

Feast of Atonement Uncovered

*The LORD spoke to Moses, saying, "On exactly the tenth day of this seventh month is the Day of Atonement; it shall be a holy convocation for you, and you shall humble your souls and present an offering by fire to the LORD. You shall not do any work on this same day, for it is a day of atonement, to make atonement on your behalf before the LORD your God. **If there is any person who will not humble himself on this same day, he shall be cut off from his people. As for any person who does any work on this same day, that person I will destroy from among his people. You shall do no work at all. It is to be a perpetual statute throughout your generations in all your dwelling places. It is to be a Sabbath of complete rest to you, and you shall humble your souls; on the ninth of the month at evening, from evening until evening you shall keep your Sabbath."***

Leviticus 23:26-32

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Bringing the Past in Line

"Our search for our own true self remakes the past as well."

Today, the Holy Temple no longer stands in Jerusalem, and the Kohen Gadol ("High priest") enters the Holy of Holies only in our recitation of the account of the Yom Kippur Temple service in the prayers of the Holy Day and in our vision of a future Yom Kippur in the rebuilt Temple. But the ketoret ("Holy of Holies") remains a basic component of our service of G-d in general, and of our observance of Yom Kippur in particular. We are speaking, of course, of the spiritual "*Holy of Holies*", which exists within the human soul as the power of teshuvah ("Return").

Like the incense that burned in the Holy Temple, **the manifest function of "return" is to deal with negative and undesirable things.** On the day-to-day, practical level, "return" (teshuvah) is repentance (*stop doing your way and start doing it G-d's way*), a response to wrongdoing, a healing potion for the ills of the soul. But "return" (teshuvah) is also the dominant quality of Yom Kippur, the holiest day of the year. Obviously, there is more to "return" (teshuvah) than the rectification of sin.

The word "return" (teshuvah) means: **return to pristine beginnings** . . .

This explains how "return" (teshuvah) achieves atonement for past sins . . . In a sense, he has now acquired a new self . . .

Based on the teachings of the Lubavitcher Rebbe; adapted by Yanki Tauber

*"Therefore, if anyone is in Christ, he is a **new creation**. The old has passed away; behold, **the new has come**."*

2 Corinthians 5:17

*"For neither circumcision counts for anything, nor uncircumcision, but **a new creation**."*

Galatians 6:15

*"and to be **renewed in the spirit of your minds**, and to **put on the new self, created after the likeness of God** in true righteousness and holiness."*

Ephesians 4:23-24

*"and have **put on the new self, which is being renewed in knowledge after the image of its creator**."*

Colossians 3:10

Related Contextual Scripture Text

Only "return" (teshuvah) has such power over the past; only "return" (teshuvah) can undo a negative deed. But this is only one of the uses of the power of "return" (teshuvah). "Return" (teshuvah) is not only for sinners, but also for the holiest person in the holiest time and the holiest place. For even the perfectly righteous individual needs to be liberated from the limitations of the past.

Even the perfectly righteous individual is limited; limited because of knowledge not yet acquired, insights still ungained, feelings yet to be developed, attainments still unachieved; in a word, limited by time itself and the tyranny of its one way only law. As we advance through

life, we conquer these limits, gaining wisdom and experience and refining and perfecting our character. But **is our ability to grow and achieve limited to the future only? Is the past a closed frontier?**

When we adopt the inward-seeking approach of “*return*” (teshuvah) in everything we do, we need not leave an imperfect past behind at the waysides of our lives. In a “*return*” (teshuvah) state, when we learn something new, we uncover the deeper dimension of our self which was always aware of this truth; when we refine a new facet of our personality, we bring to light the timeless perfection of our soul. Never satisfied in merely moving forward, **our search for our own true self remakes the past as well.**

Based on the teachings of the Lubavitcher Rebbe; adapted by Yanki Tauber

Yom Kippur – The Day of Atonement

Introduction

Yom Kippur, The Day of Atonement occurs on the 10th day of the seventh month (Ethanin or Tishri - Ethanin means “permanent”. The Jewish people currently call this month Tishri.) of God’s **sacred** calendar and is considered the most holy day of the year. It is the time when **God cleanses us of our sins**, both individually and corporately, **then removes our guilt.**

The High Priest

The Day of Atonement is also unique in another way ... **the high priest alone carries out the services of the day in the precise order given in Leviticus 16. He alone stands before God to perform the required actions, which brings about atonement for the people. Cleanliness of the high priest is paramount. He washes his whole body and changes clothes (clothes/garments are symbolic of one’s character and behavior) five (5 is the number of Grace) times on this day. He washes his hands and his feet ten (10 is the number of testimony, law, responsibility and the completeness of order) times. The **high priest** has to **live in the temple for seven days prior to the Day of Atonement**, during which time he is sprinkled with the ashes of the red heifer twice, on the third and seventh days. On the night before, he is completely rehearsed in his duties for the following day. If they are not correctly followed God will not make atonement. Normally, when the high priest officiates at a temple service he is dressed in his golden vestments however **on the Day of Atonement, the high priest also wears special vestments, white linen from head to toe.****

Scriptural Injunction

*The LORD spoke to Moses, saying, “On exactly the tenth day of this seventh month is the Day of Atonement; it shall be a holy convocation for you, and you shall humble your souls and present an offering by fire to the LORD. You shall not do any work on this same day, for it is a day of atonement, to make atonement on your behalf before the LORD your God. **If there is any person who will not humble himself on this same day, he shall be cut off from his people.** As for any person who does any work on this same day, that person I will destroy from among his people. You shall do no work at all. It is to be a perpetual statute throughout your generations in all your dwelling places. It is to be a Sabbath of complete rest to you, and you shall humble your souls; on the ninth of the month at evening, from evening until evening you shall keep your Sabbath.” **Leviticus 23:26-32***

Present Day Biblical Illustration of the Feast of Atonement, the Church of the End-Times, during the Feast of Atonement/Second Coming of the Messiah:

Revelation 3

To the Church in Laodicea

¹⁴ “And to the angel of the church in Laodicea write: ‘The words of the Amen, the faithful and true witness, the beginning of God’s creation.
¹⁵ “I know your works: you are neither cold (refreshing) nor hot (healing). Would that you were either cold (refreshing) or hot (healing)! ¹⁶ So, because you are lukewarm (spiritually sick – not relevant anymore (not refreshing or healing anymore)), and neither cold (refreshing) nor hot (healing), I will spit you out of my mouth. ¹⁷ For you say, I am rich, I have prospered, and I need nothing, not realizing that you are wretched, pitiable, poor, blind, and naked. ¹⁸ I counsel you to buy from me gold (wisdom & love – Proverbs 16:16, Psalm 19:7-11, 119:127, Job 28:12-15, 23:10) refined by fire, so that you may be rich, and white garments (doing His Commandments – Revelation 7:14, 14:12, 12:17, 22:14, Matthew 22:11-14 – also a picture of the attire that is only worn during the Feast of Atonement) so that you may clothe yourself and the shame of your nakedness may not be seen (a picture of the Feast of Trumpets, of one of the priest’s that has fallen asleep in the temple while waiting for the observation of the New Moon, and the High Priest has hit him on the head with his staff to wake him up, proceeded with the High Priest lighting his garments on fire, and the priest running out of the Temple, and his nakedness, of his sin (falling asleep), being made known to all the Temple Courts), and salve to anoint your eyes (understanding with favor and ointment to promote healing and protection – Ephesians 6:6, Colossians 3:22, Matthew 6:22-23, 13:16), so (discernment) that you may see. ¹⁹ Those whom I love, I reprove and discipline (Hebrews 12:4-11, Proverbs 3:12), so be zealous and repent (repent: stop doing it your way, and start doing it God’s way). ²⁰ Behold, I stand at the door and knock (a picture of a Biblical Groom returning from preparing a place for his bride, returning to marry and take to their new home – John 14:3, Song of Solomon 5:2-4). If anyone hears my voice and opens the door (ex. 10 Virgins – Matthew 25:1-13), I will come in to him and eat with him, and he with me (Wedding Feast of the Lamb – Revelation 19:6-9, Matthew 22:1-14, Luke 14:15-24). ²¹ The one who conquers (John 16:33), I will grant him to sit with me on my throne, as I also conquered and sat down with my Father on his throne. ²² He who has an ear, let him hear what the Spirit says to the churches.”

Jesus’ Teaching Validation of the Feast of Atonement & Revelation (just following his Temptation and during the Feast of Atonement):

¹⁶ And he came to Nazareth, where he had been brought up. And as was his custom, he went to the synagogue on the Sabbath day, and he stood up to read. ¹⁷ And the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written,

¹⁸ "The Spirit of the Lord is upon me,
because he has anointed me
to proclaim good news to the poor.
He has sent me to proclaim liberty to the captives
and recovering of sight to the blind,
to set at liberty those who are oppressed,
¹⁹ to proclaim the year of the *Lord's favor*, . . ." **Luke 4:16-19**

Jesus stops just short of the vengeance/wrath of the Lord, which he will fulfill in his Second Coming:

The Spirit of the Lord God is upon me,
because the Lord has anointed me
to bring good news to the poor;
he has sent me to bind up the brokenhearted,
to proclaim liberty to the captives,
and the opening of the prison to those who are bound;
² to proclaim the year of the *Lord's favor*, . . .
and the day of vengeance of our God;
to comfort all who mourn;" **Isaiah 61:1-2**

* **Timeline of Jesus' Ordination** (Baptism, (early-to-mid-August); **Temptation**, 40 Days prior to the **Feast of Atonement** (late-September/early-October); **Commissioning**, in the Temple and Reading of **Isaiah 61:1-2**: "¹ *The Spirit of the Lord God is upon me, because the Lord has anointed me to bring good news to the poor; he has sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound;* ² *to proclaim the year of the Lord's favor* (Jesus, our High Priest, Declares here the "Year of Jubilee" – the Biblical Cancellation of All Debts), and the day of vengeance of our God." Isaiah 61:1-2; Second Coming of Jesus, will fall on the same Feast, "Atonement" (late-September/early-October), where he will complete the reading of Isaiah 61:2, which he did not complete Reading in his First Coming, but will Declare in his Second Coming: "**to proclaim the year of the Lord's favor** (Jesus, our High Priest, Declares here, again, the "Year of Jubilee" – the Biblical Cancellation of All Debts), and **the day of vengeance of our God** (Jesus here Declares God's Wrath to be Poured Out on all the Nations that "do not Repent" or "Return" to God)."

Leviticus 16-20

Leviticus 16:1-5

The Day of Atonement

¹ The Lord spoke to Moses after the death of the two sons of Aaron, when they drew near before the Lord and died, ² and the Lord said to Moses, "Tell Aaron your brother not to come at any time into the Holy Place inside the veil, before the mercy seat that is on the ark, so that he may not die. For I will appear in the cloud over the mercy seat. ³ But in this way Aaron shall come into the Holy Place: with a bull from the herd for a sin offering and a ram for a burnt offering. ⁴ He shall put on the holy linen coat and shall have the linen undergarment on his body, and he shall tie the linen sash around his waist, and wear the linen turban; these are the holy garments. He shall bathe his body in water and then put them on. ⁵ And he shall take from the congregation of the people of Israel two male goats for a sin offering, and one ram for a burnt offering.

The Order of (the "Yom Kippur") Service

1. The high priest bathes in water.
2. He conducts the morning service (Shaharit) in his golden vestments. During the morning service the following passage of Scripture is **read** (**Isaiah 57:14 - 58:14**):

*And it shall be said, "Build up, build up, prepare the way, **remove every obstacle out of the way of My people.**" For thus says the high and exalted One Who lives forever, whose name is Holy, "I dwell on a high and holy place, and also with the contrite and lowly of spirit **in order to revive the spirit of the lowly and to revive the heart of the contrite.** For I will not contend forever, neither will I always be angry; for the spirit would grow faint before Me, and the breath of those whom I have made.*

"Because of the iniquity of his unjust gain I was angry and struck him; I hid My face and was angry, and he went on turning away, in the way of his heart. I have seen his ways, but I will heal him; I will lead him and restore comfort to him and to his mourners, creating the praise of the lips. Peace, peace to him who is far and to him who is near," says the LORD, "and I will heal him." But the wicked are like the tossing sea, for it cannot be quiet, and its waters toss up refuse and mud. "There is no peace," says my God, "for the wicked."

*"Cry loudly, do not hold back; raise your voice like a trumpet, and declare to My people their transgression, and to the house of Jacob their sins. **Yet they seek Me day by day, and delight to know My ways, as a nation that has done righteousness, and has not forsaken the ordinance of their God.** They ask Me for just decisions, they delight in the nearness of God. "Why have we fasted and Thou dost not see? Why have we humbled ourselves and Thou dost not notice?" Behold, on the day of your fast you find your desire, and drive hard all your workers. Behold, you fast for contention and strife and to strike with a wicked fist. You do not fast like you do today to make your voice heard on high. Is it a fast like this which I choose, a day for a man to humble himself? Is it for bowing one's head like a reed, and for spreading out sackcloth and ashes as a bed? Will you call this a fast, even an acceptable day to the LORD?"*

Is this not the fast which I choose, to loosen the bonds of wickedness, to undo the bands of the yoke, and to let the oppressed go free, and break every yoke? Is it not to divide your bread with the hungry, and bring the homeless poor into

the house; when you see the naked, to cover him; and not to hide yourself from your own flesh? Then your light will break out like the dawn, and your recovery will speedily spring forth; and your righteousness will go before you; The glory of the LORD will be your rear guard. Then you will call, and the LORD will answer; you will cry, and He will say, 'Here I am.'

*If you remove the yoke from your midst, the pointing of the finger, and speaking wickedness, and if you give yourself to the hungry, and satisfy the desire of the afflicted, then your light will rise in darkness, and your gloom will become like midday. And the LORD will continually guide you, and satisfy your desire in scorched places, and give strength to your bones; and you will be like a watered garden, and like a spring of water whose waters do not fail. And those from among you will rebuild the ancient ruins; you will raise up the age-old foundations; and you will be called the repairer of the breach, the restorer of the streets in which to dwell. If because of the Sabbath, you turn your foot from doing your own pleasure on My holy day, and call the Sabbath a delight, the holy day of the LORD honorable, and shall honor it, desisting from your own ways, from seeking your own pleasure, and speaking your own word, then you will take delight in the LORD, and I will make you ride on the heights of the earth; and I will feed you with the heritage of Jacob your father, for the mouth of the LORD has spoken." **Isaiah 57:14 - 58:14***

3. The high priest bathes in water again.
4. He changes into his **white linen garments** (clothes/garments are symbolic of one's character and behavior) to make the **special sin** offering for himself, the priests and the people. The special sin offering is a **bull** purchased by the high priest and **two male goats** taken from the congregation of Israel.

