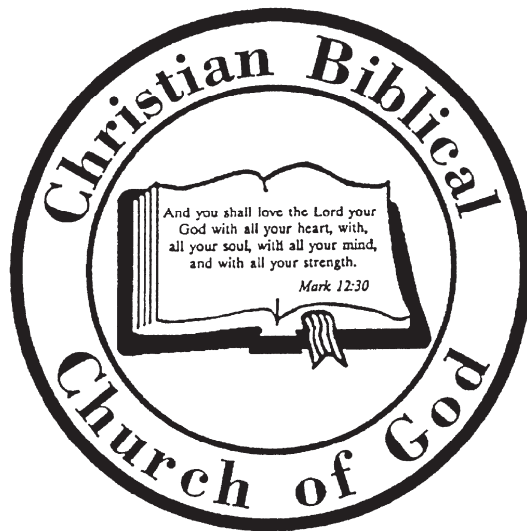


Day of Atonement— To Fast or Not to Fast



Transcript Book

By Fred R. Coulter

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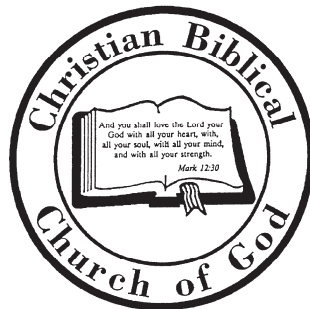
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Day of Atonement—To Fast or Not to Fast

Series of 4 sermons by Fred R. Coulter



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- ☐ Day of Atonement—To Fast or Not to Fast I Date completed _____
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Day of Atonement— To Fast or Not to Fast

Foreword

This is a book of four sermon transcripts of sermons given by Mr. Fred R. Coulter, a minister of Jesus Christ for 40 years. This booklet will inform the reader of this sermon transcript series as to what has been written in the Bible regarding the Day of Atonement. The reader will be able to understand what the controversy has been in history regarding this day. Additionally, the reader will appreciate the message to mankind regarding the judgement of Satan and the deliverance of mankind from sin.

The first sermon transcript, “Day of Atonement: To Fast or Not? I”, introduces the overall intent of the four sermons. It lays the groundwork for what you need to know to study the Day of Atonement. Important points also covered are:

- Satan would love to have those who trust in God give up on God. This is Satan’s goal.
- Satan subverts people through mixing truth with error, with influencing them through circumstances to misapply the Truth, and people blame God.
- The Bible warns against (1) false apostles, (2) Nicolaitan doctrines, (3) doctrines of Balaam, (4) doctrines of idolatry, (5) weakness of faith, and the synagogue of Satan.
- Reality erosion in the people so much so that truth and untruth are fuzzy in the minds of people.
- The people of America think that they can create their own reality.
- People can come to a point where God will add a lying spirit to the spirit in them.
- The knowledge of the Law is the knowledge of sin: The law is just and good.
- Without the Holy Spirit people cannot have a conscience to lead you or keep you to God.
- Nowhere in the Bible does one find that the death of Christ pays for the sins of Satan.
- The death of Christ does not pay for the unpardonable sin.
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The second sermon transcript, “Day of Atonement: To Fast or Not? II”, is a coverage of the Old Testament in and what was going on regarding the circumstances around the Day of Atonement. It is shown that in the New Testament that sin is elevated to a higher level in that the thought that begins in the mind that breaks God’s Law is a sin that needs forgiveness. This goes beyond the act of breaking God’s Law that takes place outside the body. Important points covered are:

- Sin is of four types: (1) physical sin, (2) moral sin, (3) mortal sin, and (4) spiritual sin.
- Under the Old Covenant mortal sin required the death penalty. Moral sin was less than mortal sin and a sacrifice could be offered for it.
- Christ died for the transgressions that were under the Old Testament.
- A sin offering is for human nature in general whereas a trespass offering is a specific sin for a specific thing.

The third sermon transcript, “Day of Atonement: To Fast or Not? III,” describes the religious confusion in the world, and the confusion in churches that call themselves Churches of God. Why the confusion and how to keep from entering the confusion, and how to come out of the confusion if you are snared in it, are spoken of. Important points covered are:

- The first responsibility lies with those who are representing God’s Word to people. Their responsibility lies with them to diligently study God’s Word. Teachers of the Word need to be dedicated to serving God with all his heart, mind, soul and being?
- In seeking a true teacher note that the apostles always pointed back to God.
- God preserved the Bible – it is for people to come to a right understanding by accepting what it says and not to go and try to make it say what one wants to hear. It is everyone’s responsibility to make sure that they know what it says.
- Catholicism has done exactly what was forbidden in both the Old and the New Covenants. You are not to mix any paganism and the Truth of God’s Word—but Catholicism has done exactly that.
- Only God is authorized to make changes from the Old Covenant to the New Covenant. He is the one who has said what will and what will not be. God is the one who has changed what priesthood that people are under in the New Covenant. He has done away with the Levitical priesthood, with all the ritual and animal sacrifices. People are under, now, the Covenant of Jesus Christ who is a priest after the order of Melchisedec!
- In the day of the return of Christ He will tell many who claim to know Him and who did prophesy and casting out of demons in His Name, that He, Christ, never knew them.
- Not everything that comes into a person’s mind is necessarily Truth. Not every idea that you have is necessarily doctrine.
- From the Old Covenant to the New Covenant a change has occurred in the law of the priesthood and not a change in the Laws of God.
- A physical sin and a spiritual sin – both make one unclean before God.

The fourth sermon transcript, “Day of Atonement: To Fast or Not? IV,” is concerned with the question of whether people are too fast or not to fast on Atonement. Arguments that are used against fasting on Atonement are brought forth and examined. Important points covered are:

- There are a number of ‘would-be’ ministers who want to teach the Word of God. They are going to get into trouble if they teach the Word of God without being faithful to it. Sternest judgement is upon those who are teachers. Being a true minister of God is a calling and those called need to love God with all their heart, mind, soul. They need to be faithful to the Word of God regardless of what happens.
- In America there is emphasis upon the importance of one’s opinion. As a result, everybody’s got their own ideas, their own things, and their own thought – whatever it is. This is not to be in a Church of God.
- Satan can inspire thought in the mind of people. Satan wishes that people sin and tries to bring sin about. Satan’s sin cannot be atoned for by a blood sacrifice, an animal, or Christ’s sacrifice.
- The only thing that God has told us in the book of Hebrews that have been changed is the laws of the priesthood and the sacrifice.
- No one can approach God unless they are reconciled.
- All sins that cannot be atoned for by a blood sacrifice are going to be put upon Azazel, which is Satan.

- Because the Melchisedec priesthood of Jesus Christ is an everlasting priesthood, during the Millennium, God is not going to return to a Levitical priesthood.
- Fasting on Atonement shows that dependence is upon the Sprit and not upon the flesh.

A special thanks goes to Bonnie and Prentice Orswell, Laila Patterson and Nancy Spaller for producing the transcripts for this study series.

Day of Atonement: To Fast or Not? I

Fred R. Coulter

It's absolutely amazing sometimes how you come across information, or you come across something that fits right in exactly with what you're doing or thinking. Today I'm going to start some sermons showing what is *the true teaching of Atonement, and whether we should fast or not*, because there are some people who are claiming now that we shouldn't fast. Let's see if that teaching holds up in the light of the Scripture.

There are two sermon tapes that gives the account and the lesson, *allegedly* showing that you don't have to fast on Atonement. But that is only one teaching among many in the society in which we are living today. Since there is Satan the devil—note sermon series *Satan's Ten Most Believable Lies*—I think we'll find out how important that that is really going to be in the long run as we go down the road here in the future.

Concerning studying the Bible and what we are going to do in this series: What is it that Satan would like to do to you? *We found out that Satan would love to make you give up on God; that is his whole goal!* Then right after that is *to commit the unpardonable sin, so that you will be lost*, and hence in the future thrown into the Lake of Fire. *That is Satan's goal!*

In order to have that goal, since we saw in the series *Satan Ten Most Unbelievable Lies*, that he did not destroy Jesus Christ, that he couldn't stop God's plan from being in effect.

- Jesus Christ is risen
- He lives
- He's at the right hand of God
- He's our High Priest in heaven right now
- He is there advocating for us

We know that; we understand it! However, we still live in the world in which there is Satan the devil going around as 'a roaring lion seeking whom he may devour.'

Since Satan cannot get us on occultism, since Satan cannot get to us concerning some of the doctrines in the Bible that we know are absolutely sure, what would Satan like to do most of all since he can't get you directly?

- get people against each other
 - wreck your faith
- Let's take that a little bit further*
- give you the wrong doctrine
 - subvert your faith step-by-step

How can he subvert the faith step-by-step? *Mix Truth with error, or misapply Truth, or make an application of Truth* that is not correct for the proper circumstances, which then ends up being *false teachings*.

Now, when you go to Rev. 2 & 3, we find that that is exactly the problems that happened to the Churches of God listed in Rev. 2 & 3. I won't go through and enumerate all of them except to say that:

- there were false apostles
- there were the doctrines of the Nicolaitans
- there were the doctrines of Baalim
- there were the doctrines of idolatry
- there was the plain weakness of faith to where they almost died

To where it says you have a name that you live but you're dead!

- there is mentioned twice the synagogue of Satan

which is active and alive and well, especially now at the end, which is coming after the whole world and especially anyone who stands for any kind of Christianity!

Then we find at the end that we have a condition in the Church where they are lukewarm; they're neither zealous for God. They're neither rejecting the world or in the world. So, you have two classes of people here. Those that are about to be ready to be spewed out of the mouth of God, because:

Revelation 3:17: "For you say, 'I am rich, and have become wealthy, and have need of nothing'; and you do not understand that you are wretched, and miserable, and poor, and blind, and naked."

If you are blind, and obviously this blinding comes in degree, who do we find in 2-Cor. 4? Who blinds the minds of people from the Gospel? *None other than 'the god of this world,' Satan the devil!* We're going to cover principles here without getting into verses, because we'll have plenty of that later. What I want to do is kind of lay the background here.

All subverted doctrine comes in the guise of 'new' Truth. Always remember that. That in itself is a misnomer because Truth is truth, and because you haven't understood it does not mean that it is *new* Truth. It may be newly discovered Truth, or it may be that which has been discovered and is *proclaimed new* Truth. That which has been discovered is, in

fact, *a distortion of Truth*. We will see that this was a problem in the Church of God right from the very start.

I would like to read you an article from the newspaper. It's interesting how these things come along. What is Truth? and What is Illusion? The whole world's having a problem with this. We might apply this doctrinally to what is Truth? What is an illusion? The headline says:

Fakers Epitomize Eroding Reality

I think this is really fitting for what we are going to get into here. Because what we are going to cover is not suddenly discovering that you ought to keep the Sabbath.

- it's not suddenly discovering that there is sin
- it's not suddenly discovering that you need to repent of sin
- it's not suddenly discovering that you need to be baptized

It is the subtleties of sophistication that are eroding the reality of the Truth in the Bible by pitting the Bible against the Bible, one sanction against another sanction, to erode faith and Truth to create the illusion of *new* doctrine.

Milli-Vanilli...

You've heard that. These long-haired freaks were out there mouthing their songs and didn't sing.

...*Milly's Book*. The first is a singing duo that really doesn't sing. The second, a memoir, written by a dog. Both happened to us in 1990. Any fool can see that this is a part of some larger uglier phenomena, a deterioration of authenticity. A breakdown of the barrier between truth and illusion.

CBS was trying to show this Ambassador Block who was supposed to be passing secrets to the Russians. So, they set up a fake news report and they allegedly showed Block passing a briefcase to some surly looking person, and it was staged. But they didn't say it was staged until they were caught later, because they were trying to show that they had the goods on Block passing this from himself to an agent, who looked like a Soviet espionage type: collar up, dark-looking, hat pulled down, you see. And now we've got the goods on Block. Well that turned out to be a fake. So you can't even believe what you see on the news always. Keep that in remembrance when you watch the news.

...Forget world hunger and global warming, and war and disease, and poverty. This is a deeper, vaster, stranger reality erosion. Reality erosion is a major trend affecting our life as we know it. A

mysterious and terrible thing is happening to us. And even if it's not happening to us, nevertheless it is happening to us, because truth and untruth have become so fuzzy that the veracity of something is not damaged by it's being a lie.

These are profound words!

There was a time when the Milli Vanilli case would have been called a hoax, or perhaps even a fraud. Now it's just a "too clever marketing scheme." A tad outrageous but somehow unsurprising. Predictable, even tolerable. We are desensitized and battle hardened. The fact is we like illusion. We like those fake foreign villages in the Epcot Center. They are better than the real ones. Cleaner, more shops, and Italy, after all then, is only five minutes from Japan.

Now the Epcot Center, that's where they have shops from all around the world.

Reality erosion has become so widespread that it has spawned a small academic cottage industry. There are people who monitor such things as bogginess as the Milli Vanilli scandal. They work in universities and write ominous books with terms like "hyper-realism," and "boundary warping." They agree that there is nothing aberrant in the Milli Vanilli case because that is what America is all about.

What most disturbs them is the possibility that people will assume that the problem is gone, now that Milli Vanilli have been humiliated and de-Grammyized. "I think in some weird way the punishment they are getting, the Grammy being taken away, creates the impression that under normal circumstances these kind of charades don't take place," said Stewart Edwin, co-author of *All Consuming Images*, the political style and contemporary culture. "But within the music industry, and within the entertainment industry, within the publicity industry, and within politics it's become standard to sort of pre-fabricate, and sort of engineer images for public consumption."

And those are accommodated through public relation's firms!

Neal Postman, author of *Amusing Ourselves To Death: Public Discourse in the Age of Show Business*, summed up the situation, "The whole culture is becoming kind of a pseudo-event."

Now that's very interesting because where does the word 'pseudo' come from? It comes from Greek word 'pseudo,' which means *fake*. When you come to Rev. 2 and it talks about the false apostles, it is the 'pseudo apostolos,' which is the fake apostles.

"The real question," he said, "is, do people care enough really to give a damn? People have lost the ability to differentiate, and do they care to differentiate any longer?"

That's something! We today are in the midst of banning smoking everywhere, but on the verge of legalizing pot and cocaine. Do they care to differentiate at all? *I mean, think about it!* You talk about being cross-eyed just trying to follow the logic of one to the other; really makes no sense.

"The pioneering work in reality erosion came in 1962 when historian Daniel Vorstein published the book called *The Image: A Guide To Pseudo Events In America*. The book foresaw the manipulation of the electronic media by political operatives. Vorstein wrote, "We suffer primarily not from our vices or our weaknesses, but from our illusions. We are haunted not by reality, but by those images we have put in place of reality."

Into this picture stepped the guileless, handsome, semi-intelligent singers of Rob Pilotes and Fabrice Morvan. They were, or are Milli Vanilli. At a recent news conference Pilotes tried to apologize for the sham. He says, "We really love our fans. We just hope that they understand we were just young and just wanted to live life the American way."

The American way has become that we try and delude ourselves that reality doesn't exist, and we will create our own reality for us!

We just have a case of this with Mary O, right here in this area. Remember, she was allegedly abducted, allegedly forced with sexual assault, allegedly taken all over the western United States, allegedly let go and given some money so she could call the police and go. Well as it turned out, her illusion was that she would do this, and say all of this, but now she's gotten caught and she still doesn't want to admit that it was a big sham. And she rode on a Greyhound bus between Salt Lake and Cheyenne, Wyoming, and stayed with this guy in his apartment for about three weeks, see.

There are a lot of things that are said of people that are *reality erosions*. They become commonplace on the news. Right now the Democrats are the ones who are most heinous in this. They are saying that George Bush has not

stated that he has made his case for what we're doing over in Saudi Arabia. I thought he made it very clear. Now, I think the whole thing is a complete sham, a complete set-up, to bring on now the total reality erosion, which is *let's have a one-world government*.

So, let's see if we can find out in this whether we can, with God's Spirit and God's Word, do some things to understand where we are in without putting anyone down or being cynical or anything, but seeing if we can find the Milli Vanilli of the doctrinal errors. Not just in Atonement but in other things, because we do have to cover the three days and three nights, and we do have to cover the reality of who Christ really was.

2-Corinthians 2:17—the Church of God, after the apostles died, suffered from reality erosion: "For we are not like the many, who for *their own* profit are corrupting the Word of God; but we speak with sincerity, as from God, *and* before God, *and* in Christ."

Interlinear Greek-English New Testament: "For we are not as the many, making gain by corrupting the Word of God, but as of sincerity, but as of God, before God, in Christ we speak." *That has to be whole motivation of a minister!*

I think one of the ways that you'll understand some of this is to become victimized by it, so that you can be aware of what's going on. And I think we've been victimized enough by it.

2-Corinthians 4:1: "Therefore, having this ministry... [of the spirit of teaching people to look to Jesus Christ] ...according as we have received mercy, we are not fainthearted. For we have personally renounced the hidden things of dishonest gain, not walking in *cunning* craftiness, nor handling the Word of God deceitfully..." (vs 1-2).

- Is it possible to falsify the Word of God, though appear true? *Yes, if it's done skillfully!*
- How can you tell who's skillful and who is not?

You might do this as a study for yourself. Read very rapidly until you come to places in the New Testament that talk about false doctrine, people twisting the Scriptures, and so forth. Then zero in on those Scriptures and mark them down and create a little list for yourself.

1-Timothy 1:3: "When I was going to Macedonia, I exhorted you to remain in Ephesus, in order that you might *solemnly* charge some not to teach other doctrines... [no other teaching; they had doctrinal problems there] ...nor to pay attention to myths and endless genealogies, which lead to empty

speculations rather than to edification from God, which *is* in faith” (vs 3-4).

They had the problem back there; someone has an idea. But ***not all ideas are inspired by God, and not all ideas are good ideas!*** It may be well to explore them, but if you do so you better make sure you do it fearfully and know from where you’re coming and going.

Verse 5: “Now, the purpose of the commandment is love out of a pure heart, and a good conscience, and genuine faith... [that’s what it has to be] ...from which some, having missed the mark, have turned aside unto vain jangling; desiring to be teachers of *the* Law, neither understanding what they are saying, nor what they are strongly affirming” (vs 5-7). *There are a lot of would-be preachers out there!*

There are a lot of people who know their Bibles reasonably well, well enough ***to give the appearance*** that they are experts. But I will give you one clue to tell whether they really know anything or not. Take a *Strong’s Concordance* and look at some of the major definitions. Just open it up and turn it anywhere. I don’t care where you turn it, Hebrew/Greek section, it really doesn’t make any difference. Pick out a big block definition of a major prime root. You can establish no doctrine on it. For example: What if you use the prime word in the English *to see*? That does not tell you:

- who is seeing
- when they are seeing
- what they are seeing
- Was it a glance
- Was it a glimpse?
- Was it a stare?
- What was it they saw?
 - ✓ they had seen?
 - ✓ will see?
 - ✓ are going to see?
- What is it?

You can’t tell by reading the English definition of *to see* if you get a number out of the concordance and you look up the word, because it doesn’t tell you under what circumstances that word was used. It only gives you the root. Whenever you hear anyone give you a number in *Strong’s Concordance* and sound very authoritative, and try and establish a doctrine on *Strong’s Concordance*, you know that they don’t have the expertise to understand what they’re saying, though they may sound very authoritative.

Just like these people I talked to, who said, ‘When do you think Christ is returning?’ I was being a little fictitious. I said, ‘I can tell you exactly the year that Jesus is going to return. I choose every year

between now and when He puts His foot on the earth.’ We’ve heard 1975, 1982, 1988 thru 92. There was someone who wrote recently, ‘Brethren, the tribulation has started and we are in the first year of the last seven years.’ I said, ‘Don’t believe it because Matt. 24 says, ‘***When*** you see the abomination of desolation stand in the Holy Place, ***then*** shall be the Great Tribulation.’

That’s why you have to know your Bible. But there are people who write letters and say, ‘Brethren, send in all your money because we are beginning the last seven years now.’ Then the one that says, ‘I have *new* Truth. I know exactly when Christ is going to come.’

Usher’s Chronology, which was done by Bishop Usher over 200 years ago, is a correct chronology.

1. it’s not *new* Truth because Usher did it over 200 years ago
2. if that was so then that would go against the Scripture that says that, ‘*no man shall know the day or the hour of the coming of the Son of man*’

When someone makes a statement that is not true in the Bible, or they try and make something true by showing they have knowledge of something, if they say that this is out of *Strong’s Concordance*, ***be on guard!*** It may or may not be right.

Verse 7: “Desiring to be teachers of *the* Law, neither understanding what they are saying, nor what they are strongly affirming.”

You also have another condition that we need to look at, too. This is when Ahab and Jehoshaphat, who was the king of Judah, Ahab was the king of Israel. This is after one of the prophets came:

2-Chronicles 18:13: “And Micaiah said, ‘As the Lord lives, even what my God says, that I will speak.’ And he came to the king. And the king said to him, ‘Micaiah, shall we go to Ramoth Gilead to battle, or shall I refrain?’ And he said, ‘Go up and be blessed. And they shall be delivered into your hand.’ And the king said to him, ‘How many times shall I warn you that you say nothing but the truth to me in the name of the LORD?’ And he said, ‘I saw all Israel scattered upon the mountains, like sheep that *have* no shepherd. And the LORD said, “These *have* no master; let them return, each man to his own house in peace.”’ And the king of Israel said to Jehoshaphat, ‘Did I not tell you he would not prophesy good concerning me, but evil?’” (vs 13-17).

This guy liked to be stroked. He wanted to have the reality erosion in front of his own mind so that he didn’t want to accept the reality.

Verse 18: “Again he said, ‘Therefore, hear the Word of the LORD. I saw the LORD sitting upon His throne, and all the host of heaven were standing on His right hand and *on* His left. And the LORD said, “Who shall tempt Ahab king of Israel so that he may go up and fall at Ramoth Gilead?” And one spoke saying in one way, and another saying in another way. Then a spirit came and stood before the LORD and said, “I will tempt him.” And the LORD said... [How are you going to do this?] ...“With what?” And he said, “I will go out and be a lying spirit in the mouth of all his prophets.” And *the LORD* said, “You shall tempt him, and you shall also prevail. Go out and do so.” And now behold, the LORD has put a lying spirit in the mouth of these your prophets, and the LORD has spoken evil against you” (vs. 18-22).

Of course, Ahab was mad and said, “...‘Put this *fellow* in the prison...” (vs. 26)—get rid of him.

You have to be careful that you don’t come to a point that God is going to have a lying spirit added to the spirit in you.

Let’s see that when people love erosion reality so much that when they want to have it their own way in spite of what the Bible clearly says, that they could end themselves up in some difficult situations indeed.

2-Thessalonians 2:11: “And for this cause... [because they didn’t love the Truth, they received not the love of the Truth] ...God will send upon them a powerful deception that will cause them to believe *the lie*.”

What if you believe the lie is the truth? *You can believe with the same conviction of mind something that is not true, as though it were true!* Didn’t we see that in WWII? *Yes, we did!* Didn’t we see that in the Soviet Union? *They’ve accepted the lie that they could have a society, an egalitarian society, which means equality of everyone, by doing away with God! And have the state control everything!* Now they’ve had to admit they’re totally defeated, and they’re begging for Bibles to be sent to the Soviet Union. They were given over to a lie.

Let’s see what Paul admonishes Timothy after he says he was not ashamed of the Gospel.

2-Timothy 1:13: “**Hold as the standard for doctrine the sound words that you heard from me, in the faith and love that are in Christ Jesus.** Guard the good thing that was committed *to you* by the Holy Spirit that is dwelling in us. You know this, that all those who *are* in Asia have rejected me, of whom are Phygellus and Hermogenes. May the Lord grant mercy to the household of Onesiphorus because he frequently refreshed me and was not ashamed of my chains” (vs 13-16).

