrews 12, **Hebrews 12:18—For you have not come to the mountain that may be touched and burned with fire, and to blackness and darkness and tempest, and the sound of a trumpets and the voice of words.** So it's not like it was in Moses' day. We just read about how God made a way for you and me through Jesus Christ and what he did. So we don't have to do as they did in Aaron's day. That veil was torn from top to bottom and it paints us a picture of how we can go before God and we can ask now for our forgiveness of our sins, and then we can repent and be forgiven.

Let's notice **verse 22—You have come to Mount Zion and to the city—let's notice—the city of the living God, the heavenly Jerusalem,** so it's painting us a beautiful picture, **to an innumerable company of angels, to the general assembly—and let's pay attention to what's being said—and church of the firstborn *who are* registered in heaven.** Now, to be registered - the King James says "written," but we understand what's being said by these words. We know that there are some that have been sealed already that will make up their part of the 144,000. This is saying that they're already registered in heaven, **to God the Judge of all, to the spirits of just men being made perfect** (better said). So we can now go before the Great God and make our request known through prayer and we don't have to be afraid, as they were in Ancient Israel. The fear that you and me have to fear is the fear to disobey. That's what our fear should be, disobedience.

Verse 25—God says we are to hear His voice, and that of His Son Jesus Christ, and it says, See that you do not refuse Him who speaks. For if they did not escape who refused Him who spoke on earth, much more *shall we not escape*—let's notice—if we turn away from Him who *speaks* from heaven, whose voice then shook the earth; and now He has promised, saying, Yet once more I shake not only the earth, but also heaven. Now this, Yet once more, indicates the removal, so let's pay attention to what's being said, the removal of those things that are being shaken, as of things that are made, that the things which cannot be shaken may remain.

So let's turn over to chapter 20 of Revelation, **Revelation 20:1.** Revelation 20. We know these scriptures by heart. **I saw an angel coming down from heaven, having the key to the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent which is *the* Devil and Satan, and bound him a thousand years; cast him into the bottomless pit, and shut him up, and set a seal upon him—let's notice why—so that he should deceive the nations no more until the thousand years are fulfilled. And after that he may be loosed a little season.** So we know that God is sending Jesus Christ back to this earth and that Jesus will remove Satan and put him and the demons in their prison for a thousand years, as it says, in that bottomless pit. He will set a seal upon them and put a chain upon them so they cannot deceive mankind for a thousand years.

So when we look on the horizon at Satan's world that has been created, the world that that being has influenced for 6,000 years, we understand that it will take the return of God's Son to save mankind. Satan would love to destroy man. He would love to destroy what God is creating, to stop God from creating His Family, Elohim. We understand that Satan knows what his fate is because of what has been revealed through God's apostle. He's heard that fate. He's heard that it's been made known to God's Church. So you and I understand what his fate is. We know what Jesus Christ will do when he returns to this earth. We just read that in Revelation 20. Jesus Christ will round up Satan and those demons and put them in that prison and the Kingdom that cannot be shaken will be here forevermore, brethren, forevermore, never to be shaken again. There's only one instance at the end of the thousand years that this being will have to be dealt with and that's just for a short while, and it will be dealt with swiftly and he will be no more.

Verse 28 [Hebrews 12:28]—Therefore, we are receiving a Kingdom which cannot be shaken, let us have grace, by which we may serve God—let's notice what it's about—serve God acceptably—let's notice—with reverence (and here's the fear that you and I should have), godly fear, not to be afraid of God. God has offered you and me an awesome thing, brethren, that treasure that He talks about that one can have. He describes it as that pearl of great price that one can have. So our fear is to fear to disobey, fear to have sin in our lives, fear to live any other way other than the way that God says we are to live, fear to repent when we do sin. That's the fear that you and I should have, so that we can serve our God acceptably, as we just read about. Obedience, brethren, to our God and His Son, that's what it's about, to live the life that God says we are to live while we are upon this earth.

