

Yom Kippur 1

Poor in Spirit

A normal disciple — a follower of the Messiah, the Anointed One of Elohim — can receive the same grace that Messiah received from the same source (the throne of grace). Both have the same access to the same throne, the same grace, the same Father — no more, no less. So no one will have any excuse or justification. Jn 14:15 is the word of God. Heaven and Earth will pass away, but His word will endure. Heb 4:15-16 is the documentation that we all will stand or fall by, and be judged by — no excuses accepted at the judgment. Eph 3:12; Jms 4:7-8 — If we draw near to Him, He will draw near to us. If we humble ourselves, we *will* go to the throne to receive grace. If we submit to God, we *can* resist the devil and he *will* flee from us, even though only for a time, or until a more opportune time.

But even then, he will find *no* opportune time if we are true disciples, doing what disciples do with their time and energy. They sense their need. They are needy, poor in Spirit. Mt 5:2 — Theirs is the kingdom of Heaven. Needy sheep stay close to the Shepherd for grace and for direction. They are led by the Spirit. They hear the shepherd's voice. They don't stray away. They stay close. They draw near. They are humble, not proud. God does not oppose the humble; only the proud are opposed by God. Satan opposes the humble, but God opposes the proud. But the humble can go to God for grace and submit to Him and resist Satan. But where can the proud go to resist God's opposition? Can they go to Satan? Would a proud disciple go to Satan's throne? Does he have a "throne of grace" to resist God's opposition? Will Satan grant strength and might? Will one receive so-called grace — Satan's spirit upon him to help him in his time of need? Would it be mercy to have strength to resist God's opposition?

Grace to the Humble

God's grace is the power of the Holy Spirit to meet the evil opposition from Satan (Pr 3:34). But Jms 4:10 says *we must humble ourselves*, and *He* will lift us up. This means He will make your life very significant in the Body, in Israel, by the grace which energizes your gifts, which are being wasted and even destroying the Body when you use them without grace and faith. The proud go on in their own strength, seeking their own glory, wanting to be recognized, *lifting themselves up*, wanting to be exalted and wanting to make *themselves* very significant in the Body. But these are the proud exulting ones in Zep 3:10-18 and the destroyers in Isa 49:17. God will remove them. To God this is haughtiness, even a Satanic principle.

We can only prosper by humbling ourselves. This is shown by going to the throne of grace to receive mercy and grace in our time of need, not by relying on our own strength in this time. By your own strength you can *only* destroy (Heb 4:15-16). A normal disciple follows, comes *after* Yahshua, lives as He lived, and walks worthily of Him (Col 1:10-12). They do not follow Him in folly or foolishness or uselessness or foolish action, but FOLLOW — keep to His word, go after Him.

Col 3:12 says clothe yourselves — as God's own hand-picked representatives, His own chosen ones who are being purified, holy and well-beloved by God Himself — clothe yourselves with behavior marked by tender-hearted pity and mercy, kind feeling, a lowly opinion of yourself, gentle ways, and patience which is tireless, long-suffering forbearance, as Eph 4:2-3 and Phil 2:2-4. Forbearance has the power to endure whatever comes with good temper. Col 3:13-16; 1:20-22 — We have been reconciled to Him in order to be made like Him, *if* (verse 23) we *continue* as a disciple. Make no mistake about it.

Jn 8:47; 10:27,14,28,29 — Verse 28 says that they will not perish forever, *for they follow me* (verse 27). So what do His sheep do? They follow — that is, those who hear

His voice, those who know Him (verses 4-10) and recognize His voice (Jn 8:47). “I am the good shepherd. I know and recognize my own, and my own know and recognize me” (Jn 7:17; 8:42-44,47; Rom 8:14; Jn 14:26). The Spirit is the good shepherd who has come to His sheep (Jn 14:18,21,23,26).

Jn 14:31 is now our task until Heb 10:13 and Rev 20:1,2,7,10. Jn 14:31; 1 Jn 2:6 — The disciples will walk as He walked and live as He lived. Col 1:10 — These are those who have made themselves worthy of Him (Mt 10:38; Mk 8:35; 10:29-30). Only they have eternal life (Mk 10:30; Jn 10:27-30).