Apparently, while he was in prison these people, who were mentioned here as well as others, went around and said, ‘Well now, what do you think of the Apostle Paul? He’s in prison.’ I’m sort of filling in a little bit here in between, so allow me a little license because why would he say that all those who were in Asia had left him? *There had to be a reason!* Someone was going around saying, ‘Surely God must not be with him if he’s in prison. He must have done something wrong. Those authorities can’t be all that wrong, can they?’

2-Tim. 2 talks about being a good soldier. Consider the things I’ve said, and so forth. You read all the rest of it.

2-Timothy 2:9: “For which I am suffering hardship, *even* to the point of being imprisoned like a criminal; but the Word of God has not been chained.”

Verse 14: “See that *they* remain mindful of these things, earnestly charging *them* in the sight of the Lord not to argue over words that are not profitable in any way, *but...* [in reality it is] ...*which lead to the* subverting of those who hear.”

That’s what’s happening in the Church of God right now. Hearers of slightly twisted doctrine are being subverted.

Verse 15: “Diligently *study* to show yourself approved unto God, a workman who does not *need to be* ashamed, rightly dividing the Word of the Truth”—*which tells us then that there is a wrong way to divide the Word of Truth!*

It’s interesting, the Greek means *straightly cutting* the Word of Truth. This also substantiates the fact that, as we read earlier, that ***there are those who falsely divide the Word of God for their own profit!***

Now let’s see what else that Timothy is told to do in being able to avoid these things. Let’s keep in mind where we read earlier that Paul said all the churches in Asia had turned from him. So, they were experiencing the same thing that many of the Churches of God are experiencing today, that you have a lot of people out there who claim to be ministers, who were ministers at one time, and they are going ahead and saying that they have *new* Truth, and they twist the Scriptures.

“...rightly dividing the Word of the Truth”—meaning *straightly cutting, that is properly putting it together!* As we know, the Bible says that it’s line upon line, here a little, there a little, and you put it all together. And that’s the way that it has to be done.

Verse 16: “But avoid profane and vain babblings...”—*which a lot of these doctrinal things*

are! They are profane because they are not Holy. They are vain babblings because they're not preaching the Word of God. A person who's in the Church of God has got to be able discern what will happen.

"...because they will *only* give rise to more ungodliness" (v 16). *That's exactly what is happening!* Stop and think:

How many people do you know that have changed the Passover? Then following along with that, other changes in clear doctrine, and pretty soon you're going to get to the place that a lot of the Protestants are: Why should you keep any of the commandments of God anyway because you're saved through the sacrifice of Christ only? Now we'll cover a little bit of that later and make sure we understand the whole thing, however it increases to more ungodliness.

Verse 17: "And their words will eat away at the body like gangrene... [it's not apparent right away, but it is eating away in rottenness] ...of whom are Hymeneus and Philetus, who have gone astray from the Truth, claiming that the resurrection has already taken place, and are destroying the faith of some" (vs 17-18).

That's a pretty drastic doctrine, to say that the resurrection is already past. Remember that in 1-Cor. 15, Paul was saying that there were those who said that there is no resurrection. So, twisting and changing of doctrine is nothing new.

That's why the foundation of the Word of God, v 19: "Nevertheless, the foundation of God stands firm, having this seal: 'The Lord knows those who are His,' and, 'Let everyone who calls upon the name of Christ depart from unrighteousness.'"

What kind of iniquity? *Iniquity from teaching false doctrines, which is in the context here, not only just the iniquity of sin, but also the greater sin of twisting and distorting doctrine!*

Verse 24: "Now, it is obligatory *that* a servant of *the* Lord not be argumentative, but gentle toward all, competent to teach, forbearing, in meekness correcting those who set themselves in opposition..." (vs 24-25).

In many cases this is exactly what people are doing. They're opposing themselves because they're changing doctrines, and in doing so what they are doing is *setting up themselves to incur more and more sin!*

"...if perhaps God may grant them repentance unto acknowledging of *the* Truth, and *that* they may wake up *and escape* from the devil's snare, who have been taken captive by him to *do* his will" (vs 25-26).

Right here at this point, since we're talking about the devil, let's ask: What is it that the devil would like to do to those who are in the Church, and how would he do it? Well, he wants to get people to commit the unpardonable sin. What if you are highly knowledgeable? and what if you are converted? How are you going to then be a victim for Satan the devil? *Because he would like you, through the vanity of your own intellectualism, to rip you away just a little bit from the doctrines!* Take you away just a little bit, as a first step, so then that becomes the entrance of the canker, which will work and breed to more ungodliness.

Let's see that Paul also admonished Titus, so we can see that this was a widespread problem. Here's what he told Titus. He says concerning a minister:

Titus 1:7: "For it is obligatory that as God's steward an overseer be blameless, not self-willed... [to bring *his own* doctrine, to do *his own* thing] ...not quick-tempered, not given to wine, not a bully, not greedy for material gain; but hospitable, a lover of good, sound-minded, just, Holy, self-controlled, holding steadfastly to the faithful Word, according to the teachings of *Jesus Christ*, so that he may be able both to encourage with sound doctrine and to convict... [not necessarily convince] ...those who are gainsayers" (vs 7-9).

People become gainsayers against God when they presume to take upon themselves the changing of the doctrines of God.

Verse 10: "For there are many rebellious and vain talkers and deceivers, especially those from *the circumcision party*."

Let's apply this today. He was talking there of the circumcision, he was talking about the Jews going around and causing a lot of problems. You can see that in the book of Acts in all the things that were happening there. But let's apply that to the Church of God today. Most of the problems concerning doctrinal error have been arising from people who were in the Church of God. Whether they be ministers or lay-members. So, we have especially the same problem today.

"...especially those from *the* circumcision party"—because the false prophet, which could deceive people in the Church of God very handily, and very readily, would be someone who had been in the Church of God, someone who had been a minister. Someone maybe who had been a minister for a long, long time. ***But faithfulness in the past does not necessarily equate to faithfulness in the present!*** Faithfulness in the present does not guarantee faithfulness in the future, necessarily. That's how we need to look at it today.

Verse 11: “Whose mouths must be stopped; who are subverting whole households, teaching things which *they* ought not, for the sake of selfish gain.”

Or in a case if it's not money it could be people, or following, or power, or control.

Verse 12: “One from among them, *even one* of their own prophets, said, ‘Cretans *are* always liars, *and* evil, wild beasts, *and* lazy gluttons.’ This testimony is true. For this reason you *must* rebuke them severely, that they may be sound in the faith; **not paying attention to Jewish myths and commandments of men**, which turn away from the Truth” (vs. 12-14).

Not only turning from the Truth in the sense that you are turning from the Truth as it is written, but turning people from the Truth.

In the situation of whether to fast or not fast on the Day of Atonement, let's just review how it has been presented by some people *claiming that now we don't have to fast on the Day of Atonement*.

The basic instruction runs something like this: All sin in the Old Testament was just physical sin, so therefore whatever sin they sinned was not a spiritual sin, because the blood of bulls and goats cannot forgive sin. That is basically a true statement that the blood of bulls and goats cannot forgive sin. However, we are going to see that in the Old Testament there were *spiritual sins* as well as *physical sins*!

(go to the next track)

The argument:

Since Jesus Christ, with His offering that *once for all covered all our sins*, therefore since we keep the Passover, which pictures the forgiving of our sins, and we accept Jesus Christ as our Savior, ‘we don't have to fast on the Day of Atonement because there is an overlap of Passover and Atonement. And since the fasting had to do with the Day of Atonement and the putting away of sin, since we accept the Passover, and that puts away our sins, we need not fast on the Day of Atonement.

Also, it shows in a prophecy in Zech. that God said the Feast of the 5th month, the 7th month, and the 9th or 11th month (I forget which), that these Feast instead of being fasts will now be Feasts of joy,

which is leading one to believe that they won't fast on the Day of Atonement! Then the teaching goes that:

If you go to the book of Ezekiel 45 onward, concerning the temple, which is going to be in

the Millennium, that there it doesn't mention about keeping firstfruits, it does not mention about keeping Atonement, it does not mention about keeping Trumpets, so therefore, the doctrine goes that:

Since this is in the Millennium and Christ is on the earth, since He is here, therefore, we don't observe these things. The firstfruits are those from the first resurrection now reigning with Christ; so we don't observe it. We no longer need to fast if we're in a Millennial setting, because at that time it doesn't show them keeping the Day of Atonement. Therefore, today, why should we do it?

Well now, there are many errors in that line of reasoning! So, what we're going to do is begin like we always have to with the very beginning, the very simple things to understand. We need to do is answer the sin question. We need to find out what the Bible tells us what sin is.

Now let's go back to the basics, and this something that you should have been convicted of when you were first being called. Let's begin to answer the question concerning sin. Like with anything else, when you begin answering any doctrinal question ***you must always go back to the basics, go back to the foundation and go step-by-step from there!*** That way you are dealing with things that you know of, you're dealing with things that you're sure of.

1-John 3:4: “Everyone who **practices** sin... [living in sin] ...is also practicing lawlessness, for sin is lawlessness.”

That's exactly what it is; that's basic, foundational, and this is something that should have led you to repentance when God was calling you, and should continue to lead you to repentance even after you were called because you're not perfect, yet. You sin and I sin, and it is all the transgression of the Law.

Verse 5: “And you know... [something you need to know, understand and realize to the very depths of your being] ...that He [Jesus Christ] ...appeared in order that He might take away our sins... [that agrees with the book of Hebrews] ...and in Him is no sin.... [of course, we understand that] ...Everyone who dwells in Him does not *practice* sin... [the way the context is and the way the verbs are laid out in the Greek] ...**anyone who practices sin has not seen Him, nor has known Him**” (vs 5-6).

This also tells us something about some of the problems that even John was having, at a later time, than Paul. That there were those who were going around claiming that they had seen Jesus, they

knew Jesus, but obviously were not keeping the commandments of God.

Verse 7: “Little children, do not allow anyone to deceive you...”

Do this for a Bible study: go back and you look up all the places where it says: *let no man deceive you* and *beware lest a man deceive you*. Study through the New Testament from the point of view that you find out what was really going on there. Also do this: read through the Bible very quickly so you can cover it quickly, otherwise it would take a long time, and just zero in on those places that have to do with people teaching wrong doctrines, men deceiving people, and so forth.

“...the one who practices righteousness is righteous, even as He is righteous” (v 7)—*which means that Christ is the One in you giving you the ability to live in God’s way, and you are righteous even as Christ is righteous.*

Here’s the first place that we need to begin to answer the sin question. We already know what it is; *sin is the transgression of the Law.*

Verse 8: “The one who practices sin is of the devil because the devil has been sinning from the beginning. For this purpose the Son of God appeared that He might destroy the works of the devil.”

- What is God going to do about sin, our sins and also Satan’s sins?
- Is the sacrifice of Jesus Christ going to cover the unpardonable sins of Satan the devil? *No!*
- Is the sacrifice of Jesus Christ going to cover the sins unpardonable of any of us, if we would so commit it? *No! There is no sacrifice for those sins!*

Let’s find out something that is very fundamental about sin. First of all, God has got to take care of the problem of sin concerning Satan. You can’t answer the sin question unless you answer what is God going to do with Satan. And that is tied up intrinsically with the Day of Atonement. We will see later on that is also tied up intrinsically as to why we should still fast on Atonement today.

It is also true we have the same principle in the Old Testament and the New Testament.

1-John 5:16: “If anyone sees his brother sinning a sin *that is not unto death...* *That is any sin that is not the unpardonable sin!*

What could that sin be? *We find in the New Testament that that also included incest!* The man was forgiven upon repentance. That was a sin close to being a sin unto death, so he was put out of the

Church until he repented. *But it became a sin not unto death when he repented!*

“...he shall ask, and He will give him life for those who do not sin unto death. There is a sin unto death; concerning that *sin*, I do not say that he should make *any supplication to God*” (v 16).

This is the same principle that we find with the sins in the Old Covenant, too. Anyone who grievously broke the commandments of God was under the death penalty. That was a sin *unto death*, and there was no sacrifice for that sin unto death, ***except the sacrifice of the Day of Atonement***, which cleansed all uncleanness as the result of sin in general. When you have an unpardonable sin, even though there is not a sacrifice to forgive it, it still leaves uncleanness in the land. So, we are dealing with the same thing in the New Testament only on a higher level, that if you commit the unpardonable sin it is a sin unto death. If you sin otherwise it is not a sin unto death.

Why do you have sins that are sins not unto death, even in the Old Testament and the New Testament? We have to understand that there is a sin unto death in the Old Testament, and there is a sin not unto death.

- What causes those sins not unto death? *Human nature!*
- What is human nature?
- Did the people under the Old Covenant have human nature? *Yes, they had human nature!*
- Did they have forgiveness of sins in heaven above? *No!*

However, they did have forgiveness of sin to the temple for all sins that were not sins unto death. We also know that the Israelites under the Old Covenant were not operating for salvation, so therefore, those sins which were even sins unto death with stoning and execution—or hanging or burning—they may have an opportunity to repent of in the second resurrection *if they repent!* But nevertheless, they still transgressed the spiritual laws in a lesser degree than a sin unto death, if they had an offering, which they could offer at the temple. Granted it was not forgiven in heaven above at the throne of God, but only to the temple.

We will see the things concerning human nature and how that the same thing happens today. We’re going to see when we get back here where the *King James* says that ‘if anyone sins a sin in ignorance...’ That doesn’t mean they had absolutely no knowledge of the laws of God. It just means from the weakness of human flesh, and as a matter of fact we will see that the proper translation from the Hebrew really means and *if anyone sin in error*. They may not have had their conscience convict

them at the time they did it, but it's the same thing that we're talking about here:

Romans 7:12: "Therefore, the Law *is* indeed Holy, and the commandment Holy and righteous and good." There's nothing wrong with the commandments of God:

- they are good
- they are righteous
- they are Holy
- they are true

By the knowledge of the Law is the knowledge of sin! It tells us what sin is. That is just and good.

Verse 13: "Now then, did that which *is* good become death to me? MAY IT NEVER BE! But sin... [which is the transgression of the Law] ...in order that it might truly be exposed as sin in me by that which *is* good, was working out death; so that by means of the commandment, sin might become exceedingly sinful....that you might understand the great gravity of sin] ...For we know that the Law is spiritual; but I am carnal, having been sold *as a slave* under sin" (vs. 13-14). *He has human nature!*

Then he's confounded with the same thing that many people are confounded with today.

Verse 15: "Because what I am working out myself, I do not know...." *He doesn't want to sin!*

Converted Paul and though he has the Holy Spirit, is still sinning, but not a sin that is a sin unto death. He's dealing with the conviction of God's Spirit to bring out the fact that these things are sin. Of course, that kind of knowledge was not revealed to the people back unto the Old Covenant.

"...For what I do not desire to do, this I do..." (v 15)—*which any of us keep the commandments of God that we really desire to, in the way that we desire, to the degree that we desire.*

"...moreover, what I hate... [the things that cause me to sin] ... this *is what* I do. But if I am doing what I do not desire to do, I agree with the Law that *it is good*" (vs 15-16).

Is Paul committing the unpardonable sin? *No!* He is not because he says:

Verse 17: "So then, I am no longer working it out myself... [he's not committing the unpardonable sin] ...rather, it is sin *that is dwelling* within me."

And we see in Romans 7 & 8 that we have *the law of sin and death* within us, which is part, intrinsically part of our human nature. So therefore, we sin sins not unto death that can be repented of.

Verse 18: "Because I fully understand that there is not dwelling within me—that is, within my

fleshly being—*any* good. For the desire... [it doesn't mean will-power] ...to do good is present within me; but how to work out that which is good.... [of himself] ...I do not find. For the good that I desire to do... [want to do] ...I am not doing; but the evil that I do not desire to do, this I am doing. But if I do what I do not desire to do, I am no longer working it out myself, but **sin that is dwelling within me**" (vs 18-20).

Now then, even though we have the sacrifice of Christ to forgive our sins, and even though before God we have the righteousness of Christ imputed to us:

- Does that mean then that we do not sin? *Of course not!*
- Could we still commit the unpardonable sin? *Yes, that is possible!*

A person could commit the unpardonable sin because even Paul said that he needed to bring his body into subjection lest he would find himself a castaway. So, this is the same problem with human nature that they had under the Old Covenant.

Granted, they were not given spiritual salvation, but that does not mean that the sins that they committed were only physical sins.

- Is adultery a spiritual problem? *Yes, it is a spiritual problem!*
- What is it? *It is a physical act!*
- Is stealing a spiritual problem? *Yes, it is a spiritual problem, but it is a physical act!*

So, you can't separate and say all transgressions under the Old Covenant were merely physical things. Now it is true, as we will see a little later on, that there were certain things such as uncleanness of touching a dead body, childbirth, a menstrual period, leprosy; *those were physical things that also required sacrifices!*

Let's see some very profound and important things that we need to learn. We want to take part of the warnings that the Apostle Paul gave as he was leading up to the explaining of the changing of the functioning of the Old Covenant and the New Covenant.

Hebrews 3:12: "Beware, brethren, lest perhaps there be in any of you an evil heart of unbelief, in apostatizing from *the living God*."

How does one begin to depart from the living God? ***You must take the first step!*** The first step, because man has to be justified in his own mind, may be very justified in the minds of the people taking the first step. Then the second step and the third step, and little by little it can develop into a *heart of unbelief*.

Verse 13: “Rather, be encouraging one another each day, while it is called ‘today,’ so that none of you become hardened by *the* deceitfulness of sin”—*which for those in the Church of God can begin with the deceitfulness of changing clear scriptural doctrine!*

Verse 14: “For we are companions of Christ, **if** we truly hold the confidence *that we had* at the beginning steadfast until the end.”

Heb. 8 is talking about Jesus Christ Who is the High Priest, better than the things of the Old Covenant. What we are going to do now is answer the question: What did God do with sin under the Old Covenant in relationship in comparison to sin under the New Covenant? That’s the whole thing that Paul is telling us here in the book of Hebrews beginning with chapters 7-10.

Hebrews 8:1: “Now, *here is* a summary of the things being discussed: We have such a High Priest Who sat down at *the* right hand of the throne of the Majesty in the heavens; a Minister of the sanctuary and of the true tabernacle, which the Lord set up, and not man. For every high priest is ordained to offer both gifts and sacrifices; therefore, *it is necessary for* this One also to have something that He can offer. Now, on the one hand, if He were on earth He would not even be a priest...” (vs 1-4).

Why should He not be a priest? *Because He was not a Levite, or of the house of Aaron!*

Hebrews 7:14: “For *it is* quite evident that our Lord has descended from Judah...” *If He were on the earth He would not have been a priest in the physical sense of the Old Covenant!*

Hebrews 8:5: “...Who serve as a representation and shadow of the heavenly *things*...”

They were a shadow, they were an example, they were leading to Christ. But they were based on the same Ten Commandments; they were based on the same laws. What we need to do then is rightly divide the Word of God so we can see what God has said that He no longer requires in the New Covenant vs the Old Covenant.

“...exactly as Moses was Divinely instructed when he was about to construct the tabernacle: ‘For see,’ says He, ‘*that* you make all things according to the pattern that was shown to you in the mountain.’ But on the other hand, He [Christ] has obtained a *supremely* more excellent ministry, as much greater as the superior covenant of which He is also Mediator, which was established upon superior promises” (vs 5-6).

Not different laws, but *a better covenant with better promises based upon the same laws!*

Verse 7: “For if the first *covenant* had been

faultless, *then* no provision for a second *covenant* would have been made. But since He found fault with them, He says, “‘Behold, *the* days are coming,’” says *the* Lord, “when I will establish a new covenant with the house of Israel and the house of Judah; not according to the covenant that I made with their fathers in *the* day that I took hold of their hand to lead them out of *the* land of Egypt because they did not continue in My covenant, and I disregarded them,” says *the* Lord. “For this *is* the covenant that I will establish with the house of Israel after those days,” says *the* Lord: “I will give My laws into their minds, and I will inscribe them upon their hearts; and I will be their God, and they will be My people””” (vs 7-10).

That is what God is doing to us now. He wants His laws written in our hearts and in our minds. We’re a foretaste of this New Covenant to be fully activated and put in place when Jesus Christ returns, when all of Israel and all of Judah will be under the New Covenant, which they are not now. Only the Church is under the New Covenant.

Let’s get just a little review of some of the things in the operation of the tabernacle, the temple, and the sacrifices.

Hebrews 9:1: “Truly then, the first tabernacle also had ordinances of worship and an earthly sanctuary.”

Then he gives a whole description of it, which I will let you read going all the way down.

Verse 8: “The Holy Spirit signifying this: *that* the way of the Holiest... [in heaven above] ...has not yet been made manifest, while the first tabernacle is still standing.”

Although there was a 40-year overlap between the sacrifice of Jesus Christ and the destruction of the temple!

Verse 9: “Which *is* a symbol for the present time, in which... [in this tabernacle and the temple] ...in which both gifts and sacrifices are being offered *that* are not able to perfect the one performing the *service*, as pertaining to *the* conscience.”

It doesn’t mean that they weren’t forgiven at the temple. What you really need to understand, and I’ll prove this in just a minute, all sins committed under the Old Covenant were forgiven at the temple on earth. We will see that ***the sacrifice of Jesus Christ had to make that forgiveness complete with His sacrifice!*** It didn’t change the conscience, and that’s the whole difference. ***Without the Holy Spirit you cannot have a conscience to lead you or keep you to God!***

Under the Old Covenant, v 10: “*These*

services consist only of meat and drink *offerings*, and various washings and physical ordinances, imposed until *the* time of the new *spiritual* order. But Christ Himself has become High Priest of the coming good things, through the greater and more perfect tabernacle, not made by *human* hands (that is, not of this *present physical* creation).... [which was still existing when he wrote this] ...by *the* blood of goats and calves, but by the means of His own blood, He entered once for all into the Holiest, having *by* Himself secured everlasting redemption *for us*" (vs 10-12).

Verse 13: **"For if the blood of goats and bulls, and the ashes of a heifer sprinkled on those who are defiled..."**

Now whenever anyone sinned any sin, they were unclean, any sin that was not a sin unto death. It doesn't matter if it was a physical law, as I mentioned, or the breaking of one of the Ten Commandment in a lesser degree than that worthy of death. Whenever you break the Ten Commandments, *you are breaking the spiritual law* even though you may only know the letter of the Law. You're still breaking the great spiritual Law of God, and even though it was in the letter of the Law there still had to be forgiveness to the temple. And that's what he's saying here.

"...sanctifies...[made Holy] ...to the **purifying of the flesh, to a far greater degree, the blood of Christ**, Who through *the* eternal Spirit offered Himself without spot to God, shall purify **your conscience**... [it's a difference as to what was being accomplished] ...from dead works to serve *the* living God?" (vs 13-14).

There is the difference between the Old Covenant and the New Covenant. But we cannot dismiss and say that the forgiveness was only for physical sins of their physical uncleanness, having nothing to do with breaking the Ten Commandments of God. We will prove this later as we go on.

Verse 15: "And for this reason He is *the* Mediator of *the* New Covenant: in order that through *His* death, *which* took place **for the release of the transgressions that were committed under the first covenant...**"

Now, the sacrifice of Christ also finalized the forgiveness of those sins under the New Testament. If those sins were only the physical things of uncleanness because of touching a dead body, or because of having intercourse during the time of a menstrual period, or because of childbirth, or because of leprosy, **if it only pertained to that, why then did Christ have to die for the transgressions under the first covenant if it was only for physical sins?**

They were only forgiven to the temple, and that is why you had to have the Day of Atonement in the way that it was listed in the Old Covenant. And we will see there is a reason why we need to keep the Day of Atonement and fast on the Day of Atonement today, even under the New Covenant, because you must answer the question: **What is God going to do with the sins of Satan the devil?** Nowhere in the Bible do you find that the death of Christ pays for the sins of Satan the devil.

