

Opening Message:

Hosea 6:1

*Israel and Judah Are **Unrepentant***

¹ “Come, let us return to the LORD;
for he has **torn** (*Tribulation, Great Tribulation, Persecution*) us, that he may heal us;
he has struck us down, and he will bind us up.

Matthew 21:33-46

The Parable of the Tenants

³³ “Hear another parable. There was a master of a house who planted a vineyard and put a fence around it and dug a winepress in it and built a tower and leased it to tenants, and went into another country. ³⁴ When the season for fruit drew near, he sent his servants to the tenants to get his fruit. ³⁵ And the tenants took his servants and beat one, killed another, and stoned another. ³⁶ Again he sent other servants, more than the first. And they did the same to them. ³⁷ Finally he sent his son to them, saying, ‘They will respect my son.’ ³⁸ But when the tenants saw the son, they said to themselves, ‘This is the heir. Come, let us kill him and have his inheritance.’ ³⁹ And they took him and threw him out of the vineyard and killed him. ⁴⁰ When therefore the owner of the vineyard comes, what will he do to those tenants?” ⁴¹ They said to him, “He will put those wretches to a miserable death and let out the vineyard to other tenants who will give him the fruits in their seasons.”

⁴² Jesus said to them, “Have you never read in the Scriptures:

“The stone that the builders rejected
has become the cornerstone;
this was the Lord’s doing,
and it is marvelous in our eyes”?

⁴³ Therefore I tell you, the kingdom of God will be taken away from you and given to a people producing its fruits. ⁴⁴ And the one who falls on this stone will be broken to pieces; and when it falls on anyone, it will crush him.

⁴⁵ When the chief priests and the Pharisees heard his parables, they perceived that he was speaking about them. ⁴⁶ And although they were seeking to arrest him, they feared the crowds, because they held him to be a prophet.

Opening Scripture Reading/Prayer:

Exodus 31:12-17

The Sabbath

¹² And the Lord said to Moses, ¹³ “You are to speak to the people of Israel and say, ‘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. . . . ¹⁶ Therefore the people of Israel shall keep the Sabbath, observing the Sabbath throughout their generations, as a covenant forever. ¹⁷ It is a sign forever between me and the people of Israel that in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed.’”

Isaiah 58:13-14

¹³ “If you turn back your foot from the Sabbath,
from doing your pleasure on my holy day,
and call the Sabbath a delight
and the holy day of the Lord honorable;
if you honor it, not going your own ways,
or seeking your own pleasure, or talking idly;
¹⁴ then you shall take delight in the Lord,
and I will make you ride on the heights of the earth;
I will feed you with the heritage of Jacob your father,
for the mouth of the Lord has spoken.”

Isaiah 66:22-23

²² “For as the new heavens and the new earth
that I make
shall remain before me, says the LORD,
so shall your offspring and your name remain.
²³ From new moon to new moon,
and from Sabbath to Sabbath,
all flesh shall come to worship before me,
declares the LORD.

Jesus Lord of the Sabbath
“For the Son of Man is Lord of the Sabbath.” Matthew 12:8

Week 30 & 31 - Acharei Mot (After the Death) – Kedoshim (Holy Ones)
Leviticus 16:1–18:30 & 19-20; I Samuel 20:18–42; I Corinthians 6:9–20
Leviticus 16:1–20:27; Ezekiel 22:1–19; Amos 9:7–15; John 7:1–10:21

“Be Holy as I am Holy” in these End-Times . . . The Feast of Atonement Uncovered

“The LORD spoke to Moses after the death of the two sons of Aaron who died when they approached the LORD.”
Leviticus 16:1

Just before Passover we completed the combined Torah portion, Tazria-Metzora, discussed the laws of **tumah** (impurity) and **taharah** (purity).

This week’s double portion of Scripture begins with God’s warnings about entering the **Kedosh HaKedoshim** (Holy of Holies) after the death (**acharei mot**) of Nadab and Abihu, the sons of Aaron who perished when they brought “strange fire” before Adonai:

Leviticus 16

The Day of Atonement

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 . . .”

