

Yom Kippur—Being at One with Yahweh (2018)

All righty, Chag Sameach and shalom to all those keeping Yom Kippur with us today and listening to this message. The message is called *Yom Kippur—Being at One with Yahweh*. Yom Kippur is the Hebrew, in the English it's the Day of Atonement or at-one-ment, being at one with Yahweh.

In Leviticus 23 verse 26 ... and what's exciting, we're in the seventh month ... the seventh month is the fall holy days. And wow, those ten day of awe went very, very quickly. It seems like just yesterday we were here going over Yom Teruah and now, here it is the feast of Trumpets already and brethren, some brethren, have already started their ascent up to Jerusalem.

So, you could see behind me all the pilgrims that are making their ascent up to Jerusalem, and it's exciting. In a couple of days we'll have brethren there from around twenty-five different countries and we'll be having an awesome feast there. And praise Yahweh we'll have, at least on the holy days and the Sabbaths, the messages online for brethren that are in the diaspora to be able to listen and to be able to worship with us.

So let's start talking today about Yom Kippur. Leviticus 23:26 through 32. Leviticus 23 in verse 26:

Leviticus 23:26-32 *And YAHWEH spoke to Moses saying, Also, on the **tenth** of this seventh month shall be a day of atonement; there shall be a holy gathering, and you shall humble and weaken your bodies and shall bring a fire offering to YAHWEH. And you shall do no work in this same day, for it is a day of atonement, to atone for you before YAHWEH your Elohim. For any person who is not **humbled** in this same day shall be cut off from his people. And any person who does any **work** in this same day, I shall even cut off that person from the midst of his people. You shall do no work; it is a **never ending statute** throughout your generations, in **all** your dwellings. It is a **Sabbath** of rest to you, and you shall humble your souls in the ninth of the month at evening; from evening until evening you shall keep your Sabbath.*

Okay, so those thinking the day starts at sunrise, forget about it. Here it is right here, very clear, *from **evening** to evening you keep your Sabbath*. But this is what we're talking about. And sometimes I've heard people in the past that do not want to *fast* on Yom Kippur say that, "The Bible says ... it never say you have to fast". No, it says that you have to weaken your bodies. And that's ... *you shall humble yourselves and weaken your bodies and bring a fire offering before Yahweh*. So, this is the way we do it. Going back to the days of *Moses*, fasting is the way we weaken our bodies because you have to put food into your bodies to strengthen your body and when you don't put food and water in your body, you're going to weaken your body ... as we've seen with the children of Israel in the wilderness, right? They were *angry* and *upset* when they didn't have food and water.

But if we go to the New Testament, Acts 27 in verse 9 it says:

Acts 27:9 *And **we** were there a long time, until **after** the day of Yom Kippur. And it was hazardous then for any one to go by sea; and Paul warned them.*

So, Paul is using the fast of Yom Kippur ... and whether you're looking in the Aramaic or the Hebrew *or even the Greek*, this word in Greek, 'nestia' is literally *the fast day of the Day of Atonement*. So, in the New Testament the apostle Paul and the New Testament inspired by Yahweh, is saying that on this day we do *fast*. But it's *not* a day about just not having food and water.

But one thing I did was when this came up years ago of, for whatever reason, some people arguing that they didn't want to fast on Yom Kippur and this and that, we started to look up exactly, well, what does this mean, weakening your soul and fasting and all this? Now in the Aramaic it's 'suma', that's the word for fasting, in the Hebrew it's 'sum', it's almost the same word, and it literally means *to fast*. To literally *to cover the mouth*.

So, because sometime people say, “Well, is fasting *only* not eating?” Because some people think, well, they don’t eat on Yom Kippur but they’ll drink on Yom Kippur. I say, “Well here it is.” It says fasting is *literally* to cover the mouth. So, if you’re covering your mouth, you’re not eating and you’re not drinking.

But as I was studying this several years back, I started to think, *well, you’re not eating and you’re not drinking but also a very interesting fast if you’re covering your mouth would be not speaking.* And we’ve done that. We’ve tried it before, it’s a very interesting thing to do a *word* fast where you fast not speaking.

And what it does is ... one of the things in the world we live in today, human beings have never been good communicators. It’s part of our human nature that we’re not good listeners, we’re not good communicators. But in the day and age we live in today, in the internet age and *all* the things with social media and *everything* is so fast, the communication has gotten *way, way worse*. I mean, social media is bringing a total breakdown in communications of *people* around the world.

So, when you’re thinking about this, by fasting with words, meaningly fasting *not* using words, you *have* to communicate. It makes you have to *look* at each other. It makes you have to understand each other and it makes you have to *really* to think about what you’re doing. So, I’m not saying on Yom Kippur you’re not allowed to talk, but what I’m saying is, in general if you’ve *never* done a word fast, try it. Try it, if you’ve never done a word fast of ... because like I said *literally* the Hebrew and the Aramaic word is to *cover the mouth*. No eating, no drinking—maybe no talking.

Isaiah 58 ... as we continue with this ... Isaiah 58 and I’m going to read 3 through 9 then go down to 13. Isaiah 58 starting in verse 3:

Isaiah 58:3 *They say, Why have we fasted, and You did not see? We have **afflicted** our soul, and You did not acknowledge.*

Comment: So, here it is, on Yom Kippur it says you *have* to afflict your soul. And *wherever* that term is in Scripture—that we see afflicting our soul—it’s always connected with fasting. So, I don’t know why anybody would argue with it, why they *wouldn’t* want to fast. If you’re going to afflict your soul, what *greater* way to afflict your soul than to fast? I mean, we’re not *monks*. We’re not going to put *chains* on ourself and beat ourself, but *fasting* is a way to afflict your soul. It’s where we see it in Scripture. So, he says here:

Isaiah 58:3 *They say, Why have we fasted, and You did not see? We have afflicted our soul, and You did not acknowledge. Behold, on the day of your fast you find **pleasure**; and you drive all your laborers **hard**.*

Comment: There’s some brethren that are Sabbath-keepers, sometimes for years, where maybe *they* don’t work on Sabbath but they have *workers* who work for them, which is just as bad because we know the Sabbath commandment is *nobody* is to work who’s under your jurisdiction.

Isaiah 58:4 *Look! You fast for strife, and for debate, and to strike with the fist of wickedness. Do not fast as today, to sound your voice in the high place.*

Comment: So, again, it’s like so many other things in Scripture. *This isn’t about going hungry.* It’s about *humbling* ourself so that we will get the mind of Yahweh, treat each other with more love and respect and to treat Yahweh with ... *love Yahweh with all our heart, mind, soul and strength.* And if you’re not doing that, then basically you’re ... that’s all you’re really doing is going hungry, and like it says:

Isaiah 58:4 *You fast for strife, and for debate, to strike with the fist of wickedness. Do not fast as today, to sound your voice in the high place. Is this like the fast I will choose, a day for a man to afflict his soul? To bow his head down like a bulrush, and he spreads sackcloth and ashes? Will you call to this as a fast and a day of delight to YAHWEH?*

Comment: So, people are ... they're not *shaving*, they're putting their head down, they're looking real *sad*, because they want everybody to see that they're fasting. And Yahweh is saying, He doesn't accept that. That's not something that He accepts.

