

The Day of Atonement

TEACHING TRANSCRIPT

<https://www.youtube.com/watch?v=WKwpjnx8Zrc&t=1018s>

Editorial note: timestamps and duration markers were removed for readability. Obvious capitalization of biblical names and terms was normalized. The spoken content, including the fellowship discussion, has otherwise been retained.

Transcript

Hello and welcome to Finding the Ancient Path. If you are new here, I'm excited to have you. We're grateful that you found us. This ministry is dedicated to helping people who are coming out of Babylon, coming out of the world, coming out of religion, and wondering what to do next. We have been blessed with members from literally all over the world, and we're growing. And to that end, I need your help. This little group started in the living room with just a handful of people, but now we're reaching people, as I said, literally around the world. And the infrastructure needs to grow a bit. And so, if you feel led to give to this ministry, if you feel blessed by our little group, then I want to give you that opportunity on a monthly basis through being a YouTube member or being a Patreon member or maybe offering a one-time donation on PayPal. Either way, it goes a long way. And even if you don't give, I'm just glad you're here. So, let's get on to today's teaching. God bless. Amen. Thank you, Randy. Well, guys, here we are. We we're going to be talking this morning about the day of atonement. And I have to give you a couple of uh fair warnings. This was probably not going to be the most traditional discussion on this day on this festival of atonement. If you came here, you're on YouTube and you're you came here looking for a more traditional explanation of the day of atonement. I've done that in other videos years past. I'll link them in this lesson for you to go back. Today is

a little different and I'll tell you why. I have been wrestling all week with certain aspects of this festival, especially as it unfolds in the future uh after Yeshua returns. So, as a result of that, I spent a couple of days this week just searching, trying to understand certain elements of the festival in a deeper way. Of course, as I say all the time, you think you know something till you studied it again and something new pops out at you. Well, some new stuff started popping out at me. So much so that it was yesterday. [laughter] Yesterday I spent 11 hours chasing rabbits down rabbit holes on this topic trying to figure certain things out. I did have I did end up having an aha moment. But after I had my aha moment, I looked at my keynote lesson and I realized, good grief, I I don't even have a single slide made yet. So, I started putting things together. And I'm telling you all that because this lesson, you've probably sat through many atonement lessons. This lesson will probably feel like it's all over the place for you and and I apologize for that. I'm looking at several different aspects of this festival, trying to, as I said, wrap my own heart and my own brain around it. So, what you're going to get this morning is not so much a complete laid out lesson that explains the Day of Atonement.

More than that, I think you're you're going to end up getting a look into the rabbits that I chased and doing my best to explain those rabbits a little bit. So, I pray your patience

on on this as we go through this. Maybe my aha moment is going to be an aha moment for you. Maybe you'll hear my aha moment and think, "Well, duh. I've known that for a long time." But that's okay. You know, we're all learning together, right? We're all trying to go through these things and learn these things together. So, why do we observe this day? Well, we observe the day of atonement not because Yeshua's sacrifice was insufficient. A lot of people think that ultimate atonement is going to be happening on the future day of atonement. No, that was already paid for on the cross in its fullness. So Yeshua's sacrifice wasn't insufficient, but because Yehovah appointed this day to teach his people what sin, atonement, cleansing, mediation, and here's one of my rabbit holes, access to his presence actually means. Leviticus 16 gives us the pattern. Yeshua gives us the reality. The high priest, the blood, the sanctuary, the mercy seat, the removal of sin, and the cleansing of the people, all from a prophetic picture that finds its fulfillment in Messiah and his priestly work. Hebrews tells us that Yeshua did not enter an earthly sanctuary like the high priest does and did with the blood of animals, but entered the greater sanctuary with his own blood obtaining eternal redemption. So when we observe this day, we're not trying to repeat his atonement. We are allowing Yehovah's appointed time to teach us how to understand it. The Day of Atonement helps us see the flow of Scripture

from Torah to Messiah and shows us that Yeshua's death and priesthood were not isolated events. They were the fulfillment of a pattern Yehovah had been teaching his people from the beginning. And therein lies some of the mystery for me at least as I was trying to understand these things. It's one thing to ask the question, what did the day of atonement mean for the people of Israel during that time? It's a whole different thing to answer the question, what does that mean for us? And ultimately, how will the Day of Atonement be fulfilled as it unfolds in the last days or especially after Yeshua returns? And I couldn't help but notice that this whole story, the whole command about the Day of Atonement comes on the heels of this event in Israel's history. Naab and Abaihu, if you know the story, young priests, sons of Aaron, who erred in their approach to the tabernacle and thus lost their lives. Aaron and his sons had just completed seven days of consecration, that is seven days of preparing for the actual sacrifice of atonement. On the eighth day, Aaron offered the prescribed sacrifices, blessed the people, and then the glory of Yehovah appeared. Leviticus, Moses and Aaron went into the tabernacle of meeting and came out and blessed the people. Then the glory of Yehovah appeared to all the people, and fire came out from Yehovah, and consumed the burnt offering and