

## Yom Kippur — Introduction

### *John 15:7*

*Therefore whoever eats the bread or drinks the cup of the Lord in an unworthy manner, shall be guilty of the body and the blood of the Lord. But let a man examine himself, and so let him eat of the bread and drink of the cup. For he who eats and drinks, eats and drinks judgment to himself, if he does not judge the body rightly. For this reason many among you are weak and sick, and a number sleep. But if we judged ourselves rightly, we should not be judged. But when we are judged, we are disciplined by the Lord in order that we may not be condemned along with the world. (1 Cor 11:27-32)*

1 Jn 3:21 — The *progress* that your community makes is in *direct proportion* to the prayers offered up and received by our Father in the name of Yahshua (1 Jn 5:14-15). Our prayers are heard based on 1 Jn 3:21 and Ps 141:2-4. What is it that gives us that *confidence* before God? (1 Jn 3:21). *Confidence* (#3954) is: *all out-spokenness*, i.e., *frankness* by assurance in our own conscience, *bold-ly(ness)*, having *boldness of speech*, freely, openly, plainly(ness). It's the *same* confidence that keeps the House *standing*, that keeps it from *falling* (Heb 3:6; 1 Cor 14:26; Ps 116; Heb 2:12; Eph 3:12).

If our hearts (consciences) do not *condemn* us (#2607 — meaning to *oppose*, *blame*, to *note against*, i.e. to *find fault*) we are *outspoken*, *confident* and *bold* in Him (1 Jn 3:20-21). If our hearts or consciences condemn us, God, being greater than our hearts, also condemns us (in that our prayers are not heard). “And this is the *confidence* (#3954) which we have before Him, that, if we ask anything according to His will, He hears us...” (1 Jn 5:14-15).

We know our hearts do not condemn us when we are *loving as He commanded us to love*, otherwise He cannot hear us since we are not doing what is *pleasing* to Him. We must have confidence that what we ask *is* His will and we must have confidence that He *hears* us. If our hearts condemn us we *know* that He does not hear us. But if we *know* (\*1492, 1 Jn 3:14) He *hears us* (without doubt in our conscience) we *know* He will give us what we *ask*, since it is *His Will* (1 Jn 5:15).

So, if we *know* (#1492) that He hears us, we also know that we *have* the *petition* we have asked from Him (Jn 8:29).

The word *have* (#2192) in 1 Jn 5:15 means: *to have and to hold* in assurance, possession.

The word *petition* (\*155) means: supplication or prayer for particular benefits, which are God's will and purpose.

1 Jn 3:21 — So if we have the *confidence* — that absolute *assurance* toward God, we know that whatever we ask in prayer we will receive. Why? Because we *keep His commandments* and *do what is pleasing in His sight*. We do those things that are *pleasing*. Washing dishes is not a *specific* commandment, but it is *those things* that we *volunteer* for that are *pleasing in His sight*. This gives us a good conscience. How many walk away from washing dishes knowing good and well that someone else must do them? But because you are selfish and have no real excuse or justification you condemn yourself and your heart knows it. How much more does God condemn us — who knows *all* things? (1 Jn 3:21-22).

1 Jn 3:23; Jn 13:34 — You know that you are shirking your responsibility and don't have one bit of confidence toward God if you sneak off or idly sit by allowing your brother or sister to wash the dishes. But you would rather let your heart condemn you than do what is *pleasing* in His sight.

What is better than having confidence and outspokenness, to speak *to* Him and speak *for* Him — to *serve* in His Strength? (1 Pet 4:11). Eph 2:10 is all in vain and means Rev 19:7-8 is not for us. He will say, "Depart from me; I do not know you" (Phil 3:10-11). We had no *part* in doing His Will (Rev 20:6). This is the reason we do not have joy or peace, because we do not have *love* (or if we do, we don't use it *to love* with). Rom 5:5 was not your experience.

1 Jn 3:18-19 — *Shirking your responsibility* before God in anything, which must be made up for by another brother or sister, is not loving as He loved and as He

commanded (1 Jn 3:14-17). This is how we know that we belong to the Truth (1 Jn 3:19; Jn 4:23-24). We know then, as 1 Jn 3:19 tells us — we know, for we have the APPROVAL from His Spirit in us. So our hearts do not condemn us. We *know* we are of the Truth. We worship in Spirit and in truth. Such worshippers God is searching for. Are you one? Can we assure our hearts before Him? We are wasting our time “serving Him” if we are not sure we belong to the truth (1 Cor 16:22; Eph 6:24; Rev 2:4-5).

*Remember Eph 2:10.* The word *walk* means that no one else can do those works for you and credit it to *your* account. It is credited to *their* account. It simply means who is walking *worthily* of Him and who is *not* (Col 1:10).