Isaiah 58:5-10 *Is this not the fast I have chosen: to open bands of wickedness, to undo thongs of the yoke, and to send out the oppressed one free; even that you pull off every yoke? Is it not to break your bread to the hungry, that you should bring the wandering poor home? When will you see the naked and cover him, and you will not hide yourself from your flesh? Then your light shall break as the dawn, and your healing shall spring up quickly; and your righteousness shall go before you; the glory of YAHWEH shall gather you. **Then** you shall call, and YAHWEH will answer; and shall cry, and He will say, Here I am. If you put the yoke away from among you, the **pointing** of the finger, the **speaking of vanity**; and if you let your soul to the hungry, and satisfy the afflicted soul; then your light shall rise in the darkness, and your gloom shall be as the noonday.*

Comment: So, this is what Yahweh's looking for. *This* is where Yahweh's going to answers us. And I believe this is a really important Yom Kippur. I think that we see that as *year* is going into *year*, we're in this nineteen year time cycle of the Biblical calendar and a lot of things are *happening*. We're seeing signs in the *Heaven*, the *Shemita*, every year something is getting more and more *intense*. And now we are starting to see *miracles* even happening. I got a report just two days ago from Ethiopia, another miracle. A new family that joined the congregation and the girl was deaf and couldn't hear and was prayed over and immediately got her hearing back.

So, we're *seeing* these miracles happening and this is a really, really important time. Because especially as we're looking at kibbutzes and community and living in community and preparing for what's coming. Nobody knows when the beast power will rise and the mark of the beast will come. But it *really* is a sober time that we need to start *looking* and *humbling* ourself and loving our neighbor as ourself.

So, this is a really, really important year and a year we *really* should be taking Yom Kippur serious and not just *going hungry* but looking at what this means. Drop down to verse 13.

Isaiah 58:13 *If you turn your foot away because of the Sabbath, from doing what **you** please on My holy day, and call the Sabbath a delight, to the holiness of YAHWEH, glorified; and shall glorify Him, to the holiness of **not** doing your **own** ways, from finding your own pleasure or **speaking** your own **words**;*

Comment: Right, so like I said, it's not necessarily that we're not allowed to speak, because you could speak *good* words and you could speak words of kindness and happiness and love but this is what it's about. That Yom Kippur is about getting away from speaking *evil* words and speaking bad words to each other. He says:

Isaiah 58:14 *then you shall delight yourself in YAHWEH. And I will cause you to ride on the heights of the earth, and make you eat with the inheritance of your father Jacob. **For the mouth of YAHWEH has spoken.***

So, wow, *this* is what we are talking about. This is what Yom Kippur is all about. And like I said, not necessarily even for Yom Kippur, but *sometime*, if you've never done it, please try a day of fasting with words—of not *speaking*—and see what happens. Because what it does is it also stops you from speaking your own words, which a lot of people ... and unfortunately, even on Shabbat, this down here, verse 13 and 14, is talking about every Shabbat. How many times when the sermon is over, instead of talking about the sermon and talking about glorifying Yahweh, we're talking about worldly things and things that have *nothing* to do ... speaking our own words, seeking our own pleasure which we should *not* be doing on Shabbat.

Now, a lot of times if you know from the past, I go into the word pictures of these things. So, for somebody who may be *new* that doesn't understand what that means, what it means is originally Hebrew was a pictograph language which ... like a hieroglyphic language, it was twenty-two *pictures*. So, when you put those pictures together they spell words. Like the word in Hebrew for father is 'abba', it's the aleph and the bet. The aleph is a picture of an ox, it means strength; the

bet is a picture of a house, it means family. *The father is the strength of the family.* Very simple, and you could do that with any word in Hebrew, with the word picture.

So the word picture for *silence* is very interesting. The word picture for silence is *to reveal the path from chaos to security*. So, can you imagine *silence* brings you from chaos to security? And *think* about it, *where many words are, sin is not absent*. We're going to go over that today. So, yea, *silence* brings you from chaos to security. Sometimes silence is golden, silence is *really* able ... that's why the *wilderness*, we're going to the *wilderness* in two weeks, to Jordan in the footsteps of the Israelites and we're going to be out there—on a Shabbat—we'll be out there in a nature reserve, we'll be tenting and it'll be amazing time out there. And you really ... the silence really *means* something.

And, I was thinking about it, when we see a deaf person we feel sorry for that deaf person. When you feel sorry, "Oh, I feel so sorry for him, he's not able to hear." But if you think about it, a deaf person has *never ever* in his life once, ever heard gossip or slander. He has never spoke evil to another person. He has never heard a curse word or blasphemy against Yahweh. So, sometimes it's a *blessing*, somebody that's deaf ... and they can still communicate with sign language and what not. But think about that, a deaf person has *never ever* heard gossip or slander, has never spoke evil, never heard a curse word.

Silence teaches us *patience*, it teaches us how to *listen*, how to *communicate* and focus on the needs of others. How to love, have endurance, humility and how not to be *selfish* wanting our own way. So, it's very, very simple, that's a lot of things silence teaches us. Jacob 1 in verse 19 says:

Jacob 1:19 *Therefore, my beloved brothers, let every man be swift to hear, slow to speak, slow to wrath.*

Be swift to hear, slow to speak, slow to wrath. And like I always learned growing up, that's why we have two ears and one mouth because we should be *listening* twice as much as we are *speaking*. Slow to speak, quick to hear. Jacob 3 in verse 5, he goes even into more, the iniquity of the tongue. He say:

Jacob 3:5-6 *So also the tongue is a little member, and boasts great things. Behold, how a little fire sets ablaze large forests! Now the tongue is a fire, and the world of sin is like a forest. And this very tongue, while it is among our members, can defile our entire body; and rolls down like a wheel and sets on fire the course of our entire life; and in the end it is consumed by fire.*

By your words you'll be justified, by your words you'll be condemned. And you think about it, just like the internet. When I say this that you can with one stroke of a keyboard, one press of a keyboard, you could send gossip and lying and maligning about somebody all over the world—with one stroke. And the reality of it is, and the soberness of it is, is that it never comes back. It *never* comes back. *Whatever* you put on the internet is out there in cyberspace forever. And we know because there's times from ten, twelve years ago that a congregation that we might have had somewhere that hasn't been there for years, it shows up some way. Now, it's not on our website, there's no link that we have to get there, but somehow people when they're looking things up they might find it and they might find a name of somebody that was part of our congregation and died years ago from a certain area.

