

Transcript – Yom Kippur—The Day of At-onement

Alrighty, Shabbat shalom again. Here we are, the weeks are going very, very quickly. Hard to believe we just have one week left to the Feast. It's exciting to think, but it's good. With Yom Kippur (the Day of Atonement) coming up in less than a week now, I thought it would be really, really good to talk about Yom Kippur. The message is called *Yom Kippur—The Day of At-onement*. Because if you say the Day of Atonement, and you break it down: at-onement. And really, this day about being one with Yahweh.

So, I want to start in Leviticus 23, and starting in verse 26. And again, I'll mention this several times during the message, but many times people will ask me, especially people that are new, "What is the difference between Passover and Atonement?" They are very similar in one way, when you think about it; but in another way, they are very different. Because **Passover is about forgiveness, and Atonement is about reconciliation**. And we're going to see that as we go into the message here. But Passover is about forgiveness; Atonement is about reconciliation.

And **as children of Yahweh, we're commanded to forgive others**. We pray every day, *forgive us our sins as we forgive others*. So, it's a given. No matter what, whether people deserve it ... And I have a message on forgiveness. What that means is it's not acquitting the guilty, as it says *Yahweh does not acquit the guilty*, but **when we give forgiveness, what that means is we're giving over judgment to Yahweh**. Because if someone, say, stole my money and now I'm forgiving them, what that means is I'm giving the judgment to Yahweh, the righteous Judge of all. And if the person repents and makes restitution, then he can be forgiven; but if he doesn't, he's going to have to pay the penalty of that, same when Judgment Day comes.

So again, but **you can forgive somebody**, ... and many times, I'm sure all of us have a situation in our life right now where someone has done something to you; you've forgiven them ... **but there's no reconciliation**. You haven't been reconciled to that person. So, although you've given forgiveness ... And that's what we're going to see. A major difference between Pesach and Yom Kippur, one is about forgiveness, one is about reconciliation. Leviticus 23 and verse 26 says:

Leviticus 23:26-32 *And YAHWEH spoke to Moses saying, Also, on the tenth of this seventh month shall be a day of atonement; ... or at-onement ... 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 not 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.*

We know the days, from Genesis, they go from evening to evening. When the sun sets a new day comes. It's pretty simple, or at least you think it would be. There's people who don't believe that any longer, and that's another subject. But very clearly here, the Sabbath is from evening to evening.

So, what came up a few years ago, that all of a sudden, even after 3,500 years of Israelites fasting on this day all the way through, ... You could look in Jewish writings. You could look in the Bible. You could look in history. You could look everywhere ... people started coming up and saying, "Well, it doesn't say the word 'fast.' Why do we have the fast on this day? It simply says afflict your soul." So, we started looking into it. Definitely does Scripture say we need to fast on Yom Kippur? If you go to Acts 27 and verse 9 ... Acts 27 and verse 9. Have other messages on this subject, so I'm just going to hit one just to prove it.

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

And literally that day, and this is from Acts 27, literally means the fast day of Yom Kippur. So again, without a shadow of a doubt, even in the Greek, the word is *nesteia*, and it's the fast of Yom Kippur. So, **the Bible clearly says we are to fast on Yom Kippur. And that's the way we're afflicting our soul. That's the way we're humbling ourselves**. I don't know about

you, but when you can't eat and you can't drink, it's pretty humbling. It shows you very quickly how fragile we are, how human we are. So, there's no doubt about it.

So, then the next question comes up, "Okay, we have to fast on Yom Kippur. But is it only food, or can we drink? What is it?" So, we started looking into the Hebrew word for 'fast,' and the word is *tsum* ... *tsum*. It's, if you have a concordance, **6684**, and it means *to fast*, or literally the word picture is *to cover the mouth*. So, if you're covering your mouth, you wouldn't be eating, and also you wouldn't be drinking.

And then another interesting thing that came up about it, I started to think, "Well, hmm, if you're covering your mouth, yes, you're not eating and you're not drinking, but what about talking? What about talking?" Isn't that an interesting concept of fasting? And we actually tried this before. We tried doing the fast not just without food and water but without words, and it was amazing. It was really, really amazing. If we go to Isaiah 58, verse 3 ... And many times, on Yom Kippur, I've heard messages with people going to Isaiah 58, but never in the sense of looking at it from a standpoint of fasting our words. Isaiah 58 and verse 3. It says:

Isaiah 58:3-5 *They say, Why have we fasted, and You did not see? We have afflicted our soul, ... Is fasting and afflicting your soul the same thing? Of course, it is ... and You did not acknowledge. Behold, on the day of your fast you find pleasure; and you drive your laborers hard. Look! You fast for strife, and for debate, and to strike with the fist of wickedness. You do not fast as today, to sound your voice in the high place. Is this the fast that I 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 see this as a fast and a day of delight to YAHWEH?*