*"... and the seven angels who had the seven plagues came out of the temple, **clothed in linen**, clean and bright, and girded around their chests with golden sashes . . ." **Revelation 15:5-8***

*"Let the Reader Understand", as Jesus taught about End-Times, highlighting what this "Feast of Atonement" would be Warning About and Preparing God's People to be Expecting; **beware of False Messiahs, False Prophets, and False Teachers**:*

Tribulation

Matthew 24:9-14

"Then they will deliver you to tribulation, and will kill you, and you will be hated by all nations on account of My name. And at that time **many false prophets** will arise, and will **MISLEAD** many. And because **lawlessness is increased**, **most people's love will grow cold**. But the one who endures to the end, he shall be saved. And this gospel of the kingdom shall be preached in the whole world for a witness to all the nations, and then the end shall come."

"MISLEAD": 4624. Skandalizō - to put a snare (in the way), hence to cause to stumble, to give offense; to entrap (apostasy (defection - revolt) – literally, "a leaving, from a previous standing" - (make to) offend).

Cognate (related definition): 4624 skandalizō – properly, *set a snare ("stumbling-block")*; (figuratively) "to hinder right conduct or thought; to cause to stumble" – **literally, "to fall into a trap"**. **See 4625 (skandalon** - properly, the trigger of a trap (the mechanism closing a trap down on the unsuspecting victim); (figuratively) an *offense*, putting a *negative cause-and-effect relationship* into motion (ex. "the stick in the trap that springs and closes the trap when the animal touches it").

b. "to cause a person to begin to distrust and desert one whom he ought to trust and obey; to cause to fall away," and in the passive, to fall away (John 6:61; Matthew 13:21; MATTHEW 24:10; Matthew 26:33, Mark 4:17, Mark 14:29; John 16:1).

ex. **2 Thessalonians 2:1-16 (Paul re-enforces Jesus' Teaching on this same Event)**

The Man of Lawlessness

¹⁵ So then, brothers, stand firm and hold to the traditions that you were taught by us, either by our spoken word or by our letter.

ex. **2 Peter 3:17 (Peter re-enforces Jesus' Teaching on this same Event)**

¹⁷ You therefore, beloved, knowing this beforehand, take care that you are not carried away with the error of lawless people and lose your own stability.

The Abomination of Desolation

Matthew 24:3, 15-22, Mark 13:3-4, 14-20

And as He was sitting on the Mount of Olives opposite the temple, Peter and James and John and Andrew were questioning Him privately, saying, "Tell us, when will these things be, and what will be the sign of Your coming, and of the end of the age?" "Therefore when you see the Abomination of Desolation (Daniel 9:27, 11:31, 12:11) which was spoken of through Daniel the prophet, standing in the holy place (let the reader understand), then let those who are in Judea flee to the mountains; let him who is on the housetop not go down to get the things out that are in his house; and let him who is in the field not turn back to get his cloak. But woe to those who are with child and to those who nurse babes in those days! But pray that your flight may not be in the winter, or on a Sabbath, for then **there will be a great tribulation, such as has not occurred since the beginning of the world until now**, nor ever shall. And unless those days had been cut short, no life would have been saved; but for the sake of the elect those days shall be cut short."

False Christs and False Prophets

Matthew 24:23-28, Mark 13:21-23

"Then if anyone says to you, 'Behold, here is the Christ,' or 'There He is,' do not believe him. For **false Christs and false prophets** will arise and will show great signs and wonders, so as to mislead, if possible, even the elect. **Behold, I have told you in advance**. If therefore they say to you, 'Behold, He is in the wilderness,' do not go forth, or, 'Behold, He is in the inner rooms,' do not believe them. For just as the lightening comes from the east, and flashes even to the west, so shall the coming of the Son of Man be. Wherever the corpse is, there the vultures will gather."

The Son of Man is Coming

Matthew 24:29-31, Mark 13:24-27, Luke 21:25-28

"But immediately after the tribulation of those days there will be signs in the sun and moon and stars, and upon the earth dismay among nations, in perplexity at the roaring of the sea and the waves, men fainting from fear and the expectation of the things which are coming upon the world; the sun will be darkened, and the moon will not give its light (Isaiah 13:10, Joel 2:30-31). And the stars will fall from the sky, and the powers of the heavens will be shaken, and then the sign of the Son of Man will appear in the sky, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of the sky (Daniel 7:13) with power and great glory. **And He will send fourth His angels with a great trumpet and they will gather together His elect from the four winds, from one end of the sky to the other (Isaiah 27:12-13). But when these things begin to take place, straighten up and lift up your heads, because your redemption is drawing near."**

Leviticus 16:6-11

The Day of Atonement

⁶ "Aaron shall offer the bull as a sin offering for himself and shall make atonement for himself and for his house. ⁷ Then he shall take the two goats and set them before the Lord at the entrance of the tent of meeting. ⁸ And Aaron shall cast lots over the two goats, one lot for the Lord and the other lot for Azazel.^[a] ⁹ And Aaron shall present the goat on which the lot fell for the Lord and use it as a sin offering,¹⁰ but the goat on which the lot fell for Azazel shall be presented alive before the Lord to make atonement over it, that it may be sent away into the wilderness to Azazel.

¹¹ "Aaron shall present the bull as a sin offering for himself, and shall make atonement for himself and for his house. He shall kill the bull as a sin offering for himself.

5. The high priest faces east towards the people while the **bull** and two goats face west towards the temple.

bull - **The Antichrist** - *And he stood on the sand of the seashore. And I saw a beast coming up out of the sea, having ten horns and seven heads, and on his horns were ten diadems, and on his heads were blasphemous names. Revelation 13:1*

2 Thessalonians 2:7-10

The Man of Lawlessness

⁷ For the mystery of **lawlessness*** is already at work. Only he who now restrains it will do so until he is out of the way. ⁸ And then the lawless one will be revealed, whom the Lord Jesus will kill with the breath of his mouth and bring to nothing by the appearance of his coming. ⁹ The coming of the lawless one is by the activity of Satan with all power and false signs and wonders, ¹⁰ and with all wicked deception for those who are not perishing, because they refused to love the truth and so be saved. ¹¹ Therefore God sends them a strong delusion, so that they may believe what is false, ¹² in order that all may be condemned who did not believe the truth but had pleasure in unrighteousness.

*Who is this man of **lawlessness**? He is a literal person, often referred to as the **Antichrist**. He will be Satan's henchman, a pseudo-Christ who will perform miracles, signs, and wonders by the power of Satan and ultimately deceive the world.

The mystery of iniquity has been at work for a long time - since Paul's day - and, when it finally erupts in all its hideousness, the world will be shaken to its core. The Antichrist, who leads the descent into lawlessness, will set a new standard of depravity. The enormity of the acts of moral monsters such as Stalin, Hitler, Pol Pot, Idi Amin, Robespierre, and Caligula will pale in comparison to the evil of the Antichrist.

The Antichrist will have "his power . . . taken away and completely destroyed forever" Daniel 7:26.

Lawlessness (458. Anomia) – lawlessness, iniquity, disobedience, sin; **properly**, without God's law, the condition of one without God's law – either because ignorant of it, or because violating it; the utter disregard for God's law (His written and living law); includes the end-impact of law breaking – i.e. its negative influence on a person's soul (status before God).

***Anti-Christ – "The Picture of the Anti-Christ"** (read insight on page 15-16)

6. One of the two **goat(s)** is chosen "for Yahuwah" and a scarlet cloth is tied around its throat. **(the one sacrificed)**

goat(s) - **The False Prophet** - *And I saw another beast coming up out of the earth; and he had two horns like a lamb, and he spoke as a dragon. Revelation 13:11*

²⁰ And the beast was captured, and with it the **false prophet** who in its presence had done the signs by which he deceived those who had received the mark of the beast and those who worshiped its image. These two were thrown alive into the lake of fire that burns with sulfur. **Revelation 19:20**

Goat chosen for "Yahuwah" – "Yahuwah" (translation): In the name of the Sexual Fallen Angels (Genesis 6:1-4 - in Greek religion and mythology, known as "Pan").

"In Greek religion and mythology, Pan is the god of the wild, shepherds and flocks, nature of mountain wilds and rustic music, and companion of the nymphs.[2] He has the hindquarters, legs, and horns of a goat, in the same manner as a faun or satyr. With his homeland in rustic Arcadia (After the collapse of the Roman power in the west, Arcadia, part of the Greek state. Arcadia remained a beautiful, secluded area, and its inhabitants became proverbial as herdsmen leading simple pastoral (shepherds **herding** livestock around open areas of **land**) unsophisticated yet happy lives, to the point that *Arcadia* may refer to some imaginary idyllic "paradise".), he is also recognized as the god of fields, groves, and wooded glens; because of this, Pan is connected to fertility and the season of spring. The ancient Greeks also considered Pan to be the god of theatrical criticism and impromptus.[3] The word "panic" is a tribute to the god."

Note: The PAN "god" is depicted as a HOMOSEXUAL "god"

7. One of the two goats are chosen "for **Azazel**" (the **Scapegoat**) and a scarlet cloth is tied around its horn. The high priest returns to the bull and lays his hands on its head and confesses his sins and the sins of the priesthood. Then he kills the bull and drains its blood.

Azazel - Satan - The Book of Enoch states that **Azazel** was one of the angels who rebelled against God in the time of Jared. "He taught men to make swords, knives, shields, and breastplates. He made metals known to man and the art of working them, and bracelets, and ornaments, and the use of antimony, and the beautifying of the eyelids, and all kinds of costly stones, and color tinctures. **To him all sin is ascribed.**"

Scapegoat - Satan - *And another sign appeared in heaven: and behold, a great red dragon having seven heads and ten horns, and on his heads were seven diadems. And his tail swept away a third of the stars of heaven, and threw them to the earth. And the dragon stood before the woman who was about to give birth, so that when she gave birth he might devour her child.*
Revelation 12:3-4

Azazel (<http://www.bibletruth.cc/DayofAtonement.htm#Azazel>)

But what about the goat chosen by lot "for Azazel"? Who is Azazel? There is no other mention of Azazel in the Old Testament. If the one goat is offered as a sacrifice for the sins of the nation, and the other goat takes the blame for all the sin of the community and is cast out to the wilderness, common sense should at least point us in the right direction of identifying Azazel. He seems to be the antithesis to Yahuwah.

The Book of Jude (Yehudah) speaks of the judgment of Yahuwah as prophesied by Enoch, the seventh from Adam.
¹⁴ **Enoch, the seventh from Adam, prophesied about these men: "See, the Master is coming with thousands upon thousands of his holy ones** ¹⁵ **to judge everyone, and to convict all the ungodly of all the ungodly acts they have done in the ungodly way, and of all the harsh words ungodly sinners have spoken against him."**

This reference to the writing of Hanok (Enoch) provides a measure of credibility to the Book of Enoch. Since Jude cited the Book of Enoch as a reliable source for teaching, we will consider its information, too. Interestingly, we do have what is believed to be the Book of Enoch and it reads essentially the same as Jude quoted him. Enoch reads:

Behold, he comes with ten thousands of his saints, to execute judgment upon them, and destroy the wicked, and reprove all the carnal for everything which the sinful and ungodly have done, and committed against him. (Enoch 2:1)

This same Book of Enoch also speaks of Azazel. Here is an excerpt from the Book of Enoch about Azazel (rendered "Azazyel" in the translation of Enoch I am referencing):

Moreover Azazyel taught men to make swords, knives, shields, breastplates, the fabrication of mirrors, and the workmanship of bracelets and ornaments, the use of paint, the beautifying of the eyebrows, *the use of stones of every valuable and select kind, and all sorts of dyes, so that the world became altered.* Impiety (sinfulness) increased; fornication multiplied; and they transgressed and corrupted all their ways. (8:1-2)

Azazel (Azazyel) was instrumental in the "altering" of the world due to the vanity of physical beauty, the crafting of jewelry (the overuse and abuse of which the Scripture condemns), and the forging and use of war implements.

Shortly after that passage, Enoch is shown a scene of judgment:

And now to you, O you Holy One of heaven, the souls of men complain, saying, Bring judgment to us from the Most High. Then they said to their Lord, the King, *You are* Lord of lords, God of gods, King of kings. The throne of your glory is for ever and ever, and for ever and ever is your name sanctified and glorified. You are blessed and glorified. You have made all things; you possess power over all things; and all things are open and manifest before you. You behold all things, and nothing can be concealed from you. You have seen what Azazyel has done, how he has taught every species of iniquity upon earth, and has disclosed to the world all the secret things which are done in the heavens. (9:3-5)

Here, the teaching of every manner of iniquity in the earth is attributed to **Azazyel**^{*}. The Scriptures attribute the knowledge of sin to Satan, the deceiver of all mankind. Enoch is describing how "the souls of men" are complaining to Elohim about the works of Azazyel, and are asking for Yahuwah to judge him for it.

^{*}**Azazel** (/əˈzeɪzəl, ˈæzəˌzəl/; Hebrew: אַזַּזְיֵל; Arabic: عَزَازِيل, translit. *ʿAzāzīl*) is a fallen angel; he was sent a scapegoat bearing the sins of the Jews during Yom Kippur. In the Bible, he only appears in association with the scapegoat rite. During the Second Temple period, he appears as a fallen angel responsible for introducing humans to forbidden knowledge.

Cultural Representation In Judaism

For early Semitic tribes, Azazel (literally "strong one against God") was a very real force of evil. It was common for them to make sacrifices to Azazel at the same time that they made sacrifices to their god, Yahweh. As described in the Hebrew Bible, Azazel's sacrifices were made by driving a goat into the desert wilderness or by pushing it into a deep ravine. These sacrifices were not meant to honor Azazel as a deity; rather, they symbolized the people sending their sins back to their original source.

The Dead Sea Scrolls, the Book of Enoch, and the Apocalypse of Abraham provided more details about how Azazel came to earth, what he did to spread sin on earth, and how he was punished by God.

In Christianity

Azazel is a less well-known figure among Christians, since the Latin and English versions of the Bible translated his name as "scapegoat" or "wasteland." Seventh Day Adventists acknowledge Azazel as Satan's right-hand man and claim that a special kind of torment awaits him on the Day of Judgment.