These sins, this redemption can also mean atonement, because redemption, reconciliation, and atonement are very synonymous.

"...for the release of the transgressions *that were committed* under the first covenant, those who have been called... [today] ...might receive the promise of the eternal inheritance. Now where *there is* a covenant, *it is* obligatory to bring forth *a symbolic sacrifice to represent* the death of the one who personally ratifies *the* covenant" (vs 15-16).

The death of Christ not only paid for all sins of all human beings who repent, for all time—past, present and future—when they come to the knowledge of the sacrifice of Jesus Christ. ***Though that sacrifice did not pay for any unpardonable sin, nor any of the sins of Satan the devil!*** However, those sins still left, an uncleanness.

The death of Jesus Christ also accomplished the thing, that with His death we not only have the forgiveness of our sin, but we also have the death of the testator so that the testament is in full effect now. The death of Jesus Christ accomplished many things.

Verse 22: "Now, almost all things are purified with blood according to the *priestly* law, and without *the* shedding of blood there is no remission *of sins*."

Verse 24: "For Christ has not entered into the Holy places made by *human* hands, *which are mere* copies of the true; rather, *He has entered* into heaven itself, now to appear in the presence of God for us; Not that He should offer Himself many times, even as the high priest enters into the Holy of Holies year by year with *the* blood of others; for then it would have been necessary for Him to suffer many times since *the* foundation of *the* world. But now, once and for all, in *the* consummation of the ages, He has been manifested for *the* purpose of removing sin through His sacrifice *of Himself*" (vs 24-26).

Now all of that should be very clear to us who understand the difference between the Old and the New Covenant. Now let's take this one step forward here.

Verse 28: "So Christ, having been offered once to bear *the* sins of many, will appear *the* second

time without sin unto salvation to those who are eagerly awaiting Him.”

Hebrews 10:1: “For the *priestly* law... [the Old Covenant] ...having *only* a shadow of the good things that are coming, *and* not the image of those things, with the same sacrifices, which they offer continually year by year, is never able to make perfect those who come *to worship*”—*because they had no connection with God in heaven above!*

- their perfection was perfection in the flesh
- their perfection was in the letter of the Law
- their perfection had to come through the actual final sacrifice of Jesus Christ (Heb. 9:15).

Verse 2: “Otherwise ... [if it could have brought perfection] ...would they not have ceased to be offered? For once those who worship had been purified, *they would* no longer be conscious of sin. On the contrary, in *offering* these *sacrifices* year by year, *there is* a remembrance of sins, because *it is* impossible *for the* blood of bulls and goats to take away sins” (vs 2-4).

We understand that and how it functions at the temple, which we will get in and describe a little bit more as we go along so we know exactly what we’re dealing with in the temple service.

Let’s go back and we will examine the Scriptures to see that in the Old Testament there were *sins unto death*, and there were *sins not unto death*, which violated the spiritual Ten Commandments of God (Exo. 20). He says that these are the judgments and statutes and ordinances which are what? ***These are delineation’s between sin unto death, and sin not unto death!***

Exodus 21:12: “He that strikes... [slays] ...a man so that he dies, shall be surely put to death.” *There is a sin unto death, pre-meditated murder.*

Verse 13: “And if a man does not lie in wait, but God delivers *him* into his hand, then I will appoint you a place where he shall flee.”

This has to do with revenge by a family member of a known murderer. If that took place, and if God delivered him into his hands and he didn’t sit around and wait for him, then he would flee to one of the cities of safety and the elders appointed in that city of safety, would have a complete hearing to see whether this was murder or whether this was in fact a bona fide revenge killing, which God allowed.

Verse 14: “But if a man comes presumptuously... [that means with a high hand, predetermined, calculated murder] ...upon his neighbor to slay him with guile, you shall take him from My altar so that he may die.”

They couldn’t even go appeal to God directly at the altar, that he then could escape the death penalty. No, he was to have his hands ripped off that altar and executed.

Furthermore, v 15: “And he that strikes his father or his mother shall surely be put to death. And he that steals a man and sells him, or if he is found in his hand, he shall surely be put to death. And he that curses his father or his mother shall surely be put to death” (vs 15-17). *Now that’s obviously a very severe cursing, a very severe thing!*

Verse 18: “And if men strive together...” Now we’re getting into something less than premeditated murder, less than a direct violation. A severe 100% violation of one of the Ten Commandments.

“...and one strikes another with a stone, or with *his fist*...” (v 18). *God knew there would be fistfights!*

Think about all these fights that go on in these western movies in all those bars, and you wonder: Who on earth is going to pay for all that damage? Why would they get into fights? Well, maybe they were drinking too much, or maybe they were arguing, whatever the case may be.

“...and he does not die, but is confined to his bed; if he rises again... [he’s healed from the injury] ...and walks abroad upon his staff...” (vs 18-19).

At least he’s able to function. Walking on his staff shows that he’s recuperating just like one would be on crutches.

“...then he that struck him shall be set **free**... [of the death penalty] ...Only he shall pay for the loss of his time and shall cause *him* to be completely healed” (vs 18-19).

There would be monetary remuneration when he did this. Then we’ll see a little later on he had to go offer a *trespass sacrifice* for that specific act. But is this breaking of one of the Ten Commandments in a lesser degree than murder? *Yes, it is!*

Verse 20 we have another situation: “And if a man strikes his servant or his maidservant with a rod and he dies under his hand, he shall surely be punished.”

God didn’t want slave beating. God didn’t want people killing their own slaves. They would pay the penalty for it. If you had a conflict with your slave, take him down to the slave market and sell him. That’s what they should do.

Verse 21: “But if he continues a day or two, he shall not be punished, for he *is* his money.”

Obviously, if he continued for a day or two and lived, he won't be punished.

Verse 22. "If men strive and strike a pregnant woman..." Now we're dealing with a third life—aren't we? *One yet unborn!*

"...so that there is a miscarriage, and no harm follows... [the baby is well, the mother is well, and they survive it] ...he shall surely be punished, according as the woman's husband will lay upon him. And he shall pay as the judges *determine*" (v 22).

So, all this had to come before the judges to make a judgment concerning it. Not much different than we would have today. You would go to the court and there would be the plaintiff, there would be the defendant, they would present the evidence, they would present the witnesses and so forth, and the judge would say, 'Yes, you did it, but he's alive. You're going to pay so much because you caused the pain, the agony, and premature birth, and now you have to pay.'

Verse 23: "And if *any* injury occurs, then you shall give life for life..." *If the child dies, or the mother dies, you get the ax, or the hanging, or whatever it would be!* "...life for life..." How? *As the judges determine!*

Verse 24: "Eye for eye..."—*which is monetary!* You don't gouge out an eye. Nothing is accomplished by gouging out the other's eye. You pay for the loss of the eye.

"...tooth for tooth... [you pay for the loss of tooth] ...hand for hand... [you pay for the loss of hand] ...foot for foot... [you pay for the loss of foot] ...burning for burning, wound for wound, stripe for stripe" (vs 24-25).

These are all lesser degrees of breaking the commandments of God. They had to have a sacrifice for it. Is this only a matter of little physical uncleanness, such as touching a dead body, such as a menstrual period? *No, these are pretty serious crimes!* Were they crimes to be forgiven? *Yes!*

Now we will continue on there in part 2, and we will cover it very thoroughly so we will know. The reason I'm covering these things is *so that we will understand that the command to fast on Atonement has nothing to do with the sacrifices!* We will see that is a separate individual command that God gave for all to do!

Scriptural References:

- 1) Revelation 3:17
- 2) 2-Corinthians 2:17
- 3) 2 Corinthians 4:1-2
- 4) 1-Timothy 1:3-7
- 5) 2-Chronicles 18:13-22, 26
- 6) 2-Thessalonians 2:11
- 7) 2-Timothy 1:13-16
- 8) 2-Timothy 2:9, 14-19, 24-26
- 9) Titus 1:7-14
- 10) 1-John 3:4-8
- 11) 1-John 5:16
- 12) Romans 7:12-20
- 13) Hebrews 3:12-14
- 14) Hebrews 8:1-4
- 15) Hebrews 7:14
- 16) Hebrews 8:5-10
- 17) Hebrews 9:1, 8-16, 22, 24-26, 28
- 18) Hebrews 10:1-4
- 19) Exodus 21:12-25

Scriptures referenced, not quoted:

- Revelation 2; 3
- 1 Corinthians 15
- Romans 8
- Exodus 20

Also referenced:

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- *Interlinear Greek-English New Testament* by George Ricker Berry
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Day of Atonement: To Fast or Not? II

Fred R. Coulter

We have to get into in great detail in the Old Testament to understand exactly what was going on. Let's just review a couple of things here.

First of all, it is **claimed** by those who don't believe in fasting on Atonement—in spite of the commandment of God by the way—that *all the sins under the Old Covenant were only physical sins, they weren't spiritual sins!*

The Ten Commandments define a spiritual law, and that's what everything is based upon. If you break one of those commandments it is a *spiritual sin*. As we covered in part one, under the Old Covenant they were not given the Spirit of God for salvation; we saw that very clearly in Heb. 9 & 10. And how it is true that the blood of bulls and goats does not forgive sin. You have to add there, because it's talking about the tabernacle in heaven above. *The blood of bulls and goats did not forgive sin in heaven above!*

Heb. 9 is one Scripture that failed to be read in presenting a side of the story. Anyone can have a thought; anyone can have a doctrine. When you get down to it, let's ask: What does it really matter what a person thinks **IF it's contrary to what God says?** *It doesn't matter at all!*

Hebrews 9:11: "But Christ Himself has become High Priest of the coming good things, through the greater and more perfect tabernacle, not made by *human* hands (that is, not of this *present physical* creation). Not by *the* blood of goats and calves, but by the means of His own blood, He entered once for all into the Holiest, having by Himself secured everlasting redemption *for us*. For if the blood of goats and bulls, and *the* ashes of a heifer sprinkled *on* those who are defiled, sanctifies to the purifying of the flesh" (vs 11-13).

Therefore, it is **claimed** that all sins were purely physical sins. We're going to see that is not true. Should more properly be categorized as:

- you have physical sin
- you have moral sin
- you have mortal sin
- you have spiritual sin

Mortal sins and spiritual sins are almost exactly the same! Mortal sin, as we will see, under the Old Covenant required the death penalty; they broke the moral law. If they committed it to a severe degree then it was mortal, they died.

If there was a lesser infraction, as we saw, it was a moral sin requiring a sacrifice. It also said that under the Old Covenant they were not forgiven their

sins, and add to that *in heaven above*, because we're going to see that, yes, they were forgiven their sins if they were less than mortal sins. Mortal sin required the death of the offender. Now that we've stated that let's go on and put it all together here.

In this "...purifying of the flesh," in this purifying them for the worship at the temple, that's all it was for. They had to be purified physically. That doesn't mean that the sins were just physical.

Verse 14: "To a far greater degree, the blood of Christ, Who through *the* eternal Spirit offered Himself without spot to God, shall purify your conscience from dead works to serve *the* living God?"

When you receive the Spirit of God, when you have the sacrifice of Christ to you, *you have a change in your nature! It is to purge your conscience from dead works!*

Verse 15: "And for this reason He is *the* Mediator of *the* New Covenant: in order that through *His* death, *which* took place for the release of the transgressions *that were committed* under the first covenant...."

All the sins under the Old Covenant required the death of Jesus Christ; they were spiritual sins; they were moral sins, **which had to be forgiven through the sacrifice of Jesus Christ!**

"...for the release of the transgressions *that were committed* under the first covenant...." As we covered in part one, the death of Jesus Christ forgave the sins under the Old Covenant. The death of Jesus Christ, with Him dying once for all, also opened and paved the way for the forgiveness of sin for all of those who accept Jesus Christ in God's plan at the time that then God calls them. ***They weren't called to salvation under the Old Covenant!***

In Heb. 10 we find one of the reasons for the sacrifices that were given. Also, it was true that those sacrifices *did not forgive them in heaven above*, but it did forgive them on the earth, *at the temple!*

Hebrews 10:1: "For the *priestly* law, having *only* a shadow of the good things that are coming, *and* not the image of those things, with the same sacrifices, which they offer continually year by year, is never able to make perfect those who come *to worship*.... [because it didn't change their nature] ...Otherwise, would they not have ceased to be offered?.... [if then it did have the forgiveness of God in heaven above completely] ...For once those who worship had been purified, *they would no*

longer be conscious of sin. On the contrary, in *offering* these *sacrifices* year by year, *there is* a remembrance of sins, because *it is impossible for the* blood of bulls and goats to take away sins” (vs 1-4).

That is true in heaven above! It did take away the sins on the earth for the earthly worship at the tabernacle. We will see that. When you say that all the sins were only physical sins, we’re going to see there were physical sins, there moral sins, there were mortal sins. And that’s how they should be classified under the Old Covenant.

In the New Testament we will see that all sin is elevated to a higher level beginning with, not just the act that takes place outside the body, but with the thought which begins in the mind. The same laws, but a higher level of application. And since it’s a higher level of application we need the sacrifice of Jesus Christ. Then it was the lower level of application, but it was the same laws, it was the same sin.

Now let’s look at some of those so we can understand it. What I’m going to do is go to Num. 15, which will give us an overview of some of the things that I covered in part one. I want you to go through and read all of Exo. 21-23. That will tell you of the *degrees of sin* that God looks to. Those that were mortal sins, requiring the death of the individual, then that life was taken.

Num. 15 gives a very good summary of everything that we find in Exo. 21-23. The first part coming down to verse 16 is a general summary of all of the sacrifices. The other places where it is in great detail. We’ll cover some of those in Leviticus a little later.

Numbers 15:16: “‘One law and one way shall be for you and for the stranger that lives with you.’ And the LORD spoke to Moses saying, ‘Speak to the children of Israel and say to them, “When you come into the land where I bring you, then it shall be that when you eat of the bread of the land, you shall offer up a heave offering to the LORD. You shall offer up a cake of the first of your dough, a heave offering, as the heave offering of the threshing floor, so you shall lift it up. Of the first of your dough you shall give to the LORD a heave offering in your generations. **And if you have erred...**”’”(vs 16-22).

I want to focus in on this word *erred*. When you read the King James it says, “*and if anyone sinned in ignorance,*” it really means *sin in error*. We’ll cover that in more detail.

“...and have not done all these commandments, which the LORD has spoken to Moses, *even* all that the LORD has commanded you by the hand of Moses from the day that the LORD commanded, and onward in your generations, then it

shall be if it is committed by...[error] ...ignorance without the knowledge of the congregation, all the congregation shall offer up one young bull for a burnt offering for a sweet savor to the LORD, with its grain offering and its drink offering, according to the ordinance, and one kid of the goats for a sin offering” (vs 22-24).

We’re going to see there’s one kid of the goats for a sin offering in everything that took place, as far as the festivals are concerned.

Verse 25: “And the priest shall make an atonement for all the congregation of the children of Israel...”

We’re going to see that atonement was accomplished many times in different ways not counting the Day of Atonement. The Day of Atonement was a special day. Atonement could be made at any time.

“...**and it shall be forgiven them...**” (v 25).

- Did they have forgiveness under the Old Covenant? *Yes!*
- Was it that God in heaven above forgave them? *No, He only forgave them to the temple!*

But it was still forgiveness! The Hebrew there means *forgiveness* or *in ignorance*. Now we’re going to see an ignorance that means it was *not in malice*. In other words it was a moral sin, not a mortal sin.

“...and it shall be forgiven them, for it is ignorance. And they shall bring their offering, a sacrifice made by fire to the LORD, and their sin offering before the LORD, for their ignorance. And it shall be forgiven for all the congregation of the children of Israel, and the stranger that lives among them, since all the people *were* in ignorance. And if a person sins through ignorance, then he shall bring a female goat of the first year for a sin offering. And the priest shall make an atonement...” (vs 25-28).

Notice the same word that you find in Lev. 16 for the Day of Atonement. Exactly the same word—‘kippur’—to be an atonement.

“...for the person when he sins through error before the LORD, to make an atonement for him. And it shall be forgiven him. And you shall have one law for him who acts through ignorance, *for* him that is native among the children of Israel and for the alien that resides among them. But the one who acts presumptuously...” (vs 28-30)—*with a high hand, or planned and determined!*

That’s what it is! This is very much like the unpardonable sin in the New Testament. If with knowledge and forethought you plan and premeditatedly, and carry out with no qualms of

conscience, with no repentance, with no thought about what you're doing against God, then you commit the unpardonable sin in the New Testament. In the Old Testament, you had deliberate sins, presumptuous sins, which then it says:

"...whether of the native or of the alien, the same blasphemes the LORD. Then that one shall be cut off from among his people. Because he has despised the word of the LORD and has broken His commandment, that one shall be utterly cut off. His iniquity *shall be upon him*" (vs 30-31)—*which is the way of saying that he shall die!*

Then they have the one who was found picking up sticks on the Sabbath Day. They said, 'What shall we do?' It was decided that he would be executed, stoned to death. But it was a presumptuous sin, not just while he was out there. He was probably out there every Sabbath, out there working. So, they stoned him! That is a mortal sin unto death:

- high-handed
- presumptuous
- planned
- determined
- with malice and forethought
- Do we have something similar to that in the laws of the land today? *Yes, we do!*
- Does it require the death penalty? *Yes, it does!*

The problem is getting the officials to carry out the death penalty!

Let's see some things concerning atonement, as we covered somewhat last time, but I'll just mention this Scripture and I'll want you to look there because this becomes very bogged down otherwise. *There is atonement that can be made with money* (Exo. 30:16). *There's the atonement, as we saw last time with Moses intervening with prayer to make atonement for the sin of the people when they had the golden calf* (Exo. 32:30).

Num. 16:44 talks about what happened with the rebellion among the priests, those who wanted to be priests who were not of the tribe of Levi. There were all these people dying within the congregation because of what they had done.

Numbers 16:44 "And the LORD spoke to Moses saying, Get away from this congregation so that I may consume them as in a moment.... [God was going to get rid of all the children of Israel] ...And they... [Moses and Aaron] ...fell upon their faces. And Moses said to Aaron, 'Take a censer, and put fire in it from the altar, and put on incense, and go quickly into the congregation and make an atonement for them....'" (vs 44-46). *Not any sacrifice, just the incense!*

The reason I'm covering this is to show that *the claim* that the Day of Atonement was only to take away the physical sins of physical uncleanness *is erroneous*. The Day of Atonement is much deeper, involves much more, but I'm also showing that atonement is not just saved for the Day of Atonement, but atonement can be done at any time:

- whether by sacrifice
- whether by prayer
- whether by paying
- whether by incense
- whether by spear (Num. 25)

Remember what Phinehas, the son of Eleazar, did. The prince and the daughter of the Midianites were committing adultery, and *he followed them with his spear*, ran in their tent and did them in, and *made atonement for God!*

2-Sam. 21 may help us understand why some of the problems that we have are going on. 2-Samuel 21:1: "And there was a famine in the days of David *for* three years, year after year..."

In California we've had drought year after year; we're into the fifth year and we've had virtually hardly a drop of water. There's a lot of innocent blood been shed and the officials are not doing anything about it. There are all these gang wars, record murders in Los Angeles, Oakland, East Palo Alto. I imagine in every major city have these gang wars going on.

"...and David inquired of the LORD. And the LORD answered, '*It is for Saul, and for his bloody house because he killed the Gibeonites*'" (v 1).

To make a long story short, David called the Gibeonites and said, 'Well, what are we going to do to take care of this matter?'

Verse 3: "And David said to the Gibeonites, 'What shall I do for you? And with what shall I atone for this, so that you may bless the inheritance of the LORD?'" Atonement, if you can put it in the vernacular, means *to make it right*.

What happened? *Selected out certain of the sons of Saul and hung them; atonement was made by hanging human beings!* The main point I want to get is that atonement means *to make it right, to reconcile*. It means to be *at-one with God* in the final analysis. So, there's more than one way to make it right even under the Old Covenant.

Let's look and see where atonement was made where there was no sin involved. Not many people have thought of it that way, but what is it when you have atonement when there is no sin involved? What does that mean then? Lev. 1 will almost literally put you totally to sleep if you try and

read every word though all the sacrifices because so much of it is repetitious. I'm just going to hit key verses as we're going along.

Leviticus 1:1: "And the LORD called to Moses and spoke to him out of the tabernacle of the congregation, saying, 'Speak to the children of Israel and say to them, "If any man of you brings an offering to the LORD, you shall bring your offering of the domestic animals of the herd and of the flock"' (vs 1-2).

That means no gazelles, no giraffes, no buffalo. It's going to be of *the cattle, the herd, and the flock! That's it!*

Verse 3: "If his offering *is* a burnt sacrifice of the herd, let him offer a male without blemish. He shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the LORD. And he shall put his hand on the head of the burnt offering. **And it shall be accepted for him to make atonement for him**" (vs 3-4).

To be *at-one with God* on a good non-sinful basis; no sin involved! Of course, that would be a pretty expensive offering. If you don't believe me run down and find out how much it would cost to get a whole bullock without blemish. One of those real nice ones at the fair that you see every once in a while. Hey, those can go for \$100,000 apiece. Now, if you didn't have the means for a bullock then it gives all the instructions what to do.

Verse 10. "And if his offering *is* of the flocks, of the sheep or of the goats for a burnt offering, he shall bring a male without blemish."

I want you to understand that it's *a male without blemish*, because later on we're going to see there were cases when it had to be a female without blemish, and there was a difference for that.

God has blessed you, you feel wonderful, you want to thank God for what you've done. You give a burnt offering, you give a thank offering, you give a peace offering. *No sin involved!* What happens if you sin? *Then we have some other commandments that were given and other sacrifices, which were imposed!* If you want to have a clearer understanding of it, get a *Hebrew Interlinear* and you will see that where it is the sin of ignorance, it is if anyone sinned in error. That has more to do with the nature of human beings.

- Why do we sin today? *Because we have human nature!*
- Why did they sin back then? *Because they had human nature!*

With God's Spirit *we are convicted in conscience* so that we can repent, and God will forgive the sin,

wipe it away in heaven above. Here they didn't have that access to God.

Leviticus 4:1: "And the LORD spoke to Moses saying, 'Speak to the children of Israel, saying, "If a soul shall sin through ignorance..."' (vs 1-2)—*meaning not premeditated or complete ignorance of any knowledge of the Law!* Were there those in Israel who had no knowledge of the law? *Sure there were!*

"...against **any** of the commandments of the LORD..." (v 2). This is a broad, general statement. It's not just the physical sin that he touched a dead body. We'll see later there's another sacrifice for that. It's not just a physical sin because of a menstrual period. Why is that a physical sin? Has the woman done anything? *No!* It is that the toxins within her body are being flushed out. Disease can come from that; there are prohibitions. That is a physical sin. It's the same thing if you have a sickness or a disease in a house. There are sometimes when you've got to purge a house. There are some houses that are so laden with disease and uncleanness that they had to be burned down. But this is talking about sin:

"...against any of the commandments of the LORD *concerning things* which ought not to be done, and shall do any one of them..." (v 2)—*a broad general statement!*

That means if he took the name of God in vain. That means if he inadvertently bowed down to an idol, or did something that he shouldn't do that way but was not worthy of death. This is *any sin not worthy of death*, of any commandment that God has given. So this you want to put down there, as moral sin. That is the differentiation from physical sin of a physical bodily process, or a dead animal, or a dead person. This is anything; this is broad.