Isaiah 58:6-7 *Is this not the fast I have chosen: to open the bands of wickedness, and undo thongs of the yoke, and to send out the oppressed ones free; even that you pull off every yoke? ... This is the kind of fast that Yahweh looks to ... Is it not to break your bread to the hungry, and you should bring the wandering poor home? ... Remember Yahshua said, when you have a party, don't invite your friends that are going to invite you back. But go in the streets and find the poor and the lame, and invite them ... When will you see the naked and cover him, and you will not hide yourself from your flesh?*

Isaiah 58:8-9 *Then your light shall break as the dawn, and your healing shall bring [should be 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; you shall cry, and He will say, I am here. If you put the yoke away from among you, the pointing of the finger, **and the speaking of vanity**;*

Comment: And like I said, this day is the most important day of the year, Yom Kippur. They say the birds don't even fly on Yom Kippur. People don't drive. No one in Israel drives, even if they're not fasting. It's such a serious day because it's the day that's showing us being at one with Yahweh. And that's why we afflict our soul. That's why we don't look anything toward the flesh. We're not here gorging and eating. We're dying to the flesh on that day so we can be at one with Yahweh.

And I think, like I said, speaking of vanity ... Now, again, if you go down to verse 13, and many times even myself have used verse 13 and 14 in sermons about Shabbat, right? About what we're to do at Shabbat. But if we're honest with ourselves and we look at Isaiah 58, this is all about fasting and atonement. So, really, you could literally say 13 and 14 are literally talking about the Shabbat on the Day of Atonement, which we just read is a Shabbat.

Isaiah 58:13-14 *If you turn your foot away because of the Sabbath, ... 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 holiness of not doing your own ways, from finding your own pleasure **or speaking your own words**; ... speaking your own words. Not a bad idea to try sometime. I encourage you a fast of words ... 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 it.*

Many times, I talk about word pictures; and we know that originally Hebrew was a pictograph language. They were 22 pictures, and not letters, and you put the pictures together and they have a meaning to them. The word picture for **silence** is *to reveal the path from chaos to security ... to reveal the path from chaos to security.*

I say this many times, and I think I might have even mentioned it in the last sermon, how, many times we don't think like Yahweh thinks. And I don't say it; He says it in His Word in **Isaiah 55**. *My thoughts are not your thoughts; My ways are not your ways.*

And sometimes, if you've ever seen maybe a deaf person, somebody who can't hear, you feel sorry for them. You say, "Oh, I feel so sorry for that person." Yet when you think about a deaf person, he's never heard ever in his life one word of gossip or slander. He's never spoke evil to another person, ever! Not even once. He has never heard a curse word or a blasphemy his whole life. Should we really feel sorry for a deaf person? Same with a blind person. He's never seen wickedness. He's never seen adultery. He's never seen evil. Maybe they're more blessed than we really think.

Silence teaches us many things. Silence teaches us patience. Silence teaches us how to listen. And again, when we did this fast of words you had to watch the other person. You had to actually see what they were mouthing, what they were miming to you, if they wanted you to get them a pen. Where, in this world today, we don't listen good enough. And you do, it teaches us how to listen, how to communicate and focus on the needs of others, how to love, how to have endurance, humility, and how not to be selfish wanting our own way. And like I said, even if you don't do it for Yom Kippur, I highly encourage you, do it sometime; try fasting with words. Jacob 1 ... Jacob 1 and verse 19 says:

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

Swift to hear, slow to speak, slow to wrath. You heard the old saying, "There's a reason why Yahweh gave us two ears and one mouth. Because we should listen twice as much as we speak." If you go to Jacob 3 ... Jacob the 3rd chapter, starting in verse 5. Amazing words here that he talks about on the tongue.

Jacob 3:5-7 *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 your members, can defile our entire body; ... Can you imagine that? One tiny, little member can defile your 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. For every species of beasts, both indeed of birds, of creeping things, of sea animals, is tamed, and has been tamed by the will of man;*

Comment: Even wild horses you see going wild, they can be tamed.

Jacob 3:8-12 *but no one of men is able to tame the tongue; it is an unrestrainable evil, full of death-dealing poison. By this we bless Elohim, even the Father; and by this we curse men having come into being according to the image of Elohim. Out of the same mouth comes forth blessing and cursing. My brothers, it is not fitting for these things to be so. Does the fountain out of the same whole send forth the sweet and the bitter? My brothers, a fig tree is not able to produce olives, or a vine, figs. So neither can a fountain produce both salt and sweet water.*

So, very interesting about the power of the tongue. Proverbs 10 and verse 19 says:

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

In the abundance of many words sin does not cease, but one restraining his lips is prudent. So again, where many words are sin is not absent. And we're living in a world today where we have more words than ever, because it's a world of opinion. Ever since the Oprah Winfrey show and all these talk shows and everything, everybody wants to give their opinion on everything.

