

Yom Kippur 2

Eradicating Sin from the Camp

Before the Day of Atonement each year, *all sin* must be *eradicated* from the camp, if any was left. This means that all sin must be rooted out, or uprooted. 1 Jn 3:3-4 — Everyone who has this hope purifies himself, just as He is pure. This purification includes deliberate sin (practicing sin, which is lawlessness, a spirit of rebellion against God's word, as in Num 15:31). But it also includes unintentional sin (Num 15:27) and the practice of what Paul taught about in 1 Cor 10:23 — things that are not profitable, things involving the conscience (1 Cor 6:12), things not specified in the Law or the New Testament. These are things that are *not good for you*, which could lead to a bad habit or a *craving* the evil one can take advantage of.

Eph 5:3-4 — Some things are not *fitting for saints*, like whatever *uncleanness* means, or something that could lead to a *defiled conscience* or a yearning which is not naturally stimulated — since the evil one has gotten *in on the act* in some way, through his craftiness and artifice, adroitness, adeptness, etc. (Lev 15:16 is no sin, except by his clever design to accuse and induce thoughts to pollute and defile the conscience until his trap for you is set and you become discomfited, disconcerted, baffled, and confused.)

The Day must completely cleanse every person before the new year can begin in the blessing of YHWH, lest there be similar consequences as Joshua 7. One man's sin brought consequences to the whole nation. Not to bring to light all sin to the Body, or to your own consciousness for judgment, would be a deliberate oversight, and the only result for that person would be condemnation, and the community would also be endangered.

Fasting

A whole day of total fasting, both food and water, would be a severe strain on the Body/Community, if it were not going to cleanse all sin from us, and bring us into a greater light of self-judgment for the future, or coming year, until the year of Jubilee.

“Afflicting your soul” is *not* speaking of just fasting physically, but it is speaking of the *soul*, the deepest part in a man, that is recognized only by seeking *Him who is in us* — to expose our hidden, real sins (Mt 1:23; Ex 20:5-6). We are not advocating “physical fasting” as the Jews *traditionally* think that it means when it says, “humble yourselves,” or “afflict yourselves,” etc., according to the translation.

Some people may just get into “the Fast” and forget their *soul*, while others may dread the day or not be able to endure it, and if they did endure, they would emphasize only the *physical aspects* of the affliction. But, it says afflict your *soul*, not your *flesh* — your soul. But we may fast those ten days, just eating raw vegetables and raw fruit. We can have them all on the table so people won’t have to be cooking.

As it says in Lev 23:29 (whatever it means), it is for sure that one must humble himself (NASB) on that day, for its effectual results. (NKJV says “afflicted in soul” and NIV says “deny himself.”) Lev 16:29 (NIV) says “must deny yourselves” and puts in at the footnote “or *must fast*,” but they have no basis except for *tradition*, and we do not want to impose tradition upon our people.

The NIV says the expression (Hebrew 6031 *anah* and 5315 *nephesh* — “humble the soul” in the NASB) came to be used of fasting (Ps 35:13). The Day of Atonement was the only regular “fast day” stipulated in the Old Testament (see Lev 23:27,29,32), though tradition later added other fast days to the Jewish Calendar (Zech 7:5; 8:19).

Two Kinds of Sin

Scripture teaches about two kinds of sin (1 Jn 5:16-17; Num 15:22-31) — the inadvertent and the deliberate. There was a means of atonement specified for the

inadvertent, but the deliberate sin (Num 15:30) amounted to an affront to God, and was unforgivable (Heb 10:26-31; 1 Jn 3:9).

Deliberate sin is intentionally going against the known will and Word of God, and that person was to be cut off. As 1 Cor 16:22, not loving was a deliberate sin. Rom 11:22 also relates to a deliberate sin (Jms 4:17; Jude 21). For we all know the right thing to do — that is, if we have come to reach the knowledge of what is right, or the truth (Heb 10:26,29; Num 15:31). 1 Jn 5:16-17 speaks of a sin unto death (Rev 2:11; 3:5; Pr 20:23-30, Amplified Bible). In Sardis most had committed this sin by not doing what they knew what was right, probably years before. Now they were callused (Pr 15:4; 20:25-28). Verse 25 can refer to Baptism or the Day of Atonement (Heb 12:1 would be our vow).

