

ATONEMENT - Fast or Not #4

Fred Coulter - December 22, 1990

This is number four in our series of “To Fast or Not Fast” on the Day of Atonement. And 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.

Let’s go to Deuteronomy 12:8. And in just 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. And even one by a man who predicted, that on January 3, that Saddam Hussein is going to nuke Saudi Arabia. And he’s supposed to be a minister of God. I don’t put too much stock in it happening, number one because he also said that Christ was going to return in 1988. And 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.

But here in Deuteronomy 12:8 we have a principle, which is happening in so many churches, and ministers, and people - it’s incredible. “Ye shall not do after all *the things* that we do here this day, every man whatsoever *is* right in his own eyes.” And let’s look at that from the point of view of a minister, or a would be minister, or a teacher, or a would be teacher, who wants to teach the Word of God. You know, if you don’t want to be faithful with the Word of God then you might ask yourself the question, why do you even want to preach it? Because you know you’re going to get yourself in trouble. And you know for sure that those who are teachers, as James said, has the sterner judgment. Now those things ought to be enough warning for us to understand.

Now let’s go to 1 Corinthians 14, and I think that this 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, very interesting. “How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation.” Everybody’s got their own ideas, their own things, their own thought - whatever it is.

And when it gets down to it, this thing of “your opinion”, ok. Let’s look at people’s opinion. Now in America we honor people’s opinion. Everyone has a right to their opinion, right? And as a result of that what do we have? We have a million different movements going, in ten million different ways. You know, I was commenting about it’s cold here today, and some of you have worn your fur coats. I’m glad you did.

And I was teasing Nola about her fur coat, and sort of chiding her. And when I got out of the car she was standing there in the parking lot and I said, 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.” (*laughter*) So 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. Now I’m not saying throw away your coat, of course, you know. 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 Gorbachev is the beast. And what did we say? He may not be here in March. Well, Shevardnadze just resigned the other day, so you know, 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.

So, true, it comes to the saying, 1 Timothy 1, 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. And here we have part of the problem with Paul and the people that he was dealing with in 1 Timothy 1:3. “As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine,…” That’s the whole point that we’re dealing with in this thing of fast or not fast on Atonement. So we’ll see why. “...Neither give heed to fables...”, that is, things not based on truth. And 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 minister questions, rather than godly edifying which is in faith: *so do*” (1 Tim. 1:3-4). So we need to have the Godly edifying, and that is teaching, uplifting, encouraging with the Word of God to bring that Godly edifying.

Now it says, “Now the end of the commandment is [love] charity out of a pure heart, and *of* a good conscience, and *of* faith unfeigned:...” That’s the whole purpose of the gospel. And it has to be from the heart with Godly love. Verse 6, “...From which some having swerved have turned aside unto vain jangling;...” Now that’s what God says a lot of this false doctrine is - a lot of vain janglings. Notice verse 7, and this is true. And I know, I’m talking to a woman back east who said, boy, there are some people she knows who are so anxious to be ministers. I mean they are panting, if I could use the word, to be ministers, that they’ve got to create these things. (*Panting sound*) You know. Hey, be careful. 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. You know, it’s not a happy event. It’s not something to lust after. It’s not something to gain, or take, or to put yourself into. It’s a calling of God. And that’s what it is. And 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, and mind, and soul, and being, and are going to be faithful to the Word of God regardless of what happens, you see. Because here’s what happens - “...Desiring to

be teachers of the law; understanding neither what they say, nor whereof they affirm” (vs. 5-7). And nothing could be truer than in this problem and feast that we’re having a fast or not fast on Atonement. It’s exactly the case. Exactly the problem that is happening. So 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 love God with all your heart, and mind, and soul, and being. You love your neighbor as yourself. And on these two commandments hangs all the law and the prophets. Alright, He also said in Matthew 5:17, He said, “Think not that I have come to destroy the law or the prophets. I have not come to destroy, but to fulfill. And verily I say unto you that one jot or in one tittle shall in no wise pass from the law until all be fulfilled” (Matt. 5:17-18, paraphrased). Very basic. Very basic. We can start with that last one and say has everything been fulfilled? No. Have some of the things been fulfilled? Yes. And 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. And then they have to justify the day they meet on, being Sunday.

