

Today will be *Part 3* of the series entitled *The Truth About Mercy*.

Last Sabbath we began looking at how the use of the term “mercy seat” is completely mistranslated. That’s not what it was made for. That’s not the purpose of what it was all about in the first place. And it really takes away from the truth anyway of what God had constructed, what He had built that was a foreshadow if you will, a “type” of that which is on a spiritual plane to be pictured for later on.

So again, we looked at the meaning of the Hebrew that is used in this instance and learned that it really is better translated as “the place of atonement.” That’s what it is. It’s not the “mercy seat.” It’s a place of atonement.

So, the place of atonement was simply the lid that covered the ark of the covenant.

So, I want to review just a little bit here of what was stated about the Hebrew word that’s mistranslated as “mercy seat. The word *kap·pō·reṯ* means “a propitiatory place.” And again, we’re familiar with the word “propitiation” so atonement, and so forth, reconciling, being reconciled. So, this is about the reconciling process, if you will, the process of reconciliation, which has to do with the “restoring or reinstating a right relationship.” In this case, it’s with God, of that which was set out in the beginning but because of mankind, the nature of mankind it wasn’t possible. And so, we have this entire story of the process of how we can be reconciled to God, of how we can be atoned to God, to be at one with God, to come into agreement and oneness with God if you will.

And so, to me I was kind of surprised when I went over this and found out that this word has no meaning whatsoever of “seat” to it. There are words for that, and this wasn’t one in the Hebrew, nor any connection to anything concerning “mercy” whatsoever.

So, to me it’s awesome. We’re ever learning, and God is ever showing us more, revealing more to us in the sense of having things clarified and made far more plain, clearer if you will.

So, let’s look at this process explained in Leviticus 16. This is oftentimes covered in part on the Day of Atonement because it goes through the entire process here of what the high priest did when he came into the Holiest of Holies, the second portion, the last portion of the temple itself, and what he performed. The high priest picturing Joshua the Christ and the things at the place of atonement picturing Joshua the Christ as well. So, incredible, God’s plan being revealed here in a very great way piece by piece.

But **Leviticus 16:1** it says, **Then the Eternal spoke unto Moses after the death of the two sons of Aaron, when they offered before the Eternal and died.** Because they didn’t do things properly. So, they died it

says here. **And the Eternal said to Moses, Speak to Aaron your brother, that he come not at all times into the Holy Place.** In other words, he couldn't go in there just any time he desired whatsoever, and so this is being established here. So, he was **not to come at all times with the Holy Place within the veil before the place of atonement.** It says "mercy seat" there again, but it's **before the place of atonement.**

And that's specifically within the Holy of Holies, that last third of the temple behind the curtain, that last curtain if you will. There is that which you enter into the Holy Place and the things that were done day by day by the priests, the Levites, and then that last portion that was only to be done once a year.

And so, it says not to do this **within the Holy Place within the veil before the place of atonement, which is upon the ark, that he does not die. For I will appear in the cloud at the place of atonement.** So, what an awesome thing here that God said He would do, and that's exactly how He performed it in the sense of what they were able to... Just saw a mist or a cloud, if you will, that darkened the area. And there was one account where it darkened the whole area, God showing His presence there. But again, a very physical thing; not spiritual whatsoever.

Verse 11—Then Aaron shall bring the bullock of the sin offering, which is for himself, and shall make an atonement for himself, in other words, as high priest. Again here, representing Christ who would be giving his life. **...and for his house.** So, I love the way it's expressed here, "for his house."

So, we understand the things concerning the Church of God, the Body of Christ, and this is what this pictures. He's doing it for all those who will be drawn to God, who have a desire to change and grow and choose God's way of life, who want to be a part of Elohim. And they have to go through this process of being atoned to God all through Christ.

It starts with Passover but it's more than that because it goes on into other periods of time here and the Holy Days as well, but up through Atonement even, and shows this entire process of being atoned to God, being transformed in the mind, in our thinking, receiving of God's spirit, Pentecost, and on and on it goes. It's an entire process of salvation and being able to become at one with God.

I marvel at that in thinking how this mind can actually be changed. The spirit essence of this mind can change. It has to change otherwise we wouldn't be able to be born into God's Family.

And then it says, "...and for his house." So, by what he was representing here, by what he pictured in himself (Christ did), and then for his house, **and shall kill the bullock of the sin offering which is for himself.**

Now, when it states that "he shall make an atonement for himself" as it says here, "atonement" is the Hebrew word "*kaphar*" which means "to cover over; to make propitiation." And this is the word I was mentioning last Sabbath that I hadn't gotten to yet. Wasn't in my notes. So, all these words are very closely related in the sense of just different aspects of them and how they're used. But this one here

meaning “a cover or a propitiation” because that’s what it pictured, that’s what it’s about. And so, they have this portion right in that sense as far as the word is concerned.

But to think about the cover, it’s the cover over the ark of the covenant. That’s awesome! All these little things that aren’t so little that teach, that we can learn from to me are fascinating.

So, it means “to cover over” or “make propitiation” and again, comes from the word we looked at last Sabbath, that word “*kap·pō·reṯ*” that I just mentioned a while ago, which is “a place of propitiation; the propitiatory place.”

Verse 12—Then he shall take a censer full of burning coals of fire from off the altar before the Eternal, and his hands full of incense beaten small, and bring it within the veil. Again, all these picture something. They’re all important. The sweet incense, what comes up before God when you talk about that which is the incense and so forth and the prayers that are beaten small and that we are to get specific with certain things about God in our life and not just a general thing like the world does for a prayer over a meal and that’s it for their day or whatever it might be, and on and on it goes.

So, this is something about a personal relationship with God Almighty and being open and truthful with God about everything. Because God knows everything in this mind. That’s what’s astounding, that within the Church of God, we should know those things, we should understand those things. God doesn’t know just what we do when we do it, He knows what’s up here in our thinking because it’s spirit.