The Death of Aaron’s Sons

All their faults stemmed from a single misconception: that the believer draws close to God by withdrawal instead of involvement. In fact, both are necessary. And that is why, at the point of the year when we are most powerfully taken out of the world -- Yom Kippur -- we begin the reading of the Torah from these verses, as a reminder of our ultimate task.

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 Pries) enters the Holy of Holies only in our *reading* 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 ketoret (“Holy of Holies”), which exists within the human soul as the power of teshuvah (“Return” / “Repentance”).

Like the incense that burned in the Holy Temple, the manifest function of teshuvah (“Return”) is to deal with negative and undesirable things. On the day-to-day, practical level, teshuvah (“Return”) is **repentance--a response to wrongdoing**, a healing potion for the ills of the soul. But teshuvah (“Return”) is also the dominant quality of Yom Kippur, the holiest day of the year. Obviously, there is more to teshuvah (“Return”) than the rectification of sin.

The word teshuvah (“Return”) means return: **return to pristine beginnings** . . . Teshuvah (“Return”) is **the return to one's true self**, the cutting through of all those outer layers of misguided actions and distorted priorities to **awaken one's true will and desire**.

This explains how teshuvah (“Return”) **achieves atonement for past sins** . . . In a sense, **he has now acquired a new self, one with an unblemished past; but this new self is really his own true self come to light**, while his previous, corrupted self was but an external distortion of his true being.

Only teshuvah (“Return”) has such power over the past; **only teshuvah (“Return”) can undo a negative deed**. But this is only one of the uses of the power of return. Teshuvah (“Return”) **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 unearned, 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 teshuvah (“Return”) in everything we do, we need not leave an imperfect past behind at the waysides of our lives. In a teshuvah (“Return”) 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***

The Order Of (the “Yom Kippur”) Service

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 (how we know this is the End-times Church):

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)! ¹⁶So, 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. ¹⁷For you say, I am rich, I have prospered, and I need nothing, not realizing that you are wretched, pitiable, poor, blind, and naked. ¹⁸I 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 Commandants – 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 that you may see. ¹⁹Those 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). ²⁰Behold, 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). ²¹The 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. ²²He who has an ear, let him hear what the Spirit says to the churches.””

Found in the Beginning:

*Additional Insights from the Beginning of all prophecy:
“looking unto Jesus, the author and finisher of our faith”*

Hebrews 12:2

“But we speak the wisdom of God in a mystery, the hidden wisdom which God ordained before the ages for our glory, which none of the rulers of this age knew; for had they known, they would not have crucified the Lord of glory.”

1 Corinthians 2:7-8

Genesis 1:14-19

“And God said, “Let there be lights in the expanse of the heavens to separate the day from the night. And let them be for **signs** and for **seasons**, and for days and years, and let them be lights in the expanse of the heavens to give light upon the earth.” And it was so. And God made the two great lights—the greater light to rule the day and the lesser light to rule the night—and the stars. And God set them in the expanse of the heavens to give light on the earth, to rule over the day and over the night, and to separate the

light from the darkness. And God saw that it was good. And there was evening and there was morning, the fourth day.

signs: oth – a sign, a witness, a pledge (*signs, tokens* of changes of **weather & times** **Genesis 1:14** . . .).

seasons: moed: appointed time, place, or meeting (translations used: **appointed feasts, appointed times, fixed festivals, set time, times appointed.**)

Note: It is most probable that in **Genesis 1:14** (P), where אֹתוֹת וּמוֹעֵד, the reference is to the sacred seasons as fixed by moon's appearance; and so also לָמַד יְיָ לַעֲשֹׂה יְיָ לַחֲדָשׁוֹת **Psalm 104:19:**

“He made the moon to mark the seasons*(**the appointed times – Genesis 1:14**); the sun knows its time for setting.”
Psalm 104:19

***seasons:** or moled {mo-ade’}; or (feminine) moweadah (2 Chronicles 8:13) {mo-aw-daw’}; from **ya’ad**; properly, an appointment, i.e. A fixed time or season; conventionally (regularly) a year; an assembly (as **convened for a definite purpose**); also a signal (as appointed beforehand).