Now, very basic thing. We’re today then, going to look at it from this point of view: what has been fulfilled? What is being fulfilled? And what shall be fulfilled? Let’s just take one example concerning the Passover. The Passover... Let’s start with the first one, just for a minute. 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, correct? 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, correct? Yes. And it also pictures today, now that Christ has come, has the Passover been fulfilled in it’s complete 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, correct? 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 in their meaning, fulfilled. There is a past fulfillment, there is a present fulfillment, there is a future fulfillment, there is an 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 which was not for sin, but it was a burnt offering, it was a sacrifice for sin, the sin of ignorance, or the sin of error, or that is the sin of human nature. There was a trespass offering, which was a specific act, which was another human being or against God. And those things which were against God you had to replace with a 20% thereof. Same way if you stole from an individual. So now in this particular one, before we get to Leviticus 16, what I want to do is break these laws down into a little better understanding for us.

Ok, so let’s look at the blackboard here. When we talk about the sin question, it involves three things. Number one - God - He’s the offended party. And 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. Then you have the one who is a sinner, and 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, as we'll see in just a minute. Man, in his sin, has a sin unto death and a sin not unto death. Both under the Old Covenant where if he transgress 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, or the atonement of that sin. So you have sin unto death, and sin not unto death.

Now here's what's important about Satan's sins. Very important key thing to remember. And remember this when we come to Leviticus 16, because there is that unusual ceremony of the goat that was not sacrificed. Very important to remember. Remember this: Satan's sins are not atoneable by a blood sacrifice. And also, Satan's part in human sins not atoneable by a sacrifice - that is, Satan's part. So Satan, we know, is the prince of the power of the air, correct? Ok. 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. And 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. So remember, Satan's sins cannot be atoned for by a blood sacrifice, an animal, or Christ's sacrifice. And Satan's part in human sins cannot be atoned for by a sacrifice.

Now let's come over here, and we've broken the laws down into these:

1) Spiritual laws, which speak for themselves. And of course the greatest spiritual law is that you love God with all your heart, and mind, and soul, and being, and that your heart is right.

2) Moral law. And 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.

Then you had civil law, such as 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.

3) Health laws. Many of the laws that we covered show the health laws - the clean and the unclean, or we could also say, health and sanitary laws. Now why did God say clean and unclean? Well, He couldn't tell them, "Now look folks, there are viruses in

this. There are 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. Ok, 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.

Now there was *{garbled words}*. This is kind of gruesome, it’s kind of funny, but it’s kind of bluck also. But there was a man who was recently was convicted for contaminating a hamburger of a police officer. And the way he contaminated the hamburger was, he blew his nose in it. That’s an unclean hamburger, right? Ok, so those laws still apply today, don’t they? Yes.

4) Then you had agricultural laws.

I forgot the third one, priest laws, which then are the laws how the priest would dress and what he would do, when would he do it. And then the sacrificial laws there.

Ok, under the New Covenant, remember Jesus said that not one jot or tittle shall pass from the law until all be fulfilled. The only thing that can be changed is... Let’s ask the question: 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, right? 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, dealing with the poor, dealing with the blind, dealing with each other. Those are all good laws. Nothing wrong with those. Absolutely nothing wrong. Even the one which 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 what? A phallic symbol to a god. That’s why. It didn’t mean that you weren’t to trim your beard.

Ok, now, 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... 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 birds 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, right? Yes, it's a good law in principle. Nothing wrong with those.

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, Romans 13. Alright? So we have scriptural grounds for not having to follow the sacrifice 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. Let's first of all then go to Leviticus 16. Let's get right in it, and then will go to Leviticus 23. Now 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.

Now, let's go to Leviticus 16, and before we start going through it in detail I want to call your attention to some Hebrew words which are used here. The Hebrew word for sin, or sin of ignorance, or sin of human nature is pronounced *khattawth*, with a hard "oth" on the end. *Chattaah*, which are sins - habitual offense or sin. Habitual sinfulness. In other words sins of human nature because of the law of sin and death in you. Right there, ok. That's sin.

Then we have iniquities, which is *awon*, which means iniquities, perversities, and evil fault. Then we have the third category, which is *pesa*, which are sins of revolt, rebellion, sin and transgression. Much more serious, much more serious. And we will see how this all fits into the Day of Atonement, and what was done by the priest.