And it's the *same* with words, when you speak those words and they go out into cyberspace, you can never get them back. Sure, you can apologize, you could repent, you could be forgiven but you could *never ever* get those words back again. What you said ... *by your words you're justified, and by your words you're condemned.* And I say sometimes when somebody inserts their foot in their mouth too often and they apologize and they apologize and they apologize, after a while the apologies really don't mean much any more. Because the key is, instead of ... and it's great for someone to apologize and repent when they do something wrong ... but instead of *doing* that seven times every day, why not just get to the point where you're not saying those things? Why not just get to the point where you're saying *positive* things and *good* things and uplifting things instead of things are cutting somebody down? Proverbs 10 in verse 19. I said it before:

Proverbs 10:19 *In the abundance of words sin does not cease, but one restraining his lips is prudent.*

In the abundance of words sin does not cease, but one restraining his lips is prudent. We have the Bible on CD and it's a blessing to listen to it. And recently with my shoulder injury and having to go to physical therapy it would take me about forty-five minutes every day driving one way, driving the other way. And I've been listening to the book of Proverbs *everyday*, over and over and over and over and over. And I love it because it keeps putting these things in my mind and then as situations come up somewhere else—you're in a store and somebody pushes you or they try to get in front of you and you're ready to say something—a *soft answer turns away wrath*. Little things come up and I love it. Proverbs is an *awesome, awesome* book and it's the art of skillful living. So, here we see, *where many words are, sin is not absent*—that's a reality of things.

This is a day for listening, not speaking. Not saying, you *can't* speak words. Again, I'm not saying that. But what I mean is, it's a day of listening to Yahweh. Because if we're going to be *at-one* with Yahweh, if we're going to be *united* with Yahweh ... and *what a thought that is*, right? To *literally* have the same *mind* as Yahweh. Like I said in my letter the other day, if you think about it, in *eternity* ... and we can't even *think* about what eternity is—billions and trillion and trillions of years. I tell the example sometimes with my cousin that came up. That when we were up the mountain and I was first learning about Yahweh, and this word *eternity*, well what does eternity mean? And the example that came up was, if you had a three thousand or a five thousand foot mountain—which is a pretty good size mountain—and a bird came once a year and just pecked his beak on top of that mountain, right? So, think about that, this high mountain, once a year a bird just pecks his beak. For the time it takes that mountain to come down to sea level ... which is trillions and billions and zillions of years ... that is *one second* of eternity. So, *wow*, that's ... when I heard that, "I'm in. I don't want this life for fifty, sixty, seventy years, *I want eternity*. I want *that*."

And when you think about it, for *that* amount of time that Yahweh and Yahshua have never ever had a contrary thought with each other—there has *never ever* been *any* kind of *animosity* against them, there's never been anything like that because they're in total judicial order and they're in total love and Yahshua has submitted Himself under the authority of Yahweh the Father. And He trusts Yahweh the Father in all things, and He's only to do *His* will, not His own will. So, it's amazing to think about that.

But if we're going to be at one with Yahweh, we've got to start thinking the same way. We have to surrender our will to the will of Yahweh and *stop* trying to do Yahweh's job. Stop trying to make *our* way His way and just surrender to the way He has things. And yes, things are not perfect in this world and they're not meant to be. And that's part of the test to see *how* we will react when things are not perfect. Do we gather our marbles together and go home and leave? Or do we stick things out, and do we work through problems, and do we work through things together? That's with Yahweh, because life is a test and every day is a test.

Passover is about forgiveness, Atonement—or Yom Kippur—is about *reconciliation*. Because *many* times, we're commanded to forgive. Forgiveness is easy. It's a very easy thing because *unless you forgive, you can't be forgiven*. Reconciliation is not always so *easy* because for reconciliation to really happen there has to be real ... a spirit of kinship, there has to be a real spirit. *Two can not walk together unless they be agreed*. So, yes, it's *easy* to have forgiveness but to have reconciliation, there has to be that *surrender*. There has to be that surrender to the mind of Yahweh. And if you *really* want to be *at one* with Yahweh ... because you can have your sins forgiven and you could still be *far* away from the mind of Yahweh ... you have to surrender your thoughts and your mind to the mind of Yahweh—it's that simple—or there'll be no real reconciliation.

To the Jewish people this is the most *serious, sobering* day of the year. Not Passover, because they don't understand Passover, because they haven't accepted the blood of Yahshua. And like they say here in Israel, *the birds don't even fly on Yom Kippur*. And really, I mean, you come here on Yom Kippur and the Jew ... of course the Jews this year kept it a month off, I'm not going to get into that now ... but on Yom Kippur you will not see cars on the road. It's, like I said, it's quiet as anything. The birds don't even fly like they say. And the Book of *Jonah* is read in the synagogue, very interesting. What is the Book of Jonah? The Book of Jonah is three days and three nights and they read that, out of all days, on Yom Kippur.

We cannot reconcile ourself to Yahweh. Yahweh has to give us that spirit of reconciliation. And I like to tell the story of a rabbi that I met years back when we lived in Jerusalem. I used to meet with the rabbis here and there and talk with them

and when we would get into forgiveness of sin and forgiveness through Yahshua ... one time on an airplane, I was going over this with a rabbi ... and the key is, what they *can't* see, they think that their works are good enough—the self-righteousness. And I always come down to the same thing because the rabbis *do* believe in a resurrection. And I say, “We both believe we're going to die, we both believe we'll be resurrected. When you are before the throne of Elohim, can you get entrance into His Kingdom by your works or do you need His grace?” Very simple question. And they always say, “Don't ask me hard questions!” It's not a hard question. I've had different rabbis say that same thing, “Don't ask me hard questions.” Because they don't want to answer. Because if they say we need His grace, well that's all the blood of Yahshua does, is give us that grace. 2nd Corinthians 5 in verse 14, says:

2nd Corinthians 5:14-21 *For the love of Messiah constrains us, having judged this, that if One died for all, then all were dead; and He died for all, that the living one may know no more to themselves, but to the One having died for them and having been raised. So as we now know no one according to flesh, but even if we have known Messiah according to flesh, yet now we no longer know Him so. So that if anyone is in Messiah, he is a new creation; the old things have passed away; behold, all things have become new! And all things are from Elohim, the One having reconciled us to Himself through Yahshua Messiah, and having given to us the ministry of reconciliation, for Yahweh was in Messiah who has reconciled the world with His own majesty, not charging their sins against them, and has committed to us the **Word of reconciliation**. Then on behalf of Messiah, we are ambassadors, as Elohim is exhorting us, we beseech on behalf of Messiah, **be reconciled to Yahweh**. For He who did not know sin, for your sake made Himself sin, that we might through Him become the righteousness of Yahweh.*

So, I always say, always remember Yahshua did not just *forgive* you, but He *paid the penalty* of your sins. There's a penalty that has to be paid for sin. So, you were not only *forgiven* but you're ... the *penalty* for your sins are paid for. And it's very important here when we understand this, that *all* things are from Elohim and we become *new* creations. And the world ... see where the world, and Christians in the world, they might be with me to this point. Yes, we need the forgiveness from Yahshua's blood. Yes, we need Yahweh's reconciliation—we need that. But what they miss the point is, that forgiveness can only come through repentance. So, if somebody isn't repenting, if they're not changing then how can there ever be forgiveness and how could there ever be reconciliation?

And that's why the Day of Yahweh is coming, His wrath is coming on the world, because the world refuses to repent. But to people who *do* repent—this is what I'm talking about—to the brethren who come into congregation that their hearts *are* turned ... that's why I say, you come in Yahweh's congregation, you don't negotiate. You don't come and negotiate with Yahweh and tell Him, “If you do this, I'll do this.” When you come into Yahweh's congregation, you come on your hands and knees. You come with a repentant heart and you're subjecting your whole will to His will one hundred percent; and that's the only way the true reconciliation can ever take place.