Verse 29—God says that he *is* a consuming fire. We know what a consuming fire is. It consumes everything. God tells us about the end of the age when that consuming fire, that lake of fire, will bring an end to all of sin.

Verse 29 tells us that God is that consuming fire that will bring about that lake of fire to clean it all up once and for all, talking about sin, and then there will only be spirit beings. Atonement, brethren, at-one with the Great God of this universe finally, fully in agreement with our God. Now we can have peace forever when we are fully atoned to the Great God of this universe and His Son. So we need to learn the lessons that God teaches us. We need to stay focused upon what God has offered you and me, that pearl of great price, that treasure that God tells us about that one found in a field and found and went and sold everything that he had so that he could buy that field. So that gives us a clue of what it's worth. That's the way that you and I have to view it.

Nothing upon this earth is worth saving, brethren, absolutely nothing. There is nothing worth saving in Satan's world so you and I have to stay focused on what God is offering us, where there will be eternal life without pain, without suffering, without any more death, with eternal peace forever. God has offered us an awesome offering, brethren, to become a spirit being in His Family, to live forever without sin. God says only joy forever. We know the example of the two

goats over in Leviticus 16, about one that represented Satan and one that represented Jesus Christ on this day, the Day of Atonement.

So we will take a look at Leviticus 16, and you can be turning there. Leviticus 16 is where we find this example, but before we get to that we understand that 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. We know, though, that all of mankind has rejected the true gospel that Jesus Christ taught while he was upon this earth. We understand that their minds have not been opened, and we understand that it is not their time. So we understand the process that all will have to go through, just like you and me, but they can go through the process without this being that we just read about that has blinded all of mankind. So it will be much easier for them. Once this being is put in his prison, that this Day of Atonement pictures (and this is what this day pictures), man will have his mind open and God's offer will be made available to mankind. But we know that there is a process that they will have to go through and all that want what God is offering will have to accept the sacrifice of Jesus Christ and they will have to live a life as God has instructed, just like you and me have to do.

So the job of Atonement is ongoing, brethren, at this time. It's not over until it's over. We know that all that become in the God family, those that will become Elohim, we know that they have to be fully atoned to the Great God of this universe. So we understand that we have the Millennium and the Hundred-year period until it's all over. All of those that will become in the God Family, become Elohim, to become a spirit being in the God Family, they will have to become at-one with the Great God of this universe. That's what Atonement is about. So it's a picture for you and me of God's plan about this Day of Atonement. We can see through the symbolisms of these goats that were offered. We understand one was for Satan and the other goat was the one that represented Jesus Christ.

So let's go to Leviticus 16 and let's start in verse 29, and let's look at this account. We understand once Satan is put in his prison and the Millennium begins it will be so much easier for those to become atoned with the Great God of this universe, to become at-one, to begin that process, but those of us in God's Church, we understand about the process that they will have to go through.

So in **Leviticus 16** let's look at what God tells us in His book. **Verse 29—This shall be a statute forever for us. In the seventh month, on the tenth day of the month, you shall afflict your soul.** We know what this means. It means to fast. This also gives us the timing of this day and when we are to celebrate it. It says, **and do no work at all.** So we understand we are not to work on this day, **whether a native of your own country or a stranger who sojourns among you.** We know that afflicting our soul means to fast. We understand what fasting means that it is to go without food and water. It's from sundown to sundown. We are commanded to fast on this day, the Day of Atonement. We understand when we fast we are humbled and we realize that we are really physical when we go without this food and water. Before that fast ends, that 24 hours of fasting, you will understand what it means to be in this physical body. Then we can begin to

understand that our lives are fully dependent upon the Great God of this universe, this physical life, because we cannot go without that sustenance.

We realize even more before that fast is over what it means to our spiritual lives and what God is offering us. It teaches us great lessons when we humble ourselves. We realize that Jesus Christ made a way for you and me to go before the Great God and ask for forgiveness of sins. We understand this is more when we are humbled by going without food and water. We understand what Jesus Christ did when we focus upon what he did, those sacrifices that he did during this fast. We think our suffering during this day is something. It's nothing to what he went through, brethren. We just get just a little taste.