Ok, let's go to Leviticus 16 now. Now let's, in going through this, we want to notice the key things that are done. Now we know that the priest was instructed to put on the holy garments. This particular occasion, they were all the white garments. The linen white garments, which symbolizes what? Righteousness. Then he was to do some offerings. Ok, let's pick it up here in verse 3. He's told don't go in there any time but only once a year. "Thus shall Aaron come into the holy *place*: with a young bullock for a sin offering,..." (Lev. 16:3). Now I want to emphasize that a bullock for a sin offering was always the required sin offering for a priest, or 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 upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these *are* the holy garments; therefore shall he wash his flesh in water, and *so* put them on. And he shall take of the congregation of the children of Israel two kids of the

goats for a sin offering,..." (vs. 4-5). These two goats were a whole entire sin offering. And we will see one of them was slain, one of them was not slain.

"...And Aaron shall offer his bullock 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. "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 upon the two goats; one for the LORD, and the other lot for [as it says in the King James] the scapegoat" (vs. 6-8). And the Hebrew here is *Azazel*. Now *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.

Now, "And Aaron shall bring the goat upon which the LORD'S lot fell, and offer him *for* a sin offering." Now what did we learn about the sins? The sin which was a sin unto death was not atoned for by any animal sacrifice, correct? Ok. In the New Testament, any unpardonable sin is not atoned for by the sacrifice of Jesus Christ, correct? Ok. Without the shedding of blood there is no remission of sins. We know that. Now, verse 10. "But the goat, on which the lot fell to be the scapegoat [or, to be for *Azazel*], shall be presented alive before the LORD, to make an atonement with him, *and* to let him go for [*Azazel*, or to *Azazel*, or for *Azazel*] a scapegoat into the wilderness" (vs. 8-10). Why did there have to be an atonement made with the live goat, when 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? And that becomes very important in answering the question: why should we fast on Atonement?

Let's come down here to verse 15. After he's taken the bullock for his own sin offering, "Then shall he kill the goat of the sin offering, that *is* for the people, and bring his blood within the veil [take it right to the throne of God, as it were], and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat:..."

Now verse 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. And I will prove from this verse that that is absolutely untrue, right from the context. "And he shall make an atonement for the holy *place* [that is, to reconcile, make it right with God], because of the uncleanness of the children of Israel,..." Now that is, all uncleanness, including health laws, including those

that died because of sickness. "...Because of the uncleanness of the children of Israel, and because of their transgressions in all their sins:..." Now that's rather inclusive, isn't it? Does that cover all their sins? That's what God said. "...Because of their transgression in all their sins:..." Well 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, correct? Because there is not cleansing by sacrifice of a sin unto death, correct? We just read that - Numbers 35.

Now, then he says. Let's continue verse 16, "...And so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness. And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement for the holy *place*, until he come out, and have 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. Well then why the live goat? Why the live goat?

Now Edersheim says that the live goat was a type of Christ, where 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, we will see, cannot be Christ. Now 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, correct? Yes. 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?

Now you have His Spirit - we'll cover in the New Testament in just a minute - but are you at-one with God, because you have the earnest of the Spirit? Let's ask the question another way. 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 what? Cleanses you from all unrighteousness, correct? Didn't we read that in 1 John 1:7? Exactly the same thing here, isn't that true? Yes. Why the live goat? And I'm going to tell you right now that the Old Testament does not give us the answer. And 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. So let's go down here to...let's just continue right on here, verse 18. "And he shall go out unto the altar that *is* before the LORD, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put *it* upon the horns of the altar round about. And he shall sprinkle of the blood upon it with his finger

seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel. And when he hath made an end of reconciling the holy *place*, and the tabernacle of the congregation, and the altar, he shall bring the live goat: and Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins,..." (vs. 18-21). And all three words are used right here that I have on the blackboard for sin. Every one of them.

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. But 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 which he has inspired. In other words, upon him goes all those sins which 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.