But in the world they want ... they *think* that, “Oh, He's so loving and forgiving.” And they think that Yahweh saves you *in* your sins, instead of *from* your sins. So, it's an important point to understand when we're looking at being one with Yahweh. If there's not true repentance you will never be one with Yahweh. And I think that's why sometimes even for ... if you look at people sometimes that come and go through the congregation ... I think a lot of times, I've said this many times, probably only fifty percent of the people that are baptized actually receive the Holy Spirit. Because to receive the Holy Spirit, you have to repent.

And the ones that they're thinking it's a magic pill ... there's people sometimes, they just want *baptism*. They think that's going to change them. They think that's going to give them some kind of superiority, superpowers, whatever they're thinking of. And yet, baptism comes and goes and they see no change in their life because they've never repented and they've never received the Holy Spirit. And then they wind up just keep going and they go somewhere else and they get into something else. And it's just a part of life, that if people *do not* repent and don't surrender to Yahweh, don't come under *His* judicial order, you will never change. You will never change and you'll certainly never get to be one with Yahweh. Second ... or rather Colossians 2 and verse 10.

Colossians 2:10-14 *and it is through **Him**, ... Yahshua ... that you have been made complete, for He is the Head of all angelic orders and authority, in whom also you were circumcised with a circumcision not made by hands, in the putting*

off of the body of the sins of the flesh, by the circumcision of Messiah, being buried with Him in baptism, and by Him you were raised with Him for you believed in the power of Yahweh, who raised Him from the dead. And you, who were once dead in your sins and the uncircumcision of your flesh, He has granted to live with Him, having forgiven you all your sins ... right by repentance ... and, by His mandates, He cancelled the legal contract of our sins, which existed against us, and He took it out of the way, nailing it to the torture stake.

So, again, Christianity will twist this Scriptures and say, "The Torah is nailed to the cross." Well number one, it never says anything is nailed to a cross except your *sins*—and really it's the tree of crucifixion's torture stake, not cross, anyway. But very *clearly* here, verse 14, *by His mandates He cancelled the legal contract of our sins*, nothing to do with the Torah, right? It had to do with our sinful nature and it had to do with once you're a violator of the Torah and you're a breaker of the Torah there's a penalty for those sins. And that's why I say, never forget your sin is *not* just forgiven, it is *paid for*.

So, forgiveness is great, but if you robbed a bank you still have to pay the money back or you still have to go to prison even after you repented because there's still a penalty to be paid. And Yahshua paid that penalty through us so that we can be clean before Yahweh the Father, like we read in **2nd Corinthians 5:21** *He who was without sin became sin so that we could be righteous before Yahweh*. Romans 5 in verse 11 ... or starting in verse 8 to verse 11 ... Romans 5:

Romans 5:8-11 *but Yahweh commends His love for us in this that we yet being sinners, Messiah died for us. Much more then, being justified now by His blood, we shall be delivered from wrath through Him. For if while being enemies we were reconciled to Yahweh through the death of His Son, much more, being reconciled, we shall be saved by His life*

Right? So, this is what we see here, that Passover is about His *death*, Atonement, or Yom Kippur, is about His life. So, if He didn't live a sinful ... a *sinless* life ... if Yahshua didn't live a *sinless* life, then He couldn't have paid the penalty for our sins. So, Passover was about His death, He had to pay the penalty for all the sins in the world but Atonement is about His life.

Let's go to the book of Leviticus because there's some very interesting things on Yom Kippur from the Tanak ... or the Torah ... that shows us about Yahshua's sacrifice for us. Leviticus 16 in verse 5, it says:

Leviticus 16:5 *And he shall take from the congregation of the sons of Israel two kids of the goat for a sin offering, and a ram for a burnt offering.*

So, okay here it is. Leviticus 16 is about Yom Kippur, the very day that we're celebrating here. And there's a very interesting ceremony during the times of Yahweh's sanctuary, the Temple in Jerusalem, that they used to do. *Every* Yom Kippur they would sanctify and set apart two goats, the one goat would be for the sin, for the forgiveness of sin. The *second* goat, which was called the Azazel, the *scapegoat*, literally *all* the sins would be placed on that scapegoat and he would be led, alive, out in the wilderness. And it's very interesting, because I've heard many different theories about this. Some people even say that the Azazel goat is ... represents Satan. I don't know how any sacrifice Satan can represent, a sin sacrifice.

But if you look at it very, very clearly both of these goats represent Yahshua. One is the dying Messiah, one is the Living Messiah. And in Judaism, at least in ancient times, they actually *believed* in two Messiahs. They believed in the Messiah, Messiah Ben Yosef, the suffering and dying Messiah and Messiah Ben David, the reigning king Messiah. They just don't understand it's the same Person; He comes twice. The first time He came to pay the penalty of sins, the second time He comes as reigning King over the house of David. So, as I'm reading this, remember this. This is what ... this is the symbolism that's here when we look at this. So, two goats are taken, verse 6:

Leviticus 16:6-10 *And Aaron shall bring near the bull of the sin offering which is his own, and shall make atonement for himself, and his house. And he shall take the two he-goats and shall cause them to stand before Yahweh, at the door of the tabernacle of the congregation. And Aaron shall give lots over the two he-goats, one lot for Yahweh, and one lot for the scapegoat. And Aaron shall bring the goat on which the lot of Yahweh fell and he will make it for a sin offering. And the goat on which the lot fell for **complete removal** ... Right? It's the complete removal of sin ... *shall be made to stand living before Yahweh to atone for it, to send it away for a complete removal into the wilderness.**

Drop down the verse 20.

Leviticus 16:20-21a *And when he had finished atoning for the sanctuary, and the tent of meeting, and the altar, and he brought near the living goat, then Aaron shall lay his two hands on the head of the living goat ...*

Comment: Remember, what is that for? When you lay hands on, you're *transferring* something. So, when we lay hands on someone for ordination we're transferring *authority*. When we lay hands on somebody at baptism, for the receiving of the Holy Spirit, we're transferring the *Holy Spirit*. And in biblical times when the priest would lay hands on the animal, he was transferring the *sins* of the person to the sacrifice.