We're not guiltless when it comes to sin, even though Jesus Christ paid that price for you and me, even though those sins are forgiven. We understand that we will still have sin in our lives. We will sin again and again. We don't want to sin, just as Paul told us about, but Paul told us about this flesh, so we humble ourselves before our God and understand what we are.

Jeremiah told us about man and that it is not in man to direct his own steps. Man has this human nature that gets it in trouble. So this day lets us know a lot about a being that is here, that influences us to sin. He is good at it, brethren. This being is pictured on this Day of Atonement. He has influenced mankind for 6,000 years to sin, to commit sin upon sin. We are just like Sodom and Gomorrah, brethren, in the times we live in. That's what this being has influenced man to become, what we see when we look around. This being makes sin look as if it's fun. Just look at the TV. Look at the advertisements. See what it is. It's an enticement to sin and he makes it look good.

We've had sermons about rebellions and sins that have taken place through time. We have looked at how deep in sin man can become. You and I are not guiltless in sin because we are not without sin even though it's not as some of Ancient Israel and what they descended into. Some of this sin is because of our nature, that human nature that we all have, but some of it is because of this being's influence upon the mind. Paul told us about the battles that take place in our mind, the mind of man. Paul had a unique way of explaining it in God's book. Many have twisted what Paul wrote in God's book, but Paul tells us much about the mind, the human mind and how it is with the mind that he served his God. Paul explained about man and the mind that man has because of the way that we are. That's why you and I should examine ourselves on this Day of Atonement, as it is much about sin in our nature, the nature that is in us, but it is also much about one that rebelled and wants to destroy what God is creating. He makes that sin look so good sometimes. God wants you and me to examine our self during this fast, during this Day of Atonement, the day that we humble our self before our God so that we can see our sins and we can see our shortcomings, and we can see our self for what we really are. It's to show you and me that we still need to overcome, that it is much about sin, sin that you and I have.

So this day is about cleaning our self up, cleaning our mind up. God shows us on this day that Satan will be put away for a thousand years to make it easier. So that's some of what this Day of Atonement pictures, a time when Satan and the demons will be rounded up and put in their prison. This Day of Atonement is a very serious day in the plan of God. This day pictures a time when all will have to be cleaned up, and it pictures a time when God will remove Satan and the demons to make that job easier. So this is a wonderful day in the plan of God, what it pictures. It pictures a time when it will be easier for man to clean up the mind during that thousand year reign of Jesus Christ upon this earth, plus the hundred years that follow. The Day of Atonement should bring you and me closer to our God. I love this day and what it represents. It shows us our self. It shows us how weak we are physically, shows us how weak we are spiritually. This day should give us confidence to know that God is in charge and God has made a way to make it easier for man by gathering this being up that has influenced the mind of man for so long. It's a beautiful picture that is painted on this Day of Atonement, when he will not be able to influence man anymore, the mind of man that Paul told us so much about. So this makes it a wonderful, wonderful time in God's plan.

When God first laid the foundations for the earth we know that the angels shouted for joy, and we know that God sent one of His great archangels named Lucifer, a cherubim. He set him rule upon this earth. He was set here to prepare this earth for man, but when he heard God's plan for man he rebelled and a third of the angelic beings became demons. A lot of destruction took place when Satan learned about that plan for man. Satan violated the laws of God and he sinned. God tells us that he and a third of those angels sinned and he took it upon himself to decide for himself what was right and what was wrong. We know that once he rebelled he tried to overthrow God's throne, and much destruction took place when he did so. God tells us in His book that there was a great war that broke out when Satan rebelled against Him and His way of life.