Jn 10:37 — Our Master said this of Himself. And the same can be said about us if the twelve tribes are not being raised up, if there is no love and unity (Jn 7:17-18; 13:34-35; 17:21-23; 1 Jn 3:14,23), and if we do not have the Holy Spirit (1 Jn 3:24) to know these things.

Going to “the Throne”

To go on in one’s own rebellion or pride, one’s own strength, without humbling oneself and going to the throne of God, submitting to Him, whether you know it or not, it is tantamount to (just the same as) going to Satan’s throne for *his* strength to resist God. God’s opposition is against the proud like Satan who is too proud to humble himself before His throne, since he wanted to be like God *himself*, not *lowering* himself before Him. So if we hold ourselves up in pride, not lowering ourselves and limiting our estimation of ourselves (Rom 12:3) we are asking for Satan’s strength and 2 Tim 2:26 comes upon us like a trap or snare, and we are taken captive to do his will. Like Mt 18:35, we will be turned over to the torturers, having sinned a sin unto death. You will be in prison, and you can’t get out until you have paid the last cent. Some can never get out (Rev 19:2-3; 14:10-11; Mt 25:41,46). It is very exacting, just like you were with others. When God was merciful and forgiving you were unmerciful and unforgiving. You heard Jms 2:13, but you were demanding.

The Day of Atonement

Ps 139:24 — We will have to pay for all offensive ways in us that still remain. 1 Jn 3:6 — Offensive ways are what hurts others, like not forgiving them from the heart! Can it be that on the Day of Atonement we can be washed from these hurtful ways in us, if we see them, judge them, and confess them? Year after year we will have an opportunity to spend a whole day in retrospect or retrospection — a thorough inspection and examination of ourselves, looking back over the past year for any stain.

Rev 3:4 — Although we had a reputation of being alive we may have been dead instead. Maybe we had gone down to silence inwardly but overcame in the flesh outwardly. Rev 3:1-5 — We need to carry out a thorough survey of the past year, to see if there has been anything overlooked, not accounted for. Mk 11:25 — It could be unforgiveness or anything that militates against the walls of the city (1 Cor 3:16-17; Jn 17:21-23) and militates against His prayer to His Father. Do you even know Him if you allow anything to pass unnoticed?

1 Cor 11:27-29 — Let a man thoroughly examine himself, and only when he has done this let him eat. If one allows anything to go unjudged past the Day of Atonement without repenting for it, this one is cut off from the people of God, just as Acts 3:23 says. This is a time of grace up until the Day of Atonement, but after this day of examination there can be no mercy. It is for us the same as the Day of Judgment, but *we* are the judges — we judge ourselves.

2 Cor 5:10 is for those who did good works and those who did bad works (Rev 19:7-8; Eph 2:10; Tit 2:14). A good deed is a deed done in a good conscience, in faith, by His grace and strength. 1 Pet 4:11 — All those speaking past the Day of Atonement, but having unjudged sins, will be cut off from the people of God. For anyone who eats and drinks without discriminating and recognizing with appreciation the Body of Messiah eats and drinks judgment — drinks and eats a sentence or verdict of

condemnation upon himself. All careless and unworthy participation is a sin unto death (1 Jn 5:16-17; Heb 10:29). But if we searchingly examine ourselves, detecting our sins and even our faults, and admit them freely and openly, extending our withered condition before all, we will be healed and not judged. But if we are too proud and intimidated, we will fall into Satan's trap — we will go down to silence, held captive by him to do his will — and we will incur the penalty of God's judgment upon us: weeping and gnashing of teeth in remorse and regret.

2 Cor 13:5 — We all need to carry out a thorough investigation upon ourselves, *not on others*. We must get the board out of our own eye, then (Gal 6:1) we will not be the carnal one, who does not follow Messiah although he claims to be a follower (Mt 10:24; Mk 8:34-35). Each one of us has a life inside our own bodies.