So, before the Day of Atonement each year there must be a *moed*, collectively or for certain individuals who walk on the brink, or weaker ones, or those who have certain known weaknesses, etc., to come before the elders in order to help them judge themselves, so they won't deliberately or inadvertently go into "the fast" without the intention of purging the weakness or the sin (as Heb 12:1) from them. This is so they can go on in the race without disqualifying themselves and the whole clan of which they are a part (verse 15). Extreme caution must be taken. Mt 12:30,33 — It is essential that everyone know for sure whether he is with or against Messiah, whether he has passed out of death or not, whether he is gathering or in any way scattering, whether he is able to judge himself right (1 Jn 3:14,16-19,23; 1 Cor 11:27-32).

If a certain person has a reputation of not being able to judge himself, he must have the council of elders help him judge himself, before he brings judgment upon himself, as well as being a negative influence in the Body, or scattering what others who are judging themselves right are gathering. 1 Cor 11:31 — If a person cannot judge himself, he then must come under judgment by the elders. If the deliberate sin was such as Num 15:31, as judged by the Holy Spirit, through the *qahal* judgment, he would be cut off (verse 35) as determined by the council. And if the judgment was not in accord

with the Spirit, falsely acquitting the person, he would still be cut off by God, and it should become obvious to the whole community, even as Lev 23:29; Pr 5:13-14.

If a person is not receiving grace by his or her communion with the Holy Spirit (Heb 12:15-17), he will eventually ruin the whole community. Lev 23:23-33 is so important to Israel, whose job is to be Dan 2:44, for God and for His Son (Rev 19:7-8; Lk 1:17; Col 1:28; Num 15:34-35). The judgment is determined by God. Such sin was not just an individual matter, as Heb 12:15, but was a threat to the entire community, so it had to be rooted out. (Ayal's case of breaking the Sabbath was a judgment with mercy, and seven years outside the camp, unless radical repentance comes before, which would also be judged.)

We can take no chances here, or presume that all is right in the camp. Rev 3:2-5 — The many had a reputation of being alive, but were dead (Pr 21:16, Amp: shades gather around him). There cannot be even a few among us who have stained their garments unknowingly to themselves, or to the Body (1 Jn 3:8).

So the elders, and all those who dwell in the light (Eph 5:8), must take action and love their brothers enough to expose them and undo Satan's work in their midst (Eph 5:1-14). We, then, are to awaken the sleepers before it is too late — before they are judged by YHWH (1 Cor 11:32). Eph 5:6 — Judge right, verses 12-13. Remember the teaching, elders (watch over their souls, Heb 13:17). This takes community living, where our lives are lived before all. So obey your spiritual leaders, and submit to them, recognizing their authority over you, for they are constantly watching over your souls, and guarding your spiritual welfare as men who will have to render an account (of their trust, Pr 20:25-30).

Investigating Sin

What kind of sins do we look for? One is *rebellion* — active and passive. Deliberate sin is the rebellious casting off the yoke of subjection to God and to the Body.

Rebellious sin was recognized as any concession to, or acceptance of idolatry, or love of the world or the things of the world (Ps 24:3-5) — any other high place he puts above the experience of the morning and evening sacrifice, and the breaking of the bread, or the joy of working with, and having fellowship (company) with the brethren (Jn 13:34-35; 1 Jn 3:14; Jms 4:4; 1 Jn 2:15-17).

All this investigation is to be conducted in love and concern. We are to carry out a thorough investigation and examination of ourselves before Breaking of the Bread, and if this can't be done right, others need to be summoned to help. This should be voluntary, but in some cases the elders need to take the initiative in love and concern, watching over their souls (Heb 13:17), since they have to render an account (Gal 6:1; Jude 23-24).

If elders knowingly allow anyone to slip past their scrutiny on this matter, they are condemned (Jms 4:17), for they know the right thing to do, and they are in sin themselves. The other elders must judge such cases, after the beam is out of their own eye.

