

Yeah,

I used to look after the sound, this here thing, and it never happened. So Eric contacted me here a week so ago. He says, do you want me to do that? Yeah, would you mind?

It's too hard to say yes to that one. Welcome everybody on this 10th day of the 7th month. This is not the 7th month. This is the 9th month the way we count time. But according to the calculated Hebrew calendar, this is the 7th month, and this is the 10th day of the 7th month. And the month is called Tishri.

You ever heard of that one before? Tishri. I've heard of it. I don't know where they got the name from, but Welcome to the Day of Atonement. Anybody listen to Jamie this morning? I did too, yeah. He gave a quite good message.

I got thinking while he was speaking there, there was a lot of stuff you can say on all of these holy days. A lot of different ways you can approach it.

Anyhow, each of these annual holy days are just packed with meaning.

And This particular one,

as Jamie would say, it's not really a feast day, is it? I suppose we're feasting on the word of God. That is true. Eddie would say that. But we're more so looking into the word and just drawing from that. We're not doing anything really physical.

It's a day of rest. So we are to afflict our souls, which means to fast and

that's an odd word in the English language could be said fast that talks about a

car going too fast so it's a convoluted word that means a few different things I

suppose but anyways to go without food and any sort of drink how long two three

four hours twelve hours eight hours 24 hours yes And it's the only a point of time

that we do that during the course of the year. Now you can fast at other times

and I think a number of us here do that, including myself,

and I think it's maybe for spiritual reasons at times and for physical reasons as

well to do with health. There's a lot of health built into fasting, gives your body

a chance to reboot itself. So from sundown last night, which was around what,

six, what was it last night? 6 .55 last night. We began the fast,

and I think it's 6 .57 today. What did you say on your... 6 .50? 6 .53 today?

6 .53 today? Okay. that's when the fast will end and all

of these you think about it for a minute the appointed times the high annual holy

days they're all connected together and one leads to another and we see this in the

Liddicus 23rd chapter and for the record we might as well turn there we normally do

that on this on these holy days leviticus the 23rd chapter what i want to speak

about this afternoon is what this day of atonement pictures and there's again many

things you can say that i'm probably not going to say but i'm going to do what i

can for this time i've got here so It pictures this part of the plan of God.

What I want to speak about is about this Day of Atonement, and what it pictures in the plan of God that he's put in place for mankind here on planet Earth.

Okay. So here in Leviticus 23 are all the appointed times of God listed. One comes

after the other. They're all in order. It begins with what? The Sabbath day. The Sabbath. This is A Sabbath today. Not that Sabbath, it's a Sabbath, but not the Sabbath. It's a high Sabbath. Very well said.

And you don't find all the information just here in Leviticus 23. You have to go to other areas to get the information on these days. That's just how it is.

It's line upon line, precept upon precept, here, there, it's scattered everywhere throughout God's word. so can

and I quote and the Lord spoke to Moses saying also on the 8th day of this seventh month is a day what did I say oh boy there's a there's a brain snap right there also on the 10th day of this seventh month is a day of atonement which is today It shall be a holy convocation to you, and you shall afflict your souls and offer an offering made by fire to the Lord. And you shall do no work in that same day, for it is the day of atonement in order to make an atonement for you before the Lord your God. Verse 29, For whoever is not afflicted in that same day, he shall be cut off from among his people. And whoever does any work on that same day, the same one I will destroy from among his people. You shall do no manner of work. It shall be a statute forever throughout your generations in all your dwellings.

Verse 32, it shall be a Sabbath of rest, and you shall afflict yourselves. In the night, day of the month of sunset, from sunset to sunset, you shall keep your Sabbath. End of quote. Now, I remember, quite a few years ago, and you probably remember this too,

I had it first pointed out to me in a sermon and Jamie brought it up to today that the word atonement is composed to bring out the meaning of being at one with God. To atone. I looked that up in the dictionary. I looked up in Strongs as well. And really it's a tone to make restitution, A restoring of something that is lost, kind of a cheap way of describing atonement, at one man. A short way, I'll say, let's put it that way, not a cheap way, a short way. One of the worst positions that anybody that would want to be found in is to be what this scripture says here. He says, we're going to be cut off. Look at verse 29. Whoever's not afflicted on that same day, he shall be cut off from among his people. So one of the worst positions would be found in would be to be cut off from God.