Leviticus 16:21-22 *and Aaron shall lay his two hands on the head of the living goat, and shall confess over it **all** the iniquities of the sons of Israel, and all their transgressions, and all their sins, and shall put them on the head of the goat, and shall send it by the hand of a chosen man into the wilderness. And the goat shall bear on him **all** the iniquities to a land not inhabited. And he shall send the goat away into the wilderness.*

Comment: And you want to know something? *This ...* and that's why I say, the one sacrifice—the first one, the sin sacrifice, where the animals kill the goat—shows the dying Messiah, Passover. This goat that goes, takes all the sins on himself and he goes alive into the wilderness, shows the resurrected Messiah. And in *all* of Scripture this is the only time you will *ever* see a *living sacrifice*. Because the sacrifice, by definition, is something that is *murdered*—is killed, right? Here is the *only* time in all Scripture you see a *living sacrifice*. Because *one* is the dying Messiah, *one* is the resurrected Messiah. And it's so *beautiful* how it's there. And like I said, the fact that the sins are placed on it and he goes away ... the one is killed, the one is sent away into the wilderness, alive for the living Messiah. Verse 29:

Leviticus 16:29-31 *And it shall be for a never ending statute, in the seventh month, in the tenth of the month, you shall **humble** yourself and do no work, the native, and the alien who is staying in your midst ... Right? Today. This is for Yom Kippur ... For on this day He shall **atone** for you, to **cleanse** you from all your sins you shall be **clean** before Yahweh. It is a **Sabbath** of rest to you, and you shall **humble** yourself. It is a never ending statute.*

Okay. So, literally, it's really interesting, that even though we've shown from the beginning of the message it is a day that we fast, it is a day that we don't eat or drink, but the word fast is actually never used. The word that's used over and over is to *humble* yourself. But like we said, the term *afflict your soul*, is always connecting with fasting. And the reason why Yahweh did that, I believe, is because even though that's the way—*part* of the way—we're afflicting our soul is not having food and water on this day because we're being at one with Him and He doesn't need food and water, right? What did Yahshua say when they came to Him in **John 4**? And they said, "You have to eat." He said, "My food is to do the will of the Father and finish His work."

So, we're looking what it *means* to *live* by the breath of Yahweh, to let the *Holy Spirit* lead us this day and not physical things. But like I said, it's also a day that we need to be looking at our *soul*. We need to be looking at our *words* and we need to be *humbling* ourselves. We need to be humbling ourselves and *stop pointing the finger* like it said in **Isaiah 58**. *Even if it's true*, even if somebody else is there that you could see their hypocrisy, don't worry about somebody else's hypocrisy this day, look at your own hypocrisy. This is what this day is about. For *each* of us to look into our souls and to *thank* Yahweh that He sent His Son to be a dying sacrifice but also resurrected, *living sacrifice*. Go back to verse 8, the same chapter—Leviticus 16—because it is very interesting, another parallel we'll see here.

Leviticus 16:8 *And Aaron shall give lots over the two he-goats, one lot for Yahweh, and one lot for the scapegoat.*

So, they gave lots for this, right? They had it, they took the two goats and then they had to put ... the one lot was the sacrificed one, the one lot was the one that was set free. And there's also a parallel when we look at Mark 15. Because when Yahshua was crucified ... look at what happened here, Mark 15 starting in verse 6. It says:

Mark 15:6-9 *And at a feast, he released to them one prisoner, whom they asked. And there was one called Barabbas, having been bound with the insurgents, who in the insurrection had committed murder. And crying aloud, the crowd began to beg him to do as he always did to them. And Pilate answered them, saying, Do you desire I release to you the king of the Jews?*

Comment: So, here it is, the same as the two goats, that when Yahshua is being sacrificed there's two men there. There's *Yahshua* and there's *Barabbas*. And that *one* is going to be set free and *one* is going to be sacrificed, just like we see on Yom Kippur. And the interesting thing is ... we know, it tells us, Barabbas is a murderer, right? And we know Yahshua was sinless, so, there's more parallels with that ... but what's interesting is, the name of Barabbas.

Because when you look at his name, it's an Aramaic name. *Bar Abbas*, Barabbas. *Bar* is son, *Abbas* is father. So, here it is, you have *Yahshua* who is the *true* son of the Father, that never sinned, the *true* sacrifice, and yet, over here you have an insurrectionist. What is that? That's somebody who wants to overtake the Roman government by *force* and his name is also 'the son of the Father'. So, you have the *earthly* son of the Father and you have the *heavenly* son of the Father and *who* does the crowd choose? Let's continue here, verse 10.

Mark 15:10-15 *For he knew that the chief priests had delivered Him up through envy. But the chief priests stirred up the crowd, that rather he should release Barabbas to them ... they're asking for the worldly one ... But answering again, Pilate said to them, What then do you desire that I do to him whom you call king of the Jews? And they cried out, Crucify Him! But Pilate said, For what did He do? But much more they cried out, **Crucify Him!** And having decided to do the easiest to the crowd, Pilate released **Bar-Abba** to them ... son of the father ... And having flogged Him, he delivered up **Yahshua** ... Son of the Father... *that He might be crucified.**

Comment: Wow, so, we really see the parallel that's here and then drop down to verse 33.

Mark 15:33-39 *And it being the sixth hour, darkness came over all the land until the ninth hour. And at the ninth hour Yahshua cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? (Which being translated is, "My El, My El, why did You honor **Me** to be here?") And hearing, some of those standing by said, Behold, He calls Elijah. And one running up, and filling a sponge with "vinegar," and putting it on a reed, he "gave Him to drink." But they said, Leave Him alone, let us see if Eliyahu comes to take Him down. And letting out a great cry, Yahshua died. And the veil of the Holy Place was **torn in two, from top to bottom**. And standing off across from Him, seeing that He had cried out so, and He died, the centurion said, Truly, this Man was Son of Elohim.*

So, wow, *first* you see son of the father, Barabbas and Son of the Father, Yahshua, which one they take? The worldly one not the heavenly one ... which Yahshua had to die anyway ... but now as the chapter continues what do we see? That *even* the Roman centurion who's not a believer after he sees the veil of the temple ripped in two ... and what does that mean? It means that *now* not only the priests have access to the sanctuary but now *we do* as the common people, *all* twelve tribes of Israel and any gentile that's joining into the one tree of Israel. So that's an important Scripture and a gentile centurion, *sees* that and says, "Truly this is the Son of Elohim."

So, before *that* Yahshua, His whole life, He never entered the temple because He wasn't a *Levite*. Because from the Mount Sinai when the Israelites went against Yahweh, His plan of having *all* twelve tribes a kingdom of priests, stopped and the Levites then were a *bridge* getting them. But once Yahshua's sacrifice paid the penalty for that, *now all* twelve tribes had access again *into* the sanctuary to be priests again and to get to the Holy of Holies to *see* Yahweh.

And that's why I say it shows Passover, Shavuot, Sukkot. Passover is about *forgiveness*, that's the altar of *sacrifice*, outside the temple. Shavuot is about the *priests*, about *entering* the priesthood and being *in* the sanctuary. But the fall feasts, Sukkot and Yom Kippur, is about going to the Holy of Holies. It's about *being* before the face of Yahweh and living. So, amazing.

Another thing that happened at this time, at the sanctuary where this was going on, where they tried Yahshua, it was called the Chamber of Hewn Stones. It was a chamber where the Sanhedrin met and they would do their business. Do

you know, and we get this from the Jewish records, Yahshua's case when they tried Him to be crucified, that was the last time the Sanhedrin *ever* met in the Chamber of Hewn Stones? Now, they don't tell us why. They do tell us they moved to the Mount of Olives after that and the surmise is because of the great earthquake that happened it probably got destroyed. But it also shows a *transferring* of authority. Now the Levites had no authority anymore after this. Because now Yahshua conquered sin, the Melchizedek Priesthood takes over ... which *all* believers are training to be part of and we know we'll be kings and priests with Him in His kingdom. It's not going to be Levites, it's going to be part of Melchizedek priests. But we see that now, that *all* of this happened by the ripping of the veil of the temple and being at one with Yahweh.