Satan did not like God's plan for you and me, for man. He became angry and he sinned. So he became an adversary. He became the destroyer. His name was Lucifer, which meant, "light bringer." God changed his name to Satan, to Abaddon, Apollyon, the Devil. He transgressed the laws of God. It is sin when one rebels against God. That's what it is, rebellion. Satan was the first one to rebel, to sin.

God tells us in **Leviticus 16:1**, and let's begin there. **Now the Eternal spoke to Moses after the death of the two sons of Aaron, when they offered *profane fire* before the Eternal, and died.** So what these two sons did, they disobeyed God and it cost them their lives because of that disobedience. They did not do what they were supposed to do. They did not do it the way that they were instructed. This way of life requires obedience. That's the lesson that comes from those two sons of Aaron for you and me. Obedience is required.

Verse 2—Let's notice what took place—**And the Eternal said to Moses, Tell Aaron your brother not to come in *just* any time into the Holy *Place* inside the veil.** So Aaron was only to enter the holy place inside the veil, which is **before the mercy seat which has the cherubim's, which is**

upon the ark. If he did come in there at any other time he would die. It would cost him his life. For I (God) will appear in the cloud above the mercy seat. So this is where God would appear, as we can see. And let's notice that it's above the mercy seat. So you and I understand where mercy comes from; it is from the Great God of this universe. So when we approach God we request mercy and forgiveness. That's what we do. We understand that this is where it comes from, God the Father.

Verse 3—Thus Aaron shall come into the Holy Place: with the blood of the young bull as a sin offering, and of a ram as a burnt offering. So we can see that the blood from the bull was part of a sin offering that was for Aaron and a burnt offering. He (Aaron) shall put on holy linen and the linen trousers upon his body; he shall be girded with a linen sash, and with the linen turban he shall be attired. These are holy garments. Therefore, he shall wash his body in water, and put them on. So we can see that he was to clean himself up and put on these garments. So we can see that Aaron washed himself so that he would be clean, which has some symbolism also, just as we are washed through baptism and we are cleansed.

Verse 5—And he shall take from the congregation of the children of Israel two kids of the goats as a sin offering, and one ram as a burnt offering. So Aaron has to kill the young bull and the ram and has to put them upon the altar, which is in the courtyard, as a burnt offering.

Verse 6—Aaron shall offer the bull as a sin offering, which is for himself. So this is to cover his sins and make atonement for himself and for his house. So Aaron is the high priest. Jesus Christ offered himself as a sacrifice and he is now our High Priest. God's sacrifice to us was His Son. Jesus Christ offered himself as that lamb that represented the Passover lamb so that our sins could be covered.

Verse 7—Aaron shall take the two goats and present them before the Eternal at the door of the tabernacle of meeting. So we know that this was done outside, "at the door of the tabernacle of meeting." So it's not inside; it's at the door at the appointed time. So we know that one goat points to Satan and one goat points to Jesus Christ, and they are both outside at the door of that tabernacle. We know that no one can tell the difference between the goats. Just like today, unless God lets you and me see the real Jesus Christ we cannot see. God has to open the mind for you and me to see the real Jesus Christ and it's the same here. Until God revealed which one represented Jesus Christ those goats look the same. God had to reveal which one represented Jesus Christ.

Verse 8—let's notice—Aaron shall cast lots, and this is what was used in that day, they cast lots. That was how it was done. The world does not know who Jesus Christ is today. They don't understand anything about the true Jesus Christ and they don't really believe in a spirit realm where Satan exists. They actually do not believe in Satan as the prince and power of the air. They have festivals where they make fun, and it's more like a cartoon character for them. They use these costumes of "demons" and of Satan and they have fun with it. They actually have festivals

here in America and they enjoy those festivals every year. So they really don't take this being serious, but we know that he exists and he has real power. He has much power to deceive. All we have to do is look at Satan's world and the deception that is there. He does that deception well, but you and I know that God allows him to do so.

