

Yom Kippur Teachings at the Festival Part 2

(*Deshe*)

Pr 28:13 — We'll find mercy on that day if we confess and renounce our sin. But if we don't, we won't prosper; we won't be able to bear fruit; we'll be cut off as a branch and we'll dry up. So we must let our God cover our transgression if we want to prosper, if we want to bear much fruit during the agricultural year. Jn 15:8 — We have to prove something. Bennabiy used to always say, "The proof is in the pudding." No matter what you say about the pudding, whether you say it's bad or good, any comment you might make, you won't know until you eat it. Bearing much fruit is the proof.

Our Master could say, when the evil one came to put Him to death, "The prince of this world is coming, and He has nothing in Me." That's what our Father is looking for: an entire people who, when the evil one comes, we can say that he has nothing in us. That's when the accuser of the brethren will be cast down out of heaven — he will have no more foothold, no more standing. So do we understand the importance of the Day of Atonement? It's what will actually cast the evil one out of heaven. He won't have a place to accuse us any longer. The most destructive force that Satan has is *accusation* — the accusations in our own conscience, the accusations he plants in our minds that we entertain, toward our brothers and sisters. Sometimes they're not so vivid and clear, but just a passing thought or feeling, and we don't really judge it. But it still affects our relationships.

Traditionally, during that ten-day period, the Jews fast, although it doesn't specifically say to fast or abstain from foods, but to *deny yourself*. If someone was guilty and all they thought of was food, would his sin be removed? If they had so little concern that all they thought about was eating? It is a precious time that we're given during that period to judge ourselves. If we were to eat during that time that our Father provided for us, but have a guilty conscience, then we would and should be cut off. That would mean that we had no fear or concern for our Father's purpose. If you knew you were going to die the next day unless you judged these things, why would you even think of eating and drinking unless you already were cut off? Food will be available that day, but the righteous will be praying for those who would rather eat than confess their sins or go to the throne of grace to receive help in their time of need (Heb 4:16).

Pr 27:23-24 — underscores why elders and shepherds must be diligent. Evidently in the first edah the elders and shepherds weren't diligent. They failed to be faithful and trustworthy, and became lax and slack. Ultimately they fell away. We are to know well, be intimately acquainted with the condition of our flock. That's why it's not good for shepherds and elders to be totally consumed in industry, or that day will come upon us, because of the worries of making a living.

Wouldn't it be wonderful if we left here, and next year we all came back here and there were a hundred new disciples in Bellows Falls? And Manasseh brought thirty more people, and Gad had to rent a couple of busses. That would be encouraging, wouldn't it? That's one sort of fruit. Then what if we had all *increased* greatly in our spirits and in our lives, and we had come to greater self judgment, had more joy, more koinonia, more to distribute and share. That's the Stone that's going to roll down the mountain, gaining momentum.

Mt 16:24 — No one can follow me unless he first *denies himself*. On the Day of Atonement we're to deny ourselves. Ultimately, it's just a greater examination, a greater self-judgment. But if we walk every day all that year, denying ourselves to follow our Master, as the years go on we'll be cleansed more and more.

We're not talking about the *Law* here. We're talking about liberty and freedom in the Holy Spirit.

The ten-day period is devoted to making sure that we don't go into the next year with any blood-guiltiness, such as laxity in not sharing our faith, or imparting our faith to others, either on the inside or outside. This is why Paul said in Acts 20:26 that he was innocent of the blood of all men. The reason he could say that is because of verses 24-25. Then in verse 28 he told the elders who had gathered there from Ephesus to be on guard for themselves and for the flock... The elders must be on guard for themselves first, and then for the flock. Ps 51:14 —*Deliver*

me from bloodshed... In order to not have blood-guiltiness, we have to use every opportunity we have to speak our faith to those we know, especially those that no one else knows (our friends and relatives), because they don't know anyone else who has faith and eternal life. We may be the only person they know.

If we know anyone who is like this — careless, casual, any of these things I just read — then it's our responsibility to obey Eze 3:16-21, where our Father appointed Ezekiel a sentinel or watchmen to warn both the righteous and unrighteous (Heb 12:15). Otherwise their blood is on our hands. If you don't understand that there are two kinds of sin, those that lead to death and those that do not lead to death, you can get very confused. Num 15:27-31 — The next account is of an Israelite who went and picked up sticks on the Sabbath to make a fire, but it was right after they had been commanded very clearly by Moshe not to do that. When they took him into custody and questioned him, it became very obvious that his attitude was defiant and rebellious — he had deliberately gone and picked up those sticks out of disregard for the word of his God. So he was taken out and stoned. It all has to do with the motive and intent of the heart. That's why the apostle John referred back to his foundation in the Law, and wrote what he did in 1 Jn 1:9 and 5:16. The foundation for everything in the New Covenant is in the Law and the Prophets. It's very difficult to understand the things in the New Covenant without the foundation.