A Humble People

In Mk 8:35 our Savior speaks the Good News to those who are being saved (2 Cor 2:15-16; Acts 3:23). We are being saved by the word of God (Jn 8:31,32,51). *Being saved* means *actuality*, being the living reality of those who possess life and are life-giving, having the very essence of life and living by God's word. Have you ever noticed a person who was being saved? What is he like? Having life or being saved (1 Jn 5:12-13) is what Yahshua wants. Rev 3:19-21 — Only when He lives in our hearts do we exude life and exult in victory, rejoicing in triumph (Ps 116:1,2,12,8). But the proud and exulting ones I will remove from your midst (Zep 3:11).

Zep 3:12 — He will leave only those who trust in the name of Yahshua, to make Him their refuge (Ps 57:1; Ruth 2:12; 2 Sam 22:3; Ps 91:4; 118:8). “For then I will take away from your midst those who rejoice in their pride, and you shall no longer be haughty in my holy mountain. I will leave in your midst a meek and lowly, humble people, and they shall trust in the name of Yahshua their Messiah” (Ps 44; 43:3; 24:3, 15:1).

The Rise of the Nicolaitans

Zep 3:11-12 — In the first church He had to remove the whole twelve tribes (Rev 3:1-5) since they had a reputation of being saved or alive, rejoicing in their pride. The proud and exulting ones were suppressing the few overcomers who saw the inconsistencies in their lives. They were praising and rejoicing in their pride although in the sight of God they had gone down to silence, since their fleshly praise was not ascending to His throne (Isa 29:13). They were not humble enough to go to the throne of grace. They were proud and would not draw near, would not submit to God, or to Messiah in their brother (Eph 5:21), but only to the Bishop. So they were held captive to do Satan's will in a clergy-laity system (Nicolaitans) that God hates, loathes, despises, and detests — it is an abomination to Him.

Christianity today (especially those who hold it together) is an abomination to God, because it is the “clergy dominating the laity” system. Seminary is only for the preacher, the Doctor of Divinity, and this intimidates the others who do not know so much Greek. Rev 18:1-3 is what God thinks of Christianity, mixed with the world, and the Nicolaitans whose superior status is gained by the agency of evil spirits (2 Cor 11:13-15). The Pope is the ultimate Nicolaitan, meaning *the conqueror of the laity*, one who claims superior knowledge or status (Rev 2:6,15).

Our God speaks of “*the doctrines or teachings of the Nicolaitans, which I hate.*” Nicolaitans separate the church into two groups, no longer a community all living together with all things in common, but the people and a separate group you never saw except on Sunday, and then they would do all the talking, contrary to 1 Cor 14:26,37,38. They conquered and corrupted the first church, who worshipped the Bishop, for he set himself up as indisputable. This in itself was idolatry.

Afflicting Your Souls

The reason why people will be cut off if their sin is not judged at the Day of Atonement is that it is so serious for one not to be obedient to 1 Cor 11:27-29 and to defile the sacrifice of Rom 12:1 — to be so careless, so useless and worthless (Mt 12:30; Heb 12:16-17). How could they even attempt to obey Heb 3:13 or 10:24 or 12:15? They are not *non-productive* members of the Body, but *counter-productive* ones, not being with Him (Mt 12:30; 1 Cor 11:32). As Heb 10:26 says, if we *go on* sinning, if we go on *deliberately* and *willfully* sinning after once acquiring the knowledge of the truth...

“The fasts of the fourth, fifth, seventh, and tenth months will be joyful and glad occasions and happy festivals for the house of Judah, therefore love truth and peace” (Zec 8:16-19). These fasts were in the days of Nebuchadnezzar breaking the walls of Jerusalem (NIV notes), but the fast of the Day of Atonement will become joyful if we see the significance of it for us and for our Father (Dan 2:44). Therefore we are commanded to love truth and have peace. Unless we regard this day as joyful, we will see *our* walls broken down and have sorrow unspeakable.