The word *walk* in Eph 2:10 (#4043) means: to be *occupied with*; it is your *occupation*, doing your *part* (Eph 4:12,16).

The word *in* (#1722) *them* means: *in position* (in place) instrumentally placed, a *restful position* (free from *strife*) properly placed (*constructively*), *readjusted*.

Walking *in the works* (of service) designed for *you* is walking in no one else's but your own, pre-ordained by God for no one else but you. But if you do not do them, someone else must in order to compensate for the lack. No one can do these works unless he is *filled* with the Spirit and *walks* in the Spirit — walks according to the Spirit.

Jn 4:23-24 — Make no mistake about this: we must *worship* as Acts 26:7 speaks of — rendering *sacred service* (Heb 13:15). The hour *has come* and *is now* when true worshipers shall worship the Father in Spirit and in Truth — for the Father is *seeking* such to worship Him. God is Spirit and they that worship Him **MUST** worship Him in Spirit and in Truth.

*Worship* (#4352) — To *prostrate* oneself in homage spiritually, in *serving* Him and in *worshipping* Him — to ADORE HIM. To kiss the Son (Ps 2) in absolute *submission* (Ps 112; 141:2-4).

*Adore* (1 Cor 16:22) is to love intensely with affection, love and worship affectionately.

*To love Him* is to do whatever it takes to have *confidence* and *assurance* before Him without your heart condemning you in any way for anything you do or don't do (1 Jn 3:6). Not only *acknowledging* Him but *also confessing* Him *publicly* in worship before all (Ps 116; 1 Jn 4:2). Whoever is *reserved* or *held back* must find out why. Find out before it's too late. Or else *maranatha* will happen (1 Cor 16:22; Rev 3:3) before he wakes up from his slumber (Eph 5:13-21). Go to your Shepherds who care for you and who have a "Keep" (watch) over your soul.

### **Doing What is Pleasing in His Sight**

To do what is *pleasing in His sight* is doing things that are not *specifically commanded* by Him to do. It's giving ourselves to that which is not specified *in the Law* — which 1 Cor 6:12; 10:23 speaks of. Things which can *enslave* a person to a bad habit are *not* pleasing in His sight (things which are not *constructive*).

So a person is NOT loving Yahshua and not loving his brothers if he is not walking in the *works* foreordained or prepared in advance for him to do, or if he is not doing the things which are *pleasing in His sight*, or if he is not obeying Him (Jn 14:15). So how could anyone have confidence before Him if he is not doing this? (1 Jn 2:28; 4:17; Heb 10:38). For if we are guilty of one, we are guilty of all. What if a man is not loving his wife as Messiah loved the church? Or what if a wife does not respect her husband? Is this doing something *not* pleasing to Him — or is it *direct disobedience* to His commandment? (Dt 7:9,10; 1 Jn 3:14).

1 Jn 3:16-18 is showing that you love them by what you do for them to let them know you love them — not just words, *but action*. We can rationalize all we want to and try to justify ourselves, but 1 Jn 5:12 stands and 1 Jn 5:13 is there for all to be able to judge themselves by. *That is the Word of God*. The letter of 1 John, especially 1 Jn 3:16, tells the *only* way that God has *provided* for the Edah of YHWH to stand against the gates of hell and the only way provided by God to allow a person to *know* that he has passed

out of death and into life. This defines the love by which our Master loved us (1 Jn 3:14; Jn 5:24).

If we are truly *saved* we will *know* it by the only way possible (1 Jn 3:16). Only by *loving in this way* does the Holy Spirit give the assurance and conviction and confidence that we have passed out of death and into eternal life and also that He *hears* us when we pray. *Only by this* will He ever do what we ask, because if He did otherwise, what would be the use of giving anything to those who do not love Him enough to do what is pleasing in His sight? Will God give *anything* to anyone who will not do what he *knows* is *pleasing* to Him? NO! Because they don't know that He hears them (1 Jn 5:15). And if one does not know this BASIC thing, no good thing will he ever receive of God to accomplish His Will (Isa 53:10; Jms 1:7-8). Our *love* must *grow* (Col 1:10-14; Phil 1:9-10).

These are *two things* that Paul prayed for: Col 1:9 and Phil 1:9-11.

*“So when you spread out your hands in prayer,  
I will hide My eyes from you,  
Yes, even though you multiply prayers,  
I will not listen.  
Your hands are covered with blood.” (Isa 1:15).*

Though they prayed, God wasn't listening (Isa 29:13). The hands that were lifted up in prayer were stained by the *blood* of those whom they killed. “Murder” for us in the New Covenant is 1 Jn 3:15-17. *Not loving* your brother is (*hatred*) *murder*. We can say *with our mouth* that we love one another, but if it is not *shown* in deed, the *truth* does not abide in us (1 Jn 3:18-19). Why should He answer a rebellious people? Before He can hear us our *guilt* must be extinguished.