Verse 2: "'Speak to the children of Israel, saying, "If a soul shall sin through ignorance against any of the commandments of the LORD *concerning things* which ought not to be done, and shall do any one of them. If the priest who is anointed sins, resulting in guilt to the people, then he shall bring for his sin, which he has sinned, a young bull from the herd, a perfect one, to the LORD for a sin offering'" (vs 2-3).

It's not unusual for the priest to sin. Therefore, it's rather expensive for him to sin; he had to bring young bullock. Then it gives all the instructions and so forth, and it tells what the priest would do with the blood before the altar. All that is very repetitious.

Verse 10: "Even as it was taken from the young bull of the sacrifice of peace offerings, the priest shall burn them upon the altar of the burnt

offering. And the skin of the young bull, and all its flesh with its head and with its legs and its inward parts, and its dung, even the whole bull shall he carry forth outside the camp to a clean place..." (vs. 10-12).

Why take the whole bullock and go out there and burn the whole thing? *Because it's a sin of human nature, which is in every fiber of our being!* So, the whole thing was burnt.

Verse 13: "And if the whole congregation of Israel sins through ignorance, and the thing is hidden from the eyes of the assembly, and if they do that which ought not to be done to any of all the commandments of the LORD, and are guilty; when the sin is known which they have sinned against it, then the congregation shall bring near a young bull for the sin, and bring it before the tabernacle of the congregation. And the elders of the congregation shall lay their hands on the head of the young bull before the LORD, and the young bull shall be killed before the LORD. And the priest that is anointed shall bring of the young bull's blood to the tabernacle of the congregation" (vs 13-16).

Then he shall dip the blood seven times, and so forth. Let's come on down a little bit further. What he would do with all of it.

Verse 21: "And he shall carry forth the young bull outside the camp, and burn it as he burned the first bull. It is a sin offering for the congregation. When a ruler has sinned and through ignorance has acted against any of the commandments of the LORD his God, which is not to be done, and is guilty; or if his sin which he has sinned shall be made known to him, he shall bring his offering, a kid of the goats, a male without blemish" (vs 21-23). *It is a sin offering!*

Verse 26. "And he shall burn all its fat upon the altar, as the fat of the sacrifice of peace offerings. And the priest shall make an atonement for him for his sin, and **it shall be forgiven him.**" This is an offering made anytime that he discovered his sin. There we have two points:

1. any sacrifice that is given for the forgiveness of sin makes an atonement, regardless of whether it is the Day of Atonement or not
2. they did have forgiveness, but not in heaven above for salvation, but on the earth to be in good standing with God at the temple so that God's blessing could continue to come upon Israel

Verse 27: "And if any one of the common people sins through ignorance by doing that which is not to be done against one of the commandments of the LORD, and is guilty, or if his sin, which he has sinned, shall be made known to him, then he shall

bring his offering, a ewe of the goats, a female without blemish..." (vs 27-28)—*because that would cost less!* God did not lay the same burden of expense upon the ordinary people.

"...for his sin which he has sinned. And he shall lay his hand on the head of the sin offering, and kill the sin offering in the place of the burnt offering" (vs 28-29).

What he would actually do, he would put one hand on the head of the goat, and he would take a knife, slay the blood and the priest would catch it. Ok, then that blood was offered on the altar. So he would know that what? *The wages of sin is death!* Death was that which cut people off from God. Then it gave all the instructions of what to do with blood and the fat and all that sort of thing.

We come down to the very last sentence of v 31: "...And the priest shall make an atonement for him, **and it shall be forgiven him.**"

There was forgiveness under the Old Covenant to the temple. The reason is that it was only to the temple, not in heaven above, was because Christ had not been killed, yet.

These were looking forward to the sacrifice of Christ, all the aspects of the sacrifice of Christ. It was not forgiven in heaven because God had not given the Holy Spirit to them, nor did God give them the means to have their nature changed with the Holy Spirit. *It was just forgiven on the earth!* But God just sort of stored all of these up and officially forgave all of them in heaven above when Jesus was crucified. Because we read that in:

Hebrews 9:15: "And for this reason He is the Mediator of the New Covenant: in order that through His death, which took place **for the release of the transgressions that were committed under the first covenant**, those who have been called might receive the promise of the eternal inheritance."

Christ died for the transgressions that were under the Old Testament! So all of these, they were forgiven to the temple. It would be much like you have a situation: your kids do something wrong: 'I'm sorry.' *I forgive you.* Everything is right. You've done the same thing verbally:

- you've forgiven them
- they've repented
- you tell them it's all right
- Does that have anything to do with salvation for them at the present time? *No!*
- Do they know that they're forgiven? *Yes!*
- Do they understand that? *Yes!*
- Do they feel better because of it? *Yes!*
- Do you feel better because of it? *Yes!*

That's the level that it was on with them. They were forgiven. The priest said, 'You're forgiven your sin.' They could go home and feel they are forgiven, without a doubt.

Lev. 5 is a different offering. Though it is a sin offering, it is a specific offering for a specific act. It is called a trespass offering. We're talking about specific acts of specific things:

Leviticus 5:1: "And if anyone sins and hears the voice of swearing, and *is* a witness, and he has seen or known, if he does not tell it, then he shall bear his iniquity."

We have much the same thing today. If you see a crime happen you identify the individual and then you come to court and you testify. There are three words to it and I can only remember two. Identify and testify. Because it is a crime, if you see a crime going on then you become party to the crime if you do nothing to report it or if you do nothing about it.

Verse 2: "Or if anyone touches any unclean thing..." So, the first sin offering was not for a physical sin. The first offering was in any other commandment that would be a moral sin. We're dealing with physical sin, a specific physical act.

"...whether a dead body of an unclean beast, or a dead body of unclean domestic animals, or the dead body of unclean swarming things, and *if* it is unknown to him, he also shall be unclean and guilty. Or if he touches the uncleanness of man, whatever uncleanness by which he is unclean, and it is unknown to him, but when he knows of it, then he shall be guilty. Or if a soul swears, pronouncing with *his* lips to do evil or to do good, whatever it is that a man speaks rashly with an oath, and he does not realize it, but when he knows of it, then he shall be guilty of these in any matters. And it shall be when he is guilty in one of these, and shall confess how he has sinned" (vs 2-5).

Specific crime. Very similar to what we have today. If you get a speeding ticket, you make an atonement by paying the fine; you admit that you did it; you take care of it. Same thing here:

Verse 6: "Then he shall bring his trespass offering... [that's for a specific debt] ...to the LORD for his sin, which he has sinned, a female from the flock, a lamb or a doe of the goats, for a sin offering. And the priest shall make an atonement for him for his sin."

Let's go back and read what it says on the other one, Leviticus 4:31: "...And the priest shall make an atonement for him... [the exact same wording; taking care of it] ...**and it shall be forgiven him.**"

The priest shall make an atonement concerning his sin. The wording is just a little different. He is not being atoned for as a person for his whole nature, he's being atoned for as a person *for that specific act!*

There are times when you go to God and you just say, 'O God, I'm a wretched vile human individual. Please forgive me.' Maybe it's just because you know your thoughts and losing your temper and things like this. But then when you really sin a sin, then you confess that specific sin to God. That's what we're dealing with here. The difference between a sin offering, which is for human nature in general, and a trespass offering, *which is a specific sin, for a specific thing!*

Leviticus 5:7: "And if he is not able to bring a lamb, then he shall bring for his trespass which he has committed, two turtledoves or two young pigeons to the LORD—one for a sin offering, and the other for a burnt offering. And he shall bring them to the priest..." (vs 7-8).

Then it shows what the priest would do, v 10: "...And the priest shall make an atonement for him for his sin which he has sinned, and it shall be forgiven him"—*specific act!*

It's so important with the specific act that if they couldn't afford the two birds then they would bring a meal offering, or a cereal offering, which unfortunately in the *King James* is called a *meat* offering. That becomes very confusing when you're trying to read it, because with a meat offering you think of a flesh offering. But when it speaks of a meat offering in the *King James*, just change the 't' to an 'l' and call it a *meal* offering and you'll have it right.

Verse 11: "But if he is not able to bring two turtledoves, or two young pigeons, then he that sinned shall bring for his offering the tenth part of an **ephah of fine flour** for a sin offering.... [there it is, a *meal* offering, or *flour* offering] ...He shall put no oil on it, neither shall he put frankincense on it; for it *is* a sin offering."

But a meal offering that's a peace offering you put frankincense in it. What it's saying, you're just like so much flour. There's nothing good in you. There is no frankincense for a sweet savor. You just bring that.

Verse 12: "And he shall bring it to the priest, and the priest shall take his full handful of it, a memorial of it, and burn *it* upon the altar, on the fire offering to the LORD. It is a sin offering. And the priest shall make an atonement for him for his sin that he has sinned in any of these, and it shall be forgiven him. And *the rest* shall be the priest's, as a grain offering" (vs 12-13). *Again there is*

atonement/forgiveness! There are categories of sin as we've found out in the Old Testament and New Testament, there are two categories of sin:

1. a sin that is *a sin unto death*
2. a sin that is *not a sin unto death*

Any sin that was a sin unto death, you take the person's life. Any sin that's not a sin unto death there was forgiveness through the offering system.

(Part 2—audio not available)

Could be if everyone who touched a dead body, or every woman who had a menstrual period would come up once a month and offer an offering. There was another method of taking care of it so that all of these things would be accumulated then up to the Day of Atonement, which covered everything.

- Do you think that everyone that sinned offered a sacrifice?
- What if you lived in Dan, way north and you couldn't get to the temple but once a year?
- What do you do then?

That's why they had all the ritual ceremony for the cleansing of people that would come in to observe the festivals. How was it handled otherwise? *There were two ways it was handled:*

You would pray toward the temple at the morning and the evening sacrifice. And that could be then imputed to the individual temporarily until they could get to the temple to offer a sacrifice, however long that may be. We will see that's why the Day of Atonement was handled in such a way.

We want to cover something else here. This has to do with the laws of murder. This was about manslaughter and murder, and so forth, and the cities of refuge.

Numbers 35:29: "So, these *things* shall be for a statute of judgment to you throughout your generations in all your dwellings. Whoever kills any person, the murderer shall be put to death by the mouth of witnesses. But one witness shall not testify against any person *to cause him* to die" (vs 29-30).

Sounds a little like some things that are supposed to be active in the laws of America today. You can't put anyone to death by just the one witness; you have to have two.

Verse 31: "And you shall take no ransom for the life of a murderer who *is* guilty of death...." What does that mean? No satisfaction? *That means that he cannot pay a fine and get away with it! That means that he cannot offer an offering at the temple and get away with it!*

"...But he shall surely be put to death. And you shall take no ransom *for him* who has fled to the

city of his refuge to return to live in the land until the death of the *high* priest" (vs 31-32).

Once a person fled there because of manslaughter, or whatever accidental death, then he had to stay there until the death of the high priest.

Verse 33. "So, you shall not defile the land in which you *are*. For blood defiles the land...." I think we can understand why there are so many problems with the weather today. Because the blood of all the murders going on is defiling the land and it isn't being taken care of by the death penalty.

"...And the land cannot be cleansed of the blood that is shed in it, except by the blood of him that shed it"(v 33). *Very clear!* A sin unto death required a death of the individual, and God would not allow any other satisfaction.

We went through Lev. 5 about the trespass offering. Lev. 6 talks about trespass offering here again. There were several categories of trespass offerings for different things.

Leviticus 6:1: "And the LORD spoke to Moses, saying, 'If anyone sins and commits a breach of faith against the LORD by deceiving his neighbor as to a deposit or security, or by robbery, or has extorted his neighbor, or has found that which was lost and lies concerning it and swears falsely—in any of all *these* things that a man does, sinning in it—then, it shall be, because he sinned and is guilty, he shall pay back that which he got by robbery; or if he robbed the thing extorted; or the deposit which had been deposited with him; or the lost thing which he had found; or all that which he swore about falsely—he shall even repay it in its principal, and the fifth part he shall add to it, to whomever it belongs. He shall give it on the day of his guilt offering" (vs 1-5).

With the second trespass offering it's a little more serious. There's deliberation behind what he did. There has to be remuneration giving back with a 20% penalty.

Verse 6: "And he shall bring his trespass offering to the LORD, a ram without blemish out of the flock, together with an amount set by you, for a trespass offering to the priest. And the priest shall make an atonement for him before the LORD, and it shall be forgiven him for anything of all that he has done by being guilty in it" (vs 6-7). Here's a whole category of trespass offerings.

This is one category I missed out on when we were going through it; this trespass offering is between you and God:

Leviticus 5:14: "And the LORD spoke to Moses, saying, 'If a soul commits a trespass and sins through ignorance in the Holy things of the LORD,

then he shall bring for his trespass to the LORD a ram without blemish out of the flock, together with an amount set by you, by shekels of silver, after the shekel of the sanctuary, for a trespass offering. And he shall make it good *in* which he has sinned, in the Holy thing..." (vs 14-16). **What are the Holy things between the individual and God? The tithes, the firstfruits!**

"...and he shall add the fifth part of it, and give it to the priest. And the priest shall make an atonement for him with the ram of the trespass offering, and it shall be forgiven him" (v 16).

It's very important to understand that there are different degrees, and there were sins that just involved not taking care of the things that God had said you should take care of in the way that it should be taken care of, which then covers tithing, firstfruits. It covers the law concerning the cattle or the flocks, or whatever it may be. There had to be an atonement for that.

So, the sum of all of this is to this point is that under the Old Covenant there were sacrifices to be offered to make an atonement. The first category was an atonement that was a voluntary burnt offering because you are at-one with God, having nothing to do with sin. All of the others had to do with varying degrees of sin.

- Moral sin, which were breaking of the Ten Commandments lesser than the death penalty required.
- Physical sins such as touching a dead body, unclean animal, childbirth, etc.

You can read the detailed account of these as you go through Lev. 10. Then we find about clean and unclean meats in Lev. 11.

All of these are in varying degrees. That does not make all sins under the Old Covenant only physical sins of physical uncleanness. We will see a little later that we had to have a situation where that God was concerned about the heart.

What is the key thing on forgiveness? *There has to be repentance!*

The ashes of the red heifer was the other way that uncleanness was taken care of. Go through and read that there are certain things where that a person would be unclean until evening, and they would bathe and be unclean until evening, then they would be clean. They didn't have to offer an offering at that particular time. Let's cover the ashes of a red heifer.

Numbers 19:1 "And the LORD spoke to Moses and to Aaron saying, 'This *is* the ordinance of the law which the LORD has commanded, saying, "Speak to the children of Israel that they bring you a

red heifer, a perfect one, in which there is no blemish, on which no yoke ever came. And you shall give her to Eleazar the priest that he may bring her forth outside the camp. And it shall be slain in his presence'" (vs 1-3). *This was not even slain at the temple; it's outside, outside the temple!*

Verse 4: "And Eleazar the priest shall take *some* of her blood with his finger and sprinkle some of her blood directly toward the tabernacle of the congregation seven times. And the heifer shall be burned in his presence, her skin and her flesh and her blood with her dung, shall be burned. And the priest shall take cedar wood and hyssop and scarlet, and throw *it* into the midst of the burning of the heifer" (vs 4-6). *There were certain things that these symbolized in it!*

Verse 7: "Then the priest shall wash his clothes, and he shall bathe his flesh in water. And afterward he shall come into the camp, and the priest shall be unclean until sunset. And he who burned her shall wash his clothes in water and bathe his flesh in water, and shall be unclean until sunset. And a man *that is* clean shall gather up the ashes of the heifer, and lay *them* up outside the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a water of cleansing. It is a cleansing for sin" (vs 7-9).

They would send some of this down to the different synagogues, and what they would do is take the ashes (that would be at the temple and at the synagogue), and they would mix it in water and then sprinkle on the person, on the third and seventh day of their uncleanness. Then they would be clean.

That's the other way that God handled the purification of uncleanness until they could get up and make a sacrifice. So you can go through and read all about that. It becomes very laborious, and these are parts of the Bible that we don't read very often because we want to get all the spiritual meat, and all the spiritual things and be inspired.

This, I will have to say, because it is of the Old Covenant and it is very regimented, becomes very uninspiring to read and study and go through, but since the question was brought up we need to cover it thoroughly so we can understand exactly what's going on.

Now, let's see where there were sins. We will see what these sins were, that there had to be repentance. This is the prayer of Solomon when he dedicated the temple. This becomes a very long chapter and we're going to cover a good part of it.

1-Kings 8:22: "And Solomon stood before the altar of the LORD in the presence of all the congregation of Israel and spread forth his hands toward the heavens. And he said, 'LORD God of

Israel, *there is* no god like You, in heaven above or on earth beneath, who keeps covenant and mercy with Your servants who walk before You with all their heart” (vs 22-23). Then he talks about how He kept all the promises with his father David (24-25).

Verse 28: “Yet, O LORD my God, You have regard unto the prayer of Your servant and to his request, to listen to the cry and to the prayer which Your servant prays before You today; for Your eyes to be open toward this house night and day, toward the place of which You have said, ‘My name shall be there’; to hearken to the prayer which Your servant shall pray toward this place. And You shall hearken to the supplication of Your servant and of Your people Israel when they shall pray toward this place, then hear in heaven Your dwelling place, and when You hear, forgive!” (vs 28-30).

That’s quite a statement! It’s not that a sacrifice would be offered every single time everyone did some little thing. It would be when they would pray toward Jerusalem that God would hear and forgive.

Verse 31: “If any man sins against his neighbor, and if an oath is laid upon him to cause him to swear, and if the oath comes before Your altar in this house, then hear in heaven, and do, and judge Your servants, to declare the wicked *to be* wicked, to bring his way upon his head, and to justify the righteous, to give him according to his righteousness. When Your people Israel are crushed before the enemy because they have sinned against You, and shall turn again to You and confess Your name, and pray, and cry to You in this house, then hear in heaven and forgive the sin of Your people Israel, and bring them again into the land which You gave to their fathers. When the heavens are restrained, and there is no rain because they have sinned against You, if they pray toward this place and confess Your name, and turn from their sin when You afflict them, then hear in heaven and forgive the sin of Your servants, and of Your people Israel, for You shall teach them the good way in which they should walk, and give rain upon Your land which You have given to Your people for an inheritance” (vs 31-36).

Verse 37: “If there is famine in the land, if there is plague, blasting, mildew, locusts; if there are stripping locusts; if their enemy encircles them in the land of their cities, whatever plague, whatever sickness, any prayer, any supplication from any man of all Your people Israel, who shall each know the plague of his own heart...” (vs 37-38).

It’s a very broad prayer.? The reason I’m going through this is *to show that God looked to the heart and for the forgiveness to the people if they would pray* toward the temple. In every case it was that *God would forgive!* There was forgiveness

under the Old Covenant to the temple, but they would have to repent first.

We’ll finish this next time, and we’ll answer the question about fasting. It’s a long way around to get there but you have to understand this before we do get there so we will know exactly what we are covering when we get to it.

Let’s cover just a couple of other things concerning forgiveness and not imputing sin. Psalm 32:1: “Blessed is the man whose transgression is forgiven, whose sin is covered.... [atoned, ‘kippur’] ...Blessed is the man to whom the LORD does not impute iniquity, and in whose spirit there is no guile” (vs 1-2). *That is a blessed state to be in!*

Of course, not only was that at that point there, but that was also a prophecy. A prophecy for us today (Rom. 7). It talks about repentance. It talks about forgiveness.

Psalm 86:1: “Bow down Your ear, O LORD, answer me, for I am poor and needy. Preserve my soul, for I am Holy; O You my God, save Your servant who trusts in You. Be merciful to me, O LORD, for I cry unto You all day long. Rejoice the soul of Your servant, for to You, O LORD, do I lift up my soul, for You, LORD, are good and ready to forgive, and rich in mercy to all those who call upon You” (vs 1-5).

This ties right in with 1-Kings 8 where they would call upon God and ask forgiveness, and *He would forgive them!*

Psa. 51 is the prayer of repentance that David gave after his sin with Bathsheba. Of course, that was a moral sin. It was really a sin that should have required David’s life, *but he was able to repent of it!*

Psalm 51:1: “Have mercy upon me, O God, according to Your loving kindness; according to the greatness of Your compassion, blot out my transgressions. Wash me thoroughly from my iniquity...” (vs 1-2).

When people sinned and touched something unclean, what did they have to do? *Bathe!* Here he’s saying, v 2: “Wash me thoroughly from my iniquity and cleanse me from my sin”—*because all sin makes you unclean!* Whether it’s spiritually or physically, it makes you unclean.

Notice what kind of uncleanness that this was that he had. We could say in the vernacular, this was uncleanness of a brain. Have you ever heard something like dirty jokes? *You could just as well say unclean jokes!* Have you ever heard such a thing as a dirty mind? *That’s what it’s talking about here!*

Verse 2: “Wash me thoroughly from my iniquity and cleanse me from my sin, for I

acknowledge my transgressions, and my sin is ever before me. Against You, You only, have I sinned..." (vs 2-4).

- Why would he say against God only had he sinned?
- Did he not sin against Bathsheba, and Bathsheba against him? *Yes!*
- Did he not sin against Uriah the Hittite, Bathsheba's husband, by killing him? *Yes!*
- Who made the laws that said what sin is? *God did!*

That's why he says, v 4: "Against You, You only, have I sinned, and done evil in Your sight, that You might be justified when You speak and be in the right when You judge. Behold, I was brought forth in iniquity, and in sin did my mother conceive me" (vs 4-5).

All the aspects of the vile human nature came crushing in on David, and he understood that sin came from within.

Verse 6: "Behold, You desire Truth in the inward parts; and in the hidden part You shall make me to know wisdom. Purge me with hyssop..." (vs 6-7).

That's referring to the ashes of a red heifer, because they would take and dip hyssop in the water and the ashes and sprinkle the unclean.

"...and I shall be clean; wash me, and I shall be whiter than snow" (v 7). Was this not a prayer of atonement for his sin? *Yes, absolutely!*

Verse 10: "Create in me a clean heart, O God, and renew a steadfast spirit within me. Cast me not away from Your presence, and take not Your Holy Spirit from me. Restore to me the joy of Your salvation, and let *Your* free spirit uphold me. Then I will teach transgressors Your ways, and sinners shall turn back to You. Deliver me from the guilt of shedding blood, O God..." (vs 10-14).

What does that mean? When David committed murder, did he premeditate this? plan it? *Sure did!* That is blood guiltiness and should have required his life, because as we read, when you kill a man the only thing that will cleanse the land from that murder is the blood of the one who was the murderer. Otherwise there would be blood guiltiness in the land.

Verse 14: "Deliver me from the guilt of shedding blood, O God, O God of my salvation, then my tongue shall sing aloud of Your righteousness. O LORD, open my lips, and my mouth shall declare Your praise, for You do not desire sacrifice... [sacrifice was not the end in itself] ...or else I would give it; You do not take pleasure in burnt offering. The sacrifices of God are a broken spirit; a broken

and a contrite heart, O God, You will not despise" (vs 14-17).

God required repentance first before any sacrifice was acceptable to God. That's why when they laid their hands on the head of the animal, which was for the sacrifice, they confessed their sins. Now this will help us understand even more when we come to the Day of Atonement.

Verse 18: "Do good in Your good pleasure to Zion; build the walls of Jerusalem. Then shall You be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering; then they shall offer bulls upon Your altar" (vs 18-19).