Leviticus 16, verse 12 and 13. Let's look at another thing that the priest did on this day. Leviticus 16, in verse 12 and 13. So, we know already, we've read about the goats. They took the goats and all that, that happened. But let's look at what he did also here. Go to verse 12 and it says:

Leviticus 16:12-15 *And he shall take a censer full of coals of the fire from off the altar before Yahweh, and his hands full of fragrant perfumes beaten small, and bring it within the veil. And he shall put the incense on the fire before Yahweh, and the cloud of the incense shall cover the mercy-seat on the testimony; that he not die.*

So, you can't look at the face of Yahweh and live, and Yom Kippur *literally*, the presence of Yahweh was on the Ark of the Covenant and on the mercy seat. So, before he can go in, he had to take *coals* from the altar of incense and that would make a smoke that would *cover* it. So, when he would go in on Yom Kippur to put the blood at the mercy seat he wasn't able to actually *see* it because it was covered with the smoke. But *now* that Yahshua does the sacrifice ... and *He who was without sin became sin that we could be the righteousness before Yahweh ...* now what He did, when that veil was ripped in two, He gave us *access* to the throne of Yahweh.

Do we realize that? That is *powerful!* Because again, sometimes people ask me, "Well, if the Savior's name is really Yahshua and not Jesus, *why* is it that so-and-so prayed in the name of Jesus and he was healed?" And I say, the fact that Yahweh may have had mercy on you and healed you has *nothing* to do with the name of the Savior. Because the name of the Savior *is* Yahshua, there's *no* doubt about that. There's *no* doubt about that. He's not a Greek Savior. The name definitely, 100%, is not Jesus. There's *no* proof of that. There's no proof that He would be named a *Greek* name that has no etymology to it. So, that has nothing to do with it, but Yahweh might *heal* the person because He has mercy on the person. He may heal the person because that person has faith. It could be a hundred different other reasons why He healed the person. But it certainly isn't because the Savior's name is not Yahshua.

But even then, those people, people that are *outside* covenant with Yahweh ... and the only way to have covenant with Yahweh, is to be *part* of his congregation, by being baptized and immersed in Yahshua's name and being under the judicial order of Yahweh. That's it. That's the way that you are in *covenant* with Yahweh. And by being in covenant with Yahweh what we see here is, it gives us *access* to the very throne of Yahweh.

So, now, we just read what the priest does, right? The priest puts the hot coals from the altar of incense before the mercy seat of Yahweh. *Now* let's go to Revelation 5, in verse 8 and look what it says:

Revelation 5:8 *And when He took the scroll, the four living creatures and the twenty four elders fell down before the Lamb, each one having harps, and golden bowls of incenses, which are the prayers of the saints.*

So, this is our *prayers*. This incense where the Levites would be taking the incense of the altar and that would be used as the smoke that would go before Yahweh so that the priest, the high priest, can go in with the blood and put it before the mercy seat ... which was only a shadow, right? Because like it says, *the blood of bulls and goats never forgave one sin*. Now with Yahshua's sacrifice and us being part of that and accepting that sacrifice. *Literally* we have direct access to the throne of Yahweh and the *incense* is not from the *altar*, the incense is the *prayers* of the saints. Go to Revelation 8, 3 and 4.

Revelation 8:3-4 *And another cherub came and stood on the altar, having a golden **censer**. And many types of incenses were given to him that should **give** them with the **prayers** of all the saints on the golden altar before the throne. And the smoke of the incense **went up** with the prayers of the saints out of the hand of the cherub before Yahweh.*

Just like the high priest, it went on the Ark of the Covenant. *These* prayers from the incense of the prayers of the saints, go *all the way* to the throne of Yahweh. And how amazing is that? When we're looking at Yom Kippur, we're looking at *being* one with Yahweh. To think as His children, that Yahweh ... not through a *mediator*, the way that the Levites were ... but Yahweh gives us direct access to His throne. Now, of course we do have a Mediator, and that's Yahshua. And that's why *every* time we pray, you're supposed to end your prayer with "*in* the name of Yahshua". Because He is the Mediator and that's ... His death and His blood and His paying the penalty of our sins and forgiveness is what *gives* us that access. And *every* single prayer we ever do, should always be in His name.

But *think*. Think of the *honor*. And if that doesn't *humble* us, that as *human beings* that we have direct access to the throne of Yahweh ... it doesn't matter if you're sitting in a prison somewhere, we have hundreds and hundreds of prisoners that write us every year. And that's the first thing I always tell them, that, you, your body may be in prison but your mind isn't in prison; your soul isn't in prison; your *spirit* isn't in prison. And to think that no matter where you are on earth, no matter what your situation is, that you could close her eyes, you could pray to Yahweh and you could be before His throne, is really really *powerful*. And it's what makes us one with Him.

Atonement pictures us being one with Yahweh, having direct access to Him, that was lost in the Garden of Eden through Adam's *treason*, right? It was *treason* for Adam to go against Yahweh's judicial order, to make his *own* order, to go his own way and ... it was *treason* and rebellion. And *yet*, *through* the blood of Yahshua, Yahshua has given us this access anywhere in the world through prayer. Isaiah 59, verse 1 through 4, look what it says:

Isaiah 59:1-4 *Behold, the hand of YAHWEH is not shortened from saving, nor is His ear **heavy** from hearing. But your **iniquities** are separating between you and your Elohim; and your **sins** have hidden His face from you, from hearing. For your hands are defiled by blood; yea, your fingers with iniquity. Your lips have spoken **falsehood** ... back to the tongue ... your tongue murmurs perverseness. No one calls for righteousness; and no one pleads with truth. Trusting emptiness, and speaking vanity, they conceive mischief, and give birth to iniquity ... right?*

So, that's when people want, they just, *we need to love, we need to love, we need to love*. That's the ecumenical movement because it's love with no repentance. It's love with no surrender. It's love without getting the mind of Messiah. And you're *never ever ever* going to have atonement or reconciliation without repentance, without surrendering our will to the will of Yahweh.

And that's why you see it, doesn't matter whether it's in the congregation, with separating the wheat from the chaff. It doesn't matter whether it's with Christianity that accepts this. *Unless there is true humility* on the part of the believer and a *hundred* percent repentance and turning from his way to the will of Yahweh, you will *never* be at one with Yahweh. You will never have full reconciliation. Romans 12, 1 and 2 says:

Romans 12:1-2 *Therefore, brethren, I call on you through the compassion of YAHWEH to present your **bodies a living sacrifice** ... **now**, when you look at Yom Kippur ... *holy, pleasing to YAHWEH, which is your reasonable service*. And be not conformed to this age, but be transformed by the renewing of your mind ... to the mind of Messiah ... *in order to prove by you what is good and pleasing and perfect will of YAHWEH*.*

So, whereas *before* on ... we saw Yom Kippur, the two goats, right? And *one* was the sacrifice, the Passover that Yahshua did, one was the resurrected, the living Yahshua. And what does Yahshua say? *Eye for eye tooth for tooth **life for life***. So, He didn't do this just so we could live good lives. No, He did it so He can live *in* you. And now it's His life for your life. So now, *you're* that living goat. *You're* the goat. You're the Barabbas. You're the one that was let go.