- It is here in **Genesis 1:14**, that we learn that God put the “Redemption of Mankind” in the signs and seasons (sun, moon, stars, and seasons), “The Appointed Times”, of his creation, Day 4, a number symbolizing “Rest & Refreshment” (that we might rest in *knowing* God’s divine plan of Redemption for mankind), before He had even created man, and even before man had even fallen, and needed God’s Redemption. God had a perfect plan and purpose He created from the beginning of time for the Redemption and Salvation of all things (Matt 5:8, Eph 1:10). This also speaks of God being the Author and Finisher (Heb 12:2, Jn 1:1-4), the Beginning and the End (Rev 22:13), and the focus and goal of our faith (Heb 12:2).

“You hypocrites! You know how to interpret the appearance of earth and sky,
but why do you not know how to interpret the present time?”

Found in the Appointed Times:

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 festivals are blueprints through which God revealed His overall plan of redemption for both man and the earth, before He had even created man and before man had even fallen, needing God’s redemption, as well as, the role that the Messiah would play in that redemption. The festivals are divided into two major portions, depending upon whether they occur in the spring or the fall. The spring festivals teach about the first coming of the Messiah (Jesus) and the fall festivals teach about the second coming of the Messiah (Jesus).

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

“The Spirit of the Lord is Upon Me”
(Luke 4:16-30)

AD 28, September 17 – Yom Kippur – Day of Atonement

Jesus Begins His Ministry

¹⁴ And Jesus returned in the power of the Spirit to Galilee, and a report about him went out through all the surrounding country. ¹⁵ And he taught in their synagogues, being glorified by all.

Jesus Rejected at Nazareth

And He came to Nazareth, where He had been brought up; and as was His custom, He entered the synagogue on the Sabbath, and stood up to read. And the book of the prophet Isaiah was handed to Him. And He opened the book, 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, . . .” (Isaiah 61:1-2) And He closed the book, and gave it back to the attendant, and sat down; and the eyes of all in the synagogue were fixed upon Him.

And He began to say to them, “**Today this Scripture has been fulfilled in your hearing.**”

²² And all spoke well of him and marveled at the gracious words that were coming from his mouth . . .

(Luke 4:23-24)

And all were speaking well of Him, and wondering at the gracious words which were falling from His lips; and they were saying, “Is this not Joseph’s son?” And He said to them, “No doubt you will quote this proverb to Me, **Physician, heal yourself!** Whatever we heard was done at Capernaum, do here in your home town as well.”

“**Physician, heal thyself!**” also carries the idea of needing proof. The attitude to the synagogue-goers in **Luke 4** is that a real doctor should be able to prove his credentials by correctly diagnosing and treating whatever ailment he suffers from

personally. To apply the point of the proverb more specifically to Jesus’ situation, “It will take more than words to convince us. If you’re truly the Messiah, prove it by working a miracle or doing something else equally messianic.” As Jesus expounds on the proverb, He mentions the miracles He had done in nearby Capernaum—miracles that the Nazarenes had heard about and wanted to see duplicated in their own city.

“Physician, heal thyself” also communicates a demand that the Miracle-worker work some of His miracles at home. The doctor in the proverb should heal *himself*; that is, he should practice his medicine *at home*. In the same way, Jesus should display His power at home, in Nazareth, and not just in other places. In this way, the proverb “Physician, heal thyself” is similar to our modern proverb “Charity begins at home.”

The challenge was clear. The people of Jesus’ hometown demanded signs and wonders before they would accept Him as the Messiah. Jesus gave them no miracles. Rather, He used the examples of Elijah and Elisha to show how unbelief in Israel had caused those prophets to work “away from home” with Gentiles (Luke 4:25–27). The Sabbath crowd listening to Jesus grew irate at the comparison, and they attempted to kill Jesus (verses 28–29). So much for a homecoming party.

Jesus should have been given the keys to the city of Nazareth; instead, He was given skepticism, rejection, and a terse proverb: “Physician, heal thyself.” As Jesus told the crowd just before their attempted murder, “No prophet is accepted in his hometown” (Luke 4:24).

<https://www.gotquestions.org/physician-heal-thyself.html>

28 When they heard these things, all in the synagogue were filled with wrath. **29** And they rose up and drove him out of the town and brought him to the brow of the hill on which their town was built, so that they could throw him down the cliff. **30** But passing through their midst, he went away.