I wouldn't want to be like that. I don't think anybody here would want to be like that. But people out there in the around, in the world, as we put it, do not keep the Sabbaths and holy days. They just don't realize, brethren, that they're actually cut off from God. They're just out there doing their own thing, aren't they?

And this makes the day of a time, a day of atonement, rather, so very important. Now, the word of atonement itself is interesting, and I just made mention of that is to repair something that it's probably wrong to make amends to make restitution to restore something that is lost so we want don't we to be at one with God that's why the day of a part day of atonement is so important to be at one with God just exactly the opposite of being caught off from God.

We want to be at one with God. Now the word broken down atonement gives us a clear meaning and we're trying to do be on the exact same page as God the Father

and Jesus Christ. All they're on page 103. I want to be on that same page too. Right? That just makes sense. So we can't be at one Unless we do something. What would that be? To do exactly what they tell us.

Yeah,

to do exactly what they tell us. That would be being at one with them. So what we've just read here in these six verses, we just read them together. It's not classified as called scripture reading all of what it tells us here was to begin when last evening at sundown as the sun was going down we were supposed to start afflicting our soul at that time then this is when the new day actually begins we see that back in Genesis the day starts at sundown And according to scripture, the day ends,

oh, this day is complete when the sun goes down again, 24 hours later. So we are called to have a holy congregation. And to come together and be afflicted of soul, God makes it very clear by telling us when to begin, keeping these days.

Verse 32, on the ninth day at sunset, and that word sunset there is ba 'arev until the 10th day at sunset, another ba 'arev, that's what the Hebrew word means. You shall keep, that's how you pronounce the Hebrew word rather, you shall keep your Sabbath day in that 24 -hour time all of it. So when the sun dips down behind the horizon on the night day, the day of atonement begins. Then the complete day takes place for 24 hours, and later the sun dips down again the next day below the horizon, and it ends the 10th day of Tishri, the day of atonement is over with for another year.

Now, there's a lot of information given just in these six verses of Leviticus.

Right. I talked to somebody about that yesterday and they just don't see it.

It's really, really, really interesting. So who we are right now, many hours into the fast on this day. And as you realize,

we're made of flesh, right? And we can't go very long,

it seems, without food and without drink. It doesn't take us very far.

Now when you think about that for a minute, think about Christ. I don't know how this took place, but he fasted for 40 days, remember that, 40 days and 40 nights.

He totally lured himself in strength physically to go against the devil.

He wasn't going to fight the devil with any sort of physical human strength. Am I right to say that? What was he fighting him with? Spiritual strength and that's what he did.

Very interesting. That's not my notes. I just thought of that this morning. It's very, very important. He really lowered himself. 40 days? We're only doing it for one. Big difference. Big difference. What he did was what? Reg, would you say 40 times harder? I would say.

So, you know, in reality, just think about this one. In reality, we can't put very much trust in our own flesh, can we? When we think about it,

in comparison between the flesh and the spirit, what good is it going to do to go physically against our adversary the devil who has a different kind of strength, a spiritual strength? What good would it do for us to physically try to overcome

him that way? Absolutely nothing. What sort of power can we exercise against the

devil out of ourselves physically? Nothing. We can't save ourselves either, by the way. We can't make ourselves right either. No? Only Christ and only God's the Father can make us right. That's just how it goes. The Day of Atonement is really teaching us that we need total reliance on God. Complete reliance on God. Everything we have, everything we have, comes from Him. This is His creation. Think of the word "Atonement. Just think of that. We can't overcome the devil with any sort of physical means.

When we try to do that, that's exactly what Satan wants us to do, because then he has us exactly where he wants us. Brethren, the only way will overcome our adversary of the devil with...

The way he works things is by spiritual means and the Spirit of God and that power. This is what we have to use to overcome our adversary. So let's see something about this.