In Islam

Muslim tradition takes the story of Azazel even farther back, to the days when he ranked among the good angels. Some scholars believe that he was among the most wise and noble angels and that he fought against the **jinn** (in Arabian and Muslim mythology - *an intelligent spirit of lower rank than the angels, able to appear in human and animal forms and to possess humans*) who lived on earth before humans. Others believe that he was a jinn who, as a reward for fighting against other jinn, was allowed to enter heaven and be called an angel.

Unfortunately, his position of honor made him arrogant, and when God created man, he refused to bow down to the new creation. For this reason, he was cast back to earth and became a plague on men.

Next, Enoch is told of the coming flood which was to engulf the whole earth. This is the judgment of Elohim which was to cause everything on the earth to perish. And instructions were to be given to mankind regarding how he may escape this judgment.

Then explain to him the consummation which is about to take place; for all the earth shall perish; the waters of a deluge shall come over the whole earth, and all things which are in it shall be destroyed. And now teach him how he may escape, and how his seed may remain in all the earth. Again the Lord said to Raphael, Bind Azazyel hand and foot; cast him into darkness; and opening the desert which is in **Dudael**, cast him in there. Throw upon him hurled and pointed stones, covering him with darkness; There shall he remain for ever; cover his face, that he may not see the light. And in the great day of judgment let him be cast into the fire. Restore the earth, which the angels have corrupted; and announce life to it, that I may revive it. (10:4-10)

* **Dudael**: 'Place of Fire', the prison of all the fallen angels, especially the evil Watchers, the entrance of which is located to the east of Jerusalem, which overlooks the area in where Jesus was born. The way this place is described is sometimes considered as a region of the underworld, comparable to Tartarus or Gehenna. As the Hebrew language evolved, 'Dudael' became 'Alj'halil, meaning Holy Land, and eventually became 'Palestine'. Interesting enough, Dudael was the place that the Angel Azazel was imprisoned by the Powers of Heaven making him a scapegoat to be an example to the Fallen Angels.

In conjunction with the judgment, Azazyel was to be bound and thrown into darkness, covered and held for the ultimate judgment, when he would be cast into the fire. Similarly, the book of Revelation describes Satan as being bound and thrown into a pit where he would be covered and sealed:

He threw him into the Abyss, and locked and sealed it over him, to keep him from deceiving the nations anymore until the thousand years were ended. After that, he must be set free for a short time. Revelation 20:3

Also, recall that Satan is to be ultimately thrown into the Lake of Fire as his finally destiny:

And the devil, who deceived them, was thrown into the lake of burning sulfur, where the beast and the false prophet had been thrown. They will be tormented day and night for ever and ever. Revelation 20:10

Again, Satan's destiny as revealed in the Scriptures fits perfectly with the description of Azazyel's judgment. The identity of Azazyel as Satan is almost complete.

And finally, hope is given to mankind. A promise that not all men would be destroyed in the flood. All the sons of men shall not perish in consequence of every secret, by which the Watchers have destroyed, and *which* they have taught, their offspring. All the earth has been corrupted by the effects of the **teaching of Azazyel. To him therefore ascribe the whole crime. Enoch 10:11-12**

Again, it is repeated that the reason for this judgment on Azazyel is that he corrupted the whole earth. And the final nail in the coffin of evidence is that Azazyel is to be ascribed with the whole crime. All the blame of sin on the earth and the fall and corruption of mankind is to be placed on Azazyel. It is all his fault and doing. **He must bear the entire blame for the rebellion against the Creator.**

This blame which Azazyel must bear corresponds with the fate of Azazel in Leviticus 16. The Cohen HaGadol lays his hands on the goat which was selected "for Azazel" and he confesses all the sins of the nation over him. He then sends the goat out into the wilderness, bearing the sin of Israel, and left there. This is the picture of Satan's judgment at the time of the flood and the ultimate destiny of Satan being cast into the Lake of Fire.

This annual ritual of confessing all the sins of the nation onto the head of the goat is a prophetic picture of the judgment of Satan, when he will be held to account for his rebellion and corruption of the universe. Though Messiah died as a substitute payment for the transgression of all who confess and repent of their sins, Satan will still bear the blame for all sin and will be judged for his primary role in the rebellion. This will occur at the appointed time of Yom HaKippurim - Judgment Day.

Leviticus 16:12-13

The Day of Atonement

¹² And he shall take a censer full of coals of fire from the altar before the Lord, and two handfuls of sweet incense beaten small, and he shall bring it inside the veil ¹³ and put the incense on the fire before the Lord, that the cloud of the incense may cover the mercy seat that is over the testimony, so that he does not die.

8. He takes coals from the fire of the brazen altar and two handfuls of incense into the Holy Place and places them on the golden altar, thus **filling the temple with smoke and incense**. He leaves the censer in the Holy Place.

"And the temple was filled with smoke from the glory of God and from His power; and no one was able to enter the temple until the seven plagues of the seven angels were finished." **Revelation 15:5-8**

9. He then prays God's blessing for the people.

Leviticus 16:14

The Day of Atonement

¹⁴ And he shall take some of the blood of the bull and sprinkle it with his finger on the front of the mercy seat on the east side, and in front of the mercy seat he shall sprinkle some of the blood with his finger seven times.

10. Next **the blood of the bull** is taken into the Holy of Holies and the high priest sprinkles it with his finger, once upward toward the mercy seat and seven times downward in front of the mercy seat. **The high priest is making atonement for himself and his family.**

"and no one was able to enter the temple until the seven plagues of the seven angels were finished." **Revelation 15:5-8**

Leviticus 16:15-17

The Day of Atonement

¹⁵ "Then he shall kill the goat of the sin offering that is for the people and bring its blood inside the veil and do with its blood as he did with the blood of the bull, sprinkling it over the mercy seat and in front of the mercy seat. ¹⁶ Thus he shall make atonement for the Holy Place, because of the uncleannesses of the people of Israel and because of their transgressions, all their sins. And so he shall do for the tent of meeting, which dwells with them in the midst of their uncleannesses. ¹⁷ No one may be in the tent of meeting from the time he enters to make atonement in the Holy Place until he comes out and has made atonement for himself and for his house and for all the assembly of Israel.

11. The high priest **kills one of the goats, the one chosen by lot ... "for Yahuwah"**, drains its blood and takes it into the Holy of Holies and sprinkles it the same as before. This goat's blood is for the people of Israel to make atonement for their sins.
12. The blood of the bull is then sprinkled in the same manner towards the veil that divided the Holy of Holies from the Holy Place.
13. The blood of the goat "for Yahuwah" is then sprinkled in the same manner towards the veil that divided the Holy of Holies from the Holy Place.

Leviticus 16:18-19

The Day of Atonement

¹⁸ Then he shall go out to the altar that is before the Lord and make atonement for it, and shall take some of the blood of the bull and some of the blood of the goat, and put it on the horns of the altar all around. ¹⁹ And he shall sprinkle some of the blood on it with his finger seven times, and cleanse it and consecrate it from the uncleannesses of the people of Israel.

14. **Finally, the blood of the bull and the goat are commingled and their blood sprinkled once on each of the four horns of the golden altar and the seven times on top of it.**
15. The remainder of the blood is poured out at the base of the altar of burnt offerings on the west side.
16. **The high priest sprinkles blood forty-three times that day**, thereby cleansing the sanctuary from defilement by priests and worshippers. **They have been atoned for. At this point sin has been forgiven and fellowship with God restored.**

Leviticus 16:20-22

The Day of Atonement

²⁰ "And when he has made an end of atoning for the Holy Place and the tent of meeting and the altar, he shall present the live goat. ²¹ And Aaron shall lay both his hands on the head of the live goat, and confess over it all the iniquities of the people of Israel, and all their transgressions, all their sins. And he shall put them on the head of the goat and send it away into the wilderness by the hand of a man who is in readiness. ²² The goat shall bear all their iniquities on itself to a remote area, and he shall let the goat go free in the wilderness.

17. The other goat chosen by lot ... "the scapegoat" was made to face the people at the time the high priest was making the offering.
18. **The high priest confessed the sins of all the people upon this goat for a guilt offering.**
19. The scapegoat was then led out of the temple and city by a man and taken into the wilderness. **Although the people do not get to see what happens to the scapegoat it is believed that when it was taken into the wilderness that the man leading it would push it off of a cliff.**

By removing the defilement of sin from the Most Holy Place, the Tabernacle and the Altar, the process of cleansing was completed. Note well, that the ceremony of the goat led away pictured the removal of the defilement of sin from the Most Holy Place the Tabernacle of Meeting and the Altar not the atonement for that sin.

The outpouring of the seven bowls of God's wrath literally cleanses and makes atonement for the earth (not the people) defiled by man's sin. The Earth is the true Altar of God. God could not sacrifice his Son on anything but the true Altar of Heavenly Tabernacle. Christ's blood was shed on Calvary and poured out upon the earth. The cleansing of the tabernacle altar was accomplished by the sprinkling of the blood seven times. The number seven signifies the completeness. The cleansing is complete after the seventh sprinkling.

It is clear that the seven sprinklings of blood which cleansed the brazen altar, correspond to the seven bowls of God's wrath. At the pouring out of the seventh and final bowl of God's wrath the earth is cleansed of Babylon, the deceiver and corrupter of the world. **Rev. 18:23, 19:2**

*Then I saw an angel coming down from heaven, holding the key of the abyss and a great chain in his hand. And he laid hold of the dragon, the serpent of old, who is the devil and Satan, and bound him for a thousand years; and he threw him into the abyss, and shut it and sealed it over him, so that he would not deceive the nations any longer, until the thousand years were completed; after these things he must be released for a short time. **Revelation 20:1-3***

20. At this juncture the people's sins have been removed as far as the east is from the west. **The term Azazel means to "wholly go away" which points to the truth that sin is not merely forgiven but also entirely removed.**

Leviticus 16:23-24

The Day of Atonement

²³ "Then Aaron shall come into the tent of meeting and shall take off the linen garments that he put on when he went into the Holy Place and shall leave them there. ²⁴ And he shall bathe his body in water in a holy place and put on his garments and come out and offer his burnt offering and the burnt offering of the people and make atonement for himself and for the people.

21. The high priest takes off his holy attire in the Holy Place and leaves it there. He then bathes himself and puts on his normal golden vestments.
22. A burnt offering of a ram is then made at the brazen altar to make atonement for it.

Leviticus 16:25-28

The Day of Atonement

²⁵ And the fat of the sin offering he shall burn on the altar. ²⁶ And he who lets the goat go to Azazel shall wash his clothes and bathe his body in water, and afterward he may come into the camp. ²⁷ And the bull for the sin offering and the goat for the sin offering, whose blood was brought in to make atonement in the Holy Place, shall be carried outside the camp. Their skin and their flesh and their dung shall be burned up with fire. ²⁸ And he who burns them shall wash his clothes and bathe his body in water, and afterward he may come into the camp.

23. The fat of the bull and goat, which had been slain as a sin offering is then offered up in the smoke of the burnt offering.
24. **The carcasses of the bull and goat, which had been slain as a sin offering are taken outside the camp and burned.**

*And the beast was seized, and with him the false prophet who performed the signs in his presence, by which he deceived those who had received the mark of the beast and those who worshiped his image; these two were thrown alive into the lake of fire which burns with brimstone. **Revelation 19:20***

25. Those who led the goat "for Azazel" away and took the carcasses of the bull and goat outside the camp wash their clothes, bathe themselves and return to the temple.
26. The high priest bathes himself again and puts on his white linen garments.
27. Then retrieves the censer that was left in the Holy Place.
28. He bathes again and puts on his golden vestments for the remainder of the day.
- The Day of Atonement is the only day of the year on which the Ark of the Covenant can be seen; therefore it serves as a marker to the readers of the book of Revelation as to when events are occurring.

*And I saw **heaven opened**, and behold, a white horse, and He who sat on it is called Faithful and True, and in righteousness He judges and wages war. His eyes are a flame of fire, and on His head are many diadems; and He has a name written on Him which no one knows except Himself. He is **clothed with a robe dipped in blood**, and His name is called The Word of God." **Revelation 19:11-13***

29. **The high priest conducts the afternoon service (Minah) at which time the Book of Jonah is read.** It stands as a constant reminder to them of God's great love for lost people and is actually a picture of the gospel being preached.

Why Jonah?

Why Jonah is read has evoked many explanations, such as the following:

- **It is an example of a whole city with no particular relationship to God who repent of their evil ways and are forgiven.** What better example of successful repentance and its consequence could be found!
- A message Jonah does not comprehend until the very last line in the book is that **God cares compassionately for all living things and prefers repentance to destruction**. God's compassion is meant to be a model for us to copy.
- **Jonah shows us that we cannot flee from the service of God.**

2 Peter 3:9

The Lord is not slow to fulfill his promise as some count slowness, but is patient toward you, not wishing that any should perish, but that all should reach repentance.

The Book of Jonah is Read during the Feast of Atonement – Commentary on the Book of Jonah

Jonah has known all along that the Lord is compassionate toward all His creatures. He tells us in chapter 4, verse 2:

And he prayed to the LORD and said, "Please LORD, was not this what I said while I was still in my own country? Therefore, in order to forestall this I fled to Tarshish, for I knew that Thou art a gracious and compassionate God, slow to anger and abundant in lovingkindness, and one who relents concerning calamity."

Jonah understands God's nature well enough ... but disagrees with it! He has no compassion in him. He believes in strict unmitigated justice. Whether Jonah becomes convinced of God's case at the end of the book is not the story's concern. The story ends without divulging Jonah's reaction because it is not important how Jonah responds. It is crucial how we, the audience, respond. **The ending of the tale is in our hands.**

- The message proclaimed is the gospel ... the "good news" of how to make peace with God. This takes us back to the story of Noah who released a dove (Jonah) three times (Genesis 8:8-12). The **first time** the dove returned to Noah, the **second time** the dove brought an olive branch back to Noah and the **third time** the dove did not return. The olive branch that the dove carried in its mouth was the symbol of peace, the same message that the Holy Spirit is speaking through the mouths of Christians.
- In the story of Jonah, God sent Jonah (dove or Holy Spirit) the **first time** and he **experienced three days and nights in the belly of the fish**. This is indicative of the Lord Jesus Christ, who had the dove descend upon Him at His baptism, declared that the Kingdom of God was at hand and **spent three days and nights in the grave**.
- God sent Jonah a **second time** and he preached to the gentile city of Nineveh "*Now the word of the Lord came to Jonah the second time, saying ...*" (Jonah 3:1) This is indicative of the Holy Spirit coming upon the Church at Pentecost. **The message that has been preached for the last two thousand years has primarily been to the gentiles.**
- God will send the Holy Spirit (dove or Jonah) the **third time**. **We see this beginning to happen immediately prior to the sounding of the seventh (last) trumpet in the book of Revelation:**

And they said to me, "You must prophesy again concerning many peoples and nations and tongues and kings."
Revelation 10:11

At that time the **two witnesses** and the 144,000 Israelites (this number is symbolic of the whole body of Christ) who have been **sealed** preach the **truth**.