What is in us as human beings is of a spirit essence of something we really can’t grasp and comprehend but it’s there. And then when combined with His spirit, the impregnation of His spirit in the mind so that that essence within us as human beings can begin to be changed from that which is exceedingly carnal, that which is filled with lust of the flesh, pride of life, lust of the eyes and all that, can begin to be altered and changed so we can think differently.

That’s what I love about the word “repent.” It’s what it means. We’re to think differently.

And so again here, **his hands full of sweet incense beaten small, and bring it within the veil. And he shall put the incense upon the fire before the Eternal.** So, showing the importance then. We’ve had sermons about that just recently and we have them from time to time. And it’s mentioned oftentimes throughout a year, but our prayer life is exceedingly important because that’s our opportunity of a special kind of fellowship with God, of sharing with God and being open with God, being truthful with God, and acknowledging what we are.

What would be the sense of not being totally open and honest, and sharing with God what we are? He knows it already, but we have to acknowledge it. We have to accept it, our thinking and the results of wrong thinking so often, of carnal, selfish, human nature, and ask God then for help, “I want to change. I don’t want to think like this about people or situations and getting upset,” or whatever it might be, and the drama of life that we do as human beings and what causes it. It happens up here.

It's easy to blame others for what we go through, but the reality is how we handle it up here is what determines it anyway – us, what we are, how we deal with things regardless of what someone else does.

So, **bring it before the Eternal, so that the cloud of the incense may cover the place of atonement.** If we see this, it's all about atonement. You can't be atoned to God; you can't grow in a mind that grows into that oneness and agreement. Because this is what this is about. Atonement is about agreement with God. "I agree with God. I agree with everything He's doing and why He is doing it."

To me, this is an awesome thing that's been given to the Church over the last several years, is to understand why certain things have to happen as they do. Just like at the end here for mankind, at the end of six thousand years, to understand why so many have to have their lives ended. And when Christ returns with the 144,000, to understand and agree with God why those who are destroying the earth have to be destroyed. That there is no other way to establish the beginning of a Millennium and a beginning of an ability to work with mankind on an extremely large scale as is going to be done, and to know that there isn't a better way to deal with this process to help mankind to come to understand.

I think of WWI or WWII, especially WWII and the desire people had of... They tried the League of Nations. That didn't work so well. But now they're going to try a United Nations. And look what it turned into! It's an absolute farce! Because mankind can't do what God says He's going to do. And so, they put this statue up out there of someone beating their swords and so forth into plowshares and you think, "You can't do it!" That's what God is showing mankind, "You can't have peace because you don't know how! You want it your way." Different countries, they want it their way.

The United States has wanted it their way for a long, long time. And now Europe wants their little bit more their way. How can you blame them in a world like this and the things that are going wrong and the kind of shenanigans that go on in secret agencies within governments? And we've shown the world how to do it with expertise in many ways, so they all do it.

Think, what a horrible thing; can't have peace because you're doing it the wrong way. Because only God can give peace because you do it God's way. So, you look at some of these things and you think, "Awesome! God has to do it, so I agree with God, how He's doing it, and why things have to build up to the end here in the manner that they do so that we can start out with a better world, so that we can begin to establish God's Church around the world, so that there can be a judicial system that comes from the top down, but from God, and from the 144,000 and Christ being at the head of that."

Because there is no other way. It's simple for us to be able to acknowledge that and say, "I agree with God. Please speed that day." But knowing it can't be speeded along faster than what it has to be. Our timing is not God's timing. We want something and we basically want it now, but we have to wait and understand and learn from the process.

Anyway, human nature. What an amazing thing that we can change though and become something different.

So again here, it says here... Again, I want to read the whole thing because this is powerful as well: **So that the cloud of the incense may cover the place of atonement that is upon the testimony so that he does not die.** Do you know what the clear message is there? You don't pray, you die. You don't pray, you don't develop a right relationship with God, you don't go to the place of atonement like you're supposed to and become atoned to God, that's what's going to happen. It's a choice!

And I marvel that as the sand of the sea, there will be those at the end who don't choose God even after everything they've seen. Astounding, the carnal, human mind!

Verse 14—Then he shall take of the blood of the bullock and sprinkle it with his finger upon the place of atonement eastward; and before the place of atonement shall he sprinkle the blood with his finger seven times. Again, all has meaning. It shows this matter of that which is complete. The seventh day Sabbath, complete for the weekly cycle. Seven annual Holy Days, complete for the annual Holy Days that reveal God's great plan. On and on it goes.

Seven is such an important number in that regard and so God uses it here to show this is what you're to do until it's complete – after seven thousand years. Well, 7,100, but it's complete for mankind at the end of seven thousand years as a whole, all who will have lived will have been determined by that point in time and then there is that little bit at the end, one hundred years.

Then it goes on to say, **Then he shall kill the goat of the sin offering that is for the people, and bring the blood within the veil, and do with the blood as he did with the blood of the bullock, and sprinkle it upon the place of atonement.** So, there are those things he pictured in himself, which for Christ was to spill his blood to the earth, to go through that process to fully complete—to complete—God's plan to that point in time of him being our Passover, that he had to die for all of mankind, “for his house,” as it's demonstrated or given the example of here in Leviticus.

...and sprinkle it upon the place of atonement and before the place of atonement.

Verse 16—Then he shall make an atonement, this “*kaphar*” “to cover over; to make propitiation.” **Then he shall make an atonement for the Holy Place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins.** So, it pictures Christ, what he's made, to make that possible, to cover over the sins of mankind, that they're gone—beautiful—through what he did.

Then so shall he do for the tabernacle of the congregation that remains among them in the midst of their uncleanness. Now, 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. So again, all about Christ, that no one else can be there. Only Christ can be there. Only Christ can have this presence with God Almighty as he does, having been resurrected and being with His Father now for nearly two thousand years.

And then it says, “when he goes to make an atonement in the Holy Place until he comes out.” So again, for us that’s his return, when he comes, when he comes to establish the government of God, the Kingdom of God on this earth and finally, 144,000 can be resurrected, the firstfruits, to return with him. Beautiful picture here.