But when it comes to the goats God made the decision to reveal which goat pictured Jesus Christ. **So Aaron cast lots for the two goats: one for the Eternal and the other for the azazel**, "the one to be separated." That's what it means. We know that he will be put in that bottomless pit (the one that represents Satan) for a thousand years that we just read about in Revelation 20. Then at the end Satan himself will be totally removed from mankind. We know his fate, but it is a process that man has to go through. He will be released for a short while at the end, but after that we know what his fate will be. It was revealed to you and me through God's apostle.

The purpose of the Day of Atonement is for you and me to become at-one with our God, the one that created all of mankind and for all of mankind to become at-one with the Great God of this universe we understand that that being will have to be removed forever, never to have existence any more. God has let you and me know that he will be destroyed.

Verse 9—Aaron shall bring the goat, the one that pictured Jesus Christ, **on which the Eternal's lot fell**, so we can see that God chose, and the method that He did it. God chose Jesus Christ to be the atoning sacrifice for mankind. So God chose this goat, which was symbolic of Jesus Christ. So this is painting us a picture down through time. This goat was the one that was going to be offered as a sin offering. We know that this is what happened in time when God sent His Son to become our Passover and He died upon that stake. It was God's sacrifice to you and me and to the rest of mankind that will want this way of life, to become in the God Family, to become Elohim.

So we can see that God the Father chose Jesus Christ to be an offering for you and me. Jesus was a sin offering for you and me to cover our sins and the sins of all of mankind, those that want what God is offering. Jesus Christ was offered for those sins, to cover those sins. He spilled his blood to the ground as we know so that my sins and your sins could be forgiven, and also for those in the future, so that their sins can be forgiven, the ones that will accept that sacrifice.

Verse 10—But the goat upon which the lot fell to be the azazel shall be presented alive before the Eternal, to make atonement upon it, and let's notice, *and* **let it go as the azazel into the wilderness**. So what picture does this paint for you and me? "But the goat upon which the lot fell to be the azazel," let's notice, "shall be presented alive before the Eternal." So this goat was presented alive before the Eternal for the purpose of making an atonement upon it, or over it, "and to let it go as the azazel." That goat was the one to be separated. It was to be separated and it was to be left to be alive and let go in the wilderness. So the picture that is painted for you and me is that he is allowed to live for some time, but we know his fate at the end, that we just went through. We know that sin will be placed eventually upon his head. We know the scriptures that say the angels sinned. We know that they rebelled and they sinned with the one that became

Satan. So Satan will be destroyed at the end, never to influence man anymore. Death for an eternity. Death forever.

Verse 11—Aaron shall bring the bull of the sin offering, which is for himself, and make atonement for himself and for his house, and shall kill the bull as the sin offering which is for himself. 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, and bring *it* inside the veil. So let's notice what's being done. Aaron is bringing this inside that veil, and this altar is in the first two-thirds of the tabernacle. So Aaron has taken with his hands the sweet incense beaten fine and he's bringing it inside, inside the veil. So now he is in the Most Holy Place and he has this incense, that says it was beaten small. We understand this is about prayers, as we just read about over in Revelation, or we know where it says that in Revelation. I'm not sure we read it. This incense is going to be offered in the Most Holy Place.

Verse 13—He shall put the incense on the fire before the Eternal, that the cloud of incense—let's notice—may cover the mercy seat that is on the Testimony, lest he die. So this is much about you and me and our relationship with our God, to pray before God for mercy. Because without mercy, brethren, we will die - if God had not extended that mercy to mankind. He did that through the death of His Son.

Verse 14—He shall take some of the blood of the bull and sprinkle *it* with his finger on the mercy seat—let's notice where he's sprinkling it—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.

Then he shall kill the goat of the sin offering, which is symbolic of Jesus Christ and his sacrifice for us, which is for the people—and let's pay attention to where he's bringing the blood—brings its blood inside the veil, and he does with that blood as he did with the blood of the bull, he sprinkles it on the mercy seat and before the mercy seat.