And like I said, Passover is about forgiveness; Atonement is about reconciliation. So, although on every Shabbat and every day of our life we should be thinking of the words we're saying and really be careful of the words we use, particularly on

the day of Yom Kippur. Because if we do want to draw closer to Yahweh, if we want to be at one with Him, we have to be very careful of the words we use.

Really interesting that also, we know, in the synagogues the Jewish people read a different book of the Bible on every Holy Day. And out of every book in the Bible that you can imagine, there's 39 books in the Old Testament, what book do you think they read on the Day of Atonement, the most holiest day of the year, the most sacred day of the year? They read the book of Jonah. Jonah?

Jonah was probably, if you think about it, from just me asking people, Jonah is one of the least read books of people. Everyone knows about it because of Jonah and the whale, but very rarely do people read it. So, why on the most sacred day of the year, the day of reconciliation with the Father, why in every synagogue in the world are Jewish people reading the book of Jonah? Because the Messiah gave one sign that He is the Messiah, the sign of Jonah. Three days and three nights as Jonah was in the belly of the whale, that He would be in the heart of the earth. So, I find that also very interesting when you think about it.

What does it show us? It shows us we cannot reconcile ourselves to Yahweh. And I've told this story many times. It's been more than one rabbi that I've had the same answer. When I've spoken with different rabbis and I ask a very simple question, I say, "We both believe in the Torah. We both believe we're going to die. We both believe in the resurrection and the day of judgment." And I say, "When you're before the judgment seat of Yahweh, can you enter His Kingdom by your works, or do you need His grace?" Very simple question. They always say, "Don't ask me hard questions."

It's not a hard question. Can you enter Yahweh's Kingdom by your works, which only bring death? Or do you need His grace, His unmerited pardon? And I think it's a pretty simple answer. And **if you are going to be reconciled to Yahweh**, which we're going to see today, **there's only one avenue—through the blood of His Son**. There's no other way. 2nd Corinthians 5 and verse 14 ... 2nd Corinthians 5 and verse 14. It says:

2 Corinthians 5:14 *For the love of Messiah constrains us, having judged this, that if One died for all, then all were dead;*

Comment: We know that. Every human being that ever lived is dead man walking. They have a death penalty hanging over their head until it's **paid for**, not just forgiven but paid for by the blood of Yahshua. And that's where Passover is about forgiveness. Atonement is about reconciliation. It's about not just forgiving the sin but paying for it.

2 Corinthians 5:15-18 *and He died for all, that the living ones may live 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 become new! And all things are from YAHWEH, the One having reconciled us to Himself through Yahshua Messiah, and having given to us the ministry of reconciliation, ... or atonement; same thing ...*

2 Corinthians 5:19-21 *for YAHWEH was in Messiah who has reconciled the world with His 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 YAHWEH is exhorting through us, we beseech on behalf of Messiah, be reconciled to YAHWEH. For He who did not know sin, ... Yahshua ... for your sakes made Himself sin, that we might through Him become the righteousness of YAHWEH.*

And do we grasp that? **Do we grasp that, that Yahweh cannot dwell in the presence of sin?** So, Yahshua who knew no sin literally became sin so that He can take all of our sin away that we can stand before Yahweh righteous, without sin. Colossians 2 ... Colossians 2 and verse 10. And this is what Yom Kippur (Day of Atonement) is all about. It's about not only being forgiven, it's about having our sins paid for, having them taken away. Colossians 2 and verse 10.

Colossians 2:10-14 *and it was through Him, 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, ... Repent and believe, turning from your sinful nature to receive His Spirit ... 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 all your sins, and, by His mandates, He canceled the legal contract of our sins, which existed against us, and took it out of the way, nailing it to His torture stake.

And again, the Bible very clearly says every human being that ever lived will stand before the judgment seat of the Messiah, and he's going to have to give account of the things done in the flesh, good or evil. For those who have repented, who turned of their sins, accepted the blood of Yahshua for the forgiveness of those sins will receive the Spirit of Yahweh, or firstfruits to Him, they've passed from death to life because they have no sins anymore. **Yahshua paid for those sins. And that's the reason why we cannot continue in sin after we make that commitment, or we are defiling the sacrifice that He made.** Romans 5 and verse 8 ... Romans 5 and verse 8. It says:

Romans 5:8-11 *But YAHWEH commends His love for us in that we being yet 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**; and not only so, but also glorying in YAHWEH through our Master Yahshua Messiah, through whom now we have received **the atonement**.*

So again, **we're forgiven through His death, but we're saved through His life.** The difference between Pesach and Atonement—forgiven through His death, but we're saved through His life. Passover is about His death; Atonement is about His life. Let's go to Leviticus 16, and let's look at something that's very interesting when we're looking at this concept of the living Messiah and the dying Messiah. Leviticus 16 and verse 5 ... Leviticus 16, the whole chapter is about Yom Kippur (the Day of Atonement). Leviticus 16 and verse 5. He says:

Leviticus 16:5-7 *and he shall take from the congregation of the sons of Israel two kids of the goats for a sin offering, and one ram for a burnt offering. And Aaron shall bring near the bull of the sin offering which is his own, and shall make atonement for himself, and for 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.*

Comment: This is done on Yom Kippur. Lots are going to be cast. There's going to be two goats, and we'll see.