...and has made, or as the words are really in Hebrew **after he has made an atonement**, “the ability to cover over or to cover up”... “to cover over” because it’s the lid; that’s what it pictures. And so, it’s showing here this process of being able to cover over the sins of mankind. **...for himself, and for his household, and for all the congregation of Israel.**

So, he lived a perfect life in that regard, no sin whatsoever, was without sin, was able to be then our Passover. So, he accomplished those things, he did those things, and then that choice as well to follow through with God’s plan to allow himself in that respect, to want to do it for those that God would call and for all of mankind in time to be able to come through this process of atonement themselves, to be beaten as he was, skin ripped off of his flesh and off of his face. Off of his body, all over his body, to where they couldn’t even recognize him. And then to be hung up there and then finally a soldier that came along and rammed the spear in mid-afternoon there, into his side and it says, “out came water and blood,” and he died. Incredible!

...and has made an atonement for himself, and for his household, and for all the congregation of Israel.

So, he fulfilled all that. Again here, God gives different things for us, “types” of things. And so much of the temple we still don’t even know about, but some of the most important aspects of it, this area here in the Holiest of Holies, God has shown us a great deal but continues to show more. The entirety of the temple and its purpose and all the things that were put in it all has great meaning to it, we just don’t know it all yet. We know a lot of it but there is a lot more to be revealed to us that we don’t know yet.

So, now let’s look at this same subject that’s been addressed and translated in the New Testament writings. Now, we’re going to look at some of the Greek in that respect, Greek words. There are four different Greek words. I’m not going to spend time going over those, what they are. But there are four different Greek words that we’re going to look at in the sense of how they were translated and then go forward from there. They’re related in meaning in the same way as the different words there in Hebrew are. Basically, is about a process of reconciliation, it’s about a process of that which is propitiatory and speaking of even of Christ himself to make propitiation (atonement).

So, we’re going to begin looking here first of all at one of those words that was translated correctly in a couple areas of scripture. And the reason we’re starting here in that regard is because kind of unique in this word. They couldn’t pick a different word in their translations. They had to pick this one because it’s the only one that fits and it’s the only one that would make any sense to anyone reading it. People would understand it by its context if you will, and so they had to use a specific word in the Greek

language or when it was translated in English or whatever the language that was correct in that regard as far as the meaning was.

So, **1 John 2:1—My little children, these things write I unto you, so that you not sin.** Now, what is an amazing thing here about what John wrote, John wrote some of the things that were later after Paul and then finally the book of Revelation. But you have 1st, 2nd, and 3rd John and God used Him in a very unique way, to reveal things to him about God, about the nature of God if you will in the sense of everything being based on agape, that that is God. Everything that's done by God is based on that, that mind, that thinking that only He has...or had. Christ has it.

And then we have portions of it because of God's spirit. We learn God uses that and helps us in molding and fashioning our minds as we submit to it, as we want it, as we desire it in our lives. And so, we're able to experience that from time to time. Not all the time. You know why? Because we're carnally selfish. That's generally what pops out of us. And that's what we have to fight against.

So, **My little children, these things I write unto you so that you not sin. Yet, if anyone sin, we have an advocate...** I'm pretty sure this is that word "paracletes" which is back in John 14 in the things he wrote there. But then it was referring to the holy spirit, that which is a helper, that which we need, that we can't do this on our own, that we have to have God's holy spirit. And now, it's referring to Christ being that advocate, that paracletes, if you will.

...we have an advocate with the Father, Joshua the Christ, the righteous. Because he is the process, again, whereby we're able to have a relationship with God the Father. It's only through him. And most of that, if we grasp and comprehend it, is about the ability to be forgiven of sin and the need to repent regularly of sin, of the wrong that's up here. Because this mind has to change because it's just wrong of and by itself. Only that which is of God and God's spirit and the growth that develops in that spirit essence that God has given to us as it helps to change the spirit essence in us that we had from birth has to take place. It has to be a process we go through, and we grow then in this and draw closer to God. And so, this is how we do it.

And we understand this in part but there is always more to grow in and grasp more deeply in that regard. So, "We have an advocate with the Father, Joshua the Christ, the righteous." And that's what we're to become. That's how we're to live because we're at one with God, because we agree with God's laws, we agree with God's ways and we understand that everything else will cause sorrow, harm, drama, unhappiness, misery, problems in life. That's where they come from. It comes from selfishness.

Only God's way, only God's mind can produce peace, real caring, beautiful lives. And not fake lives! Not like some of the world has it sometimes where they have to put it on and then think they have to be a certain way, pious or talk in certain terms to be religious, some of the kind of language that sometimes happened when ... That kind of stuff makes me want to just gargle...I mean, gag. Gargle? Gargle on my gag. Gargle on the vomit. Anyway, sorry, but it does. It's just sick, stuff like that, it's just... I don't know

about you, but I loathe it because it's a deception of the human mind that Satan has foisted upon mankind of how they think they have to be to please others or to be religious or to please God.

And you think, "That's not real. You fake it; you put it on." And finally, it becomes you. To become "protestantish"? If there is such a word. To become that way, it's a horrible thing, because after you live that for a certain amount of time, and if especially you grow up in that and you're in your teen years and you begin talking like that and it's so fakey and so false and so wrong, not genuine at all, and then finally, it just becomes who they are. And that's even worse! To become that?

Everything with God is genuine, truthful. That's why it talks about "in spirit and in truth." It's just pure.

So, **Joshua the Christ, the righteous. Now, he is the propitiation...** Here is the word, and this is the only meaning of this word in Greek. It's the only meaning because it's describing what he is. He's not the "mercy." That's not what it's saying here. Other places, they try to cram in the word "mercy," or the word "seat," or whatever it might be. No, this is just telling it like it is.

He is the propitiation for our sins, the atoning sacrifice, and the process of atonement. It all goes together. **...and not for ours only, but also for the whole world.** So, incredible. All have to come through this same process.