“Today this Scripture has been fulfilled.” What had Jesus said that the members of the synagogue became so enraged that they tried to throw Him off a cliff? Although the message Jesus declared is in the book of Isaiah, it is clearly linked to Ezekiel chapter 34 . . . which speaks about sheep and shepherds. Verse 11 says, *For thus says the Lord GOD, “Behold, I Myself will search for My sheep and seek them out.”* The allusion is that Jesus is saying that He is the Messiah.

The favorable Year of the Lord is the year of Jubilee, which occurs every fifty years. According to Jewish tradition only the High Priest, in Jerusalem, on the Day of Atonement could announce its arrival. When Jesus spoke these words, no one in Israel knew when the year of Jubilee was, since its occurrence had been lost in antiquity. There is no record of Israel following the Year of Jubilee’s requirements since the time of Moses when Joshua (Yahshua or Jesus) entered the land. Jesus had just declared himself a prophet, High Priest and Messiah by his statements.

Note: We see here a near type of fulfillment of the Azazel or Scape Goat, Satan, being attempted on Jesus, as the fallen angel, attributed to the sins of the whole world, being bound in the Abyss for 1,000 years as portrayed by the Azazel, Satan, in the Judgment of the False Trinity during the Feast of Atonement.

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, (late-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: “*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”).*”**

* **Future fulfillment of Jubilee** – The last recorded Jubilee that we find in history is found right here in Luke 4:19, historically documented on September 17, 28AD (Yom Kippur – Day of Atonement). Following that last documented Jubilee and the timeline of end times events as taught by Jesus in Luke 21 (“and Jerusalem will be trampled under foot by the Gentiles until the **times of the Gentiles** be fulfilled.” Luke 21:24), “**The times of the Gentiles**” is documented as being realized and fulfilled after the Romans destroyed Jerusalem in 70 AD, Jews were allowed to remain there until the Bar Kokhba Revolt (131-135 AD). They were expelled from the city of Jerusalem in 134 AD and it was renamed Aelia Capitolina. The city remained under foreign (Gentile) control until June 8, 1967 when it was liberated from Jordan in the Six Day War. In 1980, a proclamation was issued that declared Jerusalem a united city under Israeli sovereignty. The significance of 1980, is that from September 28AD to 1980 (1979-1980 Shmita Year: impact on modern history – U.S. and global recession) calculates the last Jubilee of every 50 years, and thus putting the next Jubilee year in September 2029-2030, with the last Shmita of the 49 years, seven cycles of seven, beginning this September 7, 2021 (to September 26, 2022), making September 18-19, 2029 being the Feast of Atonement, the timeframe of the next Jubilee year, and September 9 – September 11, 2029, being the time of the prophesied Return of the Messiah, the “day and hour unknown” or the Feast of Trumpets.

Based on what one calls the Isaiah 61 Jubilee Theory, it would mean then that 2022 would be the start of a 7-year Sabbatical Cycle, the 45th segment since 27 AD. Then 2028 would be the end of the Sabbatical Cycle and return of Jesus in 2029. What this theory is thus strongly suggesting is that this timeframe 2022-2028 cycle would correspond to Daniel’s 70th Week of Years, which happens to also correspond to the 70th Jubilee segment of time and the 495th Sabbatical Cycle since Israel crossed the Jordan into the Promised Land. Jesus is to return then in 2029 on Yom Teruah, the anniversary month of His birth no less. The theory basis the correct Jubilee Year sequences or cycles on several key historical factors that will then be triangulated. As noted, the first piece of evidence is the supposed birthday of Jesus that sets the time.

***Jubilees are not counted by 50s. This is an alternative count for perspective. The accurate count is 49 years. The 50th year is the 1st year of the following 49-year cycle on Yom Kippur.*

www.fivedoves.com/letters/oct2020/tuisv1011-2.htm

(Continued) The Order Of (the “Yom Kippur”) Service:

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 Call to Be Holy (The Reading of Leviticus 17-20 – Review)

Contained within this Reading are warnings against the consumption of blood and unlawful sexual relations such as incest, homosexuality, bestiality and sexual intercourse with a woman during her monthly menstrual cycle.