And you want to know something? And I don't know if it's true, but there *are* some writings that show after that happened with Yahshua and Barabbas, that Barabbas actually repented and became a believer. And I would hope it's

true, because what a great story it would be. Because *each* of us are Barabbas. Each of us should be the one *dying*, right? And *each* of us have Yahshua going in *our place*. And He didn't *free* us for us to go back to our sinful life. He freed us *from* our sinful life. He freed us so that we can build the mind of Messiah, that we could surrender *our* human nature to Him, that we could come under *His* judicial order and that we could live our life to Him in harmony and peace.

And that's why He has a congregation. Because it's *not* just about *you*. It's about *us*. It's about a living organism that Yahshua uses and He works through. And the way He tests us ... I always say *life is a test* ... He tests us by having a congregation. That we have to be humble and submissive to each other, that we have to show love to each other. We have to bear one another's burdens, *when one person suffers we all suffer, when one is exalted, we're all exalted*. And this is the way Yahweh makes it. And like I said, if you *can't* be at one with your brother, then you'll never be at one with Yahweh.

So, it's very clear. We are to be *living* sacrifices. Melchizedek Priesthood, that we're part of, is not part of killing an animal, it's part of being a living sacrifice to Yahweh.

Matthew 25 in verse 31. Because you know something? It's not how long your tzitziot is that's going to get you into the Kingdom. It's not how *rigid* and *strict* you are with Sabbath rules that's going to get you into the Kingdom. What's going to get you into the Kingdom—and where you'll be for eternity—is based on how much *love* you have for your neighbor. Matthew 25 in verse 31:

Matthew 25:31-32 *But when the Son of Man comes in His glory, and all the holy cherubs with Him, then He will sit on the throne of His glory. And before Him shall be gathered all the nations; and He will separate them from one another, as the shepherd separates the sheep from the goats.*

Comment: And I say, Yahweh does not call us tigers and lions and bears. That would be great, right? Because that would mean we're *tough* and *was strong* and nobody can mess with us. No, He calls us *sheep*. And remember, Yahweh didn't create the world and all these animals were there and He said, "Oh, look at this one. This one's pretty ..." He created *each* and *every* animal and He created *in* each and every animal their character.

So, He *created* a lion to be king of the forest it didn't just happen that way. And He *created* a sheep to be timid and fearful away from his Shepherd and the sheep fold, and a sheep *cannot* survive by itself. It's that simple. So, that's the point. If you can survive by yourself, if you can survive without headship from the elders and the congregation, if you can survive by yourself without the brothers and sisters in the congregation, then you're proving you're a goat. Because sheep *need* each other.

And I'm not ... I'm *humble* enough to admit that because *I need it*. I need it as a believer. The way everybody does. But *Yahshua* calls us sheep and here He's *separating* the Laodicean from the Philadelphian, the sheep from the goat. It's very *clear* what He's doing in the end time.

Matthew 25:33-38 *And indeed He will set the sheep on His right, but the goats off to His left. Then the King will say to those on His right, Come, the blessed of My Father, inherit the kingdom prepared for you from the foundation of the world. For I was hungered, and you gave Me food to eat; I was thirsty, and you gave Me drink; I was a stranger, and you took Me in; naked, and you clothed Me; I was sick, and you visited Me; I was in prison, and you came to Me. Then the righteous will answer, saying, Master, when did we see You hungry, or fed You; or thirsting, and gave You drink? And when did we see You a stranger, and You took me in; or naked, and clothed You?*

Comment: And this is what *amazes* me with this Scripture: that it was *so ingrained*, it was *so a part of these people*, that they didn't even know they were doing it. It wasn't some *pompous, pious, self-righteous* act of, "Okay, next week, at 10 o'clock next Sunday we're going to go out to help *poor people*. And then we'll walk around the streets, asking them if they're okay and giving them a sandwich so everybody could see. And then, you know what, two weeks later we're walking on the same street and the same guy is there and we act like he's not even there." No, it's not a *game*. It's not to play something up. It's a *part* of them, it's a part of these people that that's the way they *are*. That ... and the other thing

that shows you is, there's got to be people there. So, that's why Yahweh *has a family*. He has a congregation, He has a family, because there has to be people there to be serving and helping. And he says:

Matthew 25:39-40 *And when did we see You stranger, and took You in; naked, and clothed You? Sick and in prison, and came to You? And answering, the King will say to them, Truly I say to you, In as far as you did it to one of these, **the least of My brothers, you did it to Me.***

Comment: Right? So, when we go out as a congregation and we're *helping* those poor people in Africa that are going through trouble and don't have food ... recently we had to give money to one of the kibbutzes in Philippines because they're *struggling* down there ... *every single* person in the congregation, every widow that's tithing one dollar, every person that's *giving*, *everyone* is part of this. But the person who has separated himself, the *goat*, that is *using* his tithe as a weapon and just helping where *he* wants to for his own benefit, he's not helping anybody. There's no benefit, there's no *reward* involved in this.

Matthew 25:40b-46 *When you did it to the least of my brothers you did it to Me. Then He will also say to those on His left, **Go away from Me**, cursed ones, into everlasting fire having been prepared for the Devil and his cherubs. For I hungered, and you did not give Me a thing to eat. I thirsted and you did not give Me a thing to drink; I was a stranger, you didn't take Me in; naked, you didn't clothe Me; **sick**, and in prison, you did not visit Me. Then they will answer Him, saying, Master, when did we see You hungering, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to You? Then He will answer them, saying, Truly I say to you, **in so far as you did not do it to one of these, the least** ... of his brothers right? ... *neither did you do it to Me. And these shall go away into everlasting punishment, but the righteous into everlasting life.**

So, the *same way*, the *same way* as the sheep that went to the Kingdom, it was a *part* of them, they didn't even *know* when Yahshua's ... when they're saying to Yahshua, "When did we do this?" because it was just a part of them to help anywhere they could. These other ones was the opposite. It wasn't a part of them. They were only focused on themselves. They're only focused on what *they* want, what *they* didn't get, what *they* were hurt or this and that, and they're not going into the Kingdom.

So, it's extremely important, like we said, *we're forgiven by His death but were **saved** by His life. Eye for eye, tooth for tooth, life for life. Now*, His life is to live in *us* and we need to be *bearing fruit*. We need to be *actively* going out there and *not* just the rituals. The rituals are fine ... yes, I wear tzitzit, I don't eat pork, I keep the Sabbath, I do the rituals and they *empower* my life, I *love* them because it's Yahweh's word ... but you have to go *beyond* that. *When you only do what's required of you, consider yourself unprofitable servants*. We have to go far and above. We have to *help* and we have to serve and we have to *love* each other and we have to be looking out for each other and *praying* for each other and caring for each other. And this is what He's saying over here. We have to be *living sacrifices* and we have to be bearing fruit. John 3:16 says:

John 3:16-17 *For YAHWEH so loved the world He gave His only begotten Son, that **everyone** believing into Him should not perish, but have everlasting life. For Yahweh did not send His Son into the world that He might **condemn** the world, but that the world might have life through Him.*

Right? We're *forgiven through his death we're saved through his **life***. What an *awesome* Scripture this is. This is what atonement is all about. It's about being reconciled with Yahweh. It's not just about, that you're not going to die for your sins because Somebody paid the ticket for you. It's about that you've *changed*. It's about your *thinking* like Yahweh. It's about that you're *surrendering*—even what you don't understand. You know that Yahweh's ways is *higher* than your way.