So, hereby we do know that we know him if we keep His commandments. And if we're not and we know it. And people know it so often. That's what so boggles my mind sometimes. You can sear your conscience by insisting on doing something wrong in the environment of the Church of God and you're going to do it no matter what. And you know at the beginning. After a while, if you're not careful, your conscience becomes seared, and you've justified it. And then what can turn that around? Well, some pretty tough repentance. But to come to that, to be able to acknowledge self and what self has done?

Just like robbing from God. I mean, that's a good example we can all understand. To be able to conscientiously do that knowing that it's sin, knowing that it's wrong, and it's not just wrong, it's robbing from God, it's stealing from God. And to think that's what we're doing and after a while have justification for why it has to be that "Well, I had to do 'this' and I had to do 'that,' and I had this bill to meet and I know God wouldn't want me not to be able to do 'this' or to do 'that' or...and..." Yeah, God does expect that. He expects obedience. Because this is how we learn; this is how we grow. And sometimes you have to go through some hard things in life as a kind of test, if you will, as a kind of proof, if you will, to be proven, to prove to God Almighty this is what you have chosen! Not something else. Not something false and fake. You have chosen God!

So, if you have to go through that to be refined, to be proven, and then to know yourself, you're thankful you went through it because you realize something has changed inside. You have chosen and you've shown God over and over. That's what we have to do in our life through different trials and hardships we go through we're going to do what is right because it's right with God and because you want to be right

with God, you want to be atoned to God and there is no other choice. It's Elohim or nothing! Really! What else is there?

Well, there's an end and it's forever. That's the only choice. That's why I marvel at how simple God made it in the very beginning when He talked to the Israelites. "This day I set before you life and death. Choose life!" "Choose obedience. Choose living My way because it's the only thing that can give you happiness, fullness, peace, all that's good in life. If you hold on to something else you're going to have to have that and that's it." You can have your way. You can have whatever you want but you're not going to have what God is offering. It's as simple as that

And you know what? I agree with that. I think every one of us should be able to say up here, "I agree with that! I am one hundred percent..." Because that's the only way it can be! It can't be anything else.

I hear Herbert Armstrong when I think of things like this, when he said, "God determined from the very beginning. God knew there was only one who could be trusted forever and ever and ever. God Almighty. Therefore, if given minds, if created beings given mind and ability to think the only one that could ever be created, if you will, of a particular mind here, would have to go through a process." And this is what God has done for us. (Sorry, got sidetracked there.)

And so, we have those choices to make. What is it that we want? We want God. There is nothing else to choose.

So, **Hereby we do know that we know him if we keep His commandments.** So, we know. So, if you know and you're being truthful with God and you know you're not involved in some sin, God says there's a confidence in that that you can have. There's a boldness you can have before God knowing yet that we still have that selfish nature, but we seek to repent of that day by day. We want to change everything about our thinking so that wrong thinking doesn't come out toward anyone whether it be in the world, especially not in the Church. Shame on us if it happens.

I think of every Feast of Tabernacles. Every Feast of Tabernacles something happens where someone, some people get into a clash with one another. You think, what have we learned? We let that get in the way? We let our self... Because it's always selfishness. Every time it's selfishness. "It's 'me.'" "I've" been offended. You didn't do what "I" wanted." Somewhere in there, it's "I," "me," because it takes two to do this, to have a conflict...or at least one for sure. Sometimes there is just one.

But you think, when those things happen you think, this is the opposite of what the Feast of Tabernacles is supposed to be like. Get it cleaned up. Get it taken care of. You don't want me talking to you. I may talk about it later on, not specifically who it is or what took place, but can talk about it later on because every year there are examples of someone having clashes and being unhappy.

Even if it's the establishment. Generally, we always have someone that has to go to the establishment and complain. Almost always! And you think, "You don't know what we've been through to even provide

the establishment, let alone shaking the tree sometimes, you know!” And to cause other problems? If you have a problem, go see one of the ministers. And if... Come see me, I don't care. You might not like the answer but I'm going to tell you the truth. “Don't do it! Don't do it!” But someone always thinks they're special, that they have the right to go up to an establishment and talk to the people in charge, “We need this. We want that. We want something else. We want something different.” Suck it up for the sake of the Body, for the sake of the Church! There are others who are in charge of doing that, you know!

Did I make my point? Every year. Every year. I know when the change will come. It's when we're all in Elohim, when we finally got that battle through and we're finally there. And then we won't have any more carnality sneak out of us as human beings. But until then we're always going to have some carnality that sneaks out somewhere because we're carnal, selfish human beings.

But we really should fight more during the Feast just as we generally do during the Sabbath. You generally fight more against your nature on the Sabbath than you do the other six days of the week. Generally speaking, we fight more that nature during the Feast of Tabernacles than other times of the year. That's just the way it is. And because God's pouring out more of His spirit and offering more and we become a little bit stronger in that respect because of that, and sometimes a whole lot stronger depending on our relationship with God and our seeking God.

So, Hereby we do know that we know him if we keep His commandments. (Verse 4) Any saying I know him, and do not keep His commandments, is a liar. Now, that's pretty strong. And yet this has happened within the Church if someone is doing something that is wrong. It's not a matter that we have done something wrong in the past week and we've repented of it during the week. Then we can be cleansed. If we're seeking change and seeking God's help that's a different issue. But if we're continuing on in something even though we may have asked for forgiveness, but we keep doing the same thing over and over again, we get weaker, we become weaker as human beings in God's Church.

So, Any saying I know him, and do not keep His commandments, is a liar, and the truth is not in them. This is what can happen. We can actually get to the point where we're deceitful, we're deceiving others, we are out in the courtyard but acting like we're in the temple. And that's pretty bad. And every year more are put aside, gone to the wayside, because this is a part of the process, that you can't be out in the courtyard or want the courtyard instead of the temple. This should be all of our desire. This was our choice. Supposed to have been our choice at baptism. Everyone makes a choice at baptism, “I want to bury self, and I want to keep self under the watery grave.”

So, we're tried in a lot of different ways over a strong and long period of time...in our concept of time. It's just a blip, but to us things seem like they just go on and on. But they stop.