Elders, do not yourselves deliberately sin by being negligent in this matter of judging the sheep right (Jer 31:10; Eze 34:5; Jer 23:4; Zech 11:17; Heb 13:20; Jn 10:16; 1 Pet 5:2-4).

The New Year

The new year (the agricultural year, not the calendar year, but the year of having a clean slate), begins with the Day of Atonement, a day of judgment, *even as if we were at the 2 Cor 5:10 judgment* (1 Cor 4:5). This is the annual judgment seat. There will be 49 in all, making ourselves ready for the final one (Dan 12:12), when a new age will replace this miserable one.

The Day of Atonement was one day a year when the high priest would enter the Holy of Holies to make atonement for the nation. On this day we will honor our Savior

who made atonement for our nation's sins. And we will make confession before Him of all our hidden faults and sins, which keep us from pure fellowship with Him and our brothers in our own clans, or other clans and tribes (Jn 17:23).

The Day of Atonement was the most sacred of all days, or *moeds* (Lev 23:23-33). Lev 16:29 — God would cut such a one off, not just for not fasting, but for not judging himself, and he will die in the midst of the Edah (Num 29:7-11).

There were ten days of preparation for the Day, in order to reach repentance (2 Pet 3:9). On the Day of Atonement, the final day for total and absolute repentance, you put away all inadvertence, as far as it is within your own will to do His will. These ten days you are to appeal to your Father in heaven for a good conscience, like when you were baptized. (Children appeal to their own father and mother, as far as it is in their ability, if they are cognitive.) 1 Pet 3:21 — It is like a yearly (annual) baptism, or washing. Maybe we will all be washed once a year from anything still brewing in us, not resolved and repented from. We will reach repentance as far as it is possible, according to our own self-judgment (or the help of our leaders, Heb 13:17).

In preparation for the Day, confession needs to be made of attitudes, shortcomings in dealing with your children, overlooking or winking at their disobedience, etc. — all the ways that are in you that are not compatible or worthy of Messiah (Col 1:10; Phil 2:2-5), all the ways that are not in accord with His word (Jn 8:31,32,51), where death still reigns in you. These must be judged and confessed (Heb 4:16) especially in the case that your garment is stained, ready to become indelible (Rev 3:4-5). Jude 21 — in order to do this, we must judge ourselves right. If we don't, we will be guilty of the body and blood of our Master (1 Cor 11:27; Pr 21:23 NIV). If we are living in any way unworthy of Him, and partake of this meal without judging ourselves in the ways in which we are not walking worthy of Him, we will be guilty of sinning against the Body and blood of our Master.

1 Cor 11:26 says that we are witnesses of Him in that we are dead to self, and living a life fully pleasing to Him (1 Jn 3:22). We proclaim the fact of Yahshua's death until He comes to proclaim it Himself, that His death has freed us from slavery to self, the world, and Satan. We are His witnesses that He did this, as Jn 17:23 says (Jn 13:35).

So 1 Cor 11:28 says, "Let a man thoroughly examine himself," and only then should he eat and drink at His table. 1 Cor 10:21,16,14 — Idolatry is subtle, and must be judged (Ps 24:4) — lifting your soul up to an idol, or any sort of idolatry, of loving, or venerating anything more than God (1 Jn 5:21; 1 Cor 10:15-16, Amp Bible).

1 Cor 10:20 — Christian worship is received by Satan. It is to evil spiritual powers, and not to God at all, as verse 7. Israel participated in the worship of false gods and spirits, even in the name of YHWH. When we gather to break bread, we must be entirely clean — judged, and cleansed by the blood, by our confession of our true condition before Him (2 Cor 6:14-7:1). When we break bread, we must do what 1 Cor 11:24 says: "*Do this in remembrance of Me,*" or, "*Do this to call Me affectionately to your remembrance*" (Lk 22:19). He was speaking to His disciples around Him, but also to all who would ever believe in Him (Jn 17:20) through their word which is now recorded here.

A Pure Priesthood

Many could be eliminated before the Race begins (Pr 25:4-5; 20:26, Amp).