So there are two types of sins: the type that can be forgiven, and the type that will take one to death. For deliberate sins, such as causing a little one to stumble, our Master said it would be better for such a one that a millstone be tied around his neck and cast into the sea. That would be the nature of a sin leading to death. So would uniting oneself to a prostitute and thereby disconnecting oneself from Messiah.

For a person who has receive the Holy Spirit, committing a sin unto death doesn't mean *eternal* death. It does mean that if you built with wood, hay, and stubble, if you haven't forgiven your brother from your heart, all your deeds will be burnt up, you'll be handed over to the torturers and you won't get out until you pay the last cent. You'll have to pay for your sins. You'll have to experience death, separation from our Master. There'll be no ruling in the Kingdom; you'll have no inheritance in the Kingdom of God. It doesn't necessarily mean going to the Sea of Fire; it says we're going to be saved, but as through fire. If we hold onto any grudges from the past, we must judge this or we are cut off already. We'll be cut off from the nation if it goes beyond the tenth day of the seventh month. The light is increasing and the standard is increasing, but really we've already seen many, many people for whom this has already happened due to their ignorance and the hardness of their heart. They held grudges against their brothers; they didn't forgive years ago and at some point they were cut off, but it may have taken them a few years to leave. This spiritual principle is already in effect, but we're coming into a greater knowledge of the truth. Anyone here want to hold onto grudges? Are you mad that you can't hold onto grudges that eat your soul away and fill you with bitterness? We want to be clean. We want to be saved.

He is going to have a humble and lowly people. There are not going to be any high and lofty ones. Sure, we'll have elders, shepherds, and leaders, but there's not going to be any high and lofty ones. He's going to have a humble and lowly people because we have a *common salvation*. We have common enemies. Did anyone think less of Sameach because he cried and admitted he was discouraged. Did that take away your respect for him? It gave you more, didn't it?

(Aquila)

Yom Kippur makes the nation whole. It delivers us from all *estrangement*, from all bitterness. In Mt 18 our Master used this parable as a response to Kepha's question concerning how many times he should forgive a brother who sinned against him. Verse 21 — Peter would never have asked that question, "...up to seven times," if he had any idea of how he needed to be purified. He had no idea at that time that he would be told, "Satan, get behind me." He had no idea he was going to deny our Master three times. He had no idea of how far the fall had reached him. But our Master looked at Peter and said, "I tell you, no, seven times seventy." Our Master looked at him and realized what Peter was going to need to be saved.

Then our Master went on and told that parable in response to Peter's question, to emphasize that it is with the *heart* that we forgive and are forgiven. He said this because He wants to save people from being turned over to the torturers. That's what Yom Kippur is all about. It's all about making the nation whole, being the light to the nations. That light is what we've heard from the beginning — it's the light of love, it's the foundation of Yahshua, and there's no other foundation to build on but that. Anything else is hay, wood, and stubble; it can be gotten easily. It cost our Father something to forgive us, it cost our Master something to forgive us, and it's going to cost us something to forgive one another and to be that nation, to be purified and made spotless. Silver, gold, precious stones — that's what He wants to build out of us.

Col 3:12 — *Therefore, as God's chosen people* — chosen to bring about the restoration of all things, chosen to bring about the end of the age, chosen to produce the fruit of the kingdom, Mt 21:43. *Holy* — without any deceit, without any malice or guile (*Be holy as I am holy*). *Humility* — it takes humility to confess your sins, to be *gut honest*, no pretense, no Christianity. It takes humility to forgive, to be like our Master in John 13. He left us an example to follow. There's going to be a nation that follows that example. *Gentleness, patience... bear with each other, forgive whatever grievance you may have against each other... whatever grievance*. Eph 4:31 — this is what Yom Kippur is going to do; it's going to ensure that we bear the fruit of the kingdom: *Get rid of all bitterness!* If bitterness goes past the tenth day of Yom Kippur, it will cut you off from His people. Therefore we have no reason to be ashamed or afraid to confess our sins one to another and thereby be healed. *Rid yourselves of all that remains of filthiness...* Everything that we hate, everything we don't want to be and turn to Messiah for help with — we don't have to be ashamed to be utterly honest and open with one another. *Rage, anger, brawling, slander, along with every form of malice, which is ill will... Be kind and compassionate to one another, forgiving each other, just as Messiah forgave you.*

On that day when Peter asked that question, our Master knew what he was going to have to go through. He knew that He was going to have to forgive him over and over and over again. He also knew Peter's heart to follow Him. Love is going to capture us. Love is going to win us.