All of these sexual deviations and perversions are detestable to the Lord and cause the Land to become defiled. In fact, this Torah portions explains that these sins were among the reasons why God “vomited” the people out of the Land.

“Do not defile yourselves in any of these ways, because this is how the nations that I am going to drive out before you became defiled... And if you defile the land, it will vomit you out as it vomited out the nations that were before you.” (*Leviticus 18:24, 28*)

We understand from this that God required morality or holiness from the Canaanites, as well as the Hebrews. He requires the same for all nations today.

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

AND G-D SAID: BEHOLD, THE MAN IS BECOME LIKE ONE OF US, KNOWING GOOD AND EVIL. (3:22)

Freedom of choice has been granted to every man: if he desires to turn to the way of good and be righteous—he has that ability; and if he desires to turn to the way of evil and be wicked—he has that ability. This is what it says in the Torah, “Behold, the man is become unique, of himself knowing good and evil,” meaning: this species, man, has become unique in the world, and there is no other species similar to him in this matter—that he, on his own, from his own mind and thought, knows good and evil and does whichever he desires, and there is none that prevents him from doing either good or evil.

[Maimonides follows Onkelus’ rendition of the Hebrew words k’echad mimenu—commonly translated “like one of us”—to mean “unique, of him- self.”]

This concept is a fundamental principle and a pillar of the Torah and its commandments. As it is written (Deuteronomy 30:15): “See, I have set before you life and good, and death and evil”... For were G-d to decree

that a person be righteous or wicked, of if there were to exist something in the essence of a person’s nature which would compel him toward a specific path, a specific conviction, a specific character trait or a specific deed...how could G-d command us through the prophets “do this” and “do not do this,” “improve your ways” and “do not follow your wickedness”...? What place would the entire Torah have? And by what measure of justice would G-d punish the wicked and reward the righteous...?

(Maimonides)

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.”

Review – Leviticus 17:1-18:25

The Place of Sacrifice – Chapter 17

Laws Against Eating Blood – Chapter 17

Unlawful Sexual Relations – Chapter 18

1 Peter 2:1-11

A Living Stone and a Holy People

So put away all malice and all deceit and hypocrisy and envy and all slander. **2** Like newborn infants, long for the pure spiritual milk, that by it you may grow up into salvation - ³ if indeed you have tasted that the Lord is good. ⁴ As you come to him, a living stone rejected by men but in the sight of God chosen and precious, ⁵ you yourselves like living stones are being built up as a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ. ⁶ For it stands in Scripture:

“Behold, I am laying in Zion a stone,
a cornerstone chosen and precious,
and whoever believes in him will not be put to shame.”

⁷ So the honor is for you who believe, but for those who do not believe,

“The stone that the builders rejected
has become the cornerstone,” ⁸ and “A stone of stumbling, and a rock of offense.”

They stumble because they disobey the word, as they were destined to do.

9 But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellences of him who called you out of darkness into his marvelous light. ¹⁰ Once you were not a people, but now you are God’s people; once you had not received mercy, but now you have received mercy. ¹¹ Beloved, I urge you as sojourners and exiles to abstain from the passions of the flesh, which wage war against your soul. ¹² Keep your conduct among the Gentiles honorable, so that when they speak against you as evildoers, they may see your good deeds and glorify God on the day of visitation.

This question then must be understood:

What Were We Chosen To Do?