Spiritual being. And we know this spiritual being way, way back, wasn't named the devil. It wasn't named Satan or any of these things that we come up with. His name was, the name meant Lightbringer.

We're going to take it from 11 to 16. But we also realize that sin can never be totally removed while our adversary, Satan, the devil, is around. And this day is also showing us that God has to remove the adversary. And this day of atonement pictures a day in which this will actually take place to how that fits in to God's plan of salvation for every human being.

Now, originally God created this angel. He was a cherub, Lucifer.

He had some high position that he was given, and he conspired to want to take over the very seat of God. He wanted to become the most high. So let's see something about this. Here we are in Ezekiel, the 28th chapter. We'll pick it up in verse 11, and I'll quote, And the word of the Lord came to me saying, Son of man, lift up a lamentation over the king of Tyre, and say to him, thus says the Lord God, you seal up the measure of perfection, follow with and the emerald and gold. The workmanship of your settings and your sockets was prepared in you in the day that you were created. Verse 14, you were the anointed cherub that covers. And I set you so. You were upon the holy mountain of God. You have walked up and down in the midst of the stones of fire. You were perfect in your ways from the day that you were created until iniquity or sinfulness was found in you. The last verse, verse 16, by the multitude of your merchandise, you have filled your midst with violence and you have sinned.

Therefore, I will cast you as fain from the mountain of God.

And I will destroy you, O covering cherub, from among the stones of fire.

And what I was reading there from the faithful version, the words were a little different. Now, think about it for a minute. Can you imagine being in such a position as this cherub was at that point in time?

originally he had a perfect position he was created perfect and he became something different why or how verse 15 says there in the beginning he was perfect in all his ways before sinless before sinfulness rather, was found him. He had free moral agency, right? So he chose to go into sin.

He chose to go into the dark. Now, whatever Satan did had something to do with merchandising, probably had to do with lust, covetousness, greed, because evil extends into deeper and deeper depths. When it's not repented of, violence would show up as well. We read that in verse 16. See it there? They have filled your midst with violence. So yeah.

It starts off, doesn't it always, with a little bit of leaven. When eventually leaven fills the whole lump. We learned that during the days of 11 bread at the our time in the spring. And this is why, brethren, we always have to be repenting and seeking God's forgiveness of our sins, constantly looking to Christ and claiming Him as our righteousness. So, Leviticus 16 is a really important portion of this story of the Day of Atonement. We could read this whole chapter, but we're not going to. Let's turn there, though. Let's have a look at it. Let's turn there now. Leviticus 16, this is about the two goats, and what took place with them? What was this all about? What were these two goats about?

Leviticus 16 tells us one of the most important things that took place on this day of atonement. This is the picture of what is going to happen in the future as well. This ceremony pictures of removal of Satan, the devil.

Leviticus 16 verse 1 begins with the preparation of Aaron, the high priest, and gives all the details of what took place on that day. And the fulfillment of this day is when God is going to be dealing with the sins of the whole world because the world that is around us doesn't seem to be able to distinguish between the God of this world, which is the devil, of course, and the true Jesus Christ.

They're really a mix up about that. Let's see what was to be done on this Day of Atonement, a very important ceremony was to take place. First of all, the high priest, Aaron at the time, was allowed to go into the Holy of Holies only one time per a year. The high priest couldn't go in there any other time.

Once a year he was allowed there, and that was on this particular Day of Atonement. No other day, but this one day. The priesthood could only come into the first part of the temple to take care of the altar of incense, the showbread, and to light all the lamps they had there. Prior to entering the Holy of Holies, the high priest had to have a special atonement for himself, an atonement for his family, and only these things were taken care of with very specific offerings in a very specific way.

Then he came back and he was able to take and do with those two goats what he had to do with them. This is why this ceremony in Leviticus 16.

Let's have a look at it here. Leviticus 16, 16,

1 to 4, we'll read a bit careful preparation that Aaron and Hyde priest went through in order to go through this day of atonement ceremony back in his day.

Let's pick it up.

Let's say verse 5.