Question...we'll answer here in a minute, and we'll go through it. But 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. So, as 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. So 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, ok? And putting all of them, all their sins, all their transgressions on "...the head of the goat, and shall send *him* away by the hand of a fit man into the wilderness:...", which is a place not inhabited. So therefore it can't be into heaven because heaven is inhabited, correct? Therefore it can't be Christ carrying our sins to heaven for forgiveness, because they were forgiven by a sacrifice on earth, correct? Yes. Absolutely. So the whole analogy there breaks down. "...And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness" (vs. 21-22). And then the priest was then to wash himself again because he was contaminated by touching this goat, correct? So 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, correct? Alright.

Now, let's to on a little bit further. Let's come down here to verse 26. "And he that let go the goat for [*Azazel*] the scapegoat shall wash his clothes, and bathe his flesh in water, and afterward come into the camp. And the bullock *for* the sin offering, and the goat *for* the sin offering, whose blood was brought in to make atonement in the holy *place*, shall *one* carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung." Everything. Total offering. "And he that burneth them

shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.” Now notice verse 29. “And *this* shall be a statute for ever unto you: *that* in the seventh month, on the tenth *day* of the month, ye shall afflict your souls...” (vs. 26-29). Now that means to fast. No question. The fasting is associated with the day. The fasting is not associated with the sacrifice, but the day.

(Turn Tape)

...And we will see how that applies when we get to Leviticus 23. Notice he didn't say that this fasting is because you must offer this sacrifice. We're going to see in Leviticus 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 probably be true that we shouldn't fast on Atonement. But we will see in Leviticus 23, in just a minute, that this afflicting was not just for the priests. We'll see that.

Now, “...be a statute for ever unto you: *that* in the seventh month, on the tenth *day* of the month, ye shall afflict your souls, and do no work at all, *whether it be* one of your own country, or a stranger that sojourneth among you:...” Every living soul was required to fast. The ceremony at the temple was in addition to the fasting. “...For on that day shall *the priest* make an atonement for you, to cleanse you, *that* ye may be clean from all your sins before the LORD” (vs. 29-30). There it is right there. Cleanse you from your sins. You might want to put in there Psalm 51. “Create in me a clean heart, oh God. Wash me with hyssop.” And this was David's repentance for what he did with Bathsheba.

Verse 31, “It *shall be* a sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever. 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, *even* 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.” 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. “And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year.” (vs. 31- 34).

Question: if this is so, why then did they have sacrifices morning and evening? Why then, 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, that's why. And God also wanted them to know, through all the other sacrifices, that their sacrifices merely look forward to the sacrifice of Jesus Christ.

Now, let's go to Leviticus 23. And while we're turning there let's ask this question. Do we find every command concerning everything we are to do, located in one

place only in the Bible? The answer, 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. Now Leviticus 23 is a very important chapter. And let's notice beginning right in verse 1, "And the LORD spake unto Moses, saying, Speak unto the children of Israel,..." Notice He didn't say, to the priests. The children of Israel - all the congregation. "...Say unto them, *Concerning* the feasts of the LORD,..." 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. So then he talks about here, "...ye shall proclaim *to be* holy convocations, *even* these *are* My feasts. Six days shall work be done: but the seventh day *is* the sabbath of rest, an holy convocation; ye shall do no work *therein*: it *is* the sabbath of the LORD in all your dwellings" (Lev. 23:1-3). We all agree to that. No problem with that. And we know also that this fourth commandment, as we find in the Ten Commandments, this fourth commandment is reiterated here in Leviticus 23. But God wants us to know more about the Sabbath. He wants us to know about His feasts, right? Yes. So 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.

Now verse 4. "These *are* the feasts of the LORD, *even* holy convocations which ye shall proclaim in their seasons. In the fourteenth *day* of the first month at even *is* the LORD'S passover" (vs. 4-5). What is missing in verse 5? What is missing in verse 5 is very obvious. The detailed instructions on what to do with the sacrifice of the lamb, right? Does that mean you don't sacrifice a lamb because it's not there? No. It's just found someplace else, that's all.

Let's go on. "On the fifteenth day..." And of course it says the fourteenth, there's no way around it - it's the fourteenth. And if you haven't gone through our detailed study on the "Passover the 14th /15th, Which?", write in for it and we'll send it to you. It is the fourteenth as the day begins.