Leviticus 16:8-10 *And Aaron shall give lots over the two he-goats, one lot for YAHWEH, and one lot for the scapegoat ... which literally in Hebrew means **complete removal** ... And Aaron shall bring the goat on which the lot for YAHWEH fell and shall make it a sin offering. And the goat on which the lot fell for complete removal shall be made to stand **living before YAHWEH to atone by it**, to send it away for a complete removal into the wilderness.*

Comment: Now, most people read right through this and they miss the fact that this is the only living sacrifice in all of the Bible! Can you imagine? Every sacrifice, at least under the Levitical order, was a sacrifice of killing an animal. Now there were different kinds. We have everything for the sin offering to the peace offering. We have everything from the red heifer and the ashes. But **this is the only place in the whole Tanakh that this is a living sacrifice.** It's not killed, and yet it says it's a sacrifice. Drop down to verse 20.

Leviticus 16:20-22 *And when he has finished atoning for the sanctuary, and the tent of meeting, and the altar, he has brought near the living goat; ... So, one goat is killed for the atoning of the sins; the others were alive ... 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 he shall put them on the head of the goat, and shall send it by a hand of a chosen man into the wilderness. And the goat shall bear on him all their iniquities to a land not inhabited. And he shall send the goat away into the wilderness.*

Comment: Really interesting. Drop down to verse 29.

Leviticus 16:29-31 *And it shall be 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. 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.*

So, really interesting. Nothing else like we see this anywhere else in the Bible. And what does this represent? Two goats ... two goats. Very similar. One is sacrificed; one is sent away alive for complete removal. Clearly showing the dying Messiah and the living Messiah. We're forgiven through His death, **Romans 5** we just read, but we're saved by His life ... **we're saved by His life**. He who was without sin became sin that we can be the righteousness before the Father. Literally He took all the sins, just like it says here Aaron put all the sins of the people on that living goat who went away to the wilderness—the dying Messiah; the living Messiah. Even in Jewish theology they have Messiah ben Joseph, the suffering and the dying Messiah; Messiah ben David, the reigning King Messiah. You see the same concept, dying Messiah and living Messiah. Go back to verse 8 ... verse 8.

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

Isn't it kind of interesting? Two goats, and lots were literally cast. Before the lots were cast, what? You had two there. They had to make a choice, right? One they we're going to sacrifice; one they were going to let away. What does it sound like? Let's go to Mark 15 ... Mark the 15th chapter. And let's read the fulfillment of this. Mark 15, and I will start in verse 6.

Mark 15:6-7 *And at the feast, ... talking about Pesach ... he released to them one prisoner, whomever they asked ... Right? Casting lots ... And there was one called Barabbas, having been bound with the insurgents, who in the insurrection had committed murder.*

Comment: *Bar-abbas*, son of the father. He was the earthly son of the father. He was an insurrection. What did that mean? It means that he was a zealot. He believed in bringing the kingdom by force and overtaking the Romans. And then you had Bar Abbas, Yahshua the Son of the Father, who was the spiritual One, who believed in allowing Yahweh to handle it.

Mark 15:8-15 *And crying aloud, the crowd began to beg him to do as he always did to them. But Pilate answered them, saying, Do you desire I should release to you the king of the Jews? For he knew that the chief priests delivered Him up through envy. But the chief priests stirred the crowd, that rather he should release Barabbas to them. But answering again, Pilate said to him, What then do you desire I do to Him being called king of the Jews? And they cried again, Crucify Him! But Pilate said to him, For what evil did He do? But they much more cried, Crucify Him! And having decided to do the easiest to the crowd, Pilate release Barabbas to them. And having flogged Him, he delivered up Yahshua, that He might be crucified.*

Comment: Two goats on Atonement: one sacrificed; one to the wilderness with the sins for complete removal. We see the same thing here. One to be sacrificed; one to be released. If you drop down to verse 33 ... 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, "gave Him to drink." But they said, Leave Him alone, let's see if Elijah comes to take Him down. And letting out a great cry, Yahshua died. And the veil of the Holy Place was torn into two, from top to bottom. And standing off across from Him, seeing that He had cried so, and He died, the centurion said, Truly, this Man was the Son of Elohim.*

Veil ripped in two, what does this represent? It represents now ... Just like on Atonement with the two goats: One had to be sacrificed for the sin; one had to be going out alive—living sacrifice, showing the resurrection—with all the sins of Israel on him ... and the same thing here, **by the death, now, of Yahshua the veil of the Temple was ripped in two**, showing what? **Showing that now through Melchizedek the people that were going to join this covenant had access to the Father.**

And if you go in the First Covenant, only if you were a Levite did you get to enter the sanctuary, and only the High Priest got to enter the Holy of Holies, and only once in the year. And what day did he enter? The Day of Atonement ... the Day

of Atonement. So clearly, this is showing now that through the blood of the Son the veil of the Temple was ripped in two, that through His blood when we repent of our sins, when we're immersed in the name of Yahshua, when we have hands laid on by an elder and we receive His Spirit and we enter covenant relationship, something very, very special happens. We are getting direct access to Yahweh the Father like nobody else on earth has.