Liticus 16 to verse 5, we'll read down to verse 10. And he shall take from the congregation of the children of Israel two kid goats, two kids of the goats and for a sin offering a ram for

the bird offering for a bird offering verse six and Aaron shall offer his young bull of the sin offering which is for himself and make an atonement for himself and for his house and he shall take the two goats and present them before the Lord of the door of the tabernacle of the congregation. And Aaron shall cast lots on the two goats, one lot for the Lord and the other for Azazale.

And Aaron shall bring the goat on which the Lord's lot fell and offer it for a sin offering. But the goat on which the lot fell for azazale shall be presented alive before the lord to make an atonement upon it and send it away in the wilderness to represent azazale now that word of azale is the hebrew word some maybe you've got in your scriptures there it might say scapegoat but the Hebrew word is actually a zazale and it stands for The goat of departure.

So here we see two goats. One represented the Lord, and the other represented Azazale. The lot for the Lord was offered as a sin offering, so they sacrifice that one. What we see in verse 9, a lot for Azazale, was presented before the Lord to make an atonement upon it and send it away into the wilderness for Azazil. This goat was still alive and released into the wilderness. The goat, this goat, this Azaziel goat, represented Satan, the devil. Then Aaron then did the necessary things to the temple in that day. Verse 20, let's pick it up there this time and when he has made an end of reconciling the sanctuary and the tabernacle of the congregation and the altar he shall bring the live goat verse 21 and Aaron lays both his hands on the head of the live goat and confess over him all the sins of the children of Israel and all their transgressions in all their sins, putting them on the head of the goat, and he shall send it away by the hand of a chosen man into the wilderness.

And the goat shall bear upon him all the iniquities to the land in which one lives, and he shall let the goat go into the wilderness. End of quote.

Now, everything here in Leviticus 16, we can read what's done very, very carefully according to the statutes of God and Moses.

They had received them from God that way, and they had to be done very carefully. And we realize that the sons of Aaron were not doing these temple sacrifices carefully, and because of that, their lives were ended. Very sad. Those were Aaron's two sons. Now here in verses 23 to 28 we re again that the ordinance were carried out after the goat of the Zazil relief was released into the wilderness.

In verse 29 it says, and that she will be a statute forever to you in the seventh month on the 10th day of the month you shall offer your souls and no work shall be done at all, whether it be of your own country or a stranger who is living among you. For on that day an atonement shall be made to you to cleanse you so you may be cleaned from all your sins before the Lord. Verse 31, it shall be a Sabbath of rest to you and you shall afflict your souls by a statute forever.

And the priest whom he shall appoint and whom he shall consecrate to minister in the priest's office,

This shall be an everlasting statute to you to make an atonement for the children of Israel for their sins once a year, and he did as the Lord commanded Moses.

Now, in those last verses there,

the word statute showed up. Now, we talked about statute a few weeks ago, and I just wanted to bring that up. First is 29, 31, and 34.

We see statute. Now this is an enactment that is bound by decree, by ordinances in time.

And that's found in the strong's in two different places, and it's something that's really hacked out or engraved in a hard substance, like metal or stone, by the lawgiver. And this usually is an unchangeable type rule that's taking place here. So back to the goat. Back to the goats again. There was one goat given as an atoning sacrifice for Israel. And the other was released into the wilderness alive. And that seems like an unusual thing to do. Because if you've had all your sins already forgiven by a sin offering, why this confession of sins again over this Azazel goat. Let's go to Revelation 20 this time. Revelation 20, because there's a very profound reason for it, which is this. As long as Satan, the devil is around, who is really the author of sin, he's always going to inspire people and cause them to fall short by sinning, right? So he is the one basically that's instigating it all and causing it. Now God is making allowance for it here and showing what he's going to do is pictured by this particular day of atonement. He's going to be going to remove the one who causes sin, pictured by this Azazel goat that's released into the wilderness.