God wants a clean heart! We're going to see that the Day of Atonement fits right in there so very much, and ***why we should fast on the Day of Atonement, even today!***

Scriptures from *The Holy Bible in Its Original Order, A Faithful Version*

Scriptural References:

- 1) Hebrews 9:11-15
- 2) Hebrews 10:1-4
- 3) Numbers 15:16-31
- 4) Numbers 16:44-46
- 5) 2 Samuel 21:1, 3
- 6) Leviticus 1:1-4, 10
- 7) Leviticus 4:1-3, 10-16, 21-23, 26-29, 31
- 8) Hebrews 9:15
- 9) Hebrews 5:1-6
- 10) Leviticus 4:31
- 11) Leviticus 5:7-8, 10-13
- 12) Numbers 35:29-33
- 13) Leviticus 6:1-7
- 14) Leviticus 5:14-16
- 15) Numbers 19:1-9
- 16) 1 Kings 8:22-23, 28-38
- 17) Psalm 32:1-2
- 18) Psalm 86:1-5
- 19) Psalm 57:1-2
- 20) Psalm 51:1-7, 10-19

Scriptures referenced, not quoted:

- Exodus 21-23
- Leviticus 16
- Exodus 30:16; 32:30
- Numbers 25
- Leviticus 10-11
- 1 Kings 8:24-25
- Romans 7

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Day of Atonement: To Fast or Not? III

Fred R. Coulter

- To observe or not observe?
- or*
- What is it that we should observe?

There are many strange mixes of religions, Bibles, superstitions, and many different brands of Christianity going around in the world today. It's almost impossible to understand, for the average person, what is it that we should observe, and what is it that we shouldn't observe. We have so many different variations of it all the way to a strict near Jewish type religions of sacred-namers, all the way down to the Protestants who believe that if you just open your heart and accept Jesus and just have good thoughts in your heart, that then you're accepted of God.

This was all magnified in Tijuana, Mexico. There was a group of twelve people who died, five others are in various stages of coma or near death. What happened was, they gathered in this two-room house in Tijuana, and they were having a religious service. Suddenly they discovered that there were people dead and dying and falling on the floor. At first they thought that maybe they were drinking some kind of poison laced punch or something like that, or ritual drink, and they all died because of it. They found out that that wasn't the case. They found out that these two people died because of asphyxiation. It was cold and they had a little internal butane heater going, and they shut up the whole house, and apparently it burned up all the oxygen and the people died because of that.

They found out that Federico Mexia was the leader of this little religious group, and he used Catholicism, superstition, and his own imagination. Such groups are common among rootless people, different religious scholars have said.

from the *Los Angeles Times*:

From descriptions of the nighttime ritual, and objects in the house, it appears that Federico Padres Mexia was not a part of an identifiable religious movement, according to the people familiar with the various spiritual traditions. Rather, he appeared to combine religious practices from Christianity and folk, or neo-pagan beliefs that might appeal to struggling people seeking to change their life. "Very often groups like this flourish in neighborhoods of rootless people," a Lutheran pastor said. "The group sounds like a one-man operation by a leader who has his own ideas."

This sounds rather deprecating. It is bad for this kind of thing, but also you have to go back and realize that Jesus started as a one-man leader. He had a group that was different. However, at this time in history, we're confronted with a different set of problems, and that is what should we observe, and what should we not observe. I'm just using this as an example of how people take their own ideas, take their own imagination, take part of the Bible, part of paganism, part of witchcraft, mix it all together and now they have a formulated little religion on which they make their living and their existence. And this is what happened here:

Police found a prayer book referring to the sixth seal, a phrase introducing the apocalyptic version of God's judgment in the book of Revelation. The presence of the Biblical reference suggests the influence of evangelical religions, but the cardboard image of Our Lady of Guadeloupe found within the circle of worshippers is more in keeping with the pervasive Catholic culture of Mexico. Neo-pagan techniques were introduced by the discovery of a rope with thirteen knots in it surrounding some bodies, and by reports that participants were afraid to leave the circle the rope created.

So, apparently they were all standing around in a circle, and here's this rope, and there are thirteen knots in it. Of course, that gets into witchcraft, satanism and superstition.

These things describe a group that was picking and choosing religious elements.

That's the question today: To observe, or not observe? To pick and to choose? That's what they were doing here. But the picking and choosing went from the Bible, Catholicism and paganism. Most of the religions south of the border of the United States, all the way down to the very end of South America—even the Catholic religions—are a combination of Indian religions, witchcraft, superstition and Catholicism.

This is not unusual for this kind of situation to happen there. But it is very interesting for us to realize that much the same thing can happen to those who want to pick and choose from the Bible.

Let's look into the Bible today and ask:

- **Why is Christianity**—we'll take and set aside all paganism, the majority of Catholicism—in many cases, **so confusing?**
- What is it that went wrong?

- How come it came to be in this condition?

Well, the reason it did is because people were *picking and choosing*. They were taking this part of the Bible and combining it with another part of the Bible, plus their own ideas intermixed, and lo and behold, now you have a brand new denomination, and a whole set of beliefs where you have a little group over here, a little group over there. For example: even within the Church of God we have had recently:

- those who believe in keeping the Sabbath
- those who believe in keeping all of the Holy Days
- those who believe in keeping some of the Holy Days
- those who believe in keeping none of the Holy Days
- those who believe that the Passover ceremony should be kept with bread and wine
- those who believe that the Passover should be kept with bread and water
- those who believe that the Passover should be kept with bread and grape juice

you have the problem of confusion:

- Should there be foot-washing?
- Should there be no foot-washing?
- The keeping of the Passover on which day? the 14th or the 15th?
- The problem of fast or not to fast on the Day of Atonement?

There are so many different ideas going around, that for us in the Church, it becomes almost as confusing as this article that I just read for people in the world. What is it that we should keep, and what is it that we should do, and why do we know that we should do it this way, or that way?

There was a man who said that all sin under the Old Testament was merely just physical sin and had nothing to do with moral or spiritual sin. Of course, we saw that that is completely incorrect, totally erroneous.

Now we have before us the Bible. It is true that if you don't put the Bible together properly you can create almost any kind of doctrine that you would want to create. For example: Here's the Bible and you have 100% of the Truth; we can all agree on that. The Jews say, 'We have 100% of the truth; we have the entire Old Testament.'

The Catholics say, 'We have 100% of the truth, plus we have added truth; we have the teachings of the fathers and tradition.' The Protestants say, 'We have 100% of the truth. We follow the New Testament.'

With the Church of God we have the various shades of things that people in the Church of God do and don't do, and observe and don't observe.

How are we going to pull back the shades and look at everything to see what is it that we should do. What is it that we shouldn't do?

There are some people I know in Idaho... There is a Church of God Seventh-Day in Meridian. Twelve miles down the road is a Church of God Seventh-Day in Caldwell. Eight miles down the road there's a Church of God in Napa. The group in Meridian believes that it's okay to eat unclean meat. The group in Caldwell believes that you should keep the Holy Days and not eat unclean meat. The group in Napa believe that all you have to do is just to keep the Sabbath. Then there are those who believe that you ought to keep the Holy Days.

Then it's a question with Pentecost: Is it on a Sunday? or a Monday? Passover: is it on the 14th or 15th? All of these things enter in. How is it that there is so much confusion in all of these different doctrines that come along? Well, we're going to learn some things and basic principles today so we can ***understand how is it we can truly know what we should observe and what we should not observe.*** What is it that God requires of us?

2-Tim. 2 is the place to begin. Here is something that we need to emphasize, realize and understand how we can begin to understand what it is that we should and should not do according to the New Testament, according to the Old Testament. In other words, it gets down to another question: As a Christian, how much of the Old Testament are we required to observe? And if so, how do we differentiate what we should observe? and what we should not observe?

2-Timothy 2:15—Paul is writing to Timothy, a minister: "Diligently *study* to show yourself approved unto God..." So, *the first responsibility lies with the teacher, the minister!*

- Is he studying to show himself approved unto God?
- Is the minister dedicated to serving God with all his heart, mind, soul and being?
- Is he willing to really be honest with the Word of God?

As we've seen recently, there are some of those who take the Word of God and craftily, falsely put the Truth together. That may sound like a contradiction, but if you have half the Truth:

- Do you have all the Truth? ***No!***
- Could you make a falsehood out of half of the Truth? ***Yes, you could!***

- Could you make a falsehood out of some of the things of the Truth by *wrongly* putting it together? *Yes, you could!*

First of all, the minister has to study to show himself approved unto God!

“...a workman who does not *need to be* ashamed... [the greater judgment is going to come on the teachers or ministers] ...rightly dividing the Word of the Truth” (v 15)—*rightly cutting the Word of God! Rightly placing out the Word of God*, which means if you’re not studying to show yourself approved unto God, and if you’re not really seeking God’s way, then you could start cutting the Word of God wrongly. And that leads to difficulties and problems.

2-Timothy 3:15: “And that from a child you [Timothy] have known the Holy Writings...” This is the Word of God, basically the Old Testament, before the complete compilation of the New Testament.

“...which are able to make you wise unto salvation through faith, which *is* in Christ Jesus. All Scripture *is* God-breathed and *is* profitable for doctrine, for conviction, for correction, for instruction in righteousness so that the man of God may be complete, fully equipped for every good work” (vs 15-17). *Very broad statement covering every aspect of what needs to be done with the Word of God!*

Now we will see a little bit more concerning the Word of God:

- how it is that it came from God
- how that God inspired the prophets of old
- how that God inspired Moses and all the writers of the Bible

Of course, the whole history of putting the Bible together is another whole topic in itself. We’re taking all of those as ‘givens.’

2-Peter 1:15: “But I will make every effort *that*, after my departure, you may always have a *written* remembrance of these things *in order to* practice *them* for yourselves, for we did not follow cleverly concocted myths *as our authority*, when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of His magnificent glory, because He received glory and honor from God *the Father...*” (vs 15-17).

Notice how all of the apostles always point back to God; how they always point back to Jesus Christ. This becomes very important in understanding what we should observe and what we should not observe. The first place that you deal with is how you understand the Bible.

Verse 20: “Knowing this first, that **no prophecy...** [no speaking, no writing] **...of Scripture originated as anyone’s own private interpretation.**”

It has to be done in such a way that it agrees with the Bible. You can’t have the Bible in conflict one with another, even though on the surface it may appear that there is conflict. You have to be able to sort it out properly, **but of no private interpretation.**

Verse 21: “Because prophecy was not brought at any time by human will, but the Holy men of God spoke as they were moved by *the* Holy Spirit.” *Then 2-Pet. 2 gets into warning against false prophets!*

Isa. 8 is another way of putting the Scriptures together. We have some very good advice for us from the Word of God on how to understand what we should and should not observe, and this pertains more directly right here to the article that we just read about the combining of Catholicism, witchcraft, spiritism, and so forth.

Isaiah 8:19: “And when they shall say to you, ‘Seek unto them that have familiar spirits and to wizards who peep and mutter’...”

We’re getting into a lot of *spiritism* today. We’re getting into a lot of this *quasi-witchcraft* thing, like we just read about in the article, the people standing in a circle, which is the sign of a coven, and then a rope with 13 knots on it, always the number of satanism. *Then mix in a little Christianity so it sounds acceptable.* Mix in a little spiritism so it sounds reasonable.

“...*but* should not a people seek unto their God? *Should* the dead *be sought* on behalf of the living?” (v 19). *God says there’s one way to cut through all of this nonsense:*

Verse 20: “To the law and to the testimony...” *We could also say the Old Covenant and the New Covenant*, because in v 16 is a prophecy of the finishing of the Bible with the New Testament.

Verse 16: “Bind up the testimony, seal the Law among My disciples.” This shows that God made it possible for us to have the Bible. He preserved it all the way down through the ages for us today. That’s what we look to: “...the testimony and the law...” Putting it together rightly then brings us the understanding that we need to have.

Verse 20: “To the Law and to the Testimony! If they do not speak according to this Word, *it is* because *there is* no light in them.”

It has to be that if you don’t find it in the Bible you don’t have to believe it, and if you find it

in the Bible, then you have to make sure that you have the correct understanding.

That's what's all involved with this complicated difficulty that we have concerning the Old Testament and the New Testament. Then we have another Bible principle, that the Bible says, '...Here a little and there a little, precept upon precept, precept upon precept, and line upon line.' You have to properly put it all together.

Jesus said, and it's recorded three times in the Bible, that 'man shall not live by bread alone, but by every word that proceeds out of the mouth of God shall man live.' That's a very broad principle and statement.

Here is a very basic principle that we need to understand in everything that we do. Everything that we approach concerning the Bible, and everything that we approach concerning the things in the New Testament: What is required? and What is not required?

Deuteronomy 12:30: **"Take heed to yourself..."** If you want a very interesting Bible study, just go through and see how many places it says: *take heed, beware* of men, or yourself, or false prophets. You will see that it's no great phenomena what's happening today. Jesus told us that there would be many false prophets. Jesus told us that we would be bombarded by these things; it's no wonder we're being bombarded almost continually by a lot of:

- false doctrine
- false prophecy
- things that have an inner mixture of Truth and Scripture

so that for some people, not really grounded in the Word of God, it sounds very plausible! It sounds very convincing!

If you don't know your Bible, and if you don't study your Bible then you may get caught. ***It's—each one of us—our responsibility to make sure that we know!***

Verse 30: "Take heed to yourself that you do not become ensnared by following them... [the people of the land, which God was kicking out the heathen and putting in the children of Israel] ...after they are destroyed from before you, and that you do not ask about their gods, saying, 'How did these nations serve their gods that I may also do likewise?'" ***Direct command!***

You are not to intermix any paganism and the Truth of God's Word! That was even standard in the Old Testament. That is something that for a Christian is 'a given.' But the biggest so called Christian religion on the earth, Catholicism, has

done precisely this! They have taken all the pagan practices, renamed them with Christian sounding names, and has said that 'this is Christianity.' ***No, it's not! It's the antithesis of what God wants!***

Verse 31: "You shall not do so to the LORD your God, for every abomination to the LORD, which He hates, they have done to their gods; even their sons and their daughters they have burned in the fire to their gods. **Whatsoever thing that I command you, be careful to do it. You shall not add to it, nor take away from it**" (vs 31-32). *Very clear statement!* What does this tell us? ***No person is to add to or take from the Word of God!***

What does this mean? *It means exactly what it says: No person can*, but the question remains, if things are changed from the Old Covenant to the New Covenant, which they have been, Who is the One Who's authorized to make the change? ***God is the One Who's authorized to make the change! He is the One Who has said what will and will not be!***

There are people today who believe that you can divorce for any reason. There are people today who say that you can divorce for no reason. It's all because of their own ideas, and misreading Scripture, and not wanting to let the Word of God tell the Truth, what they need to do. This is just an example:

Matthew 5:31—Jesus says: "It was also said *in ancient times*, 'Whoever shall divorce his wife, let him give her a writing of divorcement.' But I say to you... [Jesus is changing something. He is re-establishing something the way that it should be] ...whoever shall divorce his wife, except for the cause of sexual immorality... ['porneia,' which is any sexual uncleanness] ...causes her to commit adultery; and whoever shall marry her who has been divorced is committing adultery" (vs 31-32).

What is this telling us? *There is a reason for divorce, which is any sexual uncleanness which violates that marriage by either the husband or the wife!* The offended party can put away the other and it is a dissolved marriage, which God has said that He will recognize as a loosed non-binding marriage because Jesus gave the grounds for it.

What is it in the Old Testament that we should and should not observe in the New Testament? Especially in the line of the statement made by some saying that all of the things in the Old Testament were merely physical laws, *so*:

- you don't have to fast on Atonement
- you don't have to put out unleavened bread during the days of Unleavened Bread
- you don't have to worry about eating unclean meats
- all these were just physical things

So let's tackle this and find out something!

The way you begin answering any Scripture is you go to the very basics *always*, and you build step-by-step from there to bring the understanding. This applies to all of those who have said, 'Look, we're under grace and we don't have to keep any law at all. Praise the Lord.' *There are those groups!*

Matthew 7:21: "Not everyone who says to Me 'Lord, Lord' shall enter into the Kingdom of Heaven; but the one who is doing the will of My Father, Who *is* in heaven. Many will say to Me in that day, 'Lord, Lord, did we not prophesy through Your name? And *did we not* cast out demons through Your name? And *did we not* perform many works of power through Your name?' And then I will confess to them, 'I never knew you. Depart from Me, you who work lawlessness'" (vs 21-23).

Anything that causes sin has not been done away. *Iniquity is sin! Lawlessness is sin!* What does the New Testament tell us that sin is? *Sin is the transgression of the Law!* That's what it is. So, we see from the New Testament, from the words of Christ, *yes, we are to keep the commandments of God!*

The rich man came to Jesus and said, 'Lord, what should I do that I may have eternal life?' And He said, 'If you will enter into life, keep the commandments.' We could go through in the New Testament and show that 'here are they who have the testimony of Jesus and have the faith of Jesus, and keep His commandments' (Rev. 14:12), and 'whose who keep the commandments of God and the testimony of Jesus' (Rev. 12:17).

There is going to be commandment keepers at the end. But *which* commandments? *That gets down to a little more finely tuned argument!*

1-Cor. 2 tells us another way that we have to put these things together, because many people have many ideas. Some people will be sitting around in a Bible study, and someone will say, 'Well, I think....' 'That's not the way I view it....' If God would be there, He would say 'who cares what you think.' Really if it isn't according to Scripture, of what validity is it? *Not everything that comes into your mind is necessarily Truth! Not every idea that you have is necessarily doctrine!* It has to be rightly dividing the Word of God. Then you have this spiritual thing that is written here, too.

1-Corinthians 2:9: "But according as it is written, 'The eye has not seen, nor the ear heard, neither have entered into the heart of man the things which God has prepared for those who love Him.'"

We're going to see that love has an awful lot to do with understanding. As a matter of fact, that's the very key thing. Unless you're loving God with

'all your heart, and mind, and soul, and being,' and have faith in Him—because He is God, and you're seeking Him because He is God—you're hope of ever really truly understanding the Bible in depth is not going to come across. It won't happen because:

Verse 10: "But God has revealed *them* to us by His Spirit..."

Not only do you have to have the Truth of God, which is God's Word, Jesus said:

- Your Word is Truth
- the Psalms say the commandments of God are true
- the Word of God is true from the beginning
- we are to be sanctified by the Truth

Then we have here that God has got to reveal them by His Spirit, because it's spiritually understood.

"...for the Spirit searches all things—even the deep things of God. For who among men understands the things of man except *by* the spirit of man, which *is* in him?...." (vs 10-11).

That's just carnal knowledge that people have. So, if you just have carnal knowledge, you have an idea about what's in the Bible. You know, if it doesn't square with what the entire Bible says, who cares? But people can believe something so much that it becomes their pet doctrine. That's why this group down here in Tijuana, twelve of them died. Five of them are still in the hospital because of one man's idea. That's why the Bible, all the way through, says, 'Beware of men. Take heed unto yourself.' It becomes very important. Otherwise it will become all muddled and confused.

"...In the same way also, the things of God no one understands except *by* the Spirit of God. Now, we have not received the spirit of the world, but the Spirit that *is* of God, **so that we might know the things graciously given to us by God**" (vs 11-12). *How are we going to discern:*

- what has been done?
- what is true?
- what is right?
- what should be done?
- what should not be done?
- how should it be done?

Let's add to this some other understanding, which I alluded to. All of this is a build up for us to see how we need to approach the Word of God. How we need to approach putting it together. F

For example: I saw an ad on television, the new Red Lobster restaurant menu. They've got all of these shrimp, and lobsters, and clams, and scallops, and mussels. I don't know if they have barnacles there. I suppose there'd be some people who would

even eat barnacles, no telling. There are still even cannibals on the earth, so people will eat anything. But it just shows how confused that this world is. If you go to the Word of God to try and justify what you are doing without knowing what the Word of God says, you're going to end up in a mass of confusion.

John 14:15—here's what Jesus said: "If you love Me, keep the commandments—namely, My commandments." *Very powerful, but very simple little Scripture.*

- What are you seeking to understand the Bible for?
- Are you seeking to love God?
- Are you seeking to establish a doctrine that you think is right?
- Are you seeking to discover new Truth?

OR

- Are you seeking to love God?

If you're seeking to love God then you will keep His words!

Verse 23: "Jesus answered and said to him, 'If anyone loves Me, he will keep My Word; and My Father will love him, and We will come to him and make Our abode with him. The one who does not love Me does not keep My words; and the Word that you hear is not Mine, but the Father's, Who sent Me'" (vs 23-24).

These are the basic principles on beginning to understand what it is that we should observe, and what it is that we should not observe, and we will see why.

A lot of this is contained right in the book of Hebrews. Some people, unfortunately, go so far as to throw out all of the commandments of God, as the Protestants do. They try and retain some of them, but it's awfully hard to throw out the Sabbath, and then come back and supposedly reclaim nine of the commandments. It all hinges on **which priesthood is the priesthood that we are following?** *If we are following Christ it is the priesthood of the order of Melchisedec!* Because under the Old Covenant God established the Levitical priesthood, then there had to be a change in the covenant, or the law, in order so that you can have the New Covenant.

Hebrews 7:11: "Therefore, if perfection was indeed possible through the Levitical priesthood—for the law that the people had received was based on it—what further need was there for another priest to arise according to the order of Melchisedec, and not to be named after the order of Aaron?"

It's referring directly to Jesus. He was not a Levite, He was not of the house of Aaron. He was of the tribe of Judah.

Verse 14: "For *it is* quite evident that our Lord has descended from Judah, of which tribe Moses spoke nothing concerning *the* priesthood."

That's the whole key as to what we should observe, and not observe in the Old Testament. It is what priesthood we are under, what Covenant we are under. We're not under the Old Covenant with the Levitical priesthood, with all the ritual and animal sacrifice. But we are under the New Covenant, ***under the Covenant of Jesus Christ who is a priest after the order of Melchisedec!***

Verse 12: "For since the priesthood has changed... [from the Levitical to the Melchisedec] ...it is obligatory *that* a change of *the* priestly law also take place."

This creates a lot of confusion because the Protestants go there and say, 'Halleluia, we don't have to keep any of the Law.' This is the change in ***the law of the priesthood!*** This is not a change in the Laws of God, but a change in *the law of the priesthood*. Please keep that in mind.

Hebrews 10:4: "Because *it is* impossible for the blood of bulls and goats to take away sins." *We know that!* It has to be that *the blood of Jesus Christ removes sin*. We understand that.

- How does this affect us with the Old Testament?
 - How then can we justify keeping the Sabbath and the Holy Days and all that sort of thing?
 - Where then did God draw the line on what we should keep and what we should not keep?
 - Which priesthood are you under?
 - Are you under the Levitical priesthood
- or
- Are you under the Melchisedec priesthood with Christ, our High Priest?

You're under the Melchisedec priesthood with Christ, our High Priest!

From this then we learn that the rest of the book of Hebrews tells us that those things that had to do with the sacrifices and the priest laws are the things that are no longer observed. For several reasons:

1. there's no longer the temple
2. God does not work through the Levitical priesthood

What laws of the Old Testament then, apply to us? *We find in the New Testament that all of the Ten Commandments are binding upon us!*

- ***If you love Me, keep My commandments***

- ***If*** you enter into life, ***keep the commandments***

Therefore, a lot of people come to the knowledge that we ought to keep the Ten Commandments. However, they don't go any further.

Let's go back and let's examine some of these things that we find in the Old Testament: what we should do and what we should not do.

In 1-Tim. 4, and we will get a principle right here concerning those lesser things. Let me just give you a summary of it as we start so you will know where we are going. All of those animal sacrifices have been ***replaced by God by the sacrifice of Jesus Christ!*** We all understand that. When God changed it, and doing away with animal sacrifices, did not do away with the need for sacrifice. The need for sacrifice was still there, the sacrifice of Christ.

The keeping of the Ten Commandments, there is a need to keep those, because those are the things that God says that we should and should not do. But what about some of those other laws that we have studied? How can we get a Bible principle to show us what is right?