And that's why I say, this day to Jewish people is the most important sacred day of the year. And if that's the case to Jewish people that are still under the Levitical order, how much more to us! How much more to Melchizedek priests. How much more this day that literally shows us being at one with our Father.

Do you know there was a place in the Temple (the Sanctuary) called the Chamber of Hewn Stones? It's where the Sanhedrin used to meet. The Sanhedrin was the authority that Yahweh allowed that used to make all the decisions. We know from **Deuteronomy 17** that Yahweh says when you have a problem you go to your judges; and whatever they tell you, you have to follow them. So, Yahweh allowed that Chamber of Hewn Stones; He allowed them to make decisions. Do you know the last court case that was judged in the Chamber of Hewn Stones was Yahshua being convicted of the death penalty?

If you read it in the Talmud, it says that that Passover ... and it doesn't say how, but I'm assuming it's from this earthquake that we just read when Yahshua died ... but it said they never met in that chamber again from that Passover on. They went over to the Mount of Olives after that, and then they went to Yavneh, and then they went to Tverya, and they went to Tzippori and different places, but they never met in the Chamber of Hewn Stones showing Yahweh took away their authority from that point. They made the wrong decision. They called for the earthly son of the father and not the heavenly Son of the Father.

If we go back to the Leviticus 16 now, I want to show you something else that is really, really interesting. Because like I said, Levi was only a shadow; Melchizedek is the reality. And **if the shadow of Yom Kippur was so sacred that if you did not afflict your soul on this day, you were cut off from your people, how much more to us in the days we're living in!** Leviticus 16, and let's go to verse 12. He says:

Leviticus 16:12-13 *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; and he shall not die.*

So, do you get this? You cannot see Yahweh and live as a human being. It's just that way. He says it very clearly. So, if you remember, when Yahshua was crucified, when He was impaled, what happened? I just read it. There was darkness on the earth between 12:00 and 3:00. Why was that darkness on the earth? Because the veil of the Temple was ripped in half and the Ark of the Covenant was open; and anyone who would have looked on it would have died. They would have clearly died. So, again, the darkness I believe was there to protect the people from dying.

But on the Day of Atonement the priest would come, he would go on the altar, he would take these coals, and he would bring the coals in the Holy of Holies to make this sweet fragrance to Yahweh so that he couldn't see the Ark of the Covenant or he would have died, that he would have died. So, really interesting. We're seeing on the Day of Atonement the priest comes to the altar of incense, he takes the coals off the altar, he brings it to the Holy of Holies. We see Yahshua dies, and what happens? The veil of the Temple is ripped in two—access is given to people through His priesthood. Let's go to Revelation 5 and verse 8.

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 full of incenses, which are the prayers of the saints.*

Which are the prayers of the saints. Golden bowls full of incenses, just like the High Priest did on Yom Kippur, taking the coals from the altar and bringing them before the face of Yahweh as sweet perfume. Go to Revelation 8 and verse 3.

Revelation 8:3-4 *And another cherub came and stood on the altar, ... Revelation 8, just a couple of pages over ... having a golden censer. And many types of incense were given to him that he 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.

Really, really interesting that the incense is our prayers. We're the only people in the world with direct access to Yahweh the Father through the blood of His Son. Atonement pictures us being at one with Yahweh and having direct access to Him. And that's why the prayers, when you get on your hands and knees and you pray, it's not an analogy. He's literally saying now the veil of the Temple was ripped in two. And **that's why we pray everything in the name and by the authority of Yahshua, because He brings us to that throne. He takes our sins upon Himself so that He who was without sin became sin that we could be the righteousness before Yahweh. We have direct access to Yahweh.**

Not since the Garden of Eden did a human being have direct access to Yahweh. Through Adam's treason and rebellion, he lost that access. Like we always say, Adam did not lose a land, Adam lost a kingdom. Adam literally lost a kingdom. Yahweh was creating a kingdom here on earth like it was in heaven. And Adam through his treason and his going against Yahweh, he literally lost a kingdom. And not since the days of Adam until Yahshua's sacrifice and the opening of the Melchizedek New Covenant priesthood did a people again have direct access to Yahweh the Father; and this is anywhere in the world.