But whoever keeps His word... Fights to keep His word, works to keep His word. Doesn't mean you're perfect in it but you repent, and you seek to get right back on track immediately because you want to be

right with God. And so, you are keeping His word, you're striving to keep His word. That's the focus of your mind and of your life.

But whoever keeps His word in them verily is the love/the agape of God perfected. Beautiful! It's this up here getting changed, transformed, learning to think differently indeed because we grow, and we actually begin to think differently, more in agreement with God.

Hereby we know that we are in Him. You know, if you agree with God, you're in agreement with God about everything, every truth you come across, and you agree with God.

Any who say that they abide in him ought to walk, even as he walked. Speaking of Christ. So, if we say that we are in the Body of Christ then there is a way we should be living, there is a way that should be reflected in our lives when people aren't around, when others don't see us.

So again, reading this one here because of that word, in **verse 2, Now, he is the propitiation for our sins.** Beautiful! They can't translate it any other way because that's clearly what it means.

1 John 4, the next word, or the same word, if you will. Very clear, very simple, very plain. **1 John 4:10—Herein is love** (agape). **Herein is God's love...** And again, God revealed these things through John, and over and over again He's given us such depth. He started in the book of John, candidly, in John 14, 15, 16, in through there, that we read through Passover night as a whole, and it talks about this relationship with God and how God can be in us, how Christ can be in us, and we can be in them on a spiritual plane if you will. And then it talks about this love that is God. God is love, it says. This is what He is! So, everything is motivated by this.

This is why I hate some ways the Old Testament and different places have been translated. Like I mentioned recently here, that He's a fierce, harsh, hard God. He's jealous. He's a jealous God and He's vengeful! That's why He says, "Vengeance is Mine!" And it's like, vengeance is okay then, but He's going to take care of it. No, it's about judgment and basically showing us that we shouldn't be vengeful out of that mind because His mind is agape.

It's not that mind that the world has come up with where they think that this God desires to see people tormented for not choosing Him when it's all said and done. Just wants to see them in a fire. I mean, what could be worse than just being burnt all the time? It's like sitting on a hot stove. You can never get off. Think, well, what happened? Does your spirit butt get burned up? What happens? Surely, something has to give. Is it just an experience of pain, that you can experience pain? And how does spirit experience pain? Anyway, it's just so shallow. But Satan has done a number on mankind, truly.

But this is the mind that carnal human beings have toward God. Think, that's atrocious.

This is why I have always hated for a long, long time... And that's why certain sermons were given in 2005, that God Almighty, the Great Creator, Yahweh Elohim is the King of Kings and the Lord of Lords.

But that was never focused upon because it was still pictured that God was kind of hard and Joshua was sent along to be more pleasant, kind of this in between God and man. And in a respect, he is, if you understand Passover and Atonement and everything else and this being able to be reconciled. But it's not a go-between in the sense of someone that's going up to the Father and saying, "Oh, Father, forgive them. They don't know what they're doing." This protestant, you know, stuff.

It's like more honor is given to Christ in the world by protestantism and the Catholic Church than it is to God Almighty, God the Father, because he's gentler, he's kinder. That's why they have Mary, too. Because you can go to mom and you can talk to her easier than you can go to dad you know, because dads can be pretty blunt and impatient and hard, and they don't like to beat around the bush, and they'd rather do a little beating. And so, we go to mom and share something with mom. And so, it's that kind of mentality, you know. It's easier to go to her.

You look at things they've done and it's so sick. It really is. What Satan has done is so sick, so perverted. Ugh.

So, **Herein is love** (agape), **not that we loved God...** This is another one that gets me sometimes. "Oh, I've always loved God. I have always loved God. Before I was called, I always loved God." And I know you're a liar if you were to say that. You've deceived yourself. You don't know too much yet. You're maybe in the beginning of this process but I'll hold my peace until you grow. But if you keep it up and keep telling me how much you've loved God all your life, at some point I'm going to have to... If you don't get it out of the sermons, that no, you haven't always loved God. Your carnal mind is enmity against God. It always has been until you were called. And then the process began to change.

See, it's a different thinking, isn't it when we know ourselves and what we're like? But sometimes this mind has been out there. It's a protestant mind. "I've always loved God." "I've always loved Jesus." "Jesus, I've always loved him." You didn't know who he is! Don't even know what he did and why he did it.

So, the world is deceived. I understand that. But some of that stuff is so yucky, so blah it just turns your stomach. That's what leads to vomit. (Sorry.)

Herein is the love/agape of God, not that we loved God... Because none of us did. If we think we did, we deceive ourselves. Our carnal mind was enmity against God. That means an enemy to God. Because until God begins to reveal who He is... Just like the Sabbath, the Holy Days. The world, people think you're nuttier than a fruitcake. "You're giving what to who?" and "You're going to take off school? Don't you know eight days with us is more important than taking off to some whatever that is?" "You must be in some kind of a cult! You must be brainwashed!" That's what people think because they don't understand God. They don't know anything about God. Sad.

One day they're going to get to know. What a beautiful thing. In the Great White Throne, everybody gets to know. Not everybody will choose, but everybody gets to know what the truth is, whether they like it or not. And a lot of people aren't going to like it.

But that He loved us... Now, that's beautiful, it really is. Not that we loved God, but He loved us because He created us for the purpose, the potential to become His Family, Elohim, by choice when the opportunity is given if we don't so screw up this before that happens. Because sometimes people do; they go so far with other things that their minds are set in evil. Sad.

But that He loved us and sent His Son... Who, especially for God Almighty, to send His Son who lived perfect, who lived in unity and oneness, who had His mind in the sense of thinking and agreement with God Almighty because the word was made flesh and yet different, of his own mind, of his own choices. But always, it was God and had the understanding of things that were a part of the scripture in the Old Testament and so forth and all in his mind, an ability to see and understand things on a spirit plane that human beings couldn't so he gave certain parables and the like and couldn't be understood until later on when God's spirit is there and then we can learn from them and understand them.