And I've seen people sometimes, even in Torah studies, when we get to certain things, like, slavery and whatnot, or divorce and re-marriage or women, being *violated* and people will sit there and say, "Hey, how could Yahweh do this? How could He do that?" And it's because they don't have to mind of Yahweh. They don't understand in the culture of that day that those laws that were set there, were there to *protect* the woman. They were there to protect the woman because if a woman went out on her own, she can get violated and Yahweh has *laws* against that. He even had laws that

when you conquer a people and you take a woman alive to yourself, that you just can't abuse her and use her and throw her away. Yahweh has *laws* to protect everybody, the believer and the non-believer, the strong and the weak. And we have to *understand* this.

Revelation 19, and it all brings us to the wedding supper. Because that's the *end* of being at one with Yahweh and Yahshua, *is* the wedding supper. But we *have* to change our mind. We *have* to allow Yahweh to *break* us. We have to *stop* thinking of what we want and surrender to the will of Yahweh.

Revelation 19:1-7 *After these things, I heard a great voice ... chapter 19 of Revelation ... of a large multitude in Heaven, saying, HalleluYah! The salvation the glory and the honor and the power of YAHWEH our Elohim! For **true and righteous** are His judgments, because He **judged** the great harlot who defiled the earth with her fornication ... talking about Babylon ... And He avenged the blood of His saints out of her hand. And a **second** time they said, HalleluYah! And her smoke goes up forever and ever. And the twenty four elders, and the four living creatures fell down and worshiped YAHWEH sitting on the throne, saying, **Amen! HalleluYah!** And a voice came out from the throne, saying, Praise our Elohim, all His servants, and the ones fearing Him, the small and the great. And I heard as the sound of a numerous crowd, and as the sound of **many waters**, and the sound of strong thunders, saying, HalleluYah! Because **YAHWEH**, Elohim, Almighty reigns. Let us rejoice and let us exult, and we will give **glory** to Him, because the marriage of the Lamb came, and His wife **prepared** herself.*

Comment: This is what we're talking about. It's *not just going to happen*, you have to work on it every day of your life. You have to *fight* yourself—your own human nature—and we have to be living sacrifices.

Revelation 19:8-10 *And it was given to her that she might be clothed in fine linen, pure and bright; for the fine linen is the righteousness of the saints. And he said to me, Write: Blessed are the ones having been called to the marriage supper of the Lamb. And he said to me, These Words of YAHWEH are true. And I fell before his feet to worship him, but he said, Behold! Stop! I am a fellow-slave of yours, and of your brothers, having the testimony of Yahshua. Worship Elohim. For the testimony of Yahshua **is** the spirit of prophecy.*

Comment: Right? It's one of the things He blesses His congregation with in the end-times, to *open* up these books of prophecy. We're going through Revelation and tonight we'll be doing **Revelation 16**, chapter 16, and Yahweh is opening up the book for us.

Revelation 19:11-16 *And I saw Heaven being opened. And, behold! A **white** horse, and Him sitting on it having been called Faithful and True. And He judges and makes war in righteousness ... this is talking about Yahshua ... And His eyes were as a flame of fire, and on His head were **many** crowns with many titles written on it, and one of the titles He had written, no man knew but He Himself; and having been clothed in a garment which had been dipped in blood. And His name is called The Word of YAHWEH. And the armies in Heaven **followed** Him on white horses, being dressed in fine linen, white and pure. And out of His mouth goes a **sharp** sword, that with it He might **smite** the nations. And He will **shepherd** them with an iron rod ... a shepherd's staff ... And He treads the winepress of the wine of the anger and of the wrath of YAHWEH Almighty ... The Day of Yahweh ... And He has on His garments and on His thigh a name having been written: KING OF KINGS AND MASTER OF MASTERS.*

Wow, and I believe that this wedding supper is going to happen on Yom Kippur. Because it will happen on the day that we're changed, where we shed these mortal bodies and we're resurrected as glorified beings before Him and we are literally *at one with* Him. And I get this also from Zechariah 8 in verse 19. Zechariah 8 in verse 18 and 19:

Zechariah 8:18-19a *And the Word of YAHWEH of Hosts was to me, saying, So says YAHWEH of Hosts: The fast of the fourth month, and the fast of the **fifth** month, and the fast of the **seventh** month, and the fast of the **tenth** month ...*

Comment: These are different fasts that the Jews *keep*, okay, for different things. The fifth month was for the destruction of the temple, different things here, but we're talking here the fast of the *seventh* month, Yom Kippur. He says:

Zechariah 8:19b ... shall be for joy and gladness and cheerful **feasts** to the house of Judah. Therefore, love truth and peace.

So, Yahweh will turn our fast days into feast days. And every year that we're here ... like I said, I'm about 35 years in this walk ... every year that we keep Yom Kippur, we get—we *should* be getting—one step *closer* to Him in the mind of Messiah. And we're certainly getting one step closer to the Kingdom of Yahweh. Because it's certainly much closer today, 35 years *after*, than it was when I first started believing.

The book of Jonah is read on Yom Kippur in every synagogue in the world, because there's only *one* sign of Yahshua being the Messiah. And that one sign would be, that He would be in the grave—the heart of the earth—for three days and three nights, and then he would be resurrected.

By his blood we are not only *forgiven*, but we have our death penalty paid and have direct *access* to the Father, by the blood of the Son. This day pictures the day we will see Yahweh *face to face and live*. Passover is all about death and forgiveness. Atonement or at-*one*-ment is about reconciliation and life.

So, as we're continuing on here, just a *few* days now to Sukkot. I have an *awesome* Sukkot planned in Jerusalem. We hope that you join us in your diaspora, on the internet. Because like it says, *the night is far spent ... or the day is far spent, the night is coming* and the Kingdom of Yahweh is just around the corner.

And wow, let's try to *really, really* focus this Yom Kippur about that. Focus on the sacrifice Yahshua made for us, but also focus on that He made that sacrifice that we can be living sacrifices *before* Him. And to think about what it *really* means to be *at one* with Yahweh and Yahshua.

John the 17th chapter talks about, *I in you, and you in them and ... I in you, and you in me, and us in them. Father let them be one, echad, as we are echad*. So, let's *strive* now, let's *strive* this year until next Yom Kippur, let's *really* make a commitment to make it the most *sincere, heartfelt, strongest* year of our lives, of denying ourselves and becoming *at one* with Yahweh.

Yahweh bless. Chag Sameach.