So the binding of Satan is a real thing that's going to take place. Revelation 20 in verse 1 says this, and I quote, then I saw an angel descending from heaven, having the key of the abyss a great chain in his hand, and took whole of the dragon, the ancient serpent, who is the devil and Satan, and bound him for a thousand years. So there you see it. He's taken out of the picture. Satan is going to be not around anymore during that thousand-year period. It's going to be a completely different world for sure. A completely different administration is going to take place. A completely different set of circumstances for sure. And we will be there, of course,

with Christ himself, as King of kings and Lord of Lords. To serve, to help the people, to grill them, to train them, to teach them, and to qualify them, to come into the kingdom of God. What an amazing time that is going to be.

The same chapter of Revelation 20, verse 3. And then he, the angel, cast him into the abyss, and locked him and set him up and set a seal on him that he should deceive the nations no more until the thousand years were finished and after these things he must be released for a little while now today we're still confronting with the devil we're still confronted also by what we need to do.

Satan the devil is busy at work. He has the tools, he has the power, and he seems to have the majority of people in his hands, using them, manipulating them, continually preparing and putting before them the way of deception. Well, toward what? What's the deception? Toward what? Well, it's the broad gate. He's leading people to that broad gate. Remember the two gates we spoke about a few weeks ago? The broad gate, it leads to where most people seem to find themselves going to, to a place of destruction, of course. And then there's a narrow gate, the way that shows us it's so much more difficult, a difficult way.

And we know that there's very few that are found on the way to that particular gate. We remember in Matthew 7, Christ talks about that, sermon on the mount, about the narrow gate. It's hard to find that gate. Remember in Ephesians 2?

Let's turn to Ephesus 2nd chapter.

You know the Apostle, Paul, If you think about him for a minute, he could easily in his life see himself when he was on the wrong side of the railway tracks.

And you know, this for Paul must have been a very, very, very hard thing to live down when he was going around. He'd always think about that, I'm sure.

So Ephesians 2 in verse 1,

and it says, and I'll quote, and you made me alive.

filling the desires of the flesh and of the mind, and were by nature a children of wrath, just as the others, end of quote. Now, there was a time when we were living in our sins and transgressions, a time when we were basically classified as dead as well, and God in his mercy hauled out to us that we began to take notice, and we came to repentance. He raised us up out of all that mess, and here we are today. Giving us what? The gift of repentance? Granting us forgiveness, giving us this Holy Spirit, this power that guides us through life, giving us the gift of imputed righteousness in Christ, and giving us this amazing gift that lies ahead, eternal life.

We took on this, what would we take on? We took on this made alive in Christ life. We took that on. We come alive in Christ. As we fully realize on the other hand, our adversary, Satan has the power, he has the spirit, and he can go out there and manipulate people to do the things that he wants them to do. Oh yeah. People can resist they can resist there is a way to resist but we can only resist so much in the flesh and you and I have to resist in the spirit and have a spiritual armament on in order to do that let's go to 1 John 2 have a look there 1 John 2, and I'll tell you, the devil wants your and my company.

He says, enter through my gate. This is this gate that's covered in darkness, right? But always when we think about that, there's usually these physical benefits attached. And let's not forget,

satanic Benefits lead to the broad gate.

I'm not saying there's

not benefits, but there's satanic benefits. Let's look at 1 John 2,

verse 15. We're cutting into it here. Here's what it says, and I quote, Do not love the world or the things that are in the world. If anyone loves the world, The love of the Father is not in Him.

For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father but of the world, and the world is passing away in the lust of it. But he who does the will of the Father abides forever. End of quote. Now this tells us,

brethren, that the adversary uses physical substances of the world as his tool to divide us from the Father. Satan is referred to here as a God of this world, and there's a whole lot of deception taking place around us, that's for sure. There always has been. Satan tried against Jesus, as recorded there in Matthew 4, offering

him what? All the physical stuff, all the kings of the world.

Ephesians 2 says this, Ephesians 2 .2, verse 2, that he is a prince of the power of the air, talking about Satan. And the spirit who works now works in the sons of disobedience, end of quote. That's Ephesians 2, too. It's the spirit of darkness.

It's this spirit of darkness that inspires people to sin.