Revelation 22:17 "He also measured its wall, 144 cubits by human measurement, which is also an angel's measurement."

1 Corinthians 6:19-20

¹⁹ Or do you not know that **your body is a temple of the Holy Spirit** within you, whom you have from God? You are not your own, ²⁰ for you were bought with a price. So glorify God in your body.

Revelation 22:9-10 ⁹ . . . 'Come, I will show you **the Bride**, the wife of the Lamb.' ¹⁰ And he carried me away in the Spirit to a great, high mountain, and **showed me the holy city Jerusalem** coming down out of heaven from God."

Two witnesses: (The two witnesses are Elijah and Moses)

³ And I will grant authority to my two witnesses, and they will prophesy for 1,260 days, clothed in sackcloth."

⁴ These are the two olive trees and the two lampstands that stand before the Lord of the earth. ⁵ And if anyone would harm them, fire pours from their mouth and consumes their foes. If anyone would harm them, this is how he is doomed to be killed. ⁶ They have the power to shut the sky, that no rain may fall during the days of their prophesying, and they have power over the waters to turn them into blood and to strike the earth with every kind of plague, as often as they desire. ⁷ And when they have finished their testimony, the beast that rises from the bottomless pit^[a] will make war on them and conquer them and kill them, ⁸ and their dead bodies will lie in the street of the great city that symbolically^[b] is called Sodom and Egypt, where their Lord was crucified. ⁹ For three and a half days some from the peoples and tribes and languages and nations will gaze at their dead bodies and refuse to let them be placed in a tomb, ¹⁰ and those who dwell on the earth will rejoice over them and make merry and exchange presents, because these two prophets had been a torment to those who dwell on the earth. ¹¹ But after the three and a half days a breath of life from God entered them, and they stood up on their feet, and great fear fell on those who saw them. ¹² Then they heard a loud voice from heaven saying to them, "Come up here!" And they went up to heaven in a cloud, and their enemies watched them. " **Revelation 11:3-12**

Matthew 17 – (Jesus gives us a snap shot of the two witnesses at his Second Coming)

The Transfiguration

"... ³ And behold, there appeared to them **Moses and Elijah**, talking with him. ⁴ And Peter said to Jesus, "Lord, it is good that we are here. If you wish, I will make three tents here, one for you and one for Moses and one for Elijah" . . . ⁹ And as they were coming down the mountain, Jesus commanded them, "**Tell no one the vision, until the Son of Man is raised from the dead.**" ¹⁰ And the disciples asked him, "Then why do the scribes say that first Elijah must come?" ¹¹ He answered, "Elijah does come, and he will restore all things. ¹² But I tell you that Elijah has already come, and they did not recognize him, but did to him whatever they pleased. So also the Son of Man will certainly suffer at their hands." ¹³ Then the disciples understood that he was speaking to them of John the Baptist."

- The three-day walk through Nineveh is prophetic in that it will take three 1000-year days ("But do not overlook this one fact, beloved, that with the Lord one day is as a thousand years, and a thousand years as one day," **2 Peter 3:8**) to reach all the gentiles.
- **On the first day** that Jonah preached, the gentiles repented then he went out of the city and built a shelter. **This is indicative of the initial preaching of the gospel by Christians when gentiles repented and were reconciled to God.**

- **On the second day** God caused a plant to grow up to shade Jonah from the heat of the day. **Christians no longer suffered extreme persecution.**
- **On the third day** Jonah's plant withered. **It serves as a warning sign to Christians that they are losing compassion for the lost.**

God Gives Second Chances

Like the Israelites, some of us might go through periods of our lives where we descend into sin or fall away from the Lord, but **God promises the hope of restoration and renewal if we will agree to come back into His presence in repentance to find forgiveness.**

This, perhaps, is represented by God calling Moses to come back up the mountain to receive a second set of tablets, even though Moses destroyed the first set in a rage.

"Now the Lord said to Moses, 'Cut out for yourself two stone tablets like the former ones, and I will write on the tablets the words that were on the former tablets which you shattered.'" **Exodus 34:1**

On 7 Sivan (May/June), Moses went up onto the mountain . . . On 17 Tammuz (June/July), the tablets were broken. On the 18th, he burned the [Golden] Calf and judged the transgressors. On the 19th, he went up for forty days and pleaded for mercy. On 1 Elul, he went up to receive the second tablets, and was there for forty days. On 10 Tishrei, G-d restored His goodwill with the Jewish people gladly and wholeheartedly, saying to Moses, "I have forgiven, as you ask," and gave him the Second Tablets.

Rashi, Exodus 32:1 and 33:11

https://www.chabad.org/parshah/article_cdo/aid/2508/jewish/The-120-Day-Version.htm

One such potent stretch of time was a 120-day period in the years 2448–9 from Creation (1313 BCE). The events of this period, experienced by the Jewish people soon after their birth as a nation, choreograph the very essence of the human story—the basis, the process and the end goal of life on earth. The hundred and twenty days from 6 Sivan 2448 to 10 Tishrei 2449 contained it all: the underpinnings of creation, the saga of human struggle, and the ultimate triumph which arises from the imperfections and failings of man.

The Events

On 6 Sivan 2448, the entire people of Israel gathered at Mount Sinai to receive the Torah from the Almighty. There they experienced the revelation of G-d, and heard the Ten Commandments, which encapsulate the entire Torah. The following morning Moses ascended the mountain, where he communed with G-d for forty days and forty nights and received the Torah proper, the more detailed rendition of G-d's communication to humanity.

At the end of Moses' (first) forty days on Mount Sinai, G-d gave him two tablets of stone, the handiwork of G-d, upon which the Ten Commandments were engraved by the finger of G-d. But in the camp below, the Jewish people were already abandoning their newly made covenant with G-d. Reverting to the paganism of Egypt, they made a calf of gold and, amidst feasting and hedonistic disport, proclaimed it the god of Israel.

G-d said to Moses: Descend, for your people, which you have brought up from the land of Egypt, have been corrupted; they have quickly turned from the path that I have commanded them . . .

Moses turned and went down from the mountain, with the two tablets of testimony in his hand . . . When Moses approached the camp and saw the calf and the dancing . . . he threw the tablets from his hands and shattered them at the foot of the mountain.

It was the 17th of Tammuz.

Moses destroyed the idol and rehabilitated the errant nation. He then returned to Sinai for a second forty days, to plead before G-d for the forgiveness of Israel. G-d acquiesced, and agreed to provide a second set of tablets to replace those which had been broken in the wake of Israel's sin. These tablets, however, were not to be the handiwork of G-d, but of human construction:

G-d said to Moses: Carve yourself two tablets of stone, like the first; and I shall inscribe upon them the words that were on the first tablets which you have broken . . . Come up in the morning to Mt. Sinai, and present yourself there to Me on the top of the mountain.

Moses ascended Sinai, for his third and final forty days atop the mountain, on 1 Elul. G-d had already forgiven Israel's sin, and now a new and invigorated relationship between Him and His people was to be rebuilt on the ruins of the old. On 10 Tishrei we received our second set of the Ten Commandments, inscribed by G-d upon the tablets carved by Moses hand. Thus, we have three forty-day periods, and three corresponding states of Torah: the first tablets, the broken tablets and the second tablets. These embody the foundation of our existence, the challenge of life and the ultimate achievement of man.

The Plot

Our sages point out that the opening verse of the Torah's account of creation, *Bereishit bara Elokim* . . . ("In the beginning G-d created the heavens and earth"), begins with the letter *beit*, the *second* letter of the Hebrew alphabet. This is to teach us that there is an *alef* (oneness with G-d) that comes before the *beit* of the created existence: that creation is not an end in itself, but comes to serve a principle which precedes it in sequence and substance.

The pre-Genesis *alef* is the *alef* of *Anochi Hashem Elokecha* . . . ("I am the L-rd your G-d . . .")—the first letter of the Ten Commandments. Torah is G-d's preconception of what life on earth should be like; the basis and *raison d'être* (reason or justification for being or existence) of creation is that we develop ourselves and our environment to this ideal.

But G-d wanted more. More than the realization of His original blueprint for existence, more than the falling into place of a preprogrammed perfection. More than a "first tablets" world that is wholly the handiwork of G-d.

A created entity, by definition, has nothing that is truly its own: all the tools, potentials and possibilities it possesses have been *given* to it by its creator. But G-d desired that the human experience should yield a profit beyond what is projected—or even warranted—by His initial investment in us. So He created us with the vulnerabilities of the human condition.

He created us with the freedom to choose, and thus with the potential for failure. When we act rightly and constructively, we are behaving according to plan, and realizing the potential invested within us by our Creator. But when we choose to act wrongly and destructively, we enter into a state of being that is not part of the plan of Torah—indeed, it is the antithesis of what Torah prescribes. Yet this state of being is the springboard for *teshuvah* (return)—the power to rise from the ruins of our fall to a new dimension of perfection, a perfection unenvisionable by our untarnished past.

. . . If the first tablets are the divine vision of creation, the broken tablets are our all-too-familiar world—a world that tolerates imperfection, failure, even outright evil. It is a world whose first tablets have been shattered—a world gone awry of its foundation and its true self, a world wrenched out of sync with its inherent goodness.

The broken tablets are a plot contrived by the Author of existence to allow the possibility for second tablets. Every failing, every decline can be exploited and redirected as a positive force. Every breakdown of the soul's "first tablets" perfection is an opportunity for man to carve for yourself a second set, in which the divine script is chiseled upon the tablets of human initiative and creation. A second set which includes an entire vista of potentials that were beyond the scope of the first, wholly divine set.

*"Behold, the days are coming, declares the Lord, when I will make a new covenant with the house of Israel and the house of Judah, not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt, my covenant that they broke, though I was their husband, declares the Lord. **For this is the covenant that I will make with the house of Israel after those days, declares the Lord: I will put my law within them, and I will write it on their hearts. And I will be their God, and they shall be my people. And no longer shall each one teach his neighbor and each his brother, saying, 'Know the Lord,' for they shall all know me, from the least of them to the greatest, declares the Lord. For I will forgive their iniquity, and I will remember their sin no more.**"*

Jeremiah 33:31-34

Remembered and Enacted

These hundred and twenty days have left a lasting imprint on our experience of time. For the Jewish calendar does far more than measure and mark time; in the words of the book of Esther, "These days are remembered and enacted." The festivals and commemorative dates that mark our annual journey through time are opportunities to reenact the events and achievements which they remember.

Every Shavuot, we once again experience the revelation at Sinai and our acquisition of the blueprint and foundation of our lives. Every year on the 17th of Tammuz (June/July), we once again deal with the setbacks and breakdowns epitomized by the events of the day. The month of Elul and the first ten days of Tishrei, corresponding to Moses' third 40-day stay on Mount Sinai, are, as they were then, days of goodwill between G-d and man—days in which the Almighty is that much more accessible to all who seek Him.

And Yom Kippur, the holiest and most potent day of the year, marks the climax of the 120-day saga. Ever since the day that G-d gave the second tablets to the people of Israel, this day is a fountainhead of *teshuvah* (return): the source of our capacity to reclaim the deficiencies of the past as fuel and momentum for the attainment of new, unprecedented heights; the source of our capacity to exact a profit from G-d's volatile and risky investment in human life.

https://www.chabad.org/parshah/article_cdo/aid/2508/jewish/The-120-Day-Version.htm
<http://www.cgsf.org/dbeattie/calendar/?hebrew=1494>

30. Closing The Gate

Just prior to nightfall a hushed congregation prepares to observe the last service of Yom Kippur called **Ne'ilah**, which means, "**closing the gate**" (A person could not have atonement and forgiveness without entering the temple courts before the gate was closed.). The cantor calls, "*Hear, O Israel, the Lord (Yahuwah/Jehovah) is our God, the Lord (Yahuwah/Jehovah) is one.*" Immediately following this comes the threefold repetition of the words, "*Blessed be the name (Yahushua/Joshua/Jesus) of Him whose glorious kingdom endures forever.*" The attendant worshipers anciently uttered these words when the high priest pronounced the name of God (Yahuwah/Jehovah) in the Temple. Then, beginning in a whisper and progressively increasing in volume of his voice, the cantor declares seven times, "The Lord (Yahuwah/Jehovah) is God." When the last notes of the chant have died away, a long blast, Tekiah Gedola is sounded on the shofar and the Day of Atonement comes to an end. This **last** trump proclaims the **year of Jubilee*** every fiftieth year.

***Year of Jubilee:** Now, using Ezra's decree as the starting point (457 B.C.), if we count forward 483 years we will arrive at **27 A.D.** (There is only one year between 1 B.C. and 1 A.D.) According to the translator of Josephus, the Jewish new year that began in the fall of 27 A.D. marked the beginning of the last Jubilee Year that the Jews enjoyed in the land before their worldwide dispersal by the Romans in 70 A.D. This is most likely the year that **Jesus began His public ministry**. This is hinted at in **Luke 4** where it says that when Jesus launched His ministry at the synagogue in Nazareth, He did so by reading a passage from Isaiah 61 about the way in which the Messiah would fulfill the spiritual essence of the Jubilee. After finishing the reading, Jesus proclaimed, "**Today this Scripture has been fulfilled in your hearing**" **Luke 4:21**.

<https://christinprophecy.org/articles/daniels-70-weeks-of-years/>

Putting the next Jubilee Year around 2027 to 2030, starting around 2021-2022 or 2022-2023, of the last seven years prior to the fulfillment of the Last Jubilee of the Messiah's Return.

