

Yom Kippur 5

Penitence

Lev 23:24 talks about the Day of Atonement being in the seventh month of the Hebrew calendar. This probably marks the end of the harvest in Fall and is therefore the end and the beginning of the new agricultural year. This won't be our new year, but the beginning of a new agricultural year.

Israel understood that the Day of Atonement was the most sacred day of the year because that was the day when the high priest went into the Holy of Holies to make atonement for their sins. The high priest was the only person allowed to enter this room once a year. He prepared himself seven days for this day in a special place in the temple, and at the same time another priest was being prepared to take his place in case something happened to him. If there was unconfessed sin on him, he would die, because he went into the presence of the Sovereign. That's why a rope would be tied around his leg with which he could be pulled out. He also wore bells around his ankles. As long as the sound of these bells could be heard, the people outside knew that he was still alive. The *Mishnah* (book of the law) says that he would not prolong his prayer in the Holy of Holies lest he put Israel in terror.

Israel knew that without this atonement they could not go on as a nation because not everyone's sin was forgiven and one person could defile the whole nation. They were selecting their best animal; they were preparing themselves for this day; they were judging themselves; they knew their sin and that they had to have their sin atoned for so that they could survive. They had to wait for a whole year for this.

They were instructed and they recognized that their sin would destroy the whole nation. That's why they were so particular in selecting the best animal. It was the one they loved the most; they pitied and petted it. They brought it into their home. Something struck their heart when they looked at that animal. They always had a favorite animal, a sheep, they would bring as a sacrifice. If it was not a sacrifice, it would not atone for their sins. Our Father would not

recognize that. They confessed their sins to YHWH. They fasted, repented, and examined themselves.

The Law made a provision that their unintentional, inadvertent sin could be forgiven. If they were deliberately sinning, they were defying God, defying the word, and they could not be forgiven (Num 15:30). People who weren't bringing their best animal were cut off from Israel anyway.

Humbling Ourselves with Confessions

People who were afflicting their souls (Lev 23:29) did not commit the sins that would stain them and cut them off from Israel, like murder or other vicious crimes. If someone did not afflict his soul at least on the tenth day, God cut them off from Israel. It would be obvious because they would have no grace any longer.

They had to humble themselves before YHWH with confessions. They confessed things to each other and went to their neighbor if they wronged them. They only received forgiveness after they did that. So if they offended or wronged someone, they would go to him and say, "I am sorry for what I did; I was in the flesh," or however they made things right back then.

The Law was written for us. Everything in the Old Covenant was recorded for us in the New Covenant. The Old Covenant is the foundation for the New Covenant. We cannot understand the New Covenant apart from the Old Covenant.

We have to humble ourselves to go to someone we offended and say, "I am really sorry." After that, forgiveness is released. Like the *Circumstance* teaching we taught here a few years ago [apparently another name for *Confession*, March 1, 1989]: A brother needs to go to the market and takes your coat because he does not want to go back to the house to get his own. Maybe the market van is waiting outside, honking the horn. At the market he loses it, but when he returns, he does not say anything to you, even though he is aware that you know that he took your coat. Now you might say, "I forgive him even though that brother never came to me and apologized for losing my coat." But really there is something between you and him. The brother

should not just have been silent. He should have humbled himself and tried to make it right as much as possible so you can know his heart. Otherwise there is animosity.

If you don't make things right, you make it hard for your brother; you make it hard for him to stand and pray. In the example of the coat, it would have been so easy if that brother had come to you and humbled himself. Sometimes we really have to humble ourselves and admit our wrong. Sometimes it may take fasting. It takes a contrite heart.

If anybody humbles himself before the ones he offended, then all the memory of his past offenses is cleared, is forgotten (Lev 19:18; 23:26-32). All these things were in the Law to help you love your brother so that no divisions would come into Israel, no hurt feelings. Everyone is perfectly forgiven.

Keeping the Nation Holy

Lev 19:2 speaks about how the people are to be holy. Some things could pile up unnoticed. We should remember that the time between the first and the tenth of the month is a special time. We need to really examine ourselves in this time to see if there is anything between us and our brother (Mt 5:23-24). If you know someone has something against you, leave your offering at the altar and go make it right with your brother; humble yourself before him and make sure there is nothing between you and him. Then you will be forgiven and you can come back and make your offering.