Verse 6, "And on the fifteenth day of the same month *is* the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread." What is missing? The instructions found other places in the Bible to put leaven out of your homes, right? Yes. Does that mean that we don't put leaven out of our homes because it's not found here? No. And, let's ask the question: 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 unleavened bread in our homes during the Days of Unleavened Bread? We put it out because God said so. Now that's so simple you could fall off a log, ok? And because that commandment does not apply to the priesthood only, but out of everyone of your homes, correct? So we do it. And we know in 1 Corinthians 5 that, yes, we're unleavened with Christ but we're also to put out the unleaven 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. So therefore we put leaven out of our homes, correct? Yes. And we also eat unleavened bread too, don't we? Yes. But all of the

instructions are not contained here in these verses, correct? Correct. 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.

Now we could do the same thing with every one of these. In Leviticus 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...", does that mean that you should not now do the wave sheaf, because it's not there in the other places? No. And we know this wave sheaf was also a type of Christ and fulfilled His ascension into heaven. You go through each one of these are 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.

Now let's come all the way down to verse 26. We'll cover about the Day of Atonement right here. "And the LORD spake unto Moses, saying, Also on the tenth *day* of this seventh month *there shall be* a day of atonement;..." And we'll get the reasons why we should keep it, and why we should fast on those days. "...It shall be an holy convocation unto you; and ye shall afflict your souls [that means fast], ...offer an offering made by fire...ye shall do no [servile] work...it *is* a day of atonement, to make an atonement for you before the LORD your God" (vs. 26-28). We have to be at-one with God. What does true atonement mean? As we covered, when you will be like God, resurrected. Then you will be totally at-one with Him. And also another part of it has to be, is that the goat for *Azazel* must be removed. And 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. And that's the reason why we fast, because number one because God says to fast, and because Satan has not yet been removed, and we'll see that when Jesus fought Satan, He did what? He fasted. So it says right here, "...whatsoever soul *it be* that shall not be..." 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. "...That shall not be afflicted [or fast] in that same day, he shall be cut off from among his people" (vs. 29).

That's right. The comment was made that 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?

Alright, let's go on. Notice, "And whatsoever soul *it be* that doeth any work in that same day, the same soul will I destroy from among his people" (vs. 30). Now that's really a strong commandment, isn't it? That is very strong, which means then that God is putting emphasis on this, correct? Yes. Part of the argument is this - 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. Ok, the command here is very clear. No work, and you must fast. Very dire warning.

Now notice, "Ye shall do no manner of work: *it shall be* a statute for ever throughout your generations in all your dwellings." Not at the temple. Not keyed to the sacrifice. But keyed to the day, and keyed to the keeping of the day. "*It shall be* unto you a sabbath of rest, and ye shall afflict your souls: in the ninth *day* of the month at even, from even unto even, shall ye celebrate your sabbath" (vs. 31-32).

Now before we go to the New Testament... No, let's go there. Let's go to the New Testament, then we'll come back here. The New Testament all the way through, and you might do this as a Bible study, but we covered that with the "Satan's Ten Most Believable Lies". In the New Testament, Satan is revealed for what he is, isn't he? Not so much in the Old Testament. But in the New Testament he's really revealed for what he is. And we saw the scriptures where it is that he has sinned from the beginning. Now, we know... Let's go to Luke 4 for just a minute here. We'll stop by there. We know that fasting and resisting Satan go hand in hand, by the portrayal of what Jesus did here in Luke 4 when He confronted Satan the Devil. Very important for us to keep in mind. And while we're turning there let's ask the question: is Satan still around today? Answer: 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. And that is what Christ did in fighting Satan.

Let's notice Luke 4:1, "And Jesus being full of the Holy [Spirit] Ghost returned from Jordan [that is after He was baptized], and was led by the Spirit into the wilderness, being forty days tempted of the devil. And in those days He did eat nothing: and when they were ended He afterward hungered" (Luke 4:1-2). Jesus fasted in confronting the devil. Very important for us to understand. 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? Let's cover just two others that we may not have covered entirely. Let's go to 1 Corinthians 15:20. 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 sins. There's no atoning for those.