1-Timothy 4:1: "Now, the Spirit tells us explicitly that in *the* latter times some shall apostatize from the faith, *and* shall follow deceiving spirits and doctrines... [teachings] ...of demons"—*and we've seen that!*

What I just read to you from the newspaper is a doctrine of demons. Combining things from different religions and witchcraft; that is a doctrine of demons.

Verse 2: "Speaking lies in hypocrisy; their consciences having been cauterized *with a hot iron*"—*meaning they are not capable of having their hearts pricked to repentance!*

(go to the next track)

Verse 3: "Forbidding to marry; *and commanding* to abstain from meats..." *We're having that today!*

We're having a vegetarian movement again today for different reasons than they had in the New Testament, and that was to get away from things sacrificed unto idols. They had vegetarianism going then.

"...which God created to be received... [there are certain meats that God has created to be received] ...with thanksgiving by the faithful, even by those who know the Truth" (v 3). What is the Truth? *Your Word is the Truth!* So, if you believe and know the Word of God, you believe and know the Truth.

We are talking about a physical thing, which we will get to, in the Old Testament, which has to do with clean and unclean meats. We get a principle from the New Testament here, which tells us what we should and should not do with some of those things.

Verse 4: "For every creature of God ***designated for human consumption*** is good..." Which creatures? Anything God has made? *No!* The ones that were created to be "...received with thanksgiving..."

"...and nothing to be refused, *if* it is received with thanksgiving, because it is sanctified by the Word of God and prayer" (vs 4-5).

- What meats did God create to be received with thanksgiving, and is sanctified by the Word of God?
- Where in the Bible does it tell us which meats are clean and unclean?
- Why should we observe the law of clean and unclean meats?
- Does clean and unclean meats hinge upon the rituals of the temple? *No! It applies to the individual!*

What it is telling us is a principle. In the New Testament that Paul recognizes and teaches that there were meats that God ***"...created to be received with thanksgiving..."*** and every creature that was created to be received with thanksgiving is sanctified by prayer and the Word of God, can be eaten.

Has God created anything new in the way of animals? *No, God hasn't!* So, we have the same kind of animals today that they had back then. This applies individually to people, and it is not only a good thing health wise, and we will see that some of the things that apply were health laws. Although they had an uncleanness attached to them, which required a sacrifice, that was not something that we should completely overlook.

Let's peruse the book of Leviticus, and let's take a view of it as we go along and see what it is telling us concerning these things. Remember the ritual sacrifices have been superseded by the sacrifice of Jesus Christ. But the basic laws of the clean and unclean still apply to us in many, many respects. We also know that the civil laws—because under the Old Covenant it was a theocracy—had religious law, ritual law, civil law all applied in one. Today we have civil law, which is in any land that you live in. We have the laws of God, which regulate our lives, and we have the:

- spiritual laws
- spiritual commandments
- principles in faith

- love of God that regulates our relationship with God

But nevertheless, we are still human beings on this earth. So, there are still some of the physical laws that we should observe because they are good for us. There's nothing wrong with the physical laws that God has given.

Leviticus 11:1: "And the LORD spoke to Moses and to Aaron, saying to them, 'Speak to the children of Israel, saying, "These *are* the animals which you shall eat among all the animals that are in the earth'"'" (vs 1-2).

We have a parallel account of this in Deut. 14. I'll let you study and read that. These are the ones that we shall eat. These are the ones that were "...created to be received with thanksgiving..."

Verse 3: "Whatever divides the hoof and is cloven-footed, *chewing* the cud, among the animals, that you shall eat. Only, you shall not eat these among those that *chew* the cud, or of those that divide the hoof: the camel, for he *chews* the cud but does not divide the hoof, he is unclean to you" (vs 3-4).

There are certain properties of things that are called in the Bible *unclean*, because God did not give a technical medical definition as to why these were not good for you. We can understand from some of the unclean beasts, such as bears and swine that you can get trichinosis from that. But it's never been known of any of the clean beasts, all through history, that you ever got trichinosis from the clean beasts.

If you have a clean beast that is diseased, then you can get the disease that that clean beast has if you eat it. Therefore, you are not to eat it if it is diseased. We have a situation like that today in England. There is a certain dementia that is in the brains of cattle and in their nervous system that gets into the meat, and if people eat it then they get this dementia.

You are not to eat the camel. You're not to eat the cooney, which is kind of like that large rat-like looking thing that has these big incisor teeth right here for front teeth for chewing down trees, and plants, and things like this.

Verse 5: "And the rock badger, because it *chews* the cud, but does not divide the hoof, it is unclean to you. And the hare... [the rabbit] ...because it *chews* the cud but does not divide the hoof, it is unclean to you. And the swine, though it divides the hoof and is cloven-footed, yet, it does not *chew* the cud; it is unclean to you. You shall not eat of their flesh, and you shall not touch their dead body. They *are* unclean to you" (vs 5-8).

- they couldn't touch them because it would make them ceremonially unclean
- there's a lot of disease associated with these animals, so therefore, you do not want to be in close intimate contact with them

People rode camels, that is true. In order then to do the things that God wanted them to do, they had to be clean. They had to wash themselves. They had to be careful in riding donkeys, horses, camels, and things like this, that they didn't get themselves contaminated from these unclean animals.

Verse 9: "These you shall eat of all that are in the waters: whatever has fins and scales in the waters..." Everything else that doesn't have fins and scales you shall *not* eat.

They know for sure that a lot of the seafood, not fish, but a lot of the seafood that people eat today, such as clams, oysters and scallops that at certain times of the year, if you eat them they are poisonous and you would die. These are also things that are scavengers and clean up the earth. They eat rotten things, and they eat putrefied things, and they eat diseased things. They take contaminants out of the water such as they've found high concentrations of mercury and lead in the oysters and clams. So, they clean up the environment. Then it's the same principle applies with the birds. Same principle applies with all of the animals. You can go through and read the rest of the things concerning which animals you should eat, and which animals you should not eat.

Verse 46: "This *is* the law of the animals, and of the fowl, and of every living creature that moves in the waters, and of every creature that creeps on the earth, to make a difference between the unclean and the clean, and between the creature that may be eaten and the creature that may not be eaten" (vs 46-47). *Those things apply to us today because they are not involved with the ritual sacrifices at the temple.*

Let's read some of Lev. 12 so we can understand part of it today and how it applies to us today. The individual, personal things that apply to us today we should follow in principle. We should follow, in this case, in the letter because it is a health law of clean and unclean, rather than a ritual law of clean and unclean.

Leviticus 12:1: "And the LORD spoke to Moses saying, 'Speak to the children of Israel, saying, "If a woman has conceived seed and has borne a male, then she shall be unclean seven days; as on the days of her menstrual impurity she shall be unclean.'"'" (vs 1-2).

They know that when a woman is pregnant her body has to filter out all the toxins and byproducts of the child that she is carrying in her womb. The blood has to be purified of that. Her body has to work overtime. That is why after childbirth there is a tremendous amount of bleeding, and her body produces new blood through the bone marrow, flushing out all of these other toxins that are a result of having born the child. It is a health situation. Even doctors today will tell you the same thing. Do not be involved in sexual intercourse after having a baby. It is not good for the woman, and it is not proper.

Verse 3: “And in the eighth day the flesh of his foreskin shall be circumcised. And she shall then continue in the blood of her purifying thirty-three days. She shall touch no Holy thing, nor come into the sanctuary, until the days of her purifying are fulfilled” (vs 3-4).

It is first a health thing, which is correct, and we can verify that with modern so called scientific evidence. Then it becomes a ritual thing. The ritual thing applied to the temple, applied to where the sanctuary was.

Verse 5: “But if she bears a female, then she shall be unclean two weeks, as in her menstruation. And she shall continue in the blood of her purifying sixty-six days”—almost twice the length of time.

Why it is that way? the added length of time? *I do not know!* I cannot tell you any scientific reason for it, howbeit they generally say that in childbirth, from four to eight weeks, which covers this period of time, a woman should abstain from sexual relations with her husband because her body is not ready for that activity again until the body completely heals.

Part of it is, and if you men don’t understand this just have someone step on your stomach while you’re laying on the floor, you’ll find out that your organs move out. When a woman is carrying a child, her organs are moved everywhere. They are all pushed out of place and out of shape to make room for the baby. A woman is designed for that is to happen. But all these things have to get back in place. All of the stretched muscles have to be returned to normal. All of the intestines have to come back into their normal track again, and the liver, the spleen and the bladder. All of this is all in that adjusting period from childbirth.

Then if she wanted to go worship God, because of that physical uncleanness, which is the getting rid of toxins, then she had to go offer the offering that is said she should offer.

Lev. 13. It talks about various things to do with what is called leprosy. Leprosy in the Old

Testament included a lot of things. It included many infectious diseases where there would be pus, or there would be redness, or there would be whiteness, or there would be running of an issue. Don’t we have health laws today? What is it that a doctor does when he goes in for surgery? *They found out there’s an awful lot of bacteria around so they’ve got to decontaminate!* They’ve got to make sure that this is not spread from one person to the doctor to another person and cause plague and disease. That’s why said these things are unclean. That’s why God said you should separate these things.

Leviticus 13:46: “All the days in which the plague *is* in him he shall be defiled. He is unclean....” Though we have this with mumps, measles, whooping cough and chicken pox, all of those things apply. This is a law of quarantine because of sickness. Why? *Because it is contagious!* You are physically unclean during that time.

“...He shall live alone. His dwelling *shall be* outside the camp” (v 46)—*separated from the rest of the people!*

Now then, we also have here something very interesting, v 47: “And if there is any garment that has the plague of leprosy mold in it, in a wool garment or a linen garment, or in the spun yarn or in the woven piece of linen or of wool, or in the hide or in anything of leather” (vs 47-48)—*and it talks about all the things concerning that.*

The priest was instructed to make sure that the bacteria, as we would call it today, was not in these pieces of cloth, leather or bindings. They would wash them, they would set them aside for seven days. The priest would come and look at them again and declare whether it was clean or not. If it were not clean, then various things, burning or re-washing were done.

These are practical, common-sense things that should be done, which at the temple it made them unclean physically. God didn’t want to have a lot of disease and sickness around the temple. Same thing applies today. You don’t want to have a lot of sickness and disease among people. So, if you have the flu, if you have a cold, don’t go in and be around people and spread your flu and cold to someone else.

These things are unclean, which means *it can pass a germ*. A lot of people get flu because they are around people who sneeze. They found that the bacteria of an infection can go out through sneezing. They’ve found that virus can be passed with sneezing. They’ve found that people blow their nose on a handkerchief, stick it in their pocket and then you go around and shake hands with each other, and then the other person you shook the hands with puts their hand up toward their mouth, or their nose and they come down with a sickness. *They’re unclean!*

They're sick! You can take some of these things that say unclean and you can put in there a sickness or toxified would be the same thing.

It's just like if you have someone sick in bed, and they have a terrible infection. What do you do? *Wash the sheets! Sterilize them! and the blankets!* You may even have to sterilize the bed. And if you can't get it out of there, then you may even have to throw it away or burn it. That's what it's talking about here concerning these things, these practices that are common, ordinary everyday occurrences.

Verse 59: "This *is* the law of the plague of leprosy in a garment of woolen or linen, either in the spun yarn or woven cloth or anything of tanned leather, to pronounce it clean or to pronounce it unclean." *In other words, it's healthful or not!*

I remember one time that we had some people in the Church in Salt Lake City. They moved in to this house. And after they moved into the house all the members of the family came down with some kind of skin rash, or some kind of skin eruption. I anointed them. They couldn't figure out what it was. They tried cleaning and cleansing, and all this sort of thing. Knowing some of these things of the Old Testament, I sat and talked with them one night and said, 'Well, you didn't have this before you came here. Who was in the house before you came?' They said, 'We don't know, we'll check and find out from the landlord.' So, they asked the landlord who occupied the house before they came there. It was a nurse and she worked full-time up at this hospital. Well, to make a long story short, she brought home and contaminated the house with a bacteria of *staph*! Every one of them were getting *staph disease* because of what she brought home in her uncleanness to that house. That house was, in the Bible sense *unclean*.

I told them: What you do, you scrub this house down from stem to stern. You clean the kitchen. You mop the floors. You take Lysol, and use the disinfectant Lysol and Pinesol, and you clean those bathrooms from stem to stern every day for a week. You clean out the kitchen and you make sure that you clean the carpets, and you wipe down all of the woodwork on the walls and make sure that that is done.

And after they did that, in three weeks they had no more of the skin eruptions, or the sickness because of the staph that was in the house. That's what the Bible is talking about here in all of these diseases, many of them called leprosy. We're talking about running sores. We're talking about wounds and things like this.

Leviticus 15:1: "And the LORD spoke to Moses and Aaron, saying, 'Speak to the children of

Israel and say to them, "When any man has a discharge from his flesh; he is unclean *because of* his discharge."'"

You could contaminate someone, make them sick. Now, obviously we don't go to the temple and offer sacrifice when there is a healing or the issue is taken care of. Obviously, we don't do that, that's clear. But the principle of being clean, the principle of watching these things still apply. If you don't apply them in your life, and if you don't observe sanitary conditions you're going to get sick and die.

That's why God said, 'When you're in the wilderness, on the end of your sword or spear you're going to have a little spade, so when you go to relieve yourself you will dig a little hole and you will cover it up lest the land become contaminated.' We know that for sure. What do they say when there's raw sewage that goes into the bay? Don't go swimming there because the water is contaminated, or we could say the water is unclean. *Same thing!*

Verse 3: "And this shall be his uncleanness in his discharge. His flesh has run with his discharge, or his flesh *is* ceased from his discharge, it *is* his uncleanness. Every bed on which he who discharges lies is unclean. And everything on which he sits shall be unclean. And whoever touches his bed shall wash his clothes and bathe in water, and be unclean until sunset" (vs. 3-5).

In other words, give yourself a chance to get away from whatever bacteria is there, and you're unclean till evening. Then it goes on to explaining some other things concerning that.

Verse 13: "And when he who discharges is cleansed of his discharge, then he shall number seven days to himself for his cleansing, and wash his clothes, and bathe his flesh in running water, and shall be clean. And on the eighth day he shall take two turtledoves for himself, or two young pigeons, and come before the LORD to the door of the tabernacle of the congregation, and give them to the priest. And the priest shall offer them, the one *for* a sin offering and the other *for* a burnt offering. And the priest shall make an atonement for him before the LORD for his discharge" (vs. 13-15).

In other words, God was involved in the healing; it was a disease. He would come to the priest at that particular time and he would offer this offering. Did his uncleanness depend upon the offering? *No!* His uncleanness for sickness was because of his sickness. The offering was the ritual thing he was to do afterwards. With the offerings removed, because the Levitical priesthood is no longer functioning, we still have the same principles involved in uncleanness of severe disease and

sickness that we need to follow, otherwise we're going to spread that to other people.

The only thing that is removed from what we need to do today is the offering. But on the other hand, when we are healed of something:

- Do we not thank God?
- Do we not praise God?
- Do we not look to God for our health, our strength and our healing?
- ***Absolutely yes!***

Here's another very minor thing as we go along, v 16: "And if any man's semen goes out from him, then he shall wash all his flesh in water and be unclean until sunset. And every garment and every skin on which the semen shall be, it shall be washed with water, and be unclean until sunset. And the woman with whom a man shall lie *with* emission of semen shall both bathe in water and be unclean until sunset. And if a woman has a discharge, *and* her discharge in her flesh is blood, she shall be in her impurity seven days..." (vs 16-19).

The offerings were subsequent to the event. The offerings were made so that they could realize that God accepts them, even though these things take place. So, all of these offerings in relationship to uncleanness of physical things, are secondary in relationship to the thing that took place.

Now, if you lived during these days, you obviously cannot offer an offering all the time. What if you lived fifty miles from the temple? Would a woman have to make a fifty-mile trip on the eighth-day after her seven days menstruous period and go off and offer the offering? What do you do then? *No!* Every time a husband and wife have sex, do they have to go offer an offering? *No!* They had to bathe, and they were unclean until evening. In other words, there are certain things concerning sex that God considered contaminable, if we could look at it that way, and should be held in a very private and a very intimate way.

Now, this becomes part of the sacrifice of Lev. 16, only part. We'll get into the full detailed situation of Lev. 16 with the Day of Atonement, but it talks about the uncleanness of the children of Israel. And the uncleanness had to do with their physical uncleanness, but also the uncleanness of any sin short of the death penalty. The Day of Atonement atones not only for physical uncleanness and the things we have just read, but that it atones for their transgressions and all their sins.

We're talking about other things now than personal hygiene. We're talking about the offering of animals.

Leviticus 17:10: "And any man of the house

of Israel, or of the strangers that are living among you, who eats any blood, I will set My face against that soul who eats blood, and will cut him off from among his people, for the life of the flesh *is* in the blood..." (vs 10-11).

Any kind of blood: of animal, fowl, fish, reptile or a human. All of those things have been consumed by the pagans. It is not only a ritual thing in religion, but it is also a health thing that we should not eat any manner of blood, any kind of blood.

We have a good example of that today. People who have blood transfusions where there is the HIV factor or AIDS, get AIDS, because not only is the life in the blood, but every disease that you have is in the blood because the blood is what cleanses the system as one of the cleansing factors of the system.

You have the blood, you have the lymph glands, you have the excretion—solid and liquid—and you have the lungs, and you have the skin. All of these are maintenance of the body. So, we know that with human blood you can get disease from it if you take it internally. Now this is why, if you're going to have any kind of operation don't take someone else's blood, use your own, because it's yours. People who have received transfusions, there have been an increase in hepatitis because the life is in the blood, and the death is in the blood, and the sickness is in the blood.

This covers a great multitude of things. We're supposed to feel real sorry for the Indians, because the Indians today in America have been deprived of their culture. They want to re-establish their religion, they want to re-establish themselves. I saw a documentary on what the Indians did when they killed the buffalo. And it showed it. They went out there and they shot the buffalo. As soon as they got over to it they took a knife, slit the throat, caught the blood in a basin and picked it up and drank the blood while it was hot.

Now you know why God gave to the white Americans to destroy the Indians. Because of their religion, and it was God's judgment upon them. Now we are going back and taking upon us the same kind of practices again, and God's judgment is going to be upon us because of our sins. We're going to suffer the same thing that the Indians did. All of their religion gets back into worshipping demons, satanism, and all of those things of which then blood becomes a very important part of their ritual.

As a matter of fact, part of satanism today is to drink human blood. And part of the sacrifice of the children to Molech was to drain their blood, and drink their blood. So, we have not only the ritual uncleanness, we also have the physical uncleanness.

That is why blood can be very contaminant. *Shall not eat it!*

Verse 11: “For the life of the flesh *is* in the blood. And I have given it to you upon the altar to make an atonement for yourselves; for *it is* the blood that makes an atonement for life. ‘Therefore, I said to the children of Israel, “No one among you shall eat blood, neither shall any stranger that is staying among you eat blood.” And any man of the children of Israel, or of the strangers that are living among you, who hunts game, beast or fowl that may be eaten, he shall even pour out its blood and cover it with dust; for *it is* the life of all flesh. Its blood is for the life of it. Therefore, I said to the children of Israel, “You shall not eat the blood of any flesh; for the life of all flesh is its blood. Whoever eats it shall be cut off”’ (vs. 11-14).

So, you have a dual thing. You have a ritual under the Old Covenant for the sacrifices, not to drink the blood. Whether you go hunting, you’re still not to drink the blood. There’s no ritual sacrifice involved. You are to let the blood go right out, drain the blood out, and put it on the ground and cover it with dust. We have the same exact thing, those same principles apply today.

Lev. 18 has to do with the sex laws; *all apply today!* Those are all a part of the commandment, ‘You shall not commit adultery.’ The first thing it addresses here is incest. And incest is one of the biggest problems we have today, because somehow people just think that they don’t have to follow any of the commandments of God. Anyone want to stand up and tell me that none of these sex laws should apply today? It also talks about homosexuality, lesbianism and bestiality. *None of those things should be! It is uncleanness! It is sin! It is filthiness!*

It’s going to cause people to have the penalty of sin brought upon them. The curse of sin because they are breaking the laws of God. Not just health laws, but physical contact with one another in ways that God said should not be. Therefore, that’s why there is thirty-four known venereal diseases, of which the leading causes of death now are AIDS, syphilis, gonorrhea, and various forms of clamidia. That’s why there are so many infertile couples today. So, instead of turning to God and repenting, they’re going to the doctors and now we’re going to have in vitro fertilization. We’re going to do this to your body, and that to your body, and all this sort of thing. Maybe they can get around some of the penalties that they brought upon themselves because they did this temporarily. But it still doesn’t get around the fact that these things are sin and God says don’t do that.

Leviticus 19:1: “And the LORD spoke to Moses, saying, ‘Speak to all the congregation of the

children of Israel and say to them, “You shall be Holy, for I the LORD your God *am* Holy. You shall each man revere his mother and his father, and keep My Sabbaths. I *am* the LORD your God.... [all of those apply] ...Do not turn to idols, nor make molten gods to yourselves. I *am* the LORD your God. And if you offer a sacrifice of peace offerings to the LORD, you shall offer it of your own free will. It shall be eaten the same day you offer it, and on the next day. And if anything remains until the third day, it shall be burned in the fire”’ (vs 1-6).

Why? *Because God was concerned that they did not have salmonella poisoning!* If you cook something and with no refrigeration, or in a place that was somewhat in a warmer climate, what do you have? *You have bacteria that breed in there, and you can get salmonella poisoning!* God said, ‘Don’t eat it the third day.’

Now if you don’t believe this is not true, then you go ahead and leave out a piece of chicken, the next time you cook it, and you look it the third day and see if you want to eat it or not. You don’t want to eat it. It really doesn’t taste good. We can delay that a little longer by having a refrigerator, but then how long are you going to leave it in the refrigerator? Do you want to eat chicken or fish, or a roast that’s been in the refrigerator two weeks? *Of course not!* It will even have mold and things on it. So, this is practical. This is because God loves them, didn’t want them to do that. Then it talks about reaping the fields

Verse 11: “You shall not steal, nor lie, nor be deceitful to one another.”

Aren’t those all a part of the things to do and not do? The things that are sin and not sin, that are clean and that are unclean? *Sure!* Even in the New Testament sin must be cleansed. Which means, that if it must be cleansed, then in a state of sinfulness before God, you are unclean, *physically and spiritually!* If it’s a physical sin, or a spiritual sin you’re still unclean. It doesn’t make a bit of difference.

Verse 12: “And you shall not swear by My name falsely; nor shall you profane the name of your God. I *am* the LORD. You shall not defraud your neighbor nor rob *him*. The wages of him who is hired shall not stay with you all night until the morning. You shall not curse the deaf, nor put a stumbling block before the blind, but shall fear your God. I *am* the LORD” (vs 12-14).

Let me just tell you one story that happened here. I was talking to one of my lenders, and he rejected this loan that came from a loan broker. Because this loan broker had a loan, the person had impeccable credit. He needed to refinance his house. He needed \$150,000. The loan broker made the loan

for \$175,000, and put a loan origination fee of 15 points, or 15%, or \$17,500 going to the loan broker himself. More than that. \$17,500 plus half of that, that would have been \$27,000 for that blind man to pay, and the borrower was blind. And he rejected it and sent it back and said, “How dare you steal from the blind.” I’ll have to say hurray for him. Is that not a Law of God. Doesn’t that function today? Same thing.