The fast of the seventh month is the Day of Atonement. Lev 23:26 — The tenth day of the seventh month shall be the Day of Atonement. It shall be a holy convocation for you. You shall afflict your souls... It says *souls*, not necessarily *bodies*. The soul is where sin is lodged. Lev 23:29 — Anyone who does not afflict his soul or is not afflicted in his soul shall be cut off from his people (verse 32). Afflict your souls, humble yourself, humble yourselves as a body of holy people.

No one will prosper who will not humble himself with the fast to afflict his soul, making a searching inspection of any sin, which as Pr 28:13 says is the reason that his soul is not prospering (3 Jn 1:2; Ps 1:3). Prosperity is normal in every aspect of the soul if sin is not lodged there corrupting and defiling the whole personality so that the spiritual, physical, and emotional aspects suffer in dis-grace or lack of glory.

Pr 28:13 — “*He who covers his sin will not prosper, but who ever confesses and forsakes them will find mercy,*” even up to the Day of Atonement if it has been overlooked and was not a sin unto death. But if this sin goes beyond this day it becomes a sin unto death, since you deliberately go on sinning. Pr 29:23 — A man’s pride will make him lowdown, good for nothing, worthless, and useless to God and man. But the humble, those who humble themselves, will rise up and obtain glory *for its purpose* (Jn 17:22; Pr 29:23; 28:13). To cover his own sin, or be covered by the blood of Messiah — which one will make the man rise up and bless?

The Day of Atonement (Lev 16:1-34, especially verse 29) is *Yom Kippur*. *Yom* = Day; *Kippur* = to atone (Heb 9:7; 13:11-12).

Deny yourself (Lev 16:29,31). Ps 35:13 — *I humbled myself with fasting*. Ps 35:18 is the result when one is set free from his sin. Then in every human relationship he will faithfully fulfill the obligation the relationship entails (1 Jn 3:16). Lev 16:29 — Deny yourselves; fast. Lev 16:31 — This is a lasting ordinance (Lev 25:9).

The race begins after the Day of Atonement, when all is washed, all are calling on the name of Yahshua the Messiah to be their strength for the race from year to year until Rev 11:15. Trumpets were blown at the end of the Day of Atonement to inaugurate the year of Jubilee (Lev 23:24). This day is a day of rest from regular work to carry out a thorough investigation *upon one’s self* (Mt 7:1-5; Gal 6:1-10). How close we must draw near to You! (Jer 30:20 - 31:1; Isa 53:10). How we must walk! (Col 1:10-11; 3:12; 1 Jn 2:4-6, and so on like verse 15-17).

Self-Judgment

Ps 139:24 — Any and every wicked, offensive way in us must be judged and put to death. How we treat one another is the way we know whether we are in the Spirit, being saved, or in the flesh, in death. Our patience tells all — our reactions — whether we discern the Body or not. How long have we been eating the bread and drinking the

cup in an unworthy manner and letting the guilt mount up — going on and sinning against the body and blood of our Master? The cup is the symbol of the New Covenant in His blood.

Lk 22:20; Jer 31:31-34 — Just as the Old Covenant (Ex 24:3-8) was made with blood, so the cup is the sign of the New Covenant blood of the New Nation (Mt 21:43) in order to bestow upon Israel, Abraham's seed, the promise (Gen 18:19; 15:18; 17:7-8; Isa 49:8). And Isa 49:6 is the new nation who participates in the New Covenant so as to bring about Messiah's return for Israel (Mt 19:28).

1 Cor 11:32 — As His children we are disciplined. If not, we are of the world and will incur the punishment of the world. The second death will be discipline for us unless we are disciplined in this age. 1 Cor 11:33 — There can be no body that all its numbers do not eat together. The world in 1 Cor 11:32 does not know anything, and we know everything (Eph 4:17-19), and all things are ours. Eye has never seen, ear has never heard, the heart has never imagined what God has prepared for those who love Him. "Thank you for the morning and evening Minchah, the Sacrifice of our lives as one sacrifice, holy, acceptable to You. Only by this can we do Your will by Your grace. You know how it feels to be rejected, refused, despised."