Let's pick it up here in verse 20. "But now is Christ risen from the dead, *and* become the firstfruits of them that [sleep] slept. For since by man *came* death, by man *came* also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at His coming." Now notice the next part here. "Then *cometh* the end..." And when is the real end? When Christ returns? No. You've got to go all through the millennium. And then the things that happen at the end of the millennium, and what happens to Satan, as we will see in a little bit. And then, it says, comes the end, "...When He shall have delivered up the kingdom to God, even the Father..." And God the Father

comes down to this earth - Revelation 21 and 22, correct? Yes. "...When He shall have put down all rule and all authority and power. For He must reign, till He hath put all enemies under His feet" (1 Cor. 15:20-25).

Who is the chief enemy? Who is the chief adversary? Satan the devil. And 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. And that includes getting rid of Satan. And that's what the Day of Atonement really pictures, more than just the Passover, to us you see. Because in the Day of Atonement we recognize that in our fasting, one - we are not at-one with God because we are still in the flesh. Number two, we still have to fight and resist Satan the devil, which we cannot do with fleshly things but only the Spirit of God. And number three, that we have not yet attained to the fullness of God's plan. Now, "For He must reign, till He hath put all enemies under His feet. The last enemy *that* shall be destroyed *is* death" (vs. 25-26).

Now let's go to Hebrews 2. So while we're turning there let's answer the question: have all people died that are going to die? No, they have not all died who are going to die. Now then let's pick it up here in verse 14. "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had 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 go back to Revelation 20 and see the only scriptural fulfillment of Leviticus 16, in the removal of the goat for *Azazel*. And this is the only one it fits. It doesn't fit any of the others. Now, people can make a reasonable case for the others. And 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. Right here, Revelation 20:1. This is after Christ returns (Revelation 19) the beast and the false prophet are cast into the lake of fire. Then it says, Revelation 20:1, "And I saw an angel come down from heaven, having the key of the bottomless pit [or that is, the abyss] and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is [called] the Devil, and Satan, and bound him a thousand years, and cast him into the [abyss] bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years [were finished] should be fulfilled..." (Rev. 20:1-3).

Now, Satan bears all of his own sins, correct? 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 Leviticus 16 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.

Now 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, correct? There's a rebellion. There's a war. Those people are destroyed. Satan then is what? 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. And then death and hell are cast into the lake of fire and then, then all the enemies are destroyed, correct? Every rule against God has been put down, correct? Yes. And then He delivers the kingdom up to God the Father.

Now, why should we fast on Atonement? One, 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. Number two, 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. Number three, 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.

Next question: 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, correct? There would be 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. Let's go to Ephesians 1:13. "In Whom ye also *trusted* [that is, in Christ], after that ye heard the word of truth, the gospel of your salvation: in Whom also after that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest [the partial down payment]..." See, we're not at-one with God yet, even though we have the Holy Spirit. "...Until the redemption of the purchased possession,..." (Eph. 1:13-14). Have we been wholly redeemed? No. Have we been wholly removed from any influence of Satan in the world? No, and 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.

Now, let's look at just a couple of other things here, we have time for. Comment was made that 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. So when we are spirit beings, we will be sustained not by physical food, but by spiritual power. And 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 which didn't list Trumpets and Atonement? Does that mean you shouldn't keep Trumpets or Atonement? Because that's part of the argument, as we will see. Let's go throw a little cold water on that right now, because that is illogical even illogical human reasoning let alone unlogical Biblical reasoning. Let's see some places. Let's go to Exodus 23:14. "Three times thou shalt

keep a feast unto Me in the year. Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: and none shall appear before Me empty:)...” (Ex. 23:14-15). So therefore we shouldn’t keep the Passover, right? It doesn’t say the Passover, does it? So therefore, since it isn’t here we could logically say then you shouldn’t keep the Passover because it’s not listed here. Now that’s a foolish statement to even claim that, but I’m just making a point. You’ll understand why in just a minute.

Ok, then it says also, verse 16, “And the feast of harvest, the firstfruits of thy labours, which thou hast sown in the field [we know that to be Pentecost]: and the feast of ingathering, *which is* in the end of the year, when thou hast gathered in thy labours out of the field.” It says nothing about trumpets or atonement, correct? So therefore you don’t have to keep Passover, or Trumpets, or Atonement. Lo and behold, 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. Now you can find the same in Exodus 34. You can find the same thing in Deuteronomy 16. The only place where it tells us to keep all seven of the holy days is Leviticus 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.

Now let’s go to the book of Ezekiel. Another point is made that in Matthew 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.