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

Verse 17—There shall be no man in the tabernacle of meeting. So let's notice what's being said. There shall be no man in the tabernacle of meeting when he goes in to make atonement for the Holy *Place*—let's notice—until he comes out. It says that no one will go in when Aaron went in.

It says in God's book in John 3:13, and I'll just quote it, "No man has ascended to heaven but he that came down from heaven, even the Son of Man which is in heaven." So we can see that no one is going to heaven, only one, Jesus Christ, and he is at the right hand of his Father. He's the only

one that is going to heaven, but he is getting ready to return to this earth with 144,000 to change the governments of this world to God's governments, to God's Government.

Verse 18—And he shall go out to the altar that *is* before the Eternal, and make atonement for it, and shall take some of the blood of the bull and some of the blood of the goat, and put it upon the horns of the altar all around. Then he shall sprinkle some of the blood on it with his finger seven times, cleanse it, and consecrate it from the uncleanness of the children of Israel. So this points to the cleansing of mankind, those that want what God is offering.

And when he has made an end of atoning for the Holy *Place*, the tabernacle of meeting, and the altar, he shall bring the live goat, which is the azazel. Aaron shall lay both his hands upon the head of the live goat—and let's notice what takes place—Aaron shall lay both his hands on the head of the live goat, confess over it all the iniquities of the children of Israel, and all their transgressions, concerning all their sins, putting them upon the head of the goat, which is the azazel. So we can see that Satan will be held accountable, and that is what is being pictured. It says, and will send *it* away into the wilderness by the hand of a suitable man. The goat shall bear upon itself all their iniquities to an uninhabited land; and he shall release the goat in the wilderness.

Then Aaron shall come into the tabernacle of meeting, shall take off the linen garments which he shall put on when he went into the Holy *Place*, and leave them there. And he shall wash his clothes with water in the holy place, put on his garments, come out, and offer his burnt offering and the burnt offering of the people and make an atonement for himself and for the people. The fat of the sin offering he shall burn upon the altar. And he who released the goat as the azazel shall wash his clothes and bathe his body in water, and afterward he shall come into the camp. So we can see the one that released the goat had to clean himself up. He had to wash himself, wash his clothes, and bathe his body in water so that he can come back into the camp clean. When we sin we have to be cleansed also. We have to repent and be clean through the sacrifice that was made for you and me. So this is painting us a beautiful picture of God's plan.

Verse 27—The bull *for* the sin offering and the goat *for* the sin offering, whose blood was brought in to make atonement in the Holy *Place*, he shall carry outside the camp. After he sprinkled it with his finger. And they shall burn in the fire their skins, their flesh, and their offal. Then he who burns them shall wash his clothes, bathe his body in water, and afterward he shall come into the camp.

Verse 29 tells us the timing of when we are to keep this time. *This shall be a statute forever for you: In the seventh month, on the tenth day of the month, you shall afflict your lives, and do no work at all, whether a native of your own country or a stranger who dwells amongst you. For on that day the priest will make atonement for you.* Jesus Christ came as our High Priest, and he has made an atonement for you and me, to cleanse us. Jesus Christ died to cover our sins.

It's about the Church at this time, for those that want what God is offering them. For what God will offer others in the future, it is for them also, the sacrifice that was made by Jesus Christ that covers sins, so that all that want this way of life can be cleaned, cleaned from our sins.

We understand that God the Father cannot be around sin, so all that will become Elohim have to be cleaned up. So we can see today that these pictures paint us a beautiful picture of God's plan and how He will clean all of mankind up. All have to sacrifice that sacrifice that was made, God's sacrifice so that we could have our sins covered.

So today we see through these Old Testament scriptures that paint you and me a picture of how it will all take place. Aaron lived a long, long time ago so it paints us a picture down through time what would take place, that Jesus Christ would come and become the Passover and picture what is pictured by those sacrifices that Aaron was doing in his day. It's about the sacrifice of Jesus Christ that has cleansed you and me. He did it by giving his life for you and me. He died a horrific, horrific death, brethren. He spilled his blood to that ground for you and me and now we are clean before our God, and now we can become in the God Family; we can become Elohim, if we continue to the end, God says, without wavering. God wants a family and He's offered you to become a part of His family. That's what God has offered you, to be in His family.