So how many times should we forgive our brother? Seven times seventy? But realize this: according to Exodus, our Father shows His lovingkindness to a thousand generations, *a thousand generations* — His arms are wide open — *but the guilty He will in no wise let go free*. This is what Yom Kippur is all about. There will be judgment, but there does not *have to be* a judgment. It is *love*, because the Day of Atonement brings those people who are estranged back from the brink of death. We want to live, don't we? It's like the judgment seat of Messiah, except that we're the ones judging ourselves. So no one who loves Messiah needs to fear with an ungodly fear. Jeremiah says that He will put the fear of Him in us — a good fear, a godly fear.

Mt 6:12-13 — Some are just too proud to repent and humble themselves to receive forgiveness. If we do not forgive, but harden our heart against our brother, then we will be led into temptation. We'll be led into temptation in order to expose where we are in our heart, that we're really not abiding in the vine. Some are not able to recover once they're led into temptation. Some have even died and have crossed over so far that they can never return. We've said this from the very beginning: *An offended heart latches onto an evil report*. If we do that, we will ultimately divide.

Yom Kippur is very serious. This is not a tradition for the new Israel. This is not dead form — it is *spirit and truth*. This is *communion* we're being called to, joy inexpressible, festivals and feasts, Breaking of Bread, households taking their meals together with gladness and sincerity of heart — no malice; the *proof* that Messiah won the victory on the cross. This is a very serious thing which our Master was teaching His disciples. Mt 6 is our prayer as well. Be wise and receive it; it's a gift from God. It maintains our unity and oneness, specifically verse 12: *forgive us our debts as we also forgive our debtors*. Unless we are praying in this way, nothing will ever be accomplished toward setting up the kingdom of heaven on earth. Dan 2:44 will not come about. It was so important that our Master emphasized it again in Mt 6:14-15.

We are to never hold a brother's sin against him when he has repented. To do so would indicate that something had already gone astray or adrift in *your* heart. Heb 2:1; Col 3:16 — Yom Kippur is bringing the word of God into focus.

Our sins are going to pile up unless we forgive from the heart. Otherwise we are working against Messiah, against the unity of the Body. We become those who scatter and divide, instead of building with quality materials. We tear down His Body by the wickedness and the hardness of our own heart. What did our Master say about the servant who owed 10,000 talents? His fellow servant owed him just 100 denarii, so he seized him and began to choke him. What did our Master say about this man? His fellow servants saw it, they knew this man had been forgiven much, and they were stunned; they told the master, who was moved with anger. He said, "Throw him into prison; hand him over to the torturers until he pays the last cent." Our Master looked right at Matthew, He looked right at John, He looked right at Peter, and said, "This is what our Father will do to each one of you who does not forgive his brother from his heart." And He's still saying it to His disciples today — each one of us. He said, "You wicked servant!"

(Qatan)

*In the Old Testament, the Day of Atonement, Yom Kippur (Kippur in Hebrew means "covering"), was the day that the sins of the nation which had not been atoned for beforehand when they happened could be atoned for. That was our Father's heart; that's why He set aside a special day, so that they wouldn't go on and on, and allow things that they overlooked to fade far into the past, the dim recesses of their memories. Rather, they could bring things to mind; they could have a time set aside to consider their ways. There was a sacrifice that would be made for the whole nation. It was a day in which the high priest, representing the heart that should be in all of the people, tied a rope around his ankle, and in fear and trembling went into the presence of God, having confessed everything that he could think of that might separate him from our Father or from anybody else. He went in and took the blood of the sacrifice into the most holy place and he sprinkled that blood on the mercy seat. All of Israel waited to see whether their sacrifice, the sacrifice of the nation, had been accepted, whether the *nation* was covered, whether the *nation* could be holy. It was a type, but it looked forward to the time when there would be a nation that would be one in reality.*

So the high priest would go in, bells on his ankles, and sprinkle that blood, and that rope was on his ankle just in case there should be some unconfessed sin, that he could be pulled out, because he was the only one who was allowed to go in there.

That's our Father's heart: when we searchingly examine ourselves, as He is going to train us to do, that we could then have those things atoned for — there wouldn't be anything that separated us from Him or from one another — not one thing. The provision that He has made, that we don't have to wait for the Day of Atonement for, is what we have already heard about (and will hear about again and again and again, because we need to) is 1 John 1:9. If we will do our part, He will do His part. If we will confess our sins, then He will be faithful, just, and righteous to forgive our sins and cleanse those things out of us. That's His whole emphasis: He wants to get a holy, clean nation that can produce the desired fruit.