Ezekiel 40 on through the rest of it is a prophecy of the reinstatement of the Levitical priesthood. Now 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. And why do I say that? Let’s look at that place where it is. Just a minute. And that is in Ezekiel 47 where then the water comes out on the east side of the temple and flow out and becomes a very broad, broad, broad, broad river. Now 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, and Zerubbabel, and Haggai. Because in the millennium, who are going to be the priests? We are. We shall be priests and kings and reign with Him, what? 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 what? 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.

Now let’s go to Ezekiel 44. I want to make a point here that’s important. Ezekiel 44:3, let’s read it here. I’m running short of time and I don’t want to go into another sermon so I’ll just review it. It says the gate here toward the east, verse 3, “*It is* for the prince; the prince,...” I want you to notice that very carefully. It is for the prince. And the prince “...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 way of the same.” 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.

Come here down to verse 15. “But the priests the Levites, the sons of Zadok, that kept the charge of My sanctuary when the children of Israel went astray from Me, they shall come near to Me to minister unto Me, and they shall stand before Me to offer unto Me the fat and the blood, saith the Lord GOD:...” The priests are separate from the prince. The prince has certain duties. I call your mind 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.

Now let’s go to Ezekiel 46 and I’ll show you the error in the thinking. And the error is that in Ezekiel 45, not 46. I’m sorry. Beg your pardon. Ezekiel 45:4, “The holy *portion* of the land shall be for the priests the ministers of the sanctuary, which shall come near to minister unto the LORD:...” Then it comes down here verse 7, “And a *portion shall be* for the prince on the one side and on the other side of the oblation of the holy *portion*,...” (Ezek. 45:4, 7). That is the...See there’s a difference between the priest and the prince, correct? Alright.

Now it talks about what was to be done on those days. Verse 16 it says, “All the people of the land shall give this oblation for the prince in Israel. And it shall be the prince’s part *to give* burnt offerings, and meat offerings, and drink offerings, in the feasts, and in the new moons, and in the sabbaths, in all solemnities of the house of Israel:...” This is telling him his obligation. Did we see... Why does it say prince here? Because this applies to the temple things after they are returned from Babylon when they had no king. No king. Very important. 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. Now notice, he’s to do these and to make reconciliation for the house of Israel. Verse 18, “Thus saith the Lord GOD; In the first *month*, in the first *day* of the month, thou shalt take a young bullock without blemish, and cleanse the sanctuary: and the priest [not the prince] shall take of the blood of the sin offering,...” (vs. 16-19), and so forth and so on.

Verse 21. Here’s the reason why they say that you should not fast on Atonement. Now this is going to be strange and you won’t follow the logic, but I’ll try and give it to you and hope we don’t run out of time. “...In the first *month*, in the fourteenth day of the month, ye shall have the passover, a feast of seven days; unleavened bread shall be eaten. And upon that day shall the prince prepare for himself and for all the people of the land a bullock *for* a sin offering” (vs. 21-22). And it is reasoned that since a lamb is not given, therefore the Passover is fulfilled, and therefore 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. Now 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. And a prince must always offer a bullock for a sin offering. Everything is confused.

Then he says, "And seven days of the feast he shall prepare a burnt offering to the LORD,...", and so forth. And then it goes down and says in verse 25, "In the seventh *month*, in the fifteenth day of the month, shall he do the like in the feast of the seven days, according to the sin offering,..." (vs. 23, 25). 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 Atonement 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.

Ok, I was reminded I said Atonement twice, and I meant Trumpets. Yes, correct. Now that is totally fallacious reasoning. The other reasoning for not fasting on the Day of Atonement we find in the book of Zechariah. Ok, here we go. Zechariah 8:19, "Thus saith the LORD...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, shall be to the house of Judah joy and gladness, and cheerful feasts; therefore love the truth and peace." So 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 what the instruction was given. And that is error. That is wrong. That is contrary to the Bible, and it does not stand up under the truth of the scriptures if you really get into them the way that you ought to.

A comment was made, This is exactly what the Protestants do. They eliminate these things from God's word. True. A comment was made the promises 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 always required to do, then you can make all kinds of phony conclusions based upon that because you have a phony premise to begin with. So 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. Ok, just about out of time.

Ok, 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. And 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.

(End of Tape)

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