Year of Jubilee

One of the Themes of this season is a reminder and acknowledgement that God REMEMBERS to punish the wicked and reward the good. The concept is that **this day serves as a warning for people to Repent.** It is said that on this day God opens three books (Ex. 32:32-33; Daniel 7:9-10, 12:1-3, Malachi 3:16-18, Rev. 13:8, 17:8, 20:12, 15, 21:27):

“But now, if you will forgive their sin—but if not, please blot me out of your book that you have written.” But the Lord said to Moses, “Whoever has sinned against me, I will blot out of my book.” **Exodus 32:32-33**

“the **books** were opened.” **Daniel 7:10**, “everyone whose name shall be found written in the book.” **Daniel 12:1**

“Then those who feared the Lord spoke with one another. The Lord paid attention and heard them, and a book of remembrance was written before him of those who feared the Lord and esteemed his name. “They shall be mine, says the Lord of hosts, in the day when I make up my treasured possession, and I will spare them as a man spares his son who serves him. Then once more you shall see the distinction between the righteous and the wicked, between one who serves God and one who does not serve him.” **Malachi 3:16-18**

“everyone whose name has not been written before the foundation of the world in the **book of life** of the Lamb who was slain.” **Revelation 13:8**

“The beast that you saw was, and is not, and is about to rise from the bottomless pit and go to destruction. And the dwellers on earth whose names have not been written in the **book of life** from the foundation of the world will marvel to see the beast, because it was and is not and is to come.” **Revelation 17:8**

1. **The Book of Life** - those who are found therein are **sealed** for life.
2. **The Book of Repentance** - this book includes most people whose works are neither good nor bad and they have until Yom Kippur to repent. This is called the **sealing**. Jews wish each other a good sealing for the year to come, and then say, “Next year in Jerusalem.”
3. **The Book of the Dead** - those who are found therein are wicked and **sealed** for judgment.

These Sealings culminate in the Final Judgment of All Man-Kind, following the 1,000 year reign of the Messiah:

“And I saw the dead, great and small, standing before the throne, and **books were opened**. Then **another book was opened**, which is the **book of life**. And the dead were judged by what was written in the **books**, according to what they had done.”

Revelation 20:12

When the service ends the unmarried women dress in white and sing and dance in the vineyards. Having become ritually clean they do these things in order to attract a man for marriage. (The church is a bride) The high priest is led away in procession to his own house and then a great **feast** commences. (The wedding feast of the Lamb) Five days after the Day of Atonement the Feast of Tabernacles begins, the time when God’s people **dwelt** in His presence.

Since **Jesus used the model of the ancient Jewish marriage ceremony to refer to His future second coming**, to recognize exactly what He was talking about, it’s helpful to understand the nature of marriage during His earthly ministry in Israel.

There are three distinct parts to the ancient Jewish wedding:

- **shiddukhin** (mutual commitment),
- **erusin** (engagement), and
- **nissuin** (marriage).

Shiddukhin: A Time of Mutual Commitment

“The Lord God said, ‘It is not good for the man to be alone. I will make a helper suitable for him.’”
Genesis 2:18

The Time of Mutual Commitment refers to the preliminary arrangements prior to the legal betrothal.

Signing the ketubah (marriage contract): in ancient times, the ketubah protected the rights of the wife by specifying the groom’s responsibilities in caring for her, and the amount of support that would be due her in the event of a divorce.

In ancient times, the father of the groom often selected a bride (**kallah**) for his son, as did Abraham for his son Isaac (*Genesis 24:1-4*).

Marriage was looked upon as more of an alliance for reasons of survival or practicality, and the concept of romantic love remained a secondary issue, if considered at all. Romantic love grew over time.

Of course, the consent of the bride-to-be is an important consideration. Rebecca, for example, was asked if she agreed to go back with Abraham’s servant to marry Abraham’s son, Isaac. She went willingly (*Genesis 24:57-59*).

Likewise, we cannot be forced into a relationship with the Son, Jesus.

In the same way that Rebecca was asked if she would go with Abraham’s servant, **the Holy Spirit asks us if we are willing to follow Him to be joined in a covenant of love with Jesus.**

Traditionally, in preparation for the betrothal ceremony, the bride (**kallah**) and groom (**chatan**) are separately immersed in water in a ritual called the **mikvah**, which is symbolic of spiritual cleansing.

In Matthew 3:13–17, we read that Jesus has already been immersed (baptized) by John in the waters of mikvah at the Jordan River.

As the Bride-to-be, we are also asked to be immersed.

"Whoever believes and is baptized [ritually immersed] will be saved, but whoever does not believe will be condemned."
Mark 16:16

Erusin: The Betrothal

"He who finds a wife finds what is good and receives favor from the Lord."
Proverbs 18:22

After the immersion, the couple entered the **huppah** (marriage canopy), symbolic of a new household being planned, to establish a binding contract.

Here, the groom would give the bride **money or a valuable object such as a ring**, and a **cup of wine** was customarily shared to seal their covenant vows.

In this public ceremony under the huppah, the couple entered into the betrothal period, which typically lasted for about a year. Although they were considered married, they did not live together or engage in sexual relations.

To annul this contract, the couple would need a religious divorce (**get**), which had to be initiated by the husband.

Matthew 1:18–25 provides an excellent example of this.

During the *betrothal* of Joseph and Mary, Joseph discovered that Mary was pregnant, and he considered divorcing her, **although he had not yet brought her home as his wife.**

"...he had in mind to **divorce her quietly**. But after he had considered this, an angel of the Lord appeared to him in a dream and said, 'Joseph son of David, do not be afraid to **take Mary home as your wife**, because what is conceived in her is from the Holy Spirit.'" **Matthew 1:19–20**

During the betrothal period, the groom was to prepare a place for his bride, while the bride focused on her personal preparations—wedding garments, lamps, etc.

Although the bride knew to expect her groom after about a year, she did not know the exact day or hour. He could come earlier, and it was **the father of the groom who gave final approval for him to return** to collect his bride.

For that reason, the bride kept her oil lamps ready at all times, just in case the groom came in the night, **sounding the shofar** (ram's horn) to lead the bridal procession to the home he had prepared for her.

In the Parable of the Ten Virgins (*Matthew 25:1–13*), **Jesus likened the Kingdom of Heaven to this special period of betrothal**, when the groom comes for his bride:

*"At midnight the cry rang out: 'Here's the bridegroom! Come out to meet him!' Then all the virgins woke up and trimmed their lamps." **Matthew 25:6–7***

So too today, in the season of Jesus' end-time return, we should be careful to remain alert and prepared for His coming, since Jesus was speaking to His disciples prophetically about the condition of the Church in the last days.

*"Not everyone who says to Me, 'Lord, Lord,' will enter the kingdom of heaven, but only he who does the will of my Father who is in heaven." **Matthew 7:21***

In Jewish weddings today, there are two cups of wine during the wedding ceremony. After the rabbi recites the betrothal blessings accompanying the first cup, the couple drinks from it. Since wine is associated with **Kiddish** (which means holiness, is the prayer over wine (or grape juice) that sanctifies Shabbat and holidays), the prayer of sanctification recited on Shabbat, and since marriage is the sanctification of the bride and groom to each other, marriage is also called **kiddushin** (betrothal, but actually renders the bride and groom full-fledged husband and wife).

Nissuin: The Marriage

"And if I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am."
John 14:3

The final step in the Jewish wedding tradition is called **nissuin** (to take), a word that comes from **naso**, which means to lift up.

At this time, the groom, with much noise, fanfare and romance, carried the bride home.

Once again, the bride and groom would enter the huppah, recite a blessing over the wine (a symbol of joy), and finalize their vows.

Now, finally, **they would consummate their marriage and live together as husband and wife, fully partaking of all the duties and privileges of the covenant of marriage.**

It is traditional in some Jewish communities for the bride to circle the groom seven times and then stand to the groom's right side under the huppah. Since the number seven biblically symbolizes completion and perfection, this represents the wholeness and completeness that they cannot attain separately.

Likewise, the Messiah, as the Bridegroom, has gone to prepare a place for us.

The day of the return of the Messiah for His Bride is soon approaching.

The Bride (Believers in *Jesus*) should be living consecrated lives, **keeping themselves pure and holy in preparation for the Marriage and the Wedding Feast of the Lamb, when the Groom comes with the blast of the shofar** (1 Thessalonians 4:16) to bring His Bride home.

Messianic Bible Bibles For Israel

The message of the **Day of Atonement** is **purification** and alludes to a future time. *Behold, I tell you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet*; for the trumpet will sound, and the dead will be raised imperishable, and we shall be changed. For this perishable must put on the imperishable, and this mortal must put on immortality. But when this perishable will have put on the imperishable, and this mortal will have put on immortality, then will come about the saying that is written, "DEATH IS SWALLOWED UP in victory. 1 Corinthians 15:51-58*

***The Shofar (also known as "trumpet")**

The shofar is made from the horns of a ram primarily because God provided a ram in the place of Isaac when Abraham was about to offer him as a sacrifice. *A shofar is never made from the horns of cattle because the children of Israel sinned by worshipping the Golden Calf.* Tradition says that the Lord preserved the two horns from the sacrificial ram given in the place of Isaac. **He sounded one horn at Sinai** (giving of the Ten Commandments) and **will sound the other when He redeems His people by the coming of Messiah at the end of the age.** The horn is curved or bent to show that we are to bend our will to God as His humble servants. We are also to declare His words like a trumpet.

Reasons for Blowing The Shofar

The primary purpose for blowing the trumpets on Yom Teruah is as a **reminder**, both to God and His people. God's covenant is remembered before Him and men are called to repentance. However, there are several other reasons for sounding the shofar. They are:

1. **Invitation** - a gathering of the people.
2. **Advance** - starting a journey of the people.
3. **Conflict** - an alarm for war.
4. **Worship** - announcement of spiritual demands.
5. **Presence** - of God.
6. **Coronation** - of kings.
7. **Consecration** - of the people.
8. **Judgment** - of God.
9. **Herald** - the coming of Messiah.
10. **Emancipation** - the sound of the jubilee horn.

Sounds of The Shofar

On Yom Teruah the trumpets are blown at **seven different times** (Revelation 8:7-9:21 and 11:15-17) throughout the day. Each time period consists of various combinations of soundings, which are meant to keep Satan, the accuser of the brethren, confused. There are a total of one hundred soundings on Yom Teruah consisting of the four following calls:

1. Tekiah - a long blast - **attention**
2. Teruah - 9 short staccato blasts - **alarm**
3. Shevarin - 3 short blasts blown in a wave-like sound - **sobbing or groaning**
4. Tekiah Gedola – an extended long blast (known also as the "Last Trump") - **jubilee**

The Thousand Years

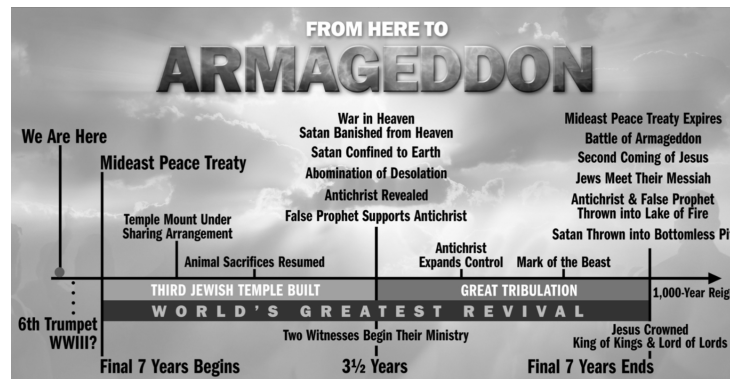
"I saw the souls of those who had been beheaded for the testimony of Jesus and for the word of God, and those who had not worshiped the beast or its image and had not received its mark on their foreheads or their hands. They came to life (RESURRECTED) and reigned with Christ for a thousand years." ⁵ *The rest of the dead did not come to life until the thousand years were ended. This is the first resurrection.* ⁶ *Blessed and holy is the one who shares in the first resurrection!* Over such the second death has no power, but they will be priests of God and of Christ, and they will reign with him for a thousand years."

Revelation 20:4-6

Additional Context to those who will be Resurrected in the "First Resurrection":

⁹ *When he opened the fifth seal, I saw under the altar the souls of those who had been slain for the word of God and for the witness they had borne.* ¹⁰ *They cried out with a loud voice, "O Sovereign*

Lord, holy and true, how long before you will judge and avenge our blood on those who dwell on the earth?" ¹¹ Then they were each given a white robe and told to rest a little longer, until the number of their fellow servants and their brothers should be complete, who were to be killed as they themselves had been." Revelation 6:9-11



endtime.com

The Day of the Lord 2 Peter 3

¹ Dear friends, this is now my second letter to you. **I have written both of them as reminders to stimulate you to wholesome thinking.** ² I want you to recall the words spoken in the past by the holy prophets and the command given by our Lord and Savior through your apostles.

³ Above all, you must understand that in the last days **scoffers will come**, scoffing and following their own evil desires. ⁴ **They will say, "Where is this 'coming' he promised?"** Ever since our ancestors died, everything goes on as it has since the beginning of creation." ⁵ But they deliberately forget that long ago by God's word the heavens came into being and the earth was formed out of water and by water. ⁶ By these waters also the world of that time was deluged and destroyed. ⁷ By the same word **the present heavens and earth are reserved for fire, being kept for the day of judgment and destruction of the ungodly.**

⁸ But do not forget this one thing, dear friends: With the Lord a day is like a thousand years, and a thousand years are like a day. ⁹ **The Lord is not slow in keeping his promise, as some understand slowness. Instead he is patient with you, not wanting anyone to perish, but everyone to come to repentance.**

¹⁰ But **the day of the Lord will come like a thief** (v. 7 for the ungodly). The heavens will disappear with a roar; the elements will be destroyed by fire, and **the earth and everything done in it will be laid bare.**

¹¹ **Since everything will be destroyed in this way, what kind of people ought you to be?** You ought to live holy and godly lives ¹² as you look forward to the day of God and speed its coming. **That day will bring about the destruction of the heavens by fire, and the elements will melt in the heat.** ¹³ But in keeping with his promise we are looking forward to a new heaven and a new earth, where righteousness dwells.

¹⁴ So then, dear friends, since you are looking forward to this, **make every effort to be found spotless, blameless and at peace with him.** ¹⁵ Bear in mind that our Lord's patience means salvation, just as our dear brother Paul also wrote you with the wisdom that God gave him. ¹⁶ He writes the same way in all his letters, speaking in them of these matters. His letters contain some things that are hard to understand, which **ignorant and unstable people distort**, as they do the other Scriptures, to their own destruction.

¹⁷ Therefore, dear friends, since you have been forewarned, **be on your guard so that you may not be carried away by the error of the lawless and fall from your secure position.** ¹⁸ But grow in the grace and knowledge of our Lord and Savior Jesus Christ. To him be glory both now and forever! Amen.