In Jn 14:13-18 He promises that He will not leave us fatherless (as *orphans*, verse 18) but will come to us as *Immanuel* (Mt 1:23). This is how we are to *live* our lives in His Body (Jn 14:21-24). If *He* does not leave us as orphans, then no one else in the Body, especially the leaders, will leave us as orphans either. He hears us because we obey Him

(keeping His commands) and do what is *pleasing* in His sight. He will come to us and He *in us* will bring about Isa 1:17.

First, we must be *washed clean* of our *guilt* (Isa 1:16) and then we will be a fit *home* (Jn 14:23), acting for God in defense of the orphan and pleading the cause of the widow (Isa 1:17).

But if we cannot do what Jn 14:13-14 says, we don't love Him as verse 15 and verse 21 tell us. So if we can't get what we *ask* for, then we are not filled with *His Spirit*. Our *guilt* remains upon us (Jn 9:41). How is Jn 13:35 and 17:23 ever going to be done?

*Isa 1:16-17 — “Wash yourselves, make yourselves clean;*

*Remove the evil of your deeds from My sight.*

*Cease to do evil,*

*Learn to do good;*

*Seek justice,*

*Reprove the ruthless;*

*Defend the orphan,*

*Plead for the widow.”*

This along with 1 Jn 3:22 is BEFORE Isa 1:18 since it says, COME NOW. Once we are cleansed from all guilt we can *know* His Counsel by “reasoning together” and will have the *confidence* our prayers will be heard. 1 Jn 5:14-15 and Jn 14:13-14 will be done — as the good news proclaims and promises to those who obey Him because they love Him.

Rulers who are “rebels” at heart are those who *do not defend the poor orphan or widow*. They don't “*keep careful watch*” over the souls of their single brothers and sisters or widows. These rebellious “rulers” will not go *unpunished* (Isa 1:23,25). They *abuse* and *take advantage* of these people (working them to exhaustion) in the Body. They “murder” their brothers — robbing them of life.

They shall be *removed* and others will rule *in their place* (verse 26). They are guilty and their sin remains. They will be cut off from Israel. Their prayers will not be heard. Judgment comes against those elders who are guilty and do not wash themselves

clean (verse 16). They don't have the *loving authority* of true rulers who rule in *wisdom* and *justice* (Isa 1:15-26;\*17).

### Isaiah 8:12-15 — “He shall be your fear”

We must understand that our *spiritual progress* and *strength* come from *waiting upon our Father* (Isa 40:29-31), trusting that He knows how to protect us if we pray according to Jn 17:11-12 and Isa 42:23 - 43:7.

Isa 59:1-15 — Our Father cannot *answer our prayers* if we are not doing what is *pleasing in His sight* (1 Jn 3:22) and as a result (1 Jn 5:14-15) He cannot grant us what we *ask* for even though what we pray is His Will. He can't grant it until He *knows* that we will do His will once we receive it. He can't trust us with His Will if we are not doing what is *pleasing in His sight*. Our own sins and iniquity block our prayers and prevent Him from doing what He wants to do on earth. So our Father waits, as He has been doing for the last 2,000 years, for the fruit (Mt 21:43). Should not His *offspring* do His will? So in view of Yom Kippur, when we afflict our soul (due to the fact that we know that He *does not* hear us, 1 Jn 5:15), we must search our soul so we can repent or judge whatever it is in us that keeps our Father from *giving* to us what He *needs* to give us in order to do His will (Isa 53:10).

1 Jn 1:9 and Pr 28:13 is provided for us in order that we would not hold back our Father's will on earth. Those who hold back our Father's will are called according to His purpose, but are not *loving* Him due to *unconfessed* and *unrenounced sin* (or undiscovered, unjudged sin). In many cases we may be *overlooking our own sin* (which our Father considers to be sin) but He *cannot overlook it*. He cannot *overlook* what we *overlook*, otherwise He would not be a good and loving Father who cares for us. This is the same reason why we do not overlook the sins of our own *children*. Their disobedience *to us* cuts off *our fellowship* to them — since they are not walking in *our light* (1 Jn 1:6-9). Our Father did not simply overlook our sins and rebellion and

iniquities. He punished His own *Son* for our transgressions (Isa 53). Our Father is righteous. He disciplines those whom He loves, like *good parents* who *love* their children (Pr 13:24).

So we may think that our sins do not keep us from *fellowship* with Him. But the reason we *think this way* is because we are not walking in the *light* of His love. If we are, then He will personally show us our sins so we can judge them and confess them so that we can be in fellowship with Him “*continually*” (by His bestowing upon us His *forgiveness* and His *cleansing*, 1 Jn 1:9). Only in *this way* we will *continue* to prosper (Pr 28:13). It’s those who *cover* their own sin who do not prosper. They do not *pay the cost* of confessing and forsaking them in order to receive His Mercy. The *confession* and *renunciation* of our *sins* is the *only way possible* to *release* His Mercy upon us so that we can once more prosper in doing His Will (Isa 53:10-11).