But it takes God's spirit because you look at them on a physical plane and you get all those garbage of protestantism. "This is what it says." No, it doesn't.

"But that He loved us." So, to understand how much He loved His Son and to see Him suffer like he did? Who of a physical parent would want to see their child beaten so severely that they couldn't be recognized, to be hung up like that after living so right all their life—if anyone were to have that, which they don't—but those feelings. To see your own son, your own daughter, child, go through something so horrifying as that and then, finally, to be killed.

Now, that had to be a difficult thing for God Almighty. It wasn't easy. We can think, "Well, He's God. It was easy for God." No, it wasn't. We don't understand that kind of love then. And He desires us to be able to change. When He gives us a calling, He wants to bless us, He wants to help us every bit of the way. He wants us to succeed. That's why He's called us, to succeed. He's called us to be in His Family. And if we make the right choices and so forth?

So, whatever our time is, whether it was in the first six thousand years or the next thousand years, or the last hundred years when that time is given to people, God's desire is that everyone make it, that everyone choose Him. But you can't force that. You can't give that to anyone. It's a choice. And that's what's unique about God's creation. Because Elohim can't be created any other way except free moral agency (free choice).

And so again, **Not that we loved God, but He loved us and sent His Son to be**, and here is that word again, **the propitiation for our sins/the atonement for our sins**. So, we know the whole process. From being Passover to being High Priest and there we go.

The next word is also related, as it comes from the same word that the last two verses we looked at were just derived from. So, these come from the same word. We're going to come up to that one in a little bit. But these two words that now we're looking at, the first one we just looked at in 1 John, come from a specific word. And this one here now is a little bit different but it comes from the same word as the root, if you will, or is derived from it.

So again, also related, comes from the same word as the last two verses we just looked at, and this one here is "propitiatory." Again, that word "propitiatory," if I'm saying that right. And these are just, again, different related forms of the same Greek word.

But let's read this in Romans 3. To me, it's beautiful when you understand what it's saying. Romans 3:23. So, we looked at this in Hebrew, "the propitiatory; the place of atonement," "the means of atonement." That's what the word is all about in the Hebrew. And here we see this now in the Greek.

Romans 3:23—For all have sinned and come short of the glory of God. Understatement. Yeah, definitely we've all sinned, and we still have to fight sin all of our life.

Being justified freely by His grace... So, we're not justified by self. It's through the choices we make. God reveals truth to us, we have the ability to see it, and if we will receive it and believe it then we begin then to live by it, which becomes faith that we live by because it's that truth has been given to us and we choose to live by it, that becomes what is called faith. And so, first given the ability to believe something that is true, to see it, and then the choice whether to do it, to believe it in that sense. And if we do and if we agree then we can begin the process of growth and live by faith.

So again here, it's given freely, "justified freely by His grace." So, when we live it, what God gives to us, that's what's accounted to us for righteousness, because we believe God. Not because we're right. Not because we're good. Not because we're righteous. Because we're not. God has to... Because we still have sin in our life because of selfishness. It's always there.

But this grace we've been given is that ability in that respect, when we talk about grace, is that God continues to work with us, He continues to pour out His love upon us and wants to draw us to Him. He even draws us to repentance but sometimes people don't choose to repent – whatever. And so again, choices, choices, choices.

But to think what's accounted to us for righteousness is doing what God says. The Sabbath is revealed to us, so we choose not to work on the Sabbath day anymore. That's accounted to us for righteousness. Not that we are. Because there are other things that are going to happen in our life and so forth that we can agree with but not be able to do without God's help, without God's spirit, and that's a part of the process. But some of the basic physical things should be able to be done in the beginning through conviction. Just like the Sabbath day, not working, tithing. But look at what a battle that is for so many, has been.

For all have sinned, come short of the glory of God, being justified freely by grace... Doesn't say, "by mercy." It's by His grace. **...through the redemption.** And this is a Greek word that means "to the release" if you will, "on a payment or ransom that's given." So, again here, what do we owe? Our lives. Because of sin, we deserve death. That's what the law says. That's God's way. Simple. Basic. And we are to agree with it, that because of that, yes, we should have that, you know, in order to become part of Elohim. But we can be forgiven. So, we know this process.

So again here, "through the redemption," "the release from payment." So, Christ is the only... He paid it for us, death, and is our Passover, and so, it's through him. So again, beautiful how God set out, laid out His plan for us.

So again here, **through the redemption that is in Joshua the Christ.**

And then **verse 25—Whom God has set forth a propitiatory...** That's who Christ is! It's like it talked about the "place of atonement" as being "the propitiatory," "the place of atonement," or "the means of atonement" that's revealed through this process. And that's what Christ was set up for. So, it's defining him in that respect, and because he is the one through whom propitiation is possible, through whom atonement is possible. So, he has been made the propitiatory. That's what the word is about.

...set forth to be a propitiatory, in other words, again, "the object of propitiation or the one through whom the means of atonement (propitiation) is accomplished."

So again here, **He set forth to be a propitiatory through faith in his blood.** So, it's a process. Through his blood, our Passover. **...to declare his righteousness.** So, do we realize that's what we're doing every time we sin, we're declaring Christ's righteousness, what he lived? A perfect life in order to be our Passover. Paid the price because of that for us.

So, this is what it does, **to declare his righteousness for the remission of sins that are past.** The process of atonement through Christ. **...through the forbearance of God.** So, again here, God exercises a patience with us, a longsuffering with us knowing what we are, knowing what He created, knowing what the battles are, not giving excuse for any kind of sin. But the reality is because of what we are that's God's love.

Now, if we continue in disobedience that's another matter, and we begin to quench the holy spirit, that's another matter. Those are wrong choices that lead to a wrong end.

Now, this next place this word is used reveals the limited thinking of translators indeed. It shows a purpose of a deception here for a purpose. It comes from a being, but still, they yielded themselves to the process and did these things. But anyway, Hebrews 9.