Rev 18:5 — The sins of Christianity are not forgiven. They are piled as high as heaven. It is the same with the Jews today. These sins cannot be forgiven because there is no high priest over their house, neither Christianity nor Judaism. We were forgiven based on our Master's atonement 2000 years ago. The Israelites were forgiven based on His sacrifice in advance. We look back 2000 years. The animals that Israel offered just represented our Master's sacrifice.

Rev 18:5 says that He remembers their sins, but in Heb 10:17-21 it says that He does not remember our sin any more. Our Master is in heaven now. He has gone through that curtain. He makes sure our Father knows that we are forgiven. And we also don't remember each other's sin

any more. When someone comes to you and humbles himself, forgiveness is released. It just pours out of your heart and both of you won't remember the offense, the separation.

Mt 7:12 is one of the main verses in the New Covenant and we need to make sure we are doing this or we need to go to our brother and say, "I was not obedient to our Master's word. I have done wrong to you. I have not done to you what I want you to do unto me. I am a hypocrite." We need to make sure that on the Day of Atonement everything is cleared up. We have to be perfectly in line with the word. 1 Jn 1:7 — we have to be in the light just as God is in the light.

Atonement needs to be made through our Master's sacrifice by the confession of our sin to the one mistreated. We are learning to be obedient to Mt 5:12. We are headed that way; otherwise the Holy Spirit would have never said it. He gave us the Holy Spirit so we can be sensitive to His voice and keep this high command. He will save us as we are obedient to His word. He gave us the command. He gave us His Spirit, His grace. If He asks something we could not do He would be a false savior. If we are not obedient to His word, either we are bad disciples or He is a sorry, evil savior. Either we condemn Him for being a bad savior or we are honest and say, "I am a bad disciple, but I want to be a good disciple." He wants us to rely on His strength that we can be strengthened in our spirit and always rely on Him.

If we don't have self-control, we are not in control of ourselves. We are not relying on Him; we are not in communion. Only when we are in communion do we have patience with one another. We need to rely on Him and go to the throne of grace. He says, "When you fall away from Me, come back to Me."

Confessing our sins to our Father and to our brothers brings forgiveness, reconciliation, and fellowship. Then we have perfect communion with our brother. Of course, if you don't forgive your brother when he repents to you, what kind of person are you? If your brother did something and humbles himself, you forgive him like in the example with the coat.

Stained Garments

If we don't humble ourselves, if we are not afflicted in that way, we will be cut off (Lev 23:29). Most of the people in Sardis were cut off. We need to really learn from what happened to them. They learned to fake it; they became hypocrites. They were cut off from the people. Rev 3:2-4 — They had a reputation of being alive, but they were dead. These things are written for our instruction so we would not be like them. They had the same things in them that are in us. They did not recognize it, but we need to recognize it. We have an advantage by knowing these things. Of course, the evil one might work more against us than the first church.

We have to know how they fell, how they stained their garment, how they were cut off. They were not walking with our Master in white. Our garment needs to be white like His is white. We cannot walk with Him with a stained garment. We walk together: Rev 3:4-5. If we rely on Him we will keep our garment white.

The work we do is bad work if we do it without being forgiven (Rev 19:8).

Mt 7:12 — This is what the Day of Atonement is for us, how it applies to us. We need to be blameless and perfect in doing this. Love your neighbor as yourself. Let him know your heart. Your neighbor doesn't have a coat, a pair of pants, shoes. So you give him a pair of yours. He always wears the same pants, so he must not have another one.

Gen 17:1; Col 1:10,22,23,28; 1 Jn 2:28.

We really have to judge ourselves, not store up treasures on earth, but in heaven (Heb 12:1; 1 Jn 3:17).

The Day of Atonement comes and you saw a brother in need and closed your heart against him. You remember it. You did not want to give it up. It was something you really liked. You really have to judge it. You don't necessarily have to confess it to that brother because he probably did not even know about it, but you confess it to your Father and you will change. Then you still give it to the brother or sister if they still need it (1 Jn 3:16). We will be perfect in it if we are like our Master. He laid down His life for us so we will lay down our life for each other. Also 1 Jn 3:14. We really have to judge ourselves right, don't we? There is no room for selfishness or greed in the Body. Beware of every form of greed.