Verse 15: “You shall do no unrighteousness in judgment. You shall not respect the person of the poor, nor honor the person of the mighty, *but* you shall judge your neighbor in righteousness. You shall not go *as* a slanderer among your people...” (vs. 15-16)—*and on!*

Read all the rest of chapter 19, about how you are to be Holy people. Do those things apply to us today? *Yes! Everything in the Old Testament **not relating to sacrifices** apply to us today either by the actual thing of clean and unclean, or the principle of clean and unclean when it comes to the physical laws of health. Very simple! Most people claim that you don’t have to do this, and you don’t have to do that!*

Scriptures from *The Holy Bible in Its Original Order, A Faithful Version*

Scriptural References:

- 1) 2 Timothy 2:15
- 2) 2 Timothy 3:15-17
- 3) 2 Peter 1:15-17, 20-21
- 4) Isaiah 8:19-20, 16, 20
- 5) Deuteronomy 12:30-32
- 6) Matthew 5:31-32
- 7) Matthew 7:9-12
- 8) 1 Corinthians 2:9-12
- 9) John 14:15, 23
- 10) Hebrews 7:11, 14, 12
- 11) Hebrews 10:4
- 12) 1 Timothy 4:~5
- 13) Leviticus 11:1-9, 46-47
- 14) Leviticus 12:1-5
- 15) Leviticus 13:46-48, 59
- 16) Leviticus 15:1-5, 13-19
- 17) Leviticus 17:10-14
- 18) Leviticus 1-6, 11-16

Scriptures referenced, not quoted:

- 2 Peter 2
- Revelation 14:12; 12:17
- Deuteronomy 14
- Leviticus 18

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Day of Atonement: To Fast or Not? IV

Fred R. Coulter

We're coming up against quite a bit of a phenomena here concerning doctrine, so let's look at a couple of Scriptures as we're going through here and see if we can make a little sense out of what is happening, because we're being bombarded by so much false doctrine.

In my conversations with different people, and talking to them about some of the doctrines that they are being inundated with, and all the false teachings that are coming along, and so many different churches and groups, and strange doctrines which are about to take place. Even one by a man who predicted that on January 3, 1991, Saddam Hussein is going to nuke Saudi Arabia. He's supposed to be a minister of God. I don't put too much stock in it happening, because he also said that Christ was going to return in 1988. Of course, we know that the Bible says that if they say something and it doesn't come to pass, then we know that God didn't send him.

Deut. 12:8—here we have a principle, which is happening in so many churches, and ministers, and people; *it's incredible!*

Deuteronomy 12:8: "You shall not do according to all that we do here today, **each doing whatever is right in his own eyes.**"

Let's look at that from the point of view of a minister, or a 'would-be' minister or a teacher who wants to teach the Word of God. If you don't want to be faithful with the Word of God then you might ask yourself: Why do you even want to preach it? *Because you know you're going to get yourself in trouble!* You know for sure that those who are teachers, as James said, has the sterner judgment. Those things ought to be enough warning for us to understand.

1-Cor. 14, I think, depicts too many of the ministers and problems that are there with ministers in small churches, or scattered brethren, or whatever your circumstance may be. Or, even big churches, because one of the biggest Churches of God that we know of, is soon going to enter into a lot of doctrinal error. It's going to come. It's already been happening. But here's almost what the condition of the Church is concerning ministers, and brethren, and people.

1-Corinthians 14:26: "What is it then, brethren? When you assemble together, each of you has a psalm, has a doctrine, has a language, has a revelation, *or* has an interpretation...." *Everybody's got their own ideas, their own things, their own thought*, whatever it is.

When it gets down to it, this thing of *your opinion*. Let's look at people's opinion. In America we honor people's opinion. Everyone has a right to their opinion. As a result of that we have a million different movements going, in ten million different ways.

I was commenting about it's cold here today, and some of you have worn your fur coats. I'm glad you did. I was teasing Nola about her fur coat, and sort of chiding her. When I got out of the car she was standing there in the parking lot and I took sort of the adversarial position of an anti-furist, and I said, 'How dare you wear a fur coat and deprive that animal from its living, fur and everything.' So she said, 'Well, this came from an acrylic animal.' Anyway, it keeps her warm.

But it's almost that way with a lot of these doctrines. They come along and they look so good, and they feel so good, and it fits just right, *but it's a fake!* It's an acrylic! I'm not saying throw away your coat, of course. But just using that as an analogy, everybody's got a psalm, a doctrine, a tongue, a revelation, an interpretation, a prayer.

Someone said now that Saddam Hussein is going to go ahead and nuke Saudi Arabia, someone else has a doctrine. One man said that Saddam Hussein is *the beast*. Before, he said Kurt Waldheim was *the beast*. Well then, who is the beast? Some said Gorbachav is *the beast*. And what did we say? He may not be here in March. Well, Shevrednadze just resigned the other day, so, don't count on the things that you can see, that you really understand the Bible or not. It's got to be that God has to make it sure and true, and so forth.

True, it comes to the saying, and it's just like we've discussed, *there is no new false doctrine under the sun!* There have been many false doctrines come along and they've been recycled. Here we have part of the problem with Paul and the people that he was dealing with in

1-Timothy 1:3: "When I was going to Macedonia, I exhorted you to remain in Ephesus, in order that **you might solemnly charge some not to teach other doctrines.**" *That's the whole point that we're dealing with in this thing of fast or not fast on Atonement!*

Verse 4: "Nor to pay attention to myths..."—*things not based on Truth!* A fable is an imagination of your mind, which *you may think* is true based upon *what you think* is in the Scripture, but may not be true in fact because you're using

human reasoning and logic rather than Biblical reasoning and logic.

“...and endless genealogies, which lead to empty speculations rather than to edification from God, which *is* in faith” (v 4).

We need to have the Godly edifying, and that is *teaching, uplifting, encouraging* with the Word of God to bring that Godly edifying.

Verse 5: “Now, the purpose of the commandment is love out of a pure heart, and a good conscience, and genuine faith.” *That’s the whole purpose of the Gospel!* It has to be from the heart with Godly love.

Verse 6: “From which some, having missed the mark, **have turned aside unto vain jangling.**” *That’s what God says a lot of this false doctrine is, a lot of vain janglings!*

I’m talking to a woman back east who said there are some people she knows who are so anxious to be ministers. I mean they are panting to be ministers, that they’ve got to create these things. Hey, if that’s somebody’s approach to being a minister, *be careful!* Look, I can’t say being a minister has been a happy event.

- it’s not a happy event
- it’s not something to lust after
- it’s not something to gain, take or to put yourself into

It’s a calling of God!

Then if it’s a calling of God, which it is, then whoever’s going to be a minister or teacher better make sure that *they love God with all their heart, mind, soul and being, and are going to be faithful to the Word of God regardless of what happens!* Because here’s what happens:

Verse 7: “**Desiring to be teachers of the Law, neither understanding what they are saying, nor what they are strongly affirming.**”

Nothing could be truer than in this problem and case that we’re having a fast or not fast on Atonement. It’s exactly the case. Let’s review just a couple of Scriptures here now, so we again get our bearings and make sure we’re headed in the right direction.

Jesus said the first commandment is to *love God with all your heart, mind, soul and being, you love your neighbor as yourself!* And on these two commandments **hangs all the Law and the Prophets.**

Matthew 5:17—Jesus said: “Do not think that I have come to abolish the Law or the Prophets; I did not come to abolish, but to fulfill. For truly I

say to you, until the heaven and the earth shall pass away, one jot or one tittle shall in no way pass from the Law until everything has been fulfilled” (vs 17-18). *Very basic!* We can start with that last one and say

- Has everything been fulfilled? *No!*
- Have some of the things been fulfilled? *Yes!*

That’s the one that you hear most of the time, the law has been fulfilled, so therefore you don’t have to do it. But they always run back and try and recapture nine of the Ten Commandments. Then they have to justify the day they meet on, being Sunday. Today going to look at it from this point of view:

- what *has been* fulfilled
- what *is being* fulfilled
- what *shall be* fulfilled

Let’s just take one example concerning the Passover. That pictured the passing-over of the firstborn of the children of Israel in Egypt. When that occurred, at that midnight, it was already fulfilled. Did they cease keeping the Passover because it was fulfilled? *No!* It was kept also as a memorial of what was done. It was kept looking forward to the Passover, Who was Christ! It also pictures today. Now that Christ has come, has the Passover been fulfilled in it’s compete application? Christ has died, that is true. But has the meaning of the Passover been fulfilled? *No, because all of God’s plan has not been complete!*

- you can take the Passover
- you can take the Days of Unleavened Bread
- you can take Pentecost
- you can take every one of these Holy Days that we do and realize that they have not been fulfilled in their meaning

There is a:

- ***past*** fulfillment
- ***present*** fulfillment
- ***future*** fulfillment
- ***eternal*** fulfillment

So, we need to view it from that point of view!

Now let’s look at some of the things concerning the Law. Last time I went through the sacrifices quite in detail, showing that there was the sacrifice that was not for sin, but it was a burnt offering, a sacrifice for sin, the sin of ignorance or the sin of error, the sin of human nature. There was a trespass offering, which was a specific act, which was against another human being or against God. Those things that were against God you had to replace with a 20% thereof. Same way if you stole from an individual.

In this particular one, before we get to Lev. 16, what I want to do is break these laws down into a little better understanding for us. When we talk about the sin question, it involves three things.

1. God—He's the offended party

God is wholly righteous, and there is no sin in Him. So, whenever there is sin against God it must be made right, otherwise you have no standing with God.

2. The Sinner

That involves Satan who is the author of sin: angelic and mankind, and he is wholly evil, and his sins are unpardonable. Those sins cannot be pardoned because he is unrepentant. There is no sacrifice for that.

Man, in his sin, has a sin unto death and a sin not unto death. Both under the Old Covenant where if he transgressed one of the Ten Commandments in a severe degree that he would have to pay with his life. If he didn't, he could repent of it and he was required to offer a sacrifice for the atonement of that sin. So, you have sin unto death, and sin not unto death.

3. Satan's sins

Very important key thing to remember when we come to Lev. 16, because there is that unusual ceremony of the goat that was not sacrificed:

- *Satan's sins are not atoneable by a blood sacrifice!*
- *Satan's part in human sins are not atoneable by a sacrifice!*

That is Satan's part!

Satan is 'the prince of the power of the air.' Satan could inspire thought in your mind. Could even tempt you into sin.

- His part in doing that is unforgivable
- your part in that, what you did, even though under the inspiration of Satan, if it was not a sin unto death, you can repent of

That requires the sacrifice of Christ to cover that, but that is your sin. Then you also have the sins of human nature, which we'll get into a little bit, which those sins can be forgiven because that's part of human nature.

- Satan's sins cannot be atoned for by a blood sacrifice, an animal, or Christ's sacrifice.
- Satan's part in human sins cannot be atoned for by a sacrifice.

We've broken the laws down into these:

- **Spiritual laws, which speak for themselves.** Of course, the greatest spiritual law is that you love God with all your heart, mind, soul, being, and that your heart is right.
- **Moral law.** Those moral laws could be broken down into two sections: religious and civil.
 - ✓ religious would be something that you had to go to the temple to have taken care of because you broke a Law of God and it was against Him; a sin not unto death
 - ✓ civil law: If you borrowed something from your neighbor, you didn't take it back, you had to be then judged of that. You had to pay him what it was that you borrowed, plus 20%, and then you had to go offer a sacrifice.

Today in the New Covenant the civil laws are not administered by the church. That's administered by the law of the land. So, today if you borrowed something from your neighbor and didn't return it, he'd take you to small claims court and the judge would say, 'Pay him.' You'd still have to go repent to God because you didn't return it.

- **Health laws** Many of the laws that we covered show the health laws—the clean and the unclean—health and sanitary laws.

Now why did God say clean and unclean? Well, He couldn't tell them, 'Now look, folks, there are viruses and bacteria in this. If you touch a dead body you can take the disease and pass it to your self and to other people.'

That's why you were unclean when you touched a dead body of a human or an animal, and you were to bathe. We should still do that today. That's a good thing, if you touch something unclean. If you touch something where there's been sickness.

This is kind of gruesome and it's kind of funny, but it's kind of yuck also. There was a man who was recently was convicted for contaminating a hamburger of a police officer. The way he contaminated the hamburger was, he blew his nose in it. That's an unclean hamburger. So, those laws still apply today!

- **Priest laws:** which then are the laws how the priest would dress and what he would do, when would he do it. Then the sacrificial laws there

Under the New Covenant, remember Jesus said that 'not one jot or tittle shall pass from the Law until all be fulfilled.' Who can change anything in the Laws of God? *Christ!* God only can change it because we are not to add to or take from. ***The only***

thing that God has told us in the book of Hebrews that have been changed is the laws of the priesthood and the sacrifice! That is all!

All of the health laws are good for us to keep. The sanitary laws, we keep them in principle, and we go above and beyond. Those are good.

You go through and read all the laws in the Old Testament and see that every one of those is dealing with our neighbor, the poor, the blind, with each other. Those are all good laws. Nothing wrong with those. Absolutely nothing wrong.

Even the one that says you shall not round the corners of your beard. A lot of people misunderstand that and they think now they have to become bear freaks and never cut their hair, and never cut their beard, and they have this big long shaggy thing. That was only intended so that they would not make an obelisk out of their beard. You see this on the Egyptians and on the Assyrians. They made obelisks out of their beards, which was a phallic symbol to a god. That's why! It didn't mean that you weren't to trim your beard.

➤ Agricultural laws

The agricultural laws we should follow a good many of those because we can. Don't take everything out of the field. Leave some for the poor and have them come in and pick up the things that are on the ground. Today you can't do that. They go in and they harvest a tomato field and there are a lot of tomatoes that are not acceptable to the canner, which people could go in and take it. But because people are so dishonest today, they go in and take them before they're harvested, so not they can't come in and take them after they're harvested. But it's still a good law.

Another one, when you're in the field and doing whatever you're doing and you see a bird's nest, don't destroy it. Good law. Nothing wrong with that. Doesn't require a sacrifice. Those are good.

God also says rest the land every seven years. Well today, we don't know when the Jubilee is so it's hard for us to rest the land every seven years, so since that is an agricultural law, to follow the principle and rest your land is what should be done. And lo and behold, they have found that even today they pay farmers for not planting because they're resting the land and recuperating it. Yes, it's a good law in principle. Nothing wrong with those.

➤ Civil Laws

The only other question in law is the civil law. The enforcement of the death penalty and fines for civil violations, God has left to the governments of this world (Rom. 13). So we have Scriptural

grounds for not having to follow the sacrificial laws, and not having to institute the death penalty because those civil things have been given to the civil government.

Now that we understand that, this is going to help us when we come to the Day of Atonement and we start understanding the Day of Atonement, and what we must do, and what we should and should not do.

I hope that after what we've gone through, when you go through and read Exodus, Numbers, Leviticus and Deuteronomy, that you can understand it more, and can appreciate it.

I want to call your attention to some Hebrew words which are used here. The Hebrew word for

- 'khatawath' with a hard 'oth' on the end—sin of ignorance, or sin of human nature
- 'chattaah'—a habitual offense or sin; habitual sinfulness

In other words, sins of human nature because of the law of sin and death in you!

- 'awon'—iniquities, perversities and evil fault
- 'pesa,'—sins of revolt, rebellion, sin and transgression

Much more serious! We will see how this all fits into the Day of Atonement, and what was done by the priest!

In going through this, we want to notice the key things that are done. We know that the priest was instructed to put on the Holy garments. This particular occasion, they were all the linen white garments, which symbolizes **righteousness**. Then he was to do some offerings. He's told, 'Don't go in there any time but only once a year.'

Leviticus 16:3: "Aaron shall come into the sanctuary this way: with a young bull, for a sin offering, and a ram for a burnt offering."

I want to emphasize that a bullock for a sin offering was always the required sin offering for a priest, a high priest or a prince. He could not go in and offer just any old cheap sacrifice. It had to be expensive. It was costly when he sinned.

Verse 4: "He shall put on the Holy linen coat, and he shall have the linen breeches on his flesh, and shall be girded with a linen girdle, and with the linen miter he shall be dressed. *These are* Holy garments. And he shall wash his flesh in water and put them on. And he shall take from the congregation of the children of Israel two kids of the goats for a sin offering, and one ram for a burnt offering" (vs 4-5).

These two goats were a whole entire sin offering. We will see one of them was slain, one of them was not slain.

Verse 6: “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”—*because no one can approach God unless they are reconciled!*

Verse 7: “And he shall take the two goats and present them before the LORD *at* 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 lot for Azazel” (vs 7-8). *Azazel* has these three meanings, which becomes very important then. The three meanings are:

1. the one to be removed
2. the guilt carrier
3. the chief of the demons

You have all three of those meanings. There is a fourth meaning along with it, but that is secondary. It means to a place uninhabited, or for a place uninhabited. Either way we will see that all of these meanings can apply in what we are going to understand with the Day of Atonement, and what was done.

Verse 9: “And Aaron shall bring the goat on which the LORD’S lot fell, and offer it for a sin offering.”

What did we learn about the sins? *The sin which was a sin unto death was not atoned for by any animal sacrifice!* In the New Testament, any unpardonable sin is not atoned for by the sacrifice of Jesus Christ. ***Without the shedding of blood there is no remission of sins!*** We know that.

Verse 10: “But the goat on which the lot fell for Azazel shall be presented alive before the LORD, to make an atonement upon it and sent away into the wilderness for Azazel.”

- Why did there have to be an atonement made with the live goat?

All of these other sin offerings are to make atonement for the people, for the Holy place, and for the priesthood?

- Why the live goat?

That becomes very important in answering the question:

- Why should we fast on Atonement?

After he’s taken the bullock for his own sin offering, v 15: “Then he shall kill the goat of the sin offering that is for the people, and bring its blood inside the veil.... [take it right to the throne of God] ...And he shall do with that blood as he did with the

blood of the young bull, and sprinkle it on the mercy seat and before the mercy seat.”

Now, v 16 becomes the key verse that we want to focus in on because that *it is alleged by those that don’t believe in fasting on Atonement* that this ritual was merely for the physical uncleanness of the breaking of the health laws, merely the breaking of the physical laws, basically the health laws. I will prove from this verse that that is absolutely untrue, right from the context.

Verse 16: “And he shall make an atonement for the sanctuary because of the uncleanness of the children of Israel...”—*all uncleanness, including health laws and including those that died because of sickness!*

“...and because of their transgressions in all their sins...” (v 16). *That’s rather inclusive!* Does that cover all their sins? ***That’s what God said!***

What if they offer to sacrifice previous to that time on an individual basis? Makes no difference. This is to put the people as a whole in right standing with God, because of all of their uncleanness, because of all of their sins, which then would be every sin *except a sin unto death*. There is not cleansing by sacrifice of a sin unto death (Num. 35).

“...And so he shall do for the tabernacle of the congregation, which remains with them in the midst of their uncleanness. And there shall be no man in the tabernacle of the congregation when he goes in to make an atonement in the sanctuary until he comes out and has made an atonement for himself, and for his household, and for all the congregation of Israel” (vs 16-17).

- Did he atone for all the people? *Yes!*
- Did he atone for all their sins? *Yes!*
- Did he atone for all of their uncleanness? *Yes!*
- Why the live goat?

Edersheim says that the live goat was a type of Christ, that the sins would be confessed on the live goat, and that he would carry these to heaven. The analogy *does not fit*. The analogy *does not come true*. Why is that not so?

The live goat cannot be Christ. Why is that? ‘God gave His only beloved Son, that whosoever should believe on Him should not perish but have everlasting life.’ ***His sacrifice pays for human sin that is repentable!*** Not only our sins, but the sins of the whole world. Just like this sacrifice of the goat covered the sins, all the sins, all of the uncleanness of all of the congregation of Israel. But after you’ve had them forgiven, after you’ve had those sins wiped away, **does that still make you at-one with**

God?—which those whole Day of Atonement is for, *to make you at-one with God!*

- You have His Spirit, but are you at-one with God, because you have the earnest of the Spirit?
- Do you still sin? *Yes!*
- Does sin separate you from God? *Yes!*
- Do you still have Jesus Christ as your Savior? *Yes!*
- What do you need to do with the sin? *Repent, so that the blood of Jesus Christ cleanses you from all unrighteousness! (1-John 1:7)*

Exactly the same thing here!

- Why the live goat?

I'm going to tell you right now that the Old Testament does not give us the answer, because the live goat is pictured by something that is yet to be fulfilled in the future, which is revealed in the New Testament.

Remember what we covered here, that the sins of Satan cannot have a blood sacrifice atoned for his sins, or his part in sins of the children of Israel, or the human beings.

Verse 18: "And he shall go out to the altar that is before the LORD and make an atonement for it. And he shall take of the blood of the young bull and of the blood of the goat, and put *it* on the horns of the altar all around. And he shall sprinkle of the blood on it with his finger seven times and cleanse it, and hallow it from the uncleanness of the children of Israel. 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. And Aaron shall lay 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..." (vs 18-21).

Now, normally in an offering that is to be offered for a blood sacrifice, they would put their hands on the head of the sacrifice and confess their sins, and it was offered. Why was not this goat offered? But it was put on the head of the goat for *Azazel*, which means *to be removed*, which means to be put away. Which means that Azazel, as the chief of the demons, is a type of Satan, and upon his head he carries those sins that he has inspired. In other words, ***upon him goes all those sins that cannot be atoned for by a blood sacrifice!*** Very simple. That's why he's not sacrificed. That's why he is removed. If you have those sins removed from you, then are you at-one with God? *Yes!*

Let's project forward in just a minute. When will you be at-one truly with God? At the resurrection when 'you shall see Him like He is, for

you shall be like Him.' That's when you are truly at-one with God.

Jesus said, 'Not one jot or tittle shall in any way pass from the Law until all be fulfilled.' Has Atonement been fulfilled? *Just in the sacrifice of Christ!* Therefore, it being fulfilled in the sacrifice of Christ, we do not need to fast on Atonement. **We're going to see that's not correct thinking. That's desiring to be a teacher of the law, in which you know not what you confirm or where of you speak.** It is an idea, it is a thought, it is an opinion, which may be able to logically be presented to sound good, ***but is not true!***

You know what he would do. Putting all of them, all their sins, all their transgressions on "...putting them on the head of the goat, and shall send *it* away by the hand of a chosen man into the wilderness" (v 21)—*which is a place not inhabited!*

Therefore, it can't be into heaven because heaven is inhabited. It can't be Christ carrying our sins to heaven for forgiveness, because they were forgiven by a sacrifice on earth. *So, the whole analogy there breaks down!*

Verse 22: "And the goat shall bear upon him all their iniquities to a land in which no one lives. And he shall let the goat go in the wilderness."

Then the priest was then to wash himself again because he was contaminated by touching this goat. He had to wash himself again from his uncleanness of the goat. The man who took him out in the wilderness had to come back and bathe himself and be unclean until evening.

Verse 26. "And he that let go the goat for Azazel shall wash his clothes and bathe his flesh in water, and afterward come into the camp. And the young bull *for* the sin offering and the goat *for* the sin offering, whose blood was brought in to make atonement in the Holy *place*, shall they carry forth outside the camp. And they shall burn their skins in the fire, and their flesh and their dung.... [everything, total offering] ...And he who burns them shall wash his clothes and bathe his flesh in water, and afterward he shall come into the camp. **And it shall be a statute forever to you: in the seventh month, on the tenth of the month, you shall afflict your souls...**" (vs 26-29).

That means to fast! No question! The fasting is associated with the day. The fasting is not associated with the sacrifice, *but the day!*

(go to the next track)

We will see how that applies when we get to Lev. 23. Notice he didn't say that this fasting is because you must offer this sacrifice. We're going to see in Lev. 23 it was not a command just for the priesthood to fast. Had it been only a priesthood

command for the priesthood to fast, for the high priest to fast, then we could probably say that it could be true that we shouldn't fast on Atonement. But we will see in Lev. 23 that this afflicting was not just for the priests.

Leviticus 16:29: "And it shall be a statute forever to you: in the seventh month, on the tenth of the month, you shall afflict your souls and do no work at all, *whether it be* one of your own country or a stranger who is living among you." *Every living soul was required to fast!* The ceremony at the temple was in addition to the fasting.