And that's why it doesn't matter if you're in a prison. It doesn't matter if you're being persecuted. It doesn't matter where you are. **Wherever you are, you can pray to Yahweh and get direct access to His throne. We have a power that we're not utilizing. We have a power as the people of Yahweh that we're not fully grasping the power that we have that nobody else on earth has it.** Does Yahweh in His mercy and His pity sometimes even hear people that are not covenant people? Of course, He does. But to the covenant people of Yahweh, we have a special access, that He says here in Revelation, that through our prayers we literally get to go to His throne. But again, sin will separate us from that. **Sin will separate us from His throne.** 2nd Corinthians 6 ... 2nd Corinthians 6 and verse 14. I'll start in verse 15.

2 Corinthians 6:15-18 *And what agreement does Messiah have with Satan? Or what part does a believer have with an unbeliever? And what harmony has the sanctuary of YAHWEH with idols? For you are the sanctuary of the living Elohim, even as He said, "I will dwell in them and walk among them, and I will be their Elohim, and they will be My people." Because of this, "Come out from among them and be separated, says YAHWEH, and do not touch the unclean thing, and I will receive you." "And I will be a Father to you, and you will be sons and daughters to Me, says YAHWEH Almighty."*

2 Corinthians 7:1 *Then having these promises, beloved, let us cleanse ourselves from all defilements of flesh and of spirit, perfecting holiness in the fear of Elohim.*

Let us cleanse ourselves. The only thing in the world that will stop you from having access directly to Yahweh the Father is our sins. Let's go to Isaiah 59 ... Isaiah 59. Chapter right after what we were reading before in Isaiah 58, reading all about Yom Kippur and what we should be doing. And Isaiah 59:

Isaiah 59:1-2 *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.*

Comment: Sometimes brethren will say, "Why aren't my prayers being answered? Why isn't Yahweh answering me?" He says it right here. You cannot stay in a state of defilement and sin and think Yahweh is going to answer you.

Isaiah 59:3 *For your hands are defiled by blood; yea, your fingers with iniquity. Your lips have spoken falsehood; your tongue murmurs perverseness.*

Comment: Remember what we read at the beginning of the lesson, *where many words are sin is not absent*. Is our tongue defiling us? Is our tongue taking away this great power that we have from Yahweh to be able to come to His throne—and not just for answered prayer, but to be with Him, to praise Him, to worship Him before His throne, to have literally communion with Him, to unify with Him and be one?

Isaiah 59:4 *No one calls for righteousness; no one pleads with truth. Trusting emptiness, and speaking vanity, they conceive mischief, and give birth to iniquity.*

Right? Right after **Isaiah 58:13 and 14**, *speaking our own words on His Holy Day*. Why are we separated from Yahweh? Because of our mind, our thoughts of vanity, our sins, that are doing it. Romans 12:1 and 2 ... Romans 12:1 and 2. And like I said, Yom Kippur, the only living sacrifice that you find in the whole Tanakh is there. One goat is slain for the dying Messiah; one goat is sent for complete removal of our sins for the resurrected, the living Messiah. Romans 12 and verse 1.

Romans 12:1-2 *Therefore, brethren, I call on you through the compassions of YAHWEH to present your bodies as a living sacrifice, holy, pleasing to YAHWEH, which is your reasonable service. And be not conformed to this age, ... We just read it in 2nd Corinthians 6:15 through 18, "Come out of her" ... be not conformed to this age, but be transformed by the renewing of your mind, in order to prove to you what is the good and pleasing and perfect will of YAHWEH.*

You know, **Yahshua did not go through that great sacrifice and beating and shedding His blood and humiliation to save me in my sins; He did it to save me from my sins. And there's a major difference** ... there's a major difference. And I'm telling you, there's a big power in this end time that is being lost because people are not turning from their sins; they're not repenting; they're not coming to Yahweh with full humility.

And I said this last week when we were talking about Trumpets, the 10 days of awe that we're in now, if ever there was a time for us to humble ourselves, to come before Yahweh, to repent and to plead with Him for forgiveness and turning back a blessing to us, like it says in **Joel 2**, it's the days we're living in today.

But **Melchizedek is about a living sacrifice**. It's not about killing an animal. It's not about dead animals. It's about a living sacrifice. Both priesthoods you can see in those two goats, the Levitical and the Melchizedek. Passover, the dying Messiah; Atonement, the living Messiah.

Matthew 25 and verse 31. And we know this, like I said, from the Garden of Eden Adam was commanded to bear fruit and multiply. We know when Yahshua came He gave the parable of the sower and the seed. He gave the parable of bearing fruit. **John 15** talks about it again. If you stay in Him, *He is the vine, we are the branches*, as long as you stay in Him, you will bear fruit. And He will prune us, and we will bear more fruit. But **it's all about producing for Him**. It's all about producing.