So we see what the Day of Atonement is about and we understand we have to be fully atoned to our God to be in His family. We have to be in full agreement with God for this to take place. We have to know that God knows best and we have to fully believe that God knows best, especially with where we are, the time we are heading into now, what this world is about to face. We have to become fully atoned to the Great God to enter the Kingdom of God. The word "atonement" means "to make at-one with God." That's what it means, "at-one-ment."

Before the creation of man God set one of His archangels to rule upon this earth, and we know what he did. He rebelled and he took it upon himself to decide what was right and what was wrong. He tried to take over God's throne. We know about that great war that took place. God's book tells us that he was a murderer from the beginning. In the process of all of these we understand that Satan became the father of lies and he became a destroyer. We know in God's book that God says that he was the first to sin, to rebel against Him and His way of life. Satan was the first.

We know in the book of Genesis about Adam and Eve and how he was there. We know that they were placed in a beautiful, beautiful setting upon this earth. It was called the Garden of Eden because of that beauty. That garden contained everything that they needed to sustain their life upon this earth. We know that God gave them commandments to live by, and we know what they did.

Mr. Armstrong used to talk about those two trees that were in that garden, and he used to elaborate on that so much, but God allowed Satan to influence Adam and Eve, and we know that

story. We know they incurred the death penalty, which we all have incurred because of sin. Satan was the first, and then the first humans upon this earth brought sin into the world also. Eve sinned. Adam sinned. I sin. You sin. There is sin all around us and there is a penalty that has to be paid for that sin, and it is death as God tells us. It's not up to you and me to decide what that sin is, what God says sin is. There are many examples in this book, but it's not up to you and me to decide what sin is. We know that all of mankind has followed in that beings footsteps. He has influenced man mightily and we see the world it has created. Sin is the transgression of God's laws. That's what it is. So this is very specific, and it's very clear to you and me what sin is.

We know that the Church of God will be cleaned up individually and collectively. We understand that God the Father cannot be around sin, so the Body of Christ has to be cleaned up before God's Son can return to this earth. The Day of Atonement tells the story of Satan, tells the story of Jesus Christ. Man has to come into full agreement with his God. Man has to become at-one with his God. That's what this day is much about. It's much about man and his Creator and what has to be done. It paints us a beautiful picture. So the Day of Atonement is the beginning of God cleaning everything up so that His family can be created. Sin has to be done away with. God tells us that it will be. We cannot comprehend such a time, but God says it will be.

Let's go back to Leviticus 16 and let's focus on verse 17 and let's begin to finish up. **Leviticus 16:17**, and let's focus upon what this is saying: **And there shall be no man in the tabernacle of the congregation when he goes in to make an atonement in the Holy Place, until he comes out, and has made an atonement for himself, for his household, and for all the congregation of Israel.** So what is this saying? This paints us a picture. This paints us a picture about 144,000, his household, the Church, the cleaning up, the getting rid of sin through atonement.

So when we look at the whole picture through the Passover, through Jesus Christ who is at the right hand of God the Father as our High Priest preparing for his return back to this earth, we know that's where he is, we know that's what he's doing, and it is through the process of God being able to continue and live and dwell in you and me until this is fully accomplished, until Jesus Christ returns. We know that when he returns the first phase of God's plan, the first fruits, the 144,000 will come with him and they will be in the tabernacle, so to speak. They are the building of the tabernacle that God is building, that God is constructing, His spiritual temple.

Mr. Armstrong used to talk so much about we're the Kingdom of God in embryo; we're the tabernacle in embryo. We're not yet born. We still have sin in the midst of all of us. We all have sin.