Verse 30: "For on that day an atonement shall be made for you, to cleanse you, **so that you may be clean from all your sins** before the LORD." {Tie in Psa. 51—"Create in me a clean heart, O God. Wash me with hyssop." This was David's repentance for what he did with Bathsheba.}

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 anoint, and whom he shall consecrate to minister in the priest's office in his father's stead, shall make the atonement and shall put on the linen clothes, the Holy garments. And he shall make an atonement *for* the Holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar; and he shall make an atonement for the priests and for all the people of the congregation" (vs 31-33).

So, all the people, all the priests, whether they be born in the land or whether they be strangers and sojourners, they are all required to fast. And then the priest was to make atonement.

Verse 34: "**And this shall be an everlasting statute to you, to make an atonement for the children of Israel for their sins once a year.**" *If this is so:*

- Why did they have sacrifices morning and evening?
- Why did they have sacrifices on the other Holy Days?
- Why did they have sacrifices for other sins?
- Why couldn't they just do this on this one day?

Because we have to take care of our own individual responsibilities! God also wanted them to know, through all the other sacrifices, that their sacrifices merely look forward to the sacrifice of Jesus Christ.

Do we find every command concerning everything we are to do, located in one place only in the Bible? *No!* The Bible tells us we are to have 'line upon line, here a little, there a little.' We are to 'rightly divide the Word of God' and put it all together.

Leviticus 23:1: "And the LORD spoke to Moses, saying, 'Speak to the children of Israel and say to them... [notice He didn't say, to the priests] ..."*Concerning* the appointed Feasts of the LORD..." (vs 1-2).

The Feasts of the LORD are not keyed to just sacrifices alone. The Feasts of the LORD are whether there are sacrifices or not, and as we just went through that the sacrifice of Christ covers all of the animal sacrifices listed in the Old Testament anyway. That part is true.

"...which you shall proclaim *to be* Holy convocations, even these are My appointed Feasts. Six days shall work be done, but the seventh day *is* the Sabbath of rest, a Holy convocation. You shall not do any work. It *is* a Sabbath to the LORD in all your dwellings" (vs 2-3).

We all agree to that; no problem with that. We know also that this fourth commandment, as we find in the Ten Commandments, is reiterated here in Lev. 23. But God wants us to know more about the Sabbath. He wants us to know about His Feasts. That's why they are categorized as additions to the Sabbath commandment as Sabbaths, Holy convocations to be kept in their season, the same as the weekly Sabbath.

Verse 4: "These *are* the appointed Feasts of the LORD, Holy convocations, which you shall proclaim in their appointed seasons. In the fourteenth *day* of the first month, between the two evenings, is the LORD'S Passover" (vs 4-5).

What is missing in v 5 is very obvious. The detailed instructions on what to do with the sacrifice of the lamb. Does that mean you don't sacrifice a lamb because it's not there? *No!* It's just found someplace else, that's all.

Verse 6: "And on the fifteenth day of the same month *is* the Feast of Unleavened Bread to the LORD. You must eat unleavened bread seven days."

- What is missing? *The instructions found other places in the Bible to put leaven out of your homes!*
- Does that mean that we don't put leaven out of our homes because it's not found here? *No!*
- Why do we put leaven out of our homes in the New Testament anyway? *Because if you do away with fasting on Atonement you must also do away with unleavened bread during the Days of Unleavened Bread!*
- Why do we put out leavened bread in our homes during the Days of Unleavened Bread? *We put it out because God said so!*

That's so simple! Because that commandment does not apply to the priesthood only, *but out of everyone*

of your homes! So we do it. We know in 1-Cor. 5 that, yes, we're unleavened with Christ but we're also to put out the leaven of the bread, too, because it's symbolic of sin.

- Is it a ritual sacrifice? *No!*
- Do we still have sin? *Yes!*
- Does a little leaven leaven the whole lump? *Yes!*

Therefore, we put leaven out of our homes. We also eat unleavened bread, too, don't we? *Yes!* But all of the instructions are not contained here in these verses. So, you can't say because it's not in this one place that now we do away with it. That's the whole point I want to make in every one of these things.

We could do the same thing with every one of these. Lev. 23 is the only place where it talks about the detailed instructions on waving the Wave Sheaf. Does that mean in the other instructions where it says, 'You shall keep the Feast of Weeks...' that you should not now do the Wave Sheaf, because it's not there in the other places? *No!* We know this Wave Sheaf was also a type of Christ and fulfilled His ascension into heaven.

You go through each one of these Holy convocations. They do not stand or fall by a sacrifice to be given or not given on that day. Just like the Sabbath, the Sabbath does not stand or fall because of the Sabbath sacrifice. Sacrifices were given on all days, and so forth.

Verse 26—we'll cover about the Day of Atonement right here: "And the LORD spoke to Moses, saying, 'Also, on the tenth *day* of this seventh month, is the Day of Atonement...'" (vs 26-27). *We'll get the reasons why we should keep it, and why we should fast on those days!*

"...*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" (vs 27-28).

We have to be at-one with God. What does true atonement mean? *When you will be like God, resurrected!* Then you will be totally at-one with Him. Also, another part of it has to be, is that the goat for Azazel must be removed. That is key, because we will see in the New Testament, in just a little bit, that that is Satan the devil who is removed. ***That pictures Satan the devil!*** That's the reason why we fast, ***because God says to fast, and because Satan has not yet been removed,*** and we'll see that when Jesus fought Satan, *He fasted!* So, it says right here:

Verse 29: "For whoever is not afflicted..." It didn't say whatsoever priest. It didn't say

whatsoever prince. It said whatsoever soul, as we saw before, is also the stranger that sojourns with you.

"...in that same day, he shall be cut off from among his people" (v 29).

This should be enough to make you tremble before God! I would say so. I would say so. Who is going to go to God and say, 'God, I believe that You should change Your Law, because I have an idea.' Then who is God?

Verse 30: "And whoever does any work in that same day, the same one will I destroy from among his people."

That's really a strong commandment! That is very strong, which means then that God is putting emphasis on this. Part of the argument is that the sacrifice of Christ, since He was sacrificed on Passover, fulfills Atonement. *No, it doesn't fulfill Atonement,* because Atonement has not been fulfilled.

It does fulfill Passover, which we looked back to the death of Christ, but the Passover is also for our sins, which can be repented of, and it's a blood sacrifice, *His death*. That's why the sacrifice of Christ covers all of the sacrifices. But now we're talking about the one that was not sacrificed, the goat for Azazel, and why we should fast today. The command here is very clear. No work, and you must fast. *Very dire warning!*

Verse 31: "You shall do no manner of work. *It shall be* a statute forever throughout your generations in all your dwellings." *Not at the temple! Not keyed to the sacrifice! But keyed to the day, to the keeping of the day!*

Verse 32: "*It shall be* to you a Sabbath of rest, and you shall afflict yourselves. In the ninth *day* of the month at sunset, from sunset to sunset, you shall keep your Sabbath."

In the New Testament, Satan is revealed for what he is.? Not so much in the Old Testament. But in the New Testament he's really revealed for what he is. We saw the Scriptures where it is that Satan has sinned from the beginning.

We know that fasting and resisting Satan go hand in hand, by the portrayal of what Jesus did in Luke 4 when He confronted Satan the devil. Is Satan still around today? *Yes!* This is part of the meaning of the fulfillment of the Day of Atonement of the live goat for Azazel to make an atonement for us. That is what Christ did in fighting Satan.

Luke 4:1: "And Jesus, filled with *the* Holy Spirit, returned from the Jordan, and was led by the Spirit into the wilderness *for* forty days to be tempted by the devil. And He ate nothing in those

days; and after they had come to an end, He hungered” (vs 1-2).

Jesus fasted in confronting the devil! Now granted, this was not done on the Day of Atonement at this particular place. Granted, that is true, but the principle applies.

Now we have read how many Scriptures concerning Satan when we went through the series: *Satan’s Ten Most Believable Lies*? Let’s cover just two others that we may not have covered entirely. This becomes very important to see the purpose of Christ. The purpose of Jesus’ sacrifice was not to atone for the sins of Satan. The purpose of Jesus’ sacrifice was not to atone for the unpardonable sin. ***There’s no atoning for those!***

1 Corinthians 15:20: “But now Christ has been raised from *the* dead; He has become the Firstfruit of those who have fallen asleep. For since by man *came* death, by Man also *came the* resurrection of *the* dead. For as in Adam all die, so also in Christ shall all be made alive. But each in his own order: Christ *the* Firstfruit; then those who are Christ’s at His coming. **Afterwards the end comes...**” (vs 20-24).

When is the real end? When Christ returns? *No!* You’ve got to go all through the Millennium. Then the things that happen at the end of the Millennium, and what happens to Satan, and then, it says, comes the end.

“...when He shall have delivered up the kingdom to Him Who *is* God and Father... [God the Father comes down to this earth (Rev. 21 & 22)] ...when He shall have put an end to all rule and all authority and power. For it is ordained that He reign until He has put all enemies under His feet” (vs 24-25).

- Who is the chief enemy?
- Who is the chief adversary?
- *Satan the devil!*

There can never be a complete *at-one-ment* with God, in God’s plan, until all of the enemies are put under His feet. That includes getting rid of Satan. ***That’s what the Day of Atonement really pictures,*** more than just the Passover to us. In the Day of Atonement we recognize that in our fasting:

1. we are not at-one with God because we are still in the flesh
2. we still have to fight and resist Satan the devil, which we cannot do with fleshly things but only the Spirit of God
3. we have not yet attained to the fullness of God’s plan

Verse 26: “*The last enemy to be destroyed is death.*” Have all people died that are going to die? *No, they have not all died who are going to die!*

Hebrews 2:14: “Therefore, since the children are partakers of flesh and blood, in like manner He also took part in the same, in order that through death He might annul him who has the power of death—that is, the devil.”

- Is God’s plan going to be complete unless the devil is removed? *No!*
- Is God’s atonement for all sin going to be complete without the removal of Satan the devil? *No!*
- Is the sacrifice of Christ going to apply to the sins of the devil? *No!*

Let’s see the only Scriptural fulfillment of Lev. 16, in the removal of the goat for Azazel. This is the only one it fits. It doesn’t fit any of the others. People can make a reasonable case for the others. I’ve read and studied Edersheim’s, and I’ve read and studied other papers where they say that both goats mean Christ. ***Not so!*** Here’s the only meaning for the live goat that it can mean. This is after Christ returns (Rev. 19) the beast and the false prophet are cast into the Lake of Fire. Then it says:

Revelation 20:1: “Then I saw an angel descending from heaven, having the key of the abyss, and a great chain in his hand. And he took hold of the dragon, the ancient serpent, who is *the* Devil and Satan, and bound him *for* a thousand years. Then he cast him into the abyss, and locked him *up*, and sealed *the abyss* over him, so that he would not deceive the nations any longer until the thousand years were fulfilled...” (vs 1-3).

Satan bears all of his own sins! He is removed! Azazel means ***the one to be removed!***

- Is anyone going to be living in the abyss?
- Any human beings, any inhabitants of the earth?
- *No!*

Satan is going to be there in prison, bound and chained. The angel here is typified in Lev. 16[transcriber’s correction] by the hand of a fit strong man, who removes Azazel to a place uninhabited and let go. Later they got into the practice of killing the goat. That is not what God said to do. That is incorrect. It was to be let go, just like Satan is put into prison here.

The final removal of Satan is after he is let loose for a little season. We won’t go into all of that. But immediately when Satan is removed, what happens? ***The world is no longer at-one with God!*** There’s a rebellion. There’s a war. Those people are destroyed. Satan then is cast into a lake of fire. He is

removed again! Then we have the whole process of the judgment, the Great White Throne Judgment, and so forth. Then death and hell are cast into the lake of fire and then, then all the enemies are destroyed. Every rule against God has been put down. Then He delivers the Kingdom up to God the Father.

Why should we fast on Atonement?

1. God says so; commands, very strongly

Not associated with a sacrifice, *but connected with the day*. So, if you're going to observe the day you should fast.

2. the Day of Atonement pictures removing of Satan the devil

Has he been removed? *No!* That's why we should continue to fast on the Day of Atonement, and fast otherwise, too.

3. whenever Jesus fought Satan, He fasted especially in that confrontation

So, those are three good reasons why we should continue to fast on the Day of Atonement!

- What meaning is there then to the Day of Atonement if you don't fast?
- Why should you then even observe it?
- If the Day of Atonement has been fulfilled by the Passover, why even observe it?

There is no reason, simply because the sacrifice of Christ, though He was sacrificed on the Passover, does not fulfill everything in God's plan. There is a time and place for everything.

Let's look at another reason why we need to fast on the Day of Atonement.

Ephesians 1:13: "In Whom you also trusted [Christ], after hearing the Word of the Truth, the Gospel of your salvation; in Whom also, after believing, you were sealed with the Holy Spirit of promise, which is *the* earnest of our inheritance... [the partial down payment; we're not at-one with God yet, even though we have the Holy Spirit] ...until *the* redemption of the purchased possession..." (vs 13-14).

- Have we been wholly redeemed? *No!*
- Have we been wholly removed from any influence of Satan in the world? *No!*

That's what the Day of Atonement pictures, and that's why we fast, so that when every enemy has been put down, and Satan removed, and we're all spirit beings in the Family of God, ***we are all at-one with God!***

Another reason for fasting is that it pictures that we are not relying on salvation for the physical

things such as food, but we are looking to be sustained by the Spirit. When we are spirit beings, we will be sustained not by physical food, but by spiritual power. That also has that meaning.

Let's look at a couple of other things and ask these questions, which will lead into some other things.

- What if you found a place in the Bible that didn't list Trumpets and Atonement?
- Does that mean you shouldn't keep Trumpets or Atonement?

That's part of the argument. Let's go throw a little cold water on that right now, because that is illogical even illogical human reasoning let alone illogical Biblical reasoning.

Exodus 23:14: "You shall keep a Feast unto Me three times in the year. You shall keep the Feast of Unleavened Bread. You shall eat unleavened bread seven days, as I commanded you, at the time appointed in the month of Abib, for in it you came out of Egypt. And no one shall appear before Me empty" (vs 14-15).

Therefore, we shouldn't keep the Passover. It doesn't say the Passover. Since it isn't here we could logically say then you shouldn't keep the Passover because it's not listed here. ***That's a foolish statement to even claim that***, but I'm just making a point. You'll understand why in just a minute.

Verse 16: "Also, the Feast of the Harvest of the Firstfruits of your labors, which you have sown in the field.... [we know that to be Pentecost] ...And the Feast of Ingathering, in the end of the year, when you have gathered in your labors out of the field."

It says nothing about Trumpets or Atonement! Therefore, you don't have to keep Passover, Trumpets or Atonement because we didn't find them there. ***Now I'm being fictitious and a little cynical, I realize, but there is a purpose in it.*** You can find the same in Exo. 34 and Deut. 16. ***The only place where it tells us to keep all seven of the Holy Days is Lev. 23!*** So, you can't say because at one place it excludes something that is included in another place, that you don't have to keep it.

Another point is made that in Matt. 17 and Luke 19 that Jesus didn't quote all of the commandments there when the young man said, "What should I do to inherit eternal life?" In the same way, is not being then that you don't keep the rest of the commandments because He didn't list all of them? *Yes!* Exactly the same thing, true!

Ezek. 40 on through the rest of it is a prophecy of the reinstitution of the Levitical priesthood. There are some people who claim that

this is the Millennial temple. I only find one place where it refers to anything Millennial at all. Why do I say that? Let's look at that place where the water comes out on the east side of the temple and flows out and becomes a very broad, broad, broad, broad river (Ezek. 47). That's the only thing I find in here that has to do with the Millennium. Everything else I read in here has to do with the setting up of the temple under Ezra and Nehemiah, and Joshua, Zerubbabel and Haggai.

In the Millennium, who are going to be the priests? **We are!** *We shall be priests and kings and reign with Him a thousand years!* With Christ on the earth, is there any need for a Levitical priesthood? *No!* There will not be a Levitical priesthood. Why? *Because the Melchisedec priesthood of Jesus Christ is an everlasting priesthood and God is not going to return back to a Levitical priesthood during the Millennium!* Why should He? *There's no reason to!*

I want to make a point here that's important. It says the gate here toward the east. Ezekiel 44:3: *"It is for the prince; being a prince... [notice that very carefully] ...he shall sit in it to eat bread before the LORD. He shall enter by the way of the porch of that gate, and shall go out by the same way."*

The prince is not the priest! I want to make that very clear because those who say that we should not keep a fast on Atonement are saying that the prince is the priest. The prince is *the prince*, the priest is *the priest*. And I'll prove it right here in the context.

Verse 15. *"But the priests, the Levites, the sons of Zadok, who kept the charge of My sanctuary when the children of Israel went astray from Me, they shall come near Me to minister to Me, and they shall stand before Me to offer to Me the fat and the blood," says the Lord GOD.*

The priests are separate from the prince. The prince has certain duties. I call your attention to the book of Numbers where we went through and saw that beginning on the first day of the first month each prince of one of the tribes would bring an offering. Was that prince a priest? No. The prince is the prince. The priest is the priest.

I'll show you the error in the thinking; Ezekiel 45:4: *"It is the Holy portion of the land for the priests, it shall be for the ministers of the sanctuary who come near to minister to the LORD..."*

Verse 7: *"And a portion shall be for the prince on the one side and on the other side, of the Holy district, and of the possession of the city, in front of the Holy district, and to the front of the city's possession." There's a difference between the priest and the prince!*

Now it talks about what was to be done on those days; v 16: *"All the people of the land shall give this offering for the prince in Israel. And it shall be the prince's part to give burnt offerings and grain offerings and drink offerings, in the feasts, and in the new moons, and in the Sabbaths, in all appointed feasts of the house of Israel..."* (vs 16-17).

This is telling him his obligation. Why does it say prince here? *Because this applies to the temple things after they returned from Babylon when they had no king!* But before they went into the Babylonian captivity, did the king have certain things he was to do? *Yes!* Here's the prince. Here's his responsibility. He's to do these and to make reconciliation for the house of Israel.

Verse 18: *"Thus says the Lord GOD, 'In the first month, on the first day of the month, you shall take a bull without blemish, and cleanse the sanctuary. And the priest shall take of the blood of the sin offering..."*" (vs 18-19).

Here's the reason why they say that you should not fast on Atonement. This is going to be strange and you won't follow the logic, but I'll try and give it to you.

Verse 21: *"In the first month, on the fourteenth day of the month, you shall observe the Passover; for the festival of seven days unleavened bread shall be eaten. And on that day the prince shall prepare for himself and for all the people of the land a bull for a sin offering"* (vs 21-22).

It is reasoned that since a lamb is not given, therefore the Passover is fulfilled, and there is no Passover lamb offering given, because it is reasoned that the prince is the priest. *But the prince is not the priest!* This is the prince's obligation. I know it may make your head swim for a minute here, but that's the reasoning that is given. This is the prince's responsibility. A prince must always offer a bullock for a sin offering. Everything is confused.

Verse 23: *"And the seven days of the feast of unleavened bread he shall prepare a burnt offering to the LORD..."*

Verse 25: *"In the seventh month, on the fifteenth day of the month, at the Feast of Tabernacles he shall prepare likewise for these seven days, according to the sin offering..."*

So, it is reasoned this way: since the prince is the priest, and since all they have are the days of Unleavened Bread and the Feast of Tabernacles, therefore, in the Millennium

- we won't keep the Passover *because Jesus is here*
- we won't keep Trumpets *because Jesus is here*

- we won't keep Pentecost *because the firstfruits have already been resurrected*
- we won't keep the Day of Atonement *because it's not listed here*

Well, just because it's not listed here doesn't mean it isn't going to be kept. This is only telling what the responsibility of the prince was to do on these days. It has nothing to do with eliminating the other days at all, whatsoever under any circumstances, just because they're not listed here.

That is totally fallacious reasoning. The **other reasoning for not fasting** on the Day of Atonement we find in:

Zechariah 8:19: "Thus says the LORD of hosts, 'The fast of the fourth *month*... [which was their own fast] ...and the fast of the fifth *month*... [which was their own fast] ...and the fast of the seventh *month*... [which was a commanded fast] ...and the fast of the tenth *month*, shall be to the house of Judah for joy and gladness, and cheerful feasts. Therefore, love truth and peace.'"

Therefore, because these are feasts of joy and gladness, now they will not be fasting on any of these days. Therefore brethren, it is said, I quote:

I recommend you do not fast on the Day of Atonement. It is covered by the sacrifice of Christ. And since in the Millennium, there won't be a Day of Atonement, there won't be a Pentecost, there won't be a Day of Trumpets. And these are going to be feasts of joy, therefore, I recommend that you not fast on Atonement.

That is the instruction that was given!

- That is error!
- That is wrong!
- That is contrary to the Bible!
- It does not stand up under the Truth of the Scriptures if you really get into them the way that you ought to!

This is exactly what the Protestants do! They eliminate these things from God's Word. *True!* The Protestants take away, and the Jews add. *Absolutely true!*

Now let's just summarize it this way: every one of the commands of God, and every one of the Holy Days of God, and the commands pertaining to them picture part of the plan of God. ***Fasting on Atonement pictures the part of the plan of God that we're fighting Satan the devil in this age now!***

We are not totally at-one with God, and that's why we fast on that day, even in the New Covenant because we are letting God know that we

are not depending upon the flesh, but on the Spirit. So, God has us fast on that day.

Now, if it is not clear enough to you, go back and review all of the other three sermons that we did up to this point. But that last bit with the *confusing of the prince and priest was really almost just unbelievable when I heard it*, because that is so obvious that there's the difference between the two, and if you say the prince now is the priest, and this is all he's required to do, then you can make all kinds of phony conclusions based upon that because you have a phony premise to begin with.

We need to rightly put all the Word of God together; rightly stand fast with the Word of God, because if you think we've been assaulted with false teachings, I don't think we've seen anything yet.

Let's conclude by just summarizing that the reason we keep the Day of Atonement is because that it shows the removal of Satan the devil, and Satan's part in our sins, and the sins of the world, and it shows what God is going to do put him away. It also shows that we are never going to be at-one with God, even in the flesh, as long as the enemies of God are still around fighting and warring against us.

Just as Jesus fasted to confront Satan, so also we fast on the Day of Atonement, as well as other days, ***but more particularly the Day of Atonement to show God that we must be at-one with Him***, and it's not going to be anything physical that we are going to do, ***but spiritual totally relying on God and his removal of Satan the devil!***

Scriptures from *The Holy Bible in Its Original Order, A Faithful Version*

Scriptural References:

- 1) Deuteronomy 12:8
- 2) 1 Corinthians 14:26
- 3) 1 Timothy 1:3-7
- 4) Matthew 5:17-18
- 5) Leviticus 16:3-10, 15-22, 26-34
- 6) Leviticus 23:1-6, 26-32
- 7) Luke 4:1-2
- 8) 1 Corinthians 15:20-26
- 9) Hebrews 2:14
- 10) Revelation 20:1-3
- 11) Ephesians 1:13
- 12) Exodus 23:14-16
- 13) Ezekiel 44:3, 15
- 14) Ezekiel 45:4, 7, 16-19, 21-23, 25
- 15) Zechariah 8:19

Scriptures referenced, not quoted:

- Romans 13
- Numbers 35

- 1 John 1:7
- Psalm 51
- 1 Corinthians 5
- Revelation 21; 22
- Revelation 19
- Exodus 34
- Deuteronomy 16
- Matthew 17
- Luke 19
- Ezekiel 40

Also referenced: Sermon Series: *Satan's Ten Most Believable Lies* (based on the book by David Breese)

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