God has Appointed Tribulation, but not Wrath for His Children

"I have said these things to you, that in me you may have peace. In the world you will have TRIBULATION. But take heart; I have overcome the world," John 16:33

"Then they will deliver you to TRIBULATION, and will kill you, and you will be hated by all nations on account of My name. And at that time many false prophets will arise, and will mislead many. And because lawlessness is increased, most people's love will grow cold. But the one who endures to the end, he shall be saved. And this gospel of the kingdom shall be preached in the whole world for a witness to all the nations, and then the end shall come," Matthew 24:9-14

"But immediately after the TRIBULATION of those days there will be signs in the sun and moon and stars, and upon the earth dismay among nations, in perplexity at the roaring of the sea and the waves, men fainting from fear and the expectation of the things which are coming upon the world;" Matthew 24:9 and Mark 13:24

God did not Appoint us to Suffer Wrath

"For God did not appoint us to suffer wrath but to receive salvation through our Lord Jesus Christ," 1 Thessalonians 5:9

"Since we have now been justified by his blood, how much more shall we be saved from God's **wrath** through him!" **Romans 5:9**

"Jesus, who rescues us from the coming **wrath**." **1 Thessalonians 1:10**

Caught Up/Rapture from the Wrath of God

"After that, we who are still alive and are left will be **caught up** together with them in the clouds to meet the Lord in the air. And so we will be with the Lord forever." **1 Thessalonians 4:17**

"in a flash, in the twinkling of an eye, at the **last trumpet**. For the **trumpet** will sound, the dead will be raised imperishable, and we will be changed." **1 Corinthians 15:52**

Caught Up/Rapture Defined:

726 harpázō – properly, seize by force; *snatch* up, suddenly and decisively – like someone seizing bounty (spoil, a prize); to take by an *open display* of force (i.e. *not* covertly or secretly). Used of divine power transferring a person marvelously and swiftly from one place to another, to snatch or catch away.

Usages:

Acts 8:39

³⁹ And when they came up out of the water, the Spirit of the Lord **carried (harpázō)** Philip away, and the eunuch saw him no more, and went on his way rejoicing.

2 Corinthians 12:2-4

² I know a man in Christ who fourteen years ago was **caught up (harpázō)** to the third heaven—whether in the body or out of the body I do not know, God knows. ³ And I know that this man was caught up into paradise—whether in the body or out of the body I do not know, God knows - ⁴ and he heard things that cannot be told, which man may not utter.

1 Thessalonians 4:17

¹⁷ Then we who are alive, who are left, will be **caught up (harpázō)** together with them in the clouds to meet the Lord in the air, and so we will always be with the Lord.

Revelation 12:5

⁵ She gave birth to a male child, one who is to rule all the nations with a rod of iron, but her child was **caught up (harpázō)** to God and to his throne.

Precedence of Rapture:

Genesis 6:9-17: Noah's Ark (the sign that was given to Noah was the death of the Grand-Father Methuselah, meaning, "When He is Dead it shall be Sent")

Exodus 8:22-23: Jacob's Family Settle in Goshen – And Salvation During Plagues

Exodus 33:17-23: Moses in the Cleft of the Rock and the Glory of God

Acts 8:39: Philip and the Ethiopian Eunuch

2 Corinthians 12:2-4: Paul and the third heaven

Judgment Before the Great White Throne

¹¹ Then I saw a great white throne and him who was seated on it. From his presence earth and sky fled away, and no place was found for them. ¹² And I saw the dead, great and small, standing before the throne, and books were opened.

Then another book was opened, which is the book of life. And the dead were judged by what was written in the books, according to what they had done. ¹³ And the sea gave up the dead who were in it, *Death and Hades* gave up the dead who were in them, and *they were judged, each one of them, according to what they had done*. ¹⁴ Then *Death and Hades* were thrown into the lake of fire.

This is the second death, the lake of fire.

¹⁵ And if anyone's name was not found written in the book of life, he was thrown into the lake of fire.

Revelation 20:11-15

Leviticus 16:29-34

The Day of Atonement

²⁹ "And it shall be **a statute to you forever** that in the seventh month, on the tenth day of the month, you shall afflict yourselves and shall do no work, either the native or the stranger who sojourns among you. ³⁰ For on this day shall atonement be made for you to cleanse you. You shall be clean before the Lord from all your sins. ³¹ It is a Sabbath of solemn rest to you, and you shall afflict yourselves; **it is a statute forever**. ³² And the priest who is anointed and consecrated as priest in his father's place shall make atonement, wearing the holy linen garments. ³³ He shall make atonement for the holy sanctuary, and he shall make atonement for the tent of meeting and for the altar, and he shall make atonement for the priests and for all the people of the assembly. ³⁴ And this shall be a statute forever for you, that atonement may be made for the people of Israel once in the year because of all their sins." And Aaron did as the Lord commanded Moses.

The New Testament Reference

Now even the first covenant had regulations of divine worship and the earthly sanctuary. For there was a tabernacle prepared, the outer one, in which were the lampstand and the table and the sacred bread; this is called the holy place. And behind the second veil, there was a tabernacle which is called the Holy of Holies, having a golden altar of incense and the ark of the covenant covered on all sides with gold, in which was a golden jar holding the manna, and Aaron's rod which budded, and the tables of the covenant. And above it were the cherubim of glory overshadowing the mercy seat; but of these things we cannot now speak in detail.

Now when these things have been thus prepared, the priests are continually entering the outer tabernacle, performing the divine worship, but into the second only the high priest enters, **once a year, not without taking blood, which he offers for himself and for the sins of the people committed in ignorance. The Holy Spirit is signifying this, that the way into the holy place has not yet been disclosed, while the outer tabernacle is still standing, which is a symbol for the present time.** Accordingly both gifts and sacrifices are offered which cannot make the worshiper perfect in conscience, since they relate only to food and drink and various washings, regulations for the body imposed until a time of reformation.

But when Christ appeared as a high priest of the good things to come, He entered through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation; and not through the blood of goats and calves, but through His own blood, He entered the holy place once for all, having obtained eternal redemption. For if the blood of goats and bulls and the ashes of a heifer sprinkling those who have been defiled sanctify for the cleansing of the flesh, how much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God? **Hebrews 9:1-14**

Note: TXT communication yesterday – May 2, 2020:

Leviticus 16:29-34 . . . 3 times God says the Feast of Atonement is to be a statute FOREVER. Point to be made about how the Law is not abolished . . . If Jesus' atoning sacrifice through his crucifixion covers, completes, or nullified the law, or even fulfills the day of atonement, then why would God say that this Feast is a forever statute?! That would make God a liar and his very character false!

My TXT Reply – May 2, 2020:

Because he has yet to fulfill the Feast of Atonement, and the Fact that He is the Feast of Atonement, Eternal. Without any one of these Feasts His Good News is Incomplete, and His Good News is the Same Yesterday, Today, and Forever. He did fulfill Individual Atonement, but has yet to Atonement for the Nations, holding Satan finally Accountable for the Sin of the world, the Scapegoat, bound for 1,000 years, and the complete destruction of the Antichrist, the bull, and the False Prophet, the goat sacrificed, ultimately thrown into the Lake of Fire. Yes, through Jesus' death and Blood for the Forgiveness of Sins was made and the Curtin access to God was open, but the Books had not been sealed, Amen!

Leviticus 19-20

The Lord is Holy

*"Speak to all the congregation of the people of Israel and say to them, You shall be **holy**, for I the Lord your God am **holy**."*

Leviticus 19:2

*"You shall be holy to me, for I the Lord am **holy** and have separated you from the peoples, that you should be mine."*

Leviticus 20:26

*"You therefore must be **perfect**, as your heavenly Father is perfect."*

Matthew 5:48

*"For you are a **people holy** to the Lord your God. The Lord your God has chosen you to be a people for his treasured possession, out of all the peoples who are on the face of the earth."*

Deuteronomy 7:6, 14:2, 26:18

*"But you are a chosen race, a royal priesthood, a **holy nation**, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light."*

1 Peter 2:9

Leviticus 20:22-26

You Shall Be Holy

²² "You shall therefore keep all my statutes and all my rules and do them, that the land where I am bringing you to live may not vomit you out, ²³ And you shall **not walk in the customs** of the nation that I am driving out before you, for they did all these things, and therefore I detested them. ²⁴ But I have said to you, 'You shall inherit their land, and I will give it to you to possess, a land flowing with milk and honey.' **I am the Lord your God, who has separated you from the peoples.** ²⁵ You shall therefore separate the clean beast from the unclean, and the unclean bird from the clean. You shall not make yourselves detestable by beast or by bird or by anything with which the ground crawls, which I have set apart for you to hold unclean. ²⁶ You shall be holy to me, for I the Lord am holy and have separated you from the peoples, that you should be mine.

The Call to "Return to the Lord"

Many today are speaking of these times being a precursor of a Great Global Revival, but I believe God is actually preparing His Church for Revival, and that out of the Church's Revival will come a Last Harvest:

"For the time is come that judgment must begin at the house of God:

and if it first begin at us, what shall the end be of them that obey not the gospel of God?"

1 Peter 4:17

But until the Church **"Return's to the Lord"** how will the world even see God: *"Strive for . . . holiness without which no one will see the Lord," Hebrews 12:14.* This **"Return to the Lord"** by the Church will not come without a price, and that price will be defined and refined by *"Discipline"*:

⁶For the Lord **disciplines** the one he loves, and chastises every son whom he receives."

⁷It is for **discipline** that you have to endure. God is treating you as sons. For what son is there whom his father does not **discipline**? ⁸If you are left without **discipline**, in which all have participated, then you are illegitimate children and not sons. ⁹Besides this, we have had earthly fathers who **disciplined** us and we respected them. Shall we not much more be subject to the Father of spirits and live? ¹⁰For they **disciplined** us for a short time as it seemed best to them, but **he disciplines us for our good, that we may share his holiness.** ¹¹For the moment all **discipline** seems painful rather than pleasant, *but later it yields the peaceful fruit of righteousness to those who have been trained by it.*"

Hebrews 12:6-11

God describes the status of the Church today as being not relevant any more, but rather "*lukewarm (spiritually sick) . . . wretched, pitiable, poor, blind, and naked,*" **Revelation 3:14-22**. Immediately following His rebuke of this Endtime Church, the Lord instructs them in how to "**Return**", by acquiring, *above anything else*, His teaching and instruction, keeping His commandments, putting on discernment and obedience of His teaching and instruction, and lastly, *passionately stop living life our own way and begin passionately living life God's way*, **Repentance**, allowing His Church to become relevant again, healing and refreshing, that none should perish, but that all might be restored back into right relationship and communion with God for Eternal Life.

During this time of Wilderness Wandering, or as we are seeing it today, isolation, biblically defined as "*The place where God Speaks*", He has brought His Church to **Reconsider** their way, and **reestablish** themselves back as God's *chosen race, royal priesthood, holy nation, people for his own possession, that they might, once again, proclaim the excellencies of Him who call them out of darkness into His marvelous light* (1 Peter 2:9), and become the Light of the world once again, by beginning to separate themselves from the world, to "**Reclaim**" God's Holy Name once again in all the earth.

Unfortunately, the Church is being described as "*a woman in her menstrual impurity*", which was a description of God's people who had defiled the name of the Lord "*by their ways and their deeds*" (Ezekiel 36:16-38), but until we come to understand the meaning of this word picture, the Church will never see their full potential. It is in this word picture of "*a woman in her menstrual impurity*", discovered in **Leviticus 15**, that *we learn that it was required of a menstruating woman to separate herself from the community of faith for a prescribed period of time, to include water cleaning(s) and an offering, for both a physical and spiritual reunion*. We learn the lesson, in this monthly cycle, that even the highest of priests must model, that **we can honor the death of lost opportunities but treasure the life that our new choices create**. Meaning, when the Church does not exercise their faith in obeying the teaching and instructions of the Lord, making a distinction between the "*holy and the common*" and the "*clean and the unclean*", the egg, or hearing, of opportunity to see the full potential of God in our lives is missed, and we are required to remove ourselves from the activity of God. On the other hand, once the Church begins to exercise their faith, through the impregnation of the egg, or hearing and obeying, it is then, and only then that the Church will see the full potential of God birthed into their lives, with "*New Beginnings*" and "*New Life*", which comes through the birthing process. We are cleansed when the water breaks and we must move through the conversion process, which is a separation (holiness), through the narrow path (God's way), of the old life (Death - Our way) to the new life (Eternal Life - God's way), *which is what is celebrated*. Far from being "dirty", the woman's cycle is of the highest purity, for it reminds us that it is the cycles, changes, and opportunities of this physical life that defines our greatest spirituality. In other words, the spiritual rebirth of separating oneself (emotionally, spiritually, physically, financially, and with all our strength) from this world, creates an opportunity to refocus on life and fresh beginnings that God purposed us for, ministers of reconciliation.

⁸Although he was a son, **he learned obedience through what he suffered.** ⁹And being made perfect, he became the source of eternal salvation to all who obey him, . . .

(Warning Against Apostasy) ¹¹About this we have much to say, and it is hard to explain, since **you have become dull of hearing.** ¹²For though by this time you ought to be teachers, you need someone to teach you again the basic principles of the oracles of God. You need milk, not solid food, ¹³for everyone who lives on milk is unskilled in the word of righteousness, since he is a child. ¹⁴But solid food is for the mature, for those who have their powers of discernment trained by constant practice to distinguish good from evil.

Hebrews 5:8-14

"Return to the Lord"

Our daily sacrifice of devotion and service, bringing "Our Best" to God in all facets of **our life** (emotionally, spiritually, physically, financially, and with all our strength), in communion with God and restoration of communion with God through **repentance** (by stopping to do things our own way and our starting to do things God's way), which is given to us through our new beginnings or by our setting ourselves apart for holiness, as a holy nation, a people for his own possession, that we might proclaim the excellencies of him who called us out of darkness into his

marvelous light, according to God's ways, identified in the DNA of his new beginnings (as he created, from the beginning of time, in each new day, each new week, each new month, each new year, and each divine festival or renewal of faith of God's divine appointment of *His redemption, restoration, and return* of mankind back to God's ways and not our own); which are seen as a means of **transitioning from a time of isolation back into the community by first drawing close to God**, *in our acknowledging him in all of our ways, that he might direct our paths*. It is a special moment of thanksgiving, in these "new beginnings", that both mankind and one's faith in God survive the pain and risk of the trials and tribulations of this life.