Because you know what? **If you are in the presence of Yahweh, if you are at one with Yahweh, you do not even have to think about bearing fruit, it will happen. The Spirit of Yahweh is not barren. The Spirit of Yahweh is fruitful. The key is we are taking ourselves out of His presence by not doing the things He says to be close to Him, by seeking our own ways, by seeking our own will, by speaking our own words.**

And that's why this is such a wonderful opportunity on Yom Kippur; that we are commanded not to do those things. It's a day that literally we should be crying out to Him to fill us His Spirit, to enter our life, to fill us to be like Him. And like I said, we're made in His image; we want to become like His likeness. **We want to have the same love, and joy, and peace, and patience, and all the fruits of His Spirit. We want them not just in us, we want them to abound in us. We want them to overflow in us like never before.** Matthew 25 and verse 31. Look when Yahshua returns, look what He says:

Matthew 25:31-34 *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 nations; and He will separate them from one another, as the shepherd separates the sheep from the goats ... Okay, sheep and goats. One on one side; one on the other ... And indeed He will set the sheep on the right, but the goats on the left. Then the King will say to those on the right, Come, the blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.*

Comment: Everything goes back to Eden. Yahweh works in the circular. Like I said, where Adam failed, the second Adam has succeeded, as long as we follow in His footsteps.

Matthew 25:35-36 *For I hungered, and you gave Me food to eat; I thirsted, 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.*

Comment: Do you remember at the beginning of the message? We were reading Isaiah 58. What is the fast that Yahweh has? To feed the hungry, to help the naked, to help the poor. That's the fast that Yahweh is pleasing to Him. And these are the people that make His Kingdom, the ones who are the doers of the Word and not the hearers only.

Matthew 25:37-38 *Then the righteous will answer, Master, when did we see You hungry, and fed You; or thirsty, and gave You drink? When did we see You a stranger, and took You in; and naked, and clothed You?*

Comment: And I love this verse so much because you know what it shows me? It shows me it was so much a part of them, they didn't even remember it. And I've mentioned before, years back when we still lived in America, and our congregation, sometimes me and Petra, we had a homeless ministry at that time. And we would go out to the homeless people in New York, Philadelphia, whatever. And sometimes some of the brethren in the congregation would say, "Oh, let us know the next time you're going. We want to go with you." And I'd say "No. No, I'm not going to let you know. If you feel convicted, go out and help the poor."

You don't have to make a time. You don't have to make it a big thing. Tuesday we will feed the poor. And then Wednesday, when you see a poor person, "Well, it's not Tuesday. Can't feed him today." It has to be a part of you. It shouldn't be something that's worked up. It shouldn't be something that we're touting ourselves, "Today, we're doing this." Not to say you can't make a time to do something, or you may never do it. But my point is, these people, it was part of them. It was every day of their life ... it was every day of their life. It wasn't just something that they did at a particular time to look good.

Matthew 25:39-41 *And when did we see You sick, or in prison, and came to You? And answering, ... verse 40 ... the King will say to them, Truly I say to you, In so far as you did it to one of these, the least of My brothers, you did it to Me. Then He will go also to those on the left and say, Go away from Me, cursed ones, into the everlasting fire having been prepared for the Devil and his cherubs.*

So, very clearly ... very clearly, *when?* *When did we do this to You?* I remember one time, years ago, and believe it or not, there were even brethren who were against us helping the poor people. People would say things like, "They want to be poor." "Oh, it's their choice. They are deserving it." And I came in one day. We were out helping the poor. And a roommate I had at that time who was kind of angry, he said to me, "Oh, what did you do today? Did you save the world ... did you save the world?" and I said "No, I didn't save the world. You know what I did? I fed a hungry person. While you were over here in your office making \$300 or \$500, I fed a hungry person. Because I know if I was hungry, I would want someone to look at me like a dead flea and throw a crumb to me on the floor if I was hungry, and that's all I did. Didn't save the world. Didn't do anything else. I simply fed a hungry person. The same way, if I was hungry, I would want someone to feed me."

And that's what He's saying; to these people, it was part of them. They had compassion. It wasn't something they were working up. They had the Spirit of Yahweh. They had the love of Yahweh at a time when love is waxing cold, where people will play the part but then when push comes to shove, oh, then it's the end of it. They'll do anything to you. And the other ones, like He says, He was hungry ...

Matthew 25:42-46 *... you gave Me nothing to eat. And I thirsted and you gave Me nothing to drink; I was a stranger, you didn't take Me in; naked, you didn't clothe Me; sick, and in prison, you didn't visit Me. And then they'll say, Master, when did we see You hungry, or thirsting, or stranger, or naked, or sick, or in prison, and didn't minister? Then He will answer to them, saying, Truly I say to you, in as far as you **did not** do to these, the least, neither did you do to Me. And these shall go away to everlasting punishment, but the righteous to everlasting life.*

The Day of At-onement, the day of being at one with Yahweh. This is the day that we can dwell on having the same character, the same Spirit, the same compassion that our Father has for us. John 3:16 ... John 3:16. Heard it thousands of times, but very overplayed in many circles. But He says:

John 3:16-17 *For YAHWEH so loved the world that 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.*

So, we see this is what Atonement is all about. Atonement is not about judgment; Atonement is about reconciliation. It's about reconciliation. It's about humbling ourselves at Pesach, accepting the blood of Yahshua, repenting of our sins. Days of Unleavened Bread, taking those sins out of our life. Feast of Firstfruits, Yahshua's resurrection from the dead; coming to Shavuot, the giving of the Holy Spirit.