I'm sorry it's just another spot here when it's used. I'll get to it in a moment here but the next place that this word is used is here. **Hebrews 9:1—Then verily the first covenant had also ordinances of divine**

service, and an earthly holy place. So again, it was all physical but pictured something later on. It was foreshadowing something that would take place later on, a “type” of something on a physical plane that pictured that which would be spiritual.

For there was a tabernacle made with the first area, wherein the candlestick, the table, and the showbread, which is called the Holy Place. So, we know this is where they went in every day to do work morning and evening as far as the Levites were concerned, the priests.

Then after the second veil of the tabernacle which is called the Holiest of All... In other words, referred to oftentimes as the Most Holy Place or the Holiest of Holies. That’s behind that tent at the last third of the tabernacle part where the ark of the covenant was.

So, it says, **which had the golden censer, and the ark of the covenant overlaid roundabout with gold, wherein was the golden pot that had the manna, and Aaron's rod that budded, and the tables of the covenant.**

Verse 5—Then over it the cherubim of glory shadowing the “mercy seat,” it says, **of which we cannot now speak particularly.** Now, this word “mercy seat” is the exact same one covered back up here in Romans 3:25, exact same word. But here they chose to use a different word. They chose to use how they translated it in the Old Testament calling it a “mercy seat.” But it’s that word about the propitiatory. So again, means “propitiatory,” as “the object of propitiation; the one through whom the means of atonement is possible or is accomplished.”

There is nothing whatsoever in any Greek word here for the word “mercy” or for the word “seat.” They’re not even there! There’s not even in the Greek language. There are words for such things, some of those concepts anyway of mercy, which is not the best word that was ever developed by mankind. But anyway.

But especially the word “seat.” Totally... You think, what are they doing and why? Well, it’s part of what Satan had done just to keep things, you know, far away from mankind being able to see things. And God’s allowed it to be and for a purpose. He has to reveal it in His time. Even if it had been done properly there are things that human beings cannot comprehend and understand until they’re drawn of God’s spirit, given of God’s spirit. But all the more so here.

Shows a great need to come out of a bondage that mankind has been under of absolute darkness. Shows the power of that being over things of darkness, if you will, to keep the minds of human beings clouded. And God allowing that for a purpose for the first six thousand years.

So again, **then over it, the cherubim of glory shadowing the place of atonement,** “the place of propitiation.” That’s what it is. **...of which we cannot now speak particularly. Now when these things were thus ordained, the priests always went into the first part of the tabernacle, accomplishing the**

service. But into the second part, the high priest went alone once every year, not without blood, which he offered for himself, and for the errors of the people.

It's about Christ. To me, things like this are so incredible, so awesome, as everything there pictured the work that the high priest did when he went in there pictured Joshua, that which was there already, the place of atonement, the place of propitiation, about Joshua the Christ and this process we have to go through. All of it covering those things having to do with the law of God that man can't live by, can't do, can't accomplish of his own ability, that it takes God's spirit. The way in order to be able to obey and keep the law of God, the way of God has to be done through this process, through Christ.

Verse 8—The holy spirit therefore signifying... So again here, showing that this is what it reveals. **The holy spirit signifying that the way into** if you will, **the Holiest** or the **Holiest of Holies was not yet made manifest.** It hadn't been revealed. That's what it's saying, it hadn't been made manifest yet. It was just a physical process they went through. They had no idea what it was about, what it pictured. And not until it was revealed to the Church what it was all about and then it becomes alive in a very powerful way.

...while as yet he first tabernacle was yet standing, which was a figure for the time then present, in which were offered both gifts and sacrifices that could not make those who did the service perfect as pertaining to this mind. Through Christ, this mind can change. What an awesome thing! To understand that our thinking can change. We can go through this process that leads to agreement with God, being at one with God. That's what we have to do.

So again, **as pertaining to the conscience, on only meats, drinks, and different washings, and carnal ordinances, were laid upon until the time of reformation.** So again here, showing the period of time here and that there was that which God was working out and bringing forth.

Hebrews 9:11—But Christ has come... And I think about timing that God gives us, different things we go through sometimes, and we're focusing on a particular part here that won't be covered in the same way on the Day of Atonement, but it's leading up to Atonement this year. All these things are helping to give us... God's revealing more of Himself, more about Himself, more about what things picture and what they are and the beauty of it and what He's always had there but we haven't been able to see it until God shows it to us and then it's like, "You've got to be kidding." A seat and there's not even a word there for it? What were they drinking?

But Christ has come as High Priest of good things to come. So, I think of where we are. We're getting close to the Feast of Tabernacles. We're headed that way going through Atonement and Trumpets here and you think of where we are in the world and what's happening in the world.

And I probably won't go through any news articles today, but just in the last few days you think, this world, they are so pushing Russia right now into a nuclear war it's not even funny. And there are some people out there who want a war. There are. And they want to be in control. And it's some scary stuff.

And sooner or later whenever it's time, whenever it's God's time, whenever it's right it's all going to happen at the same time, whether it be that which is in the economy, that which is in war, and all those things are just going to explode, basically, at the same time upon the world.

I don't know how much you've been keeping up with it but it's pretty... It's even in the news now. In times past these things haven't even been in the news very much. You kind of have to hunt and search and find certain things. And now, all of a sudden, certain ones are talking more about it, that there is pressure to allow long-range missiles to be used (and given to Ukraine), that can go far into Russia. And where do you think they want to go? Well, the ultimate goal is Moscow and other places as well.

But that's what they want. And they deceive themselves oftentimes into thinking that this is going to help them lead to a peace or a negotiated peace and that's the jargon and some of the lies that are put out there. The reality is no, it's leading into a nuclear war. That's what it is.

You know, it started out with certain munitions, certain kinds of armaments. Then it led up to jets. But the big goal and the big desire? The missiles. They're far more powerful, far more accurate in what they can accomplish, and you think... And so, Russia is telling them, if...if you do this we are at war with NATO and the United States. And so, the US is the only one that's been holding back a little bit, but not too much.