The Edah (my *witness*, Mt 16:18), the holy nation and royal priesthood, are exclusively His, belonging to Him as His possession, raised up in the final days of this age (Mal 3:16-18). The priesthood (1 Pet 2:9; Ex 19:5-6), sons of Levi (Mal 3:3-4), having been purified by fire, offer up acceptable sacrifices and offerings to YHWH. They, as the priests of old, gather to offer their bodies to be a living sacrifice for a reasonable service. They become servants to the High Priest, appointed to be at His service for any work that

might be assigned to them (according to their gifts, Eph 4:12), and competent for the discharge of the work assigned to them.

Dissension is listed along with the worst sins imaginable in Rom 13:13. In preparation for the Day of Atonement, all these obvious sins must not even be named among us (Eph 5:1-14), especially dissension or strife, envy, jealousy. Not only are they the worst sins mentioned, but when envy and selfish ambition are present, as Jms 3:14-16 says, then you will find disorder (strife) and every evil practice to go with it. (Rom 13:13 describes the Christian church today.)

Jms 3:17-18 is the only way the witness of Him can be (Isa 43:12). Eph 5:15 — Be very careful, then how you live (work), not as unwise, but as wise (Dan 12:10). What if we do not obey Eph 5:15-16 and Col 1:10? 1 Ths 5:5 — Take advantage of every opportunity. What if we do not know what that means? Making the most of the time, buying up each opportunity, because the days are evil (verse 17). Understand what the will of YHWH is, and fully grasp His will (Isa 53:10). Don't be thoughtless or foolish. Be wise. The wise will understand (Dan 12:2-10).

Eph 5:15-17 warns, as Lk 21:34 says, against getting caught up in the things of this world, as making as living. The opportunity can pass us by for winning souls, since only the wise win souls. This is the fruit of the righteous — that is, imparting eternal life to others (Pr 11:30; Dan 2:21; 12:3,10). The wise man produces fruit (Jn 15:8), wins people over to the wisdom of the righteous (1 Cor 9:19-22; Jms 5:20).

The Day of Atonement

Lev 23:24 — The seventh month corresponds to September/October, and it marked the end of one agricultural year, and the beginning of another. Lev 16:29-30 — The Day of Atonement became recognized as the most sacred day on the calendar year for Israel, for they recognized that their sins would destroy the whole nation, so they confessed them before YHWH in fasting, in repentance, and in self-examination,

afflicting their souls, humbling themselves before YHWH with confessions. They confessed their sins one to another, and were granted forgiveness from YHWH only after they humbled themselves before all they had offended. All remembrance of past offenses was then cleared (Lev 19:18; 23:26-32).

Isa 66:2; Lev 23:27,32,29 (Amp) — “For whoever is not afflicted [by fasting in penitence and humility] on this day shall be cut off from among his people [that he may not be included in the atonement made for them].” *Penitence* means what Isa 66:2 says, before YHWH will look and have regard for him. Without this penitence their confession and sins based on the sacrifice of Yahshua would be like Isa 66:3 and Heb 10:29. The acts of the hypocrite’s worship are as abominable to God as if they were offered to idols. This is why Lev 23:29 says what it does. Penitence is producing the fruit of repentance.

Lev 19:2 — All the assembly were to be holy. Lev 19 speaks of the sins that could pile up, unnoticed until the Day of Atonement, like Rev 18:2-5. Heb 10:17-22 is normality. Whenever Mt 7:12 is violated, atonement must be made on our behalf by the blood of Messiah, through confession to the one mistreated and to God. Unless this takes place, one is cut off from His Holy People (Lev 23:29) as the many were in Rev 3:2-4.

The Day of Atonement is this: Mt 7:12. This is what we must be perfect and blameless in (Gen 17:1; Col 1:22,28; 1:10; 1 Jn 2:28). For instance, any sort of greed, avarice, storing up unneeded treasures, or whatever (Heb 12:1). 1 Jn 3:17 or 2:15 — this sin must be perfectly judged and burned up in the fire (Mt 3:11), because this is the very thing that keeps us from producing the fruit of our repentance (verse 8-10). This very thing must become chaff, or we will be thrown into the fire with the chaff (verse 12).