Now, he even got to King David in the big way. And many others recorded in the Bible as well that Satan got to. If you wanted to do a study on this issue of deception, it would be quite a substantial study for sure. The process we go through after our initial calling into the church for sure is nothing that we take lightly.

We learn about the plan of God through these annual holy days and we keep them at their appointed times and this day of atonement shows us how we can escape the snares of the devil why we need to do it how we need to do it and what we need to do to overcome it those who are children of the devil come

to think like the devil those who are the children of god come to have the mind of christ and think like christ this is a whole goal

That we're going to have confrontation with the synagogue of Satan and the wilds of the devil. They are going to be there. We are battling and we are warring against spiritual powers. This struggle we are in is a great struggle.

Right at the end of this letter to the brethren here in Ephesus, the Apostle Paul writes, Ephesians 6 and verse 10. 10, says, you know, I've been here before a few times. Ephesians 6, verse 10 says, finally, at the end of the letter, my brethren, be strong in the Lord and in the power of his might, put on the whole armor of God. And this is something that each one of us has to do, so that you will be able to stand against the wiles of of the devil.

We're not wrestling against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places. Therefore, take up the whole armor of God that you may be able to withstand in the evil day. And having done all to stand,

Therefore,

having girded your waists with truth, having put on the breastplate of righteousness, and having shod your feet with the gospel of peace, with the preparation of the gospel of peace, and above all, taking the shield of faith with which you will be able to quench all the darts of the wicked one. Take the helmet of salvation in the sword of the spirit, which is the word of God, praying always, with all prayer and supplication in the spirit, being watchful to this end, with all perseverance and supplication for the saints. End of quote.

This can't be understated. This is so important.

Will we overcome him, brethren?

Yes, we will. We can overcome him through the very power of the Holy Spirit of God, through the protection of God that he has in place for us, especially this, that we just read, this Ephesian 6th Armour. Through the blood of the lamb, that is having our sins forgiven and thoroughly washed. And you know,

Christ is the head of the testimony. And all the apostles,

the people that we see in the Bible who overcame, they show us their testimony as

well. And it's our position as first fruit students of God to consider God way above everything else that we do.

Let me quote something from Revelation the 12th chapter. It says there in Revelation 12, verse 11. And they, the first fruits, overcame him, the devil, by the blood of the lamb, and through the word of their testimony. And they love not their lives unto death. This is what God wants us to do.

and it's no secret. We are at war, and our confrontation is with Satan the devil and the forces of darkness that he controls.

This Day of Atonement, we really realize, we fully realize, is so important for us. And I want to end on this note in the chapter three of Revelation.

Let's go there. Here in Revelation three, it's the very end of the, not the end, but getting to the end of the churches there.

The churches of Revelation. It's all read letters here. Let's remember that there is a whole lot of deceiving spirits lurking around out there. And the one who has an ear, let him hear what the spirit says. The churches, We have to recognize that.

There is only one spirit of truth that the called and chosen want to be walking with as we approach that narrow gate. So Revelation 3, we'll pick it up in verse 7 and read down to 13. And to the angel of the church in Philadelphia write these things as the Holy One. The one who is true. The one who has the key of David.

The one who opens and no one shuts. The one who shuts and no one opens.

I know your works. Behold, I have set before you an open door and no one has the power to shut it because you have a little strength and have kept my word and not denied my name. Indeed, I will make those of the synagogue of Satan who proclaim themselves to be Jews and are not, but do lie. Indeed, I will come, indeed I will make them come and worship before your seat, and to know that I have loved you. Because you have kept my patience,

the word of my patience, rather, I will also keep you from the time of temptation, which is about to come upon the whole world to try those who dwell upon the earth.

Behold, I am coming quickly. Hold fast, that what you have,

and let no one take your crown. The one who overcomes, I will make a pillar in the temple to my God, and he shall go out no more, and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, which will come down out of heaven from my God, and I will write upon him my new name.

Because you are, brethren, at one with God the and his son,

Jesus, the Christ. So I hope that was a little bit on the Day of Atonement. I

hope that helpful. So I'll end there, pass it back over to Reg.