And now there's a long summer between Shavuot and the fall Holy Days. And the long summer is the 2,000 years between His ascension to heaven and His return; and that summer should be for producing fruit. Because everything that was planted from Pesach should be coming around now at Sukkot. This is the fall harvest. Some reaped, and some are sowing. This should be the time that we're reaping what either we sowed or somebody else sowed. That's what it's about. It's all about reconciliation. Yahweh didn't send His Son into the world to judge the world, but to reconcile the world, to save the world through Him for those who will.

Revelation 19 ... Revelation 19 talks about that. It talks about the wedding supper of the Lamb, being at one. And you know, if you piece two and two together, for me, it's very exciting. Because we know the Father doesn't come to the earth till after the Millennium is over. We know the wedding supper of Yahshua and His bride happens when? It happens when Yahshua returns to the earth. And we know, without a shadow of a doubt, there's no way that the Son would be married without the presence of His Father. It just isn't in any parable. It's not in Jewish mindset, nothing. So, what does that tell you? Why is it that when Yahshua is coming in the clouds and the saints are with Him? Because I believe that when the wedding supper happens, when Yahshua returns and we go in the air to meet Him, I believe that we will go to heaven and have the wedding supper in the presence of Yahweh the Father.

And **that's what this day pictures. It pictures seeing Yahweh face to face and living.** Moses and everybody else feared to see Yahweh face to face, because a man can't see Yahweh and live. But now, as human beings we have access to that throne. We can pray to Him. Like it says, our prayers are the incense, the altar of incense right before the Ark of the Covenant. What people on earth can say that? That we have direct access to Yahweh the Father through the blood of His Son. And that's why this day is so special. Revelation 19.

Revelation 19:1-3 *And after these things, I heard a great voice of a large multitude in Heaven, saying, HalleluYah! The salvation and the glory and the honor and the power of YAHWEH our Elohim! ... The multitude who are in heaven saying this ... 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 slaves out of her hand. And a second time they said, HalleluYah! Also her smoke goes up forever and ever.*

Comment: The smoke of Babylon goes up, like the goats, in a bad way; the smoke of the saints goes up to Yahweh as sweet-smelling incense to His nostrils.

Revelation 19:4-6 *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 a sound of many waters, and a sound of strong thunders, saying, HalleluYah! Because YAHWEH, Elohim, Almighty reigns.*

Comment: Who is this crowd? Is it the bride of Messiah?

Revelation 19:7-8 *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 ... HalleluYah! ... And it was given to her that she should be clothed in fine linen, pure and bright; for the fine linen is the righteousness of the saints.*

Comment: That's what I'm saying. This access that we have to the throne of Yahweh, never take it for granted! And only sin and defilement can keep you from that.

Revelation 19:9-11 *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, and he said to me, Behold! I am a fellow-slave of yours, and of your brothers, having the testimony of Yahshua. Worship YAHWEH. For the testimony of Yahshua is the spirit of prophecy. 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.*

Revelation 19:12-14 *And His eyes were like a flame of fire, and on His head were many crowns with many titles written on it, and one of the titles that had been 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.*

Revelation 19:15-16 *And out of His mouth goes forth a sharp sword, that with it He might smite the nations. And He will shepherd them with an iron rod. And He treads the winepress of the wine of the anger of the wrath of YAHWEH Almighty. And He has on His garment and on His thigh a name having been written: KING OF KINGS AND ADONAI OF ADONS.*

Wow, what an awesome time! Yom Kippur (Day of Atonement), being at one with Yahweh. **Zechariah 8:19** ... I'm not going to go there, but you could mark it ... literally says that Yahweh will take the fasts—He talks about the fast of the fourth month, the fifth month, and the seventh month—He says I will take your fasts and make them into joyful feasts. And that's why, like I said, I literally believe from chapter 19 that the wedding supper is going to happen on the Day of Atonement.

Really interesting when you look at it: Feast of Trumpets, Yahshua return. The 10 days of awe; He talks about, to Smyrna, and says that they'll be persecuted for 10 days, but hold on. There will be a great persecution. Then the wedding supper on Yom Kippur, and then the Kingdom coming at Sukkot. So, it all fits according to Yahweh's time plan.

Like I said, the book of Jonah, a little, tiny story, parable, that's in there. Every Yom Kippur it's read in every synagogue around the world, because it's the sign of Yahshua being Messiah, by dying, three days and three nights in the grave, and being resurrected. By His blood we're not only forgiven, but we have our death penalty paid and have direct access to Yahweh the Father by the blood of the Son, the ripping of the veil of the Temple in two. This day pictures the day that we will see Yahweh face to face and live. Passover is about death and forgiveness; Atonement is about reconciliation and life. Yahweh bless.