This important juncture reminds us that **transitions matter**; as we move from one phase to the next in our lives, **we should first draw close to God with thanksgiving**, again, by daily giving "*Our Best*" to God in all our ways and restoring our communion with God *through repentance*, by stopping to do things our own way and our starting to do things God's way.

Deuteronomy 30:1-6

Repentance and Forgiveness

¹ "And when all these things come upon you, the blessing and the curse, which I have set before you, and you *call them to mind* among all the nations where the Lord your God has driven you, ² and **return to the Lord your God**, you and your children, and **obey his voice in all that I command you today, with all your heart and with all your soul**, ³ **then the Lord your God will restore your fortunes and have mercy on you, and he will gather you again from all the peoples where the Lord your God has scattered you**. ⁴ *If your outcasts are in the uttermost parts of heaven, from there the Lord your God will gather you*, and from there he will take you. ⁵ And the Lord your God will bring you into the land that your fathers possessed, that you may possess it. And he will make you more prosperous and numerous than your fathers. ⁶ **And the Lord your God will circumcise your heart and the heart of your offspring, so that you will love the Lord your God with all your heart and with all your soul, that you may live**. ⁷ And the Lord your God will put all these curses on your foes and enemies who persecuted you.

Word to the Church Today:

Jeremiah 6:16-21

¹⁶ **Thus says the Lord: "Stand by the roads, and look, and ask for the ancient paths, where the good way is; and walk in it, and find rest for your souls"**. But they said, 'We will not walk in it.' ¹⁷ I set watchmen over you, saying, 'Pay attention to the sound of the trumpet!' But they said, 'We will not pay attention.'

¹⁸ Therefore hear, O nations, and know, O congregation, what will happen to them. ¹⁹ Hear, O earth; behold, I **am bringing disaster upon this people**, the fruit of their devices, *because they have not paid attention to my words; and as for my law, they have rejected it*.

²⁰ What use to me is **frankincense** ("in their actions and speech" – here they had purchased a license to go on in sin, they were so far from being pleasing to God that they were deliberately angering God) that comes from Sheba, or sweet cane from a distant land? *Your burnt offerings are not acceptable, nor your sacrifices pleasing to me*. ²¹ Therefore thus says the Lord: 'Behold, I will lay before this people **stumbling blocks against which they shall stumble**; fathers and sons together, neighbor and friend shall perish.'

Haggai 1:3-5

³ Then the word of the Lord came by the hand of Haggai the prophet, ⁴ **Is it a time for you yourselves to dwell in your paneled houses, while this house lies in ruins?** ⁵ Now, therefore, thus says the Lord of hosts: **Consider your ways**."

Ezekiel 36:16-38

The Lord's Concern for His Holy Name

¹⁶ The word of the Lord came to me: ¹⁷ "Son of man, when the house of Israel lived in their own land, **they defiled it by their ways and their deeds**. **Their ways before me were like the uncleanness of a woman in her menstrual impurity**. ¹⁸ So I poured out my wrath upon them for the blood that they had shed in the land, **for the idols with which they had defiled it**. ¹⁹ I scattered them among the nations, and they were dispersed through the countries. **In accordance with their ways and their deeds I judged them**. ²⁰ But when they came to the nations, wherever they came, they profaned my holy name, in that people said of them, 'These are the people of the Lord, and yet they had to go out of his land.' ²¹ But **I had concern for my holy name, which the house of Israel had profaned among the nations to which they came**.

I Will Put My Spirit Within You

²² "Therefore say to the house of Israel, Thus says the Lord God: It is not for your sake, O house of Israel, that **I am about to act, but for the sake of my holy name, which you have profaned among the nations to which you came**. ²³ And I will vindicate the holiness of my great name, which has been profaned among the nations, and which you have profaned among them. **And the nations will know that I am the Lord**,

declares the Lord God, when through you I vindicate my holiness before their eyes. ²⁴ I will take you from the nations and gather you from all the countries and bring you into your own land. ²⁵ I will sprinkle clean water on you, and you shall be clean from all your uncleannesses, and from all your idols I will cleanse you. ²⁶ And I will give you a new heart, and a new spirit I will put within you. **And I will remove the heart of stone from your flesh and give you a heart of flesh.** ²⁷ **And I will put my Spirit within you, and (I will . . .) cause you to walk in my statutes and be careful to obey my rules.** ²⁸ You shall dwell in the land that I gave to your fathers, and you shall be my people, and I will be your God. ²⁹ **And I will deliver you from all your uncleannesses.** And I will summon the grain and make it abundant and lay no famine upon you. ³⁰ I will make the fruit of the tree and the increase of the field abundant, that you may never again suffer the disgrace of famine among the nations. ³¹ **Then you will remember your evil ways, and your deeds that were not good, and you will loathe yourselves for your iniquities and your abominations.** ³² **It is not for your sake that I will act, declares the Lord God; let that be known to you. Be ashamed and confounded for your ways, O house of Israel.**

³³ **"Thus says the Lord God: On the day that I cleanse you from all your iniquities, I will cause the cities to be inhabited, and the waste places shall be rebuilt.** ³⁴ And the land that was desolate shall be tilled (*see Jesus' Parable on the Four Conditions of the Soil/Heart*), instead of being the desolation that it was in the sight of all who passed by. ³⁵ And they will say, 'This land that was desolate has become like the garden of Eden, **and the waste and desolate and ruined cities are now fortified and inhabited.**' ³⁶ Then the nations that are left all around you shall know that I am the Lord; **I have rebuilt the ruined places and replanted that which was desolate. I am the Lord; I have spoken, and I will do it.**

³⁷ **"Thus says the Lord God: This also I will let the house of Israel ask me to do for them: to increase their people like a flock.** ³⁸ **Like the flock for sacrifices, like the flock at Jerusalem during her appointed feasts, so shall the waste cities be filled with flocks of people. Then they will know that I am the Lord."**

Focus of Today:

Ezekiel 22:26-27

²⁶ Her priests have done violence to my law and have **profaned my holy things.** They have **made no distinction between the holy and the common,** neither have **they taught the difference between the unclean and the clean,** and **they have disregarded my Sabbaths,** so that I am profaned among them. ²⁷ Her princes in her midst are like wolves tearing the prey, shedding blood, destroying lives to get dishonest gain."

Therefore, we must begin to live out those Holy Lives that God has not just spoken, but created us for. Choosing Holiness in the Mundane, not because one day is greater than another, but because God "Choose" one day to be greater than another as it pertains to every area of our lives, for example:

- **Sabbath¹ as our day of Worship.**
- **The Feast of the Lord² as our annual Celebrations.**
- **The Ten Commandments³ and the instructions of the Lord as our standard of Living.**

¹ ¹² **And the Lord said . . . , "Above all you shall keep my Sabbaths, for this is a sign between me and you throughout your generations, that you may know that I, the Lord, sanctify you Therefore . . . keep the Sabbath, observing the Sabbath throughout (your) . . . generations, as a covenant forever."** ¹⁷ **It is a sign forever between me and the people . . . that in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed."** Deuteronomy 31:12-18

Matthew 12:8, "For the Son of Man is Lord of the Sabbath."

Hebrews 4:1-13, "Therefore, since the promise of entering his **rest still stands, let us be careful that none of you be found to have fallen short of it** ⁷ God again set a certain day, calling it "Today": . . . 'Today, if you hear his voice, do not harden your hearts (" . . . harden your hearts as in the rebellion, on the day of testing in the wilderness," Hebrews 3:8)' . . . ⁹ There remains, then, a **Sabbath-rest** for the people of God; ¹⁰ for anyone who enters God's **rest** also rests from their works, just as God did from his. ¹¹ **Let us, therefore, make every effort to enter that rest, so that no one will perish by following their** ("those who left Egypt led by Moses," Hebrews 3:16) **example of disobedience.** ¹² **For the word of God is alive and active.** Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart. ¹³ Nothing in all creation is hidden from God's sight. **Everything is uncovered and laid bare before the eyes of him to whom we must give account."**

² **The Lord spoke to Moses,** saying, "Speak to the people of Israel and say to them, These are the **appointed** (fixed festivals) **feasts** (an exact divine appointment) **of the Lord** that you shall **proclaim** (attract the attention of and detain (someone) in conversation) as **holy** (set apart for a most holy thing) **convocations** (rehearsal, assembly, reading); they are **my** appointed feasts." **Leviticus 23:1-2**

The **Eight** "Feasts of the Lord": **1. Feast One:** Shabbat (^{7th} Day/Saturday), *Spring Feasts* - **2. Feast Two:** Pesach/Feast of Passover, **3. Feast Three:** Feast of Unleavened Bread, **4. Feast Four:** Feast of First-Fruits, **5. Feast Five:** Shavuot/Feast of Weeks (Pentecost), *Fall Feasts* - **6. Feast Six:** Rosh Hashanah/Feast of Trumpets, **7. Feast Seven:** Yom Kippur/Feast of Atonement, **8. Feast Eight:** Sukkot/Feast of Tabernacles (also includes Simchat Atzeret/Eighth Day).

"Let no one therefore judge you in eating or in drinking, or in respect of a festival or a new moon or Sabbaths **which are a shadow of what is to come but the Body of the Messiah.**" Colossians 2:16-17 (KJV)

Here, he is telling us that the **Appointed Times** (Feast Days) and the **Sabbath** are a **shadow of things to come.** A shadow is of the same image as what it is portraying. So, doesn't this imply these will be observed in the future kingdom? And note the text says that these commands **ARE** a

shadow of things to come, not “were a shadow” or “used to be a shadow” of things to come. He then says, *‘let no man judge you’* (in these things: new moon; Sabbath; feasts) *‘but the Body of Messiah.’* The word “is” has been added to the original text and did not appear in the Greek.

The Body of Messiah is to judge each other with regard to these things. A second witness to this can be found in the following verses:

1 Corinthians 5:11-13, “But now I have written to you not to keep company with anyone called ‘a brother,’ if he is one who whores, or greedy of gain, or an idolater, or a reviler, or a drunkard, or a swindler – not even to eat with such a one. For what have I to do with judging outsiders? **Do you not judge*, to pick out* by separating, to be of opinion*, to judge* those who are inside?** But Elohim judges those who are outside. And put away the wicked one from among you!”

* **not judge** - (*krinō* (2919) to distinguish (to approve what is correct and reject what is wrong - *discern*).

* **to pick out** - choose.

* **opinion** - decide.

* **to judge** - “bringing to trial”, expressing severe disapproval of (someone or something), typically in a formal statement).

³ **Exodus 19:4-8**, “⁴You yourselves have seen what I did to the Egyptians, and how I bore you on eagles’ wings and brought you to myself. ⁵Now therefore, **if you will indeed obey my voice and keep my covenant**, you shall be my treasured possession among all peoples, for all the earth is mine;⁶ and you shall be to me a kingdom of priests and a holy nation.’ These are the words that you shall speak to the people of Israel.”

⁷ So Moses came and called the elders of the people and set before them all these words that the Lord had commanded him. ⁸ All the people answered together and said, *‘All that the Lord has spoken we will do.’* And Moses reported the words of the people to the Lord . . . ”

Matthew 22:34-40, ³⁶ “Teacher (referring to Jesus), **which is the great commandment in the Law?**”

When Jesus gave His reply concerning **the greatest commandment** it was in two parts . . . just like the two tablets on which the Ten Commandments were written.

They draw a distinction between how to love God and how to love man. *The first tablet contains five commandments that demonstrate how to love God and the second tablet, with its five commandments demonstrates how to love man.*

The Ten Commandments: Exodus 20:1-18, “¹ And God spoke all these words, saying . . .

³⁷ And he said to him, “You shall **love the Lord your God** with all your heart and with all your soul and with all your mind. ³⁸ **This is the great and first commandment.** Matt. 22:37-38

Commandment 1: ³ “You shall have no other gods before me. (the G

Commandment 2: ⁴ “You shall not make for yourself a carved image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. ⁵ You shall not bow down to them or serve them, for I the Lord your God am a jealous God, visiting the iniquity of the fathers on the children to the third and the fourth generation of those who hate me, ⁶ but showing steadfast love to thousands³⁸ of those who love me and keep my commandments.

Commandment 3: ⁷ “You shall not take the name of the Lord your God in **vain**”, (*vain: using His name to commit evil, or to pretend to serve in His name while in fact, failing to do so – Isaiah 29:13*, “This people honors me with their lips, but their heart is far from me; in **vain** do they worship me, teaching as doctrines the commandments of men.” – *Leviticus 21:6*, “They shall be holy to their God and **not profane** the name of their God.”) for the Lord will not hold him guiltless who takes his name in **vain**.

Commandment 4: ⁸ “Remember the Sabbath day, to keep it holy. ⁹ Six days you shall labor, and do all your work, ¹⁰ but the seventh day is a Sabbath to the Lord your God. On it you shall not do any work, you, or your son, or your daughter, your male servant, or your female servant, or your livestock, or the sojourner who is within your gates. ¹¹ For in six days the Lord made heaven and earth, the sea, and all that is in them, and rested on the seventh day. Therefore the Lord blessed the Sabbath day and made it holy.

Commandment 5: ¹² “Honor your father and your mother, that your days may be long in the land that the Lord your God is giving you.

Each tablet has a commandment that is known as **the greatest**, and one that is known as **the least**. On the first tablet, which is a demonstration of how to love God, **the greatest** is “You shall have no other gods before Me” and **the least** is “Honor your father and mother.”

The **key** word for demonstrating love for God is expressed in **the least** or last of the commandments on the first tablet . . . **Honor**. The thought behind this is that if we will not honor our parents whom God has placed over us . . . then we will eventually break all the remaining commandments until we finally worship and serve other gods. Honor concerns recognizing and obeying authority.

³⁹ And a second is like it: You shall **love your neighbor** as yourself, Matt. 22:39

Commandment 6: ¹³ “You shall not murder.

Commandment 7: ¹⁴ “You shall not commit adultery.

Commandment 8: ¹⁵ “You shall not steal.

Commandment 9: ¹⁶ “You shall not bear false witness against your neighbor.

Commandment 10: ¹⁷ “You shall not covet your neighbor’s house; you shall not covet your neighbor’s wife, or his male servant, or his female servant, or his ox, or his donkey, or anything that is your neighbor’s.”

On the second tablet, which is a demonstration of how to love man, **the greatest** is “You shall not murder” and **the least** is “You shall not covet anything belonging to your neighbor.”

The **key** word for demonstrating love for man is also found in **the least** or last of the commandments on the second tablet . . . **Covet**. The thought behind this is that if we desire to possess something that belongs to someone else . . . then we will eventually break all of the commandments until we finally murder them to get what we want.