1 Jn 1:6-7 shows us the difference between prospering and being opposed by our Father (Jms 4:6; Heb 4:16; 1 Cor 11:26-32; Pr 29:23,24; Jn 10:10). Pr 29:24 is better understood in the *Amplified Bible*.

### **The June 22<sup>nd</sup> Celebration**

Ps 1:6 was presented at the June 22, 1994, celebration which was put into our *children* so that *none of them* have *fallen away* from us *since*. *Of course*, that is *if* the parents and the Elders (Shepherds) have *assimilated* it (unless they have *dissimulated* it). The least they could have done is *disseminated* it in hopes it would prosper among all the children some way.

So what I am speaking of is the *sins of the parents* — those who are not being *diligent* to discipline are the ones who haven’t put *this teaching* into their children either. This is also the sin of the teachers, prophets, and shepherds who are not seeing to it that this is being done. This is an example: Pr 13:24 — The sin of not loving their children enough. *So God holds them accountable*. These are the kinds of sins that are overlooked



by us, but they are not overlooked by our Father in heaven. And we are guilty and must make up for it, *in their lives*, if they are not *already* departed — due to the sins of the fathers who *hate* Him (Ex 20:5-6).

On the June 22nd, 1994, celebration “*Two Lifestyles in the Community*” were taught. And our children made *confessions*. The two lifestyles are either:

- 1) OPEN, (or the other)
- 2) UNDERGROUND.

Ps 1:6 was discussed at that time. How many of our children have perished since then? So, if a parent or guardian of their souls has made them *stumble*, due to their lack of *diligence*, then they are numbered with the *wicked* of Ps 1:4-5. But all who heard this teaching had the opportunity to be like the man in Ps 1:1-3, along with their children *by their side*. How many times did you go over this teaching with your children in the hour of preparation before the minchah? If the Elders did not allow for this time they are *guilty* since Heb 13:17 says they are *accountable*. If they did, the *direct blame* goes to the parent. If the Shepherd did not teach this teaching publicly to *assimilate* it into his household, then he is held responsible and accountable before our Father.

Dan 12:2,3,10 — is like the five wise and five unwise virgins in Mt 25. Only the faithful were taken (Rev 17:14). Our Master, in speaking of the *Broad Road* and the *Narrow Road* (Mt 7:13-14), presents TWO WAYS (Ps 1:1). So whose partner are you? (Pr 29:15-18,\*24; Jn 10:10). Where is the “*Abundant Life*” promised to those who have His Life? (1 Jn 5:12). To rebel against Yahweh’s anointed is also to rebel against the One who anointed Him (Ps 2:2). The Righteous and the Wicked *both* live in the *Households of Israel* (Ps 1:5).

Those who *love* Yahweh and order their lives in *all things* according to His will are *His offspring* (Isa 53:10-11). In every human relationship they faithfully fulfill His will in *fellowship* with Him (1 Jn 1:7). It’s not for only the individual to see to this. There is no *prospering* without the *whole household* and *clan* benefiting from it. Pr 28:13 has far-

reaching effects. Even one Achan can be the *downfall* of the whole. This is the Body *princi-ple* and *princi-pal*.

A principle is your *pal* and turns principles into *principals*. A *principal* is a *Prince* — a prince among others. The Body of Messiah is made up of princes. This is ISRAEL. As the Living Bible properly translates Isa 49:3: “a *prince of power* with Elohim.”

Isa 1:18-20 — There is no way we can come near enough to him without first Isa 1:16-17. How many fatherless children do we have? How many widows? How are we defending them and pleading for the widow — to vindicate her? Are we rebuking the oppressor of the widow and the orphan? We can’t come and reason with God until we make things *right*. Since we disagree with God’s *agenda* (His priorities) we must *repent* and change our way of thinking. We have to understand that to do Isa 1:16-17 is the *prerequisite* of coming to Yahweh to reason with Him for His Purpose to be done. And this is reasonable to a *willing heart* but folly to one with a resistant and rebellious *attitude*.

We may think that if we sin we will be immediately aware of it, but our hearts may not *acknowledge* our guilt if we are not walking in the light (1 Jn 3:18-20). So if we are not aware of our need to be washed (Isa 1:16) we will be those who find out too late as Rev 3:3 says. *MARANATHA!* (1 Cor 16:22). Jn 14:15,21,23,24 — Therefore we must *examine ourselves* before our Master, the Spirit, asking Him to *enlighten* us so that 1 Jn 1:9 will be *actually* the case, *lest we be cut off*.