But I believe it could easily happen, that they're going to allow those too just like they did everything else. And the first ones that strike over there? I don't know. We don't know. But at some point, there is going to be a reaction to that and who is it going to be against? Probably not the United States and probably not NATO, but it could be a very powerful one against Ukraine to say, "You are NOT going to do this to us anymore. We are not going to take this anymore. This is the end of this. Do you want a nuclear war?" That's where we are.

And so, they're actually in the news talking more about a nuclear war. "Is it possible?" That's what some of the politicians are talking about. They're saying, "If you let this happen, we're going to have a nuclear war." And it doesn't really matter who is there, we're going to have a nuclear war anyway. If it's God's time, it's going to happen when it takes place.

So again here, some of the things that are going on in the world, we see them coming faster and faster and faster. That's why I think, just three days of news is more than we used to have over an entire year with that kind of intensity, with that kind of power concerning where we are. Should scare the tar out of us.

Iran has the ability now, they know, to make I can't remember how many it was. I think it's a little less than a dozen nuclear weapons. Right now, they have the ability. Do they have the rockets? Do they have the ability to put it in there quickly? And then there, what they're saying and so forth and what's taking

place in the Middle East, what Erdoğan is saying, that they need to have a group that gets together there now in the Muslim world to unite. And you think...?

I'm sorry, but you talk about absolute stupidity. Not to kick him out of NATO is absolute insanity! For everything he's doing, to allow him in there, where is the sense? Where is the soundness of mind? This world. But we knew this was coming, it's just a matter of God's timing. But to see it come together like this is so exasperating, so frustrating.

But Christ has come a High Priest of good things to come. This world gets to be changed. And sadly, it has to suffer so much before it will.

I don't think I finished my thought earlier concerning WWII and the United Nations. It shook mankind. It shook the world, WWII did because of the modernization of weapons, the ability to destroy so many so much easier than before, how close it was to Germany having nuclear capability, and then, finally, the US and then Russia and all the garbage that went on there. And those things scared people and they wanted a means to try to control this, to try to help unite nations so we could come and talk out these things. Look what it's turned into. A sounding board for everything that's wacko and weird and far left as you can think of because they can't change it.

Only God can do it. And we're convicted of that, and we know that. We know that with all of our being. Or we can know that with all of our being. Only God can change this. And to think all this was given to Herbert Armstrong, that he said the world would destroy itself except that God said He wouldn't let that happen and that He would intervene to stop self-annihilation. Awesome!

And that's exactly the truth. We would literally destroy ourselves because no one is going to stop. They're going to keep fighting when it gets that bad, and so God has to step in, thank God. But it's the way to shake people so they will... Do we grasp that if people wanted something at that time, if leaders saw and knew the need for something like the United Nations, that's the best they could do to try to bring people together so that a great war would never happen again? Can we grasp how what's coming is going to shake mankind far, far, far beyond that? To realize we could have annihilated ourselves; we were headed toward that except that God intervene.

That's what changes this, to where finally all the wax and all the rocks that are in here are able to be removed so that finally, people are willing to listen. We have gone through a process where we have had reinforced in our minds and in our being the world doesn't give a flip about the truth, about what's coming. They don't want...

They don't care to know. They don't want to know. They don't want to think about it. That's what happens before war. During WWII they didn't want to think they would have to be a part of it. The United States didn't want to think about having to be in Europe or in Asia or any place else. "We don't want to go there." Well, you can appreciate that, but the reality is... Anyway.

So, thank God the world is going to be changed by God.

...of good things to come, by a greater and more perfect tabernacle. And that's just the beginning then, setting the world right to where mankind finally is willing to listen to God with sharper hearing than ever before, than ever made possible before. And God's going to do that, shake the... rattle the tar out of the world. But He's allowing the world to do it to itself first. Then He intervenes. And then He destroys—and I truly believe it's going to be as many as were killed before—those who are destroying the earth. Destroy them. Because you can't set up a world government, not without a lot of trouble and problems and the need to destroy even then.

So, just get rid of anyone whose mind, and heart is to destroy the earth, to fight back, and not to quit. The best thing is death and then to be resurrected later on when they're all there nude and wake up and all the people standing around them and what the mind is like when it realizes, you know, "I've been dead," and they look at their body. When they looked at it last time they were missing their legs, whatever it might be, crazy things that happen to people when... Somebody ran the sword through the...

I think of some of those wars, the use of axes and spears and you think, what a grisly, horrible way to die sometimes. And people who were stretched on things and things done to them and then they wake up and they've got a healthy body. They can't fool anybody. "What's happened?!" And God's letting them know, you know, "You were dead, and you've been resurrected to life again and you've been given a second chance, second life, if you will, your first chance, really, but...

So much ahead of us that's so exciting. But to agree with God. It can't happen any other way. And if we don't agree with God in these things that are happening, we're missing the mark.

...by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building. Neither by the blood of goats and of calves, but by his own blood he entered into once into the Holy Place. These things are beautiful. I mean, they really are! To see them for what they are? We read these. We've read them over and over again, but to see what they really are about? God's word is a beautiful thing, it truly is.

...having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean sanctified to the purifying of the flesh... It made the right with the nation, with the people of Israel, of going through this process, but it didn't do anything to the mind. Nothing was changed. They were the same carnal people. It's like people going to services on Sunday and coming out the same except worse, you know, as the stuff gets more deeply embedded in the mind. Nothing changes.

Something I never could understand growing up. Had a friend who was a Catholic, and just go Sunday and it's all behind, go right back and doing what you were doing before. What's the point of that? I don't get it.

...sanctified to the purifying ... how much more shall the blood of Christ, who through the eternal spirit, God's holy spirit, all-powerful, all mighty. ...who through the eternal spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? Powerful. We're able to serve God. We're able to do things as a part of our choice. We want God's way of life and that's serving God's purpose. He desires a family, and we desire to be a part of it, and so we do what we can to be a part of that. Anyway, beautiful.

We'll stop there today. We still have more to go on this, the truth about mercy, as we look at, I know, one more word for sure.