⁴⁰ On these two commandments depend all the Law and the Prophets. ” Matt. 22:40

“If you love me, you will keep my commandments.” John 14:15

Matthew 5:17-20, “Do not think that I came to abolish the Law or the Prophets; I did not come to abolish, but to fulfill. For truly I say to you, until heaven and earth pass away, not the smallest letter or stroke shall pass away from the Law, until all is accomplished. Whoever then **annuls** one of the least of these commandments, and so teaches others, shall be called least in the kingdom of heaven; but whoever **keeps** and teaches them, he shall be called great in the kingdom of heaven. For I say to you, that unless your righteousness surpasses that of the scribes and Pharisees, you shall not enter the kingdom of heaven.”

the Law or the Prophets - Scriptures that He spoke about are what is called the Old Testament portion of the Bible.

(continued) **Matthew 5:17-20**, “. . . I did not come to abolish, but to fulfill. For truly I say to you, until heaven and earth pass away, not the smallest letter or stroke shall pass away from the Law, until all is accomplished. Whoever then **annuls** one of the least of these commandments, and so teaches others, shall be called least in the kingdom of heaven; but whoever **keeps** and teaches them, he shall be called great in the kingdom of heaven. For I say to you, that unless your righteousness surpasses that of the scribes and Pharisees, you shall not enter the kingdom of heaven.”

the Law or the Prophets - Scriptures that He spoke about are what is called the Old Testament portion of the Bible.

abolish - (*I did not*) loosen thoroughly, (*I did not*) break up, (*I did not*) overthrow, (*I did not*) destroy (both literally and metaphorically), (*I did not*) unyoke, unharness a carriage horse or pack animal. Nor did I metaphorically **overthrow, render vain, deprive of success, bring to naught** God’s institutions, forms of government, laws.

fulfill - to be obeyed (*walked out*) as it should.

annul (abrogate, relaxes) - declare invalid (an official agreement, decision, or result), to “loosen” (literally or figuratively). (**Abrogate**) repeal or do away with (a law, right, or formal agreement) or evade (a responsibility or duty).

- **Putting God and Others before ourselves⁴ as our standard in Relationship.**
- **Giving our Best as a Tithe to the Lord⁵ as the priority of our Investments.**
- **The Greatest among us being a Servant⁶ as our Work Ethic.**
- **Being a Slave to Righteousness⁷, right living according to God's teaching and instruction, and No longer a Slave to Sin, wrong living according to teaching and instruction that apposes God's, as the standard of our Pledge of Allegiance, and to no other, even unto death.**
- **The Word of God⁸ as our Traditions (i.e. ethics, customs, conducts, behaviors, habits, way of life).**
- **Making Disciples⁹ as our Mission.**

keeps (does, to do) - to make or do (I make, manufacture, construct; I do, act, cause.). (**To Do**) to follow some method in expressing by deeds the feelings and thoughts of the mind; universally, describing the mode of action: to act rightly, to do the law, meet its demands, (to do) the things which the law commands (*commit without any delay*).

⁴ **Matthew 6:33**, "But seek first the kingdom of God and his righteousness, and all these things will be added to you."

The Kingdom of God: ³⁶Teacher, which is the great commandment in the Law? ³⁷And he said to him, 'You shall love the Lord your God with all your heart and with all your soul and with all your mind. ³⁸This is the great and first commandment. ³⁹And a second is like it: You shall love your neighbor as yourself. ⁴⁰On these two commandments depend all the Law and the Prophets,'" **Matthew 22:36-40**

⁵ **Leviticus 1:5-9**, ⁴⁵Then he shall kill the bull before the Lord, and Aaron's sons the priests shall bring the blood and throw the blood against the sides of the altar that is at the entrance of the tent of meeting. ⁶Then he shall flay the burnt offering and cut it into pieces, ⁷and the sons of Aaron the priest shall put fire on the altar and arrange wood on the fire. ⁸And Aaron's sons the priests shall arrange the pieces, the head, and the fat, on the wood that is on the fire on the altar; ⁹but **its entrails and its legs he shall wash with water. And the priest shall burn all of it on the altar, as a burnt offering, a food offering with a pleasing aroma to the Lord.**"

During the preparations for the burning, the entrails and legs - representing our innermost being: the heart from which conduct springs; the viscera, our emotions; and the legs, our walk - must be cleansed with water before all is burned on the fire. The burnt offering is cleaned on the inside and then completely consumed.

Here is pictured the standard of devotion to God; this is what God is aiming His children toward due to our access to Him through Christ. We are to be a cleansed, total sacrifice. We are to withhold nothing; we are to give our all. This is the hardest of all the offerings God calls upon us to perform because, like the rich young ruler, we want to reserve things for ourselves.

The burnt offering is painful because it is costly. It is so costly because it costs us our life. This is what we give in exchange for the forgiveness of our sins! Jesus Himself says this in **Luke 14:26**: **"If anyone comes to Me and does not hate his father and mother, wife and children, brothers and sisters, yes, and his own life also, he cannot be My disciple."**

<https://www.bibletools.org/index.cfm/fuseaction/Topical.show/RTD/CGG/ID/846/Animal-Sacrifices.htm>

So it is aroma of the smoke from the **offering** ("'olah" meaning, offering, "that which goes up in smoke") that pleases God. It would not be incorrect to say that smoke of the sacrifice soothed God and this allowed God to have a more favorable attitude toward that man who was making the 'olah'. Yet, let's remember, a man did NOT bring a burnt offering when he committed a sin . . . that was NOT the purpose of the burnt offering. It was brought regularly for the primary reason of maintaining a good relationship with God, by means of seeking to please Him by means of obedience to God's ordained sacrificial rituals. The **offering** ("'olah" meaning, offering "that which goes up in smoke") did NOT remove sin NOR did it in any way change the worshipper. That is, the worshipper's own sinful nature did not become transformed as the result of the burnt offering . . . only God's attitude toward this sinner was altered.

Matthew 6:19-21, ¹⁹"Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal, ²⁰but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal. ²¹For where your treasure is, there your heart will be also."

⁶ **Psalms 138:6**, "For though the Lord is high, he regards the humble, but the haughty he knows from afar."; **Proverbs 3:34**, "Toward the scornful he is scornful, but to the humble he gives favor."; **Matthew 23:11**, "The greatest among you shall be your servant."

⁷ **Slaves to Righteousness:** ¹⁵What then? Are we to sin because we are not under law but under grace? By no means!¹⁶ Do you not know that if you present yourselves to anyone as obedient slaves, **you are slaves of the one whom you obey**, either of sin, which *leads to death*, or of obedience, which *leads to righteousness*? ¹⁷But thanks be to God, that you who were once slaves of sin have become obedient from the heart to the standard of teaching to which you were committed,¹⁸ and, having been set free from sin, have become **slaves of righteousness**. ¹⁹I am speaking in human terms, because of your natural limitations. For just as you once presented your members as slaves to impurity and to lawlessness leading to more lawlessness, so now present your members as **slaves to righteousness** leading to sanctification.

²⁰For when you were slaves of sin, you were free in regard to righteousness. ²¹But what fruit were you getting at that time from the things of which you are now ashamed? For the end of those things is death. ²²But now that you have been set free from sin and have become **slaves of God**, the fruit you get leads to sanctification and its end, eternal life. ²³For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord. ²⁴**Romans 6:12-23**

⁸ **Isaiah 30:1, 9-13**, ¹"Ah, stubborn children," declares the Lord, "who carry out a plan, but not mine, and who make an alliance, but not of my Spirit, that they may add sin to sin . . . ⁹For they are a rebellious people, lying children, children unwilling to hear the instruction of the Lord; ¹⁰who say to the seers, "Do not see," and to the prophets, "Do not prophesy to us what is right; speak to us smooth things, prophesy illusions, ¹¹leave the way, turn aside from the path, let us hear no more about the Holy One of Israel." ¹²Therefore thus says the Holy One of Israel, "Because you despise this word and trust in oppression and perverseness and rely on them, ¹³therefore this iniquity shall be to you like a breach in a high wall, bulging out and about to collapse, whose breaking comes suddenly, in an instant."

Matthew 15:6-7, ⁶"So for the sake of your tradition you have made void the word of God. ⁷You hypocrites! Well did Isaiah (Isaiah 29:13) prophesy of you, when he said: ⁸"This people honors me with their lips, but their heart is far from me; ⁹in vain do they worship me, teaching as doctrines the commandments of men."

⁹ **Matthew 28:19-20**, ¹⁹**Go therefore and make disciples** of all nations, **baptizing** them in the name of the Father and of the Son and of the Holy Spirit, ²⁰**teaching them to observe all that I have commanded you . . .**"

Go – as you go about your day.

make disciples – turning a learner into a teacher. "Disciple", is the main (and only) verb in the statement and it is an IMPERATIVE (limited usage in the NT), an actual command in the statement. The imperative tense in the Greek does not make a suggestion but a COMMAND. The emphasized command is to "teach, instruct . . . to make disciples."

baptizing – "Baptizing" is in the present tense. The present tense participle usually refers to an action simultaneous with the main verb, indicating that the baptizing and the discipling are going on at the SAME TIME. It also indicates that the "baptizing" is going on for the same length of time as the

And each one of these Holy "Choices", according to God's Choices (Ways), should be our passionate life Choices, at which time the world can SEE God, in contrast to mans "Choices" and "Ways", in worship, celebration, living, relationships, investments, ethics, and pledges, at which God cannot be SEEN. We too, like the Israelites, have the opportunity today to quietly separate ourselves through the "Red Sea", by victoriously separating the livelihood of this world to live the life where God speaks, and allow Him to lead us into His Promises, and promise of Eternal Life.

How to Entreat the Favor of God:

Malachi 1:6-14

The Priests' Polluted Offerings

⁶ "A son honors his father, and a servant his master. If then I am a father, where is my honor? And if I am a master, where is my fear? says the Lord of hosts to you, O priests, who despise my name. But you say, 'How have we despised your name?' ⁷ By offering polluted food upon my altar. But you say, 'How have we polluted you?' By saying that the Lord's table may be despised. ⁸ When you offer blind animals in sacrifice, is that not evil? And when you offer those that are lame or sick, is that not evil? Present that to your governor; will he accept you or show you favor? says the Lord of hosts. ⁹ And now entreat the favor of God, that he may be gracious to us. With such a gift from your hand, will he show favor to any of you? says the Lord of hosts. ¹⁰ Oh that there were one among you who would shut the doors, that you might not kindle fire on my altar in vain! I have no pleasure in you, says the Lord of hosts, and I will not accept an offering from your hand. ¹¹ For from the rising of the sun to its setting my name will be great among the nations, and in every place incense will be offered to my name, and a pure offering. For my name will be great among the nations, says the Lord of hosts. ¹² But you profane it when you say that the Lord's table is polluted, and its fruit, that is, its food may be despised. ¹³ But you say, 'What a weariness this is,' and you snort at it, says the Lord of hosts. You bring what has been taken by violence or is lame or sick, and this you bring as your offering! Shall I accept that from your hand? says the Lord. ¹⁴ Cursed be the cheat who has a male in his flock, and vows it, and yet sacrifices to the Lord what is blemished. For I am a great King, says the Lord of hosts, and my name will be feared among the nations.

i.e. 2 Samuel 24 – David Builds an Alter

²⁵ And David built there an altar to the Lord and offered burnt offerings and peace offerings. So the Lord responded to the plea for the land, and the plague was averted from Israel."

"make disciples". This should make it clear that the word "baptizing" (Matthew 28:19) is not referring only to the relatively instantaneous action of water baptism, but rather to the much longer process of being SPIRITUALLY BAPTIZED (word, and deed (Romans 15:18). This is done as the Word of God is written in our hearts (2 Corinthians 3:3), and we learn to "observe all things" (Matthew 28:20) that Jesus has commanded us, to obedience in thought (2 Corinthians 10:5)). "Baptize" here has a CONTINUAL action aspect to it, which begs the question, "how do you 'continually' water baptize someone?" "Baptize" means: to immerse, this doesn't necessarily mean "immerse in water", you could "immerse" into something else. Therefore, "the NAME of the Father, and of the Son, and of the Holy Spirit" is what the believer IS BEING BAPTIZED INTO, and not that which is used to perform the act. They are being baptized INTO the Person of God, the Trinity, not IN water; INTO the teaching and instruction of the Father, Son and the HOLY Spirit, and it's continually happening over and over, not instantaneously.

¹⁰ (continued) Matthew 28:19-20, "... **teaching** them to **observe all** that **I have commanded** you . . ."

teaching – "Teaching" is in the present tense. "Teach" here has a CONTINUAL action aspect to it. The present tense participle usually refers to an action simultaneous with the main verb, indicating that the teaching and the discipling are going on at the SAME TIME. It also indicates that "teaching" is going on for the same length of time as the "make disciples".

With this we must understand that the thrust of this passage is to "make disciples," which would make sense that Jesus here is using "teaching" and "baptizing" as support to "making disciples." Jesus, therefore, is saying to immerse people continually into the essence of the Person of God as a way to "disciple," rather than talking about the ordinance.

observe all – keep, guard, observe, keep watch over, continue keeping guard over, and preserve.

I have commanded – to order, command to be done, enjoin (to direct or impose by authoritative order or with urgent admonition (gentle or friendly reproof, counsel or warning against fault or oversight)); i.e. **Deuteronomy 30:11-20**, "If you obey the commandments of the Lord your God that I command you today, by loving the Lord your God, by walking in his ways, and by keeping his commandments and his statutes and his rules, then you shall live and multiply, and the Lord your God will bless you."

statutes – Divine law was first given to us encapsulated in the Ten Commandments, which were etched by the hand of God in two tablets of stone . . . When something is written, the substance of the letters that express it – the ink – remains a separate entity from the substance upon which they have been set – the parchment. On the other hand, letters engraved in stone are forged in it: the words are stone and the stone is words . . . By the same token, there is an aspect of Torah that is "inked" on our soul; we understand it, our emotions are roused by it; it becomes our "lifestyle" or even our "personality"; but it remains something additional to ourselves. But there is a dimension of Torah that is **statutes**, engrave in our being. There is a dimension of Torah which expresses a bond with G-d that is the very essence of a believers soul (i.e. Exodus 31:18, Exodus 32:16, Jeremiah 31:33, 2 Corinthians 3:3-9).

John 14:15, "If you love me, you will keep my commandments," and **1 John 2:4**, "Whoever says, 'I know him' but does not keep his commandments is a liar, and the truth is not in him"