We must perfectly judge ourselves on all of these things. Mt 3:11 — All these things have to be burned up. It is dross in our lives. These things are the very things that keep us from producing the fruit of repentance, which is the fruit of the Spirit (Mt 3:8-9). We have to have love, peace, joy. We cannot produce the fruit of the Spirit without having love.

If we have done something against a brother and we don't repent, that cuts us off. There is no joy, but guilt. We need to love our neighbor, give our brother what he needs. The Body is held together by love, obedience to His word. We need to be obedient to His word in 1 Jn 3:17-19, not just loving in words but in deed and truth. And also not just clothes, but counsel, advice, encouragement — love if you see a brother in need of these things. You see someone over there with a sad face. Don't put him through the third degree. Put your arm around him. Maybe there is an opening.

The chaff has to burn up. When our Master (like a winnower) throws us up in the air, the bad stuff should blow away. We fall back at our Master's feet when He throws us up in the air. We cannot be blown away with the chaff.

Mt 3:12 — We will be put in the fire with the chaff if we don't allow the chaff to be blown away. Then it will be burned up, but it may take 1000 years to be separated from us. We have ears to hear what the Spirit says to the churches.

Penitence

Lev 23:27,29,32. All these verses speak about being afflicted in our soul. Amplified Bible: humbled in your soul by fasting, penitence, and humility. In the Hebrew, it says *penitence* and *humility*, not necessarily *fasting*, but it might be. Some people might not want to eat because they are so contrite, they don't have an appetite. *Penitence* means Isa 66:2. God will not look at you, regard you, meaning He will not like you if you are not afflicted over your sin. Sometimes you don't look at someone because you don't like him. When you look at someone, you regard him, you like him.

The one who will be afflicted in his soul over his sin is the one God will look to, the one who is broken in heart. They are afflicted because they are separated from Him and they want to

be in fellowship with Him. They regard Him. They are really sorry for their sin. If we are not that way, we are just going on in pretense. Isa 66:3 — If we offer a sacrifice, go on in worship, go into the breaking of bread after the Day of Atonement without afflicting ourselves, it is like breaking a dog's neck or offering up pig's blood. That's why we need to be cut off. Our Father would look at us and see that we don't care about Him, about being in communion with Him.

Lev 23:27,29,32 — It is mentioned three times so we won't miss it. If we don't get it the first time, we will get it the second or third time. Just like with the Day of Atonement — we miss it the whole year but then we start on the first day of the seventh month and we have ten days. Then the last day comes — please don't go on because you will be cut off. Our Father can't have you if you are not in communion with Him.

That's what *penitence* means. If a person is not afflicted in fasting, penitence, and humility on this day he shall be cut off from among His people. He may not be included in the atonement made for them. The blood of the atonement is only for those who have done everything to make amends between them and their brothers.

Heb 10:26 — If he continues in his sin after the Day of Atonement there no longer remains a sacrifice for his sin. If we don't want to gather for the morning and evening minchah, it is a sin that cannot be forgiven (Heb 10:25). Some people would rather stay home or go traveling.

Isa 66:2-3 — Without penitence our confession would be like Heb 10:29. We would be like Isa 66:3. The acts of hypocritical worship are abominable to God, as if offered to idols. God hates hypocrites. That's why Lev 23:29 says what it says: we will be cut off if we don't have the proper appreciation for fellowship with our Master and our brothers and sisters. Why should we even be in the Body? What are we doing here anyway? Our presence would be detrimental. He does not want us to be that way.

He has done everything He can to help us. If we go on in our sin He has to cut us off, not because He wants to, but because He has to.

Christianity has a sorry savior because their sins are piled up as high as heaven. We don't want to become Christianity. Every movement that has ever been on the face of the earth —

whether it has been of the Spirit or not, I don't know — has always become Christianity: the Catholics, Methodists, Baptists and all the other denominations. They were all cut off because they did not confess their sins.

Most of the people in Sardis were cut off. The Laodiceans were obviously cut off. They could not hear what the Spirit was saying.

What does it require of me? Denying my flesh; cutting it off; crucifying it. If I don't want to do that, I am not a disciple. To be a follower of Messiah you need to crucify your flesh, and forsake your mother, father, brother, sister, and all your possessions.

Our Father is restoring our soul. He is making us what He wants us to be. All we need to say is, "I need You." When He sees that we need Him, it makes Him happy, just like when your wife or your children or your brothers and sisters need you.