(Aquilla)

*The whole thing that I have on my heart is what God has on His heart, and He prayed for it in John 17:21-23. Remember what He said to the Pharisees, that the kingdom of God would be taken away from them and given to a nation that would produce the fruit of it. They were not producing the fruit of oneness, of at-onement. They were divided with tribal wars, idolatry, on and on and on. Our Master was living in the land of Israel and He was *witnessing* His own people being divided. They didn't produce what they were intended to; the luscious, beautiful vine withered up. So He prayed this prayer with the twelve-tribed Israel in mind, producing the fruit of the kingdom. He desired that the twelve branches would bear fruit, that Israel and Jacob would blossom, and fill the whole earth up.*

Verse 20 — "I pray also for those who will *believe* in Me... who really will *believe* in Me..." If we believe in Him, trust in Him, and really do *rely* upon Him, then we will obey Him. "... through *their* message... I have given them the glory, the unity, the affection — not *estrangement!*" The Day of Atonement

delivers us from *estrangement* and brings back *affection* one for another and for our God. Verse 23 — the world has yet to see this.

The Day of Atonement makes one, *experientially*, all those who believe. You say you believe? You'll be one. Whoever believes will be one; whoever doesn't believe will be condemned (John 3:36).

Phil 1:9-10 — the Day of Atonement will restore our love — "...so that you might prove the things that are excellent..." So that you might *do* them, it might be *in you*, it might be *visible*, it might be *obvious*! The fruit of the spirit is *obvious*; the fruit of the flesh is obvious. "... in order to be sincere and blameless until the day of Messiah..." until the last shophar, the yobel (Rev 11:15), and the kingdoms of this world become the kingdom of our Messiah. It's going to happen because fruit is going to be produced, the fruit of love that's going to blossom all over the earth. Yom Kippur will restore our love and our devotion to Him (Acts 2:42). This is the answer to our Master's prayer in John 17:21-23. They devoted themselves to the apostles' teaching and to fellowship (heart-felt love for one another, *koinonia*, no division), to the breaking of bread, and to prayer.

Remember how the Corinthians were divided — there were factions and divisions, selfish ambition — *I'm of Paul; I'm of Kepha; I'm of Apollos...* They were beginning to divide; they would wither up and be lopped off the vine if they didn't repent. Eventually they were. We have their bad examples, and we also have their good examples, for us upon whom the ends of the ages have come, so we won't fall in the same way they did.

Our Father wants to deliver us individually and corporately from all hypocrisy, the leaven of the Pharisees. Coming to the minchah, lifting your hands, saying, "I have fellowship with him," wearing your headcovering, saying, "I have fellowship with him..." But you're estranged from one another. Do you find it hard to love your brother? Do you find it easier to hate him?

Ps 139:24

Estranged — having lost one's affection for someone, to the point of being aloof. The Day of Atonement is going to deliver us from aloofness; it's going to bond us and cause us to love one another.

(*Deshe*)

I really understood something when Aquilla was talking. In 1 Jn 1:6, it says that whoever claims to be devoted to koinonia, meaning to claim to have fellowship with Him, to be devoted to the distribution of all my gifts, all my talents, all my faculties, everything within me is for my Master and is lavished upon His Body. That's the standard; that's what it means to have fellowship with Him. That's practicing the truth. If we're not doing that, we're estranged from the life of God. To be estranged means to lose your affection for someone, to be alienated, disunited, divided, separated, withdrawn, aloof, distant. Have you ever been that way?

As I was reading that I flashed back, and I think this is probably what will happen to us to some degree on the Day of Atonement, we'll remember. I remembered some very dear friends of mine who saved my life. They guarded me, and they were my friends. They wrote a letter about me, and they told some other friends of mine about the way I was being. And one of those words they used to describe me was *aloof* or *distant*. What they said was true. It was like they said, "Deshe wears a size 11 shoe." I couldn't deny it, because it was true. It caused me to really evaluate my life, to see where I was truly at, the reality of my condition, the true state of affairs in my heart.

So by that definition I was estranged from the life of God. I was living in the community, but somehow I had become estranged from the life of God and I wasn't in fellowship. I was a liar, and didn't really even know it — I had become callous to it.

That's what Yom Kippur does. It brings us back into focus, being alert, attentive, active and alive. Nothing sudden will come upon anyone who has the heart of Messiah and is affectionately abiding in Him. He comes as a *thief* only to those who are walking in darkness, who are not on the alert. They are not overcoming, but are being overcome.

(*Aquilla*)

Rev 3:3 — *In view of what we're hearing, to be that holy nation, to produce that fruit, remember: what you have*

received and heard, obey it and repent; but if you do not wake up, I will come like a thief, and you do not know at what time I will come to you. We want to be saved from that, don't we? That's what Yom Kippur is for. It brings us back into focus, into attentiveness, being alert, active, alive, producing fruit. Nothing sudden will come upon anyone who has the heart of Messiah and is affectionately abiding in Him.

(Deshe)

We're going to stop here. If anyone has a pounding heart, they can share it at the minchah.

Evening Minchah

[notes not available yet]