We are not a Chosen People, but a People who have been Given a tremendous (“Chosen”) responsibility and are being held to a High (“Chosen”) Standard of Living, not meaning Privileged or Noble, understanding that there is no word for “Rights” in Hebrew, but rather we have “**Been Chosen to the Great Theological Revolution that the Bible Represents**”, or simply, “**Chosen for More Commandments, for More Intimacy**” in abiding in our love with and for God, through His teaching and instruction (law), “As the Father has loved me, so have I loved you. Abide in my love. If you keep my commandments, you will abide in my love, just as I have kept my Father’s commandments and abide in his love. These things I have spoken to you, that my joy may be in you, and that your joy may be full,” (Jesus) John 15:9-11. We are a Kingdom of Ministers, a Kingdom of Servants (“you will be for me a kingdom of priests and a holy nation,” Exodus 19:6, “you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light,” 1 Peter 2:4-10), therefore we have been Chosen to “**Be Holy**” as God is Holy, as it is read, “Be holy because I, Yahweh your God, am holy,” Leviticus 19:2, and “Therefore you are to be holy (“complete”, “fully mature”, “set apart”, “merciful”), as your heavenly Father is holy (“complete”, “fully mature”, “set apart”, “merciful”),” Matthew 5:48 & Luke 6:36, like God in all the earth (“For those whom he foreknew he also predestined to be conformed to the image of his Son,” Genesis 1:27, Psalms 82:6, Romans 8:29, 1 John 2:5-6), Ambassadors (“we are ambassadors for Christ, God making his appeal through us,” Isaiah 42:6; Isaiah 49:6; Isaiah 52:10; Isaiah 60:3, 2 Corinthians 5:20, 1 Thessalonians 2:4, Acts 1:8), the Light of the World (“You are the light of the world,” (Jesus) Matthew 5:14-16, John 8:12; Acts 13:47; Acts 26:23), “**CHOSEN for a tremendous responsibility, for a higher standard of living, for more commandments**” (“teaching them to observe all the I have commanded you,” (Jesus) Matthew 28:20, observe: I keep, guard, observe, keep watch over, continue keeping guard over, preserve, and 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)).

* ex. 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 believer’s soul (ex. Exodus 31:18, Exodus 32:16, Jeremiah 31:33, 2 Corinthians 3:3-9).

* Hebrews 12:14, “Strive for peace with everyone, and for the holiness without which no one will see the Lord.”

With that, let us Unlock the meaning and Futuristic implications of the Feast of Atonement, the heart of which is Repentance, the return to pristine beginnings, paralleling the Book of Revelation:

Unlocking the Meaning and Futuristic Implication of the Feast of Atonement

Let’s begin Unlocking the Meaning & Implications of this Life Transformational Event and Day:

Revelation 15

The Day of Atonement is a Sabbath day and the only fast day that God declared in the Scriptures (Jewish rabbis have ruled that five restrictions apply: 1) No eating or drinking, 2) no bathing, 3) no anointing the body with oil, 4) no wearing of leather shoes and 5) no sexual relations.). God’s people are required to humble themselves (repent of sin and fast) starting at evening on the ninth day of the seventh month. 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.

“After these things I looked, and the temple of the tabernacle of testimony in heaven was opened, 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. Then one of the four living creatures gave to the seven angels seven golden bowls full of the wrath of God, who lives forever and ever. 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**

(Continued) Yom Kippur – The Day of Atonement

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**

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**

READ:

The Day of Atonement
Leviticus 16-17, 19:1-4
The Lord Is Holy

19 And the Lord spoke to Moses, saying, ²“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.** ³Every one of you shall revere his mother and his father, and you shall keep my Sabbaths: I am the Lord your God. ⁴Do not turn to idols or make for yourselves any gods of cast metal: I am the Lord your God.

(Continued) 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*

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

⁷For the mystery of lawlessness* is already at work. Only he who now restrains it will do so until he is out of the way. ⁸And 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. ⁹The coming of the lawless one is by the activity of Satan with all power and false signs and wonders, ¹⁰and with all wicked deception for those who are perishing, because they refused to love the truth and so be saved. ¹¹Therefore God sends them a strong delusion, so that they may believe what is false, ¹²in 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).

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 **Azazvel**^{*}. 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, ˈæzəˌzɛl/; Hebrew: אַזַּזֵּל; Arabic: عزازيل, 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 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 forever; 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 Azazvel. 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.

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.

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

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.
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.**
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.
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.
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 who have been sealed preach the truth.

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**

- 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.**

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 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 **dwel**l in His presence.

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”:

⁹When 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

Judgment Before the Great White Throne

¹¹Then 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.

¹⁵And 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

The Call to “Return to the Lord”

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

(Warning Against Apostasy)¹¹ About this we have much to say, and it is hard to explain, since **you have become dull of hearing.**¹² For 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,¹³ for everyone who lives on milk is unskilled in the word of righteousness, since he is a child.¹⁴ But 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.