So in **verse 17** let's see what it's saying, **And there shall not be anyone in the tabernacle of the congregation when he goes in to make it**, let's notice, **not any other human being**. No human being except the high priest, except Jesus Christ, **to make an atonement in the Holy Place until he comes out after he has made an atonement for himself, for his household, and for the congregation of Israel.**

Verse 20—Let's pay attention to what is being said: **And when he has made an end**, in other words, it's time to him to come out of the Holiest of Holies. This is where the high priest was. Now it's time for the High Priest to come out of the Holy of Holies. And when the high priest brings the tabernacle with him, the first part of the temple, the 144,000 will come out with him because they're resurrected as spirit beings. It paints us a beautiful picture. **And when he has made an end of the reconciling of the Holy Place, and the tabernacle of the congregation**, so at this point in time it's the 144,000, **the reconciling of the Holy Place, and the tabernacle of the congregation, and the altar, he shall bring the live goat**. So it's talking about what happens at this point in time at the return of Jesus Christ to this earth. Now we have a live goat that paints us a picture, this live goat, the azazel that pictures Satan, has to be dealt with.

Verse 21— It says, **Aaron shall lay both his hands upon the head of the live goat and confess over him**. So it has to do with sin. **And Aaron shall lay both his hands upon the head of the live goat and confess**, or make confession over before God, because this being will not do it. He is not going to confess, so the High Priest does it instead. So the picture that is painted, Jesus Christ does it and he's going to be separated. **...and confess, make confession before God over him all the iniquities of the children of Israel, and all their transgressions, and all their sins**—let's notice what he does—**putting them upon the head of the goat**. I hope we understand this is not just about Israel. It's about the sins of all of mankind. And they are being placed upon this goat. We know that we're all responsible because we sin, and we're responsible for our own sins. And you and I have to repent over and over because of those sins, but this being has so promoted sin for 6,000 years and he has so influenced man in his mind. We have this human nature. We actually don't need any more influence upon our mind. We can get into enough trouble on our own. But this is showing the gravity of the influence that this being has had upon man for 6,000 years.

During the Millennium people will have just enough to deal with their own human nature without this being and there will be plenty to go around, of that human nature during the Millennium. But for the last 6,000 years this being has been around to influence man and he has made sin look so good to man. We can see the end results of it. You and I live at the end of this age when it is just rampant. We have really become Sodom and Gomorrah, as I said earlier. So this paints you and me a picture of Satan's part in sin. We can see that he will not accept his responsibility for his part in making man to sin and for his own sins. So Jesus Christ does it instead. That's the picture that is being painted for you and me.

And so it says, **shall send him away by the hand of a fit man into the wilderness**. In other words, to be separated. So he's going to be separated from mankind. **And the goat shall bear upon him**, in other words speaking of Satan, **all their iniquities unto a land not inhabited**, and so it says, **and he shall let go the goat into the wilderness**. So we understand he's going to be separated for a thousand years.

We've looked at the picture of the Day of Atonement and what it represents today. We've looked at this plan that is about Jesus Christ and what he's going to do. We looked at the process of what

it takes to be atoned to our God. We know that those during the Millennium will have to go through a process, but it will be much easier because of what God says about Satan, that he will be put in his prison. It will be much easier for them. We live at this time that is pictured that shows Jesus Christ coming out of the Holy of Holies and returning to this earth with 144,000 to set up God's government upon this earth and to put that being in his prison for a thousand years, never to influence man for that thousand years until he's let out once again. So this paints us a beautiful picture of God's plan during this Day of Atonement and what it means to be fully atoned to Him. That's what all have to do.

So brethren, take it to heart what we have looked at today and keep sin out of your life so that you can become in God's family and live during that Millennial reign of Jesus Christ upon this earth, either as a spirit being or live into that Millennium and see these events unfold that we have looked at today, to see that being put in his prison and not be able to influence mankind for a thousand years. Brethren, so put that word "if" out of your vocabulary so that you can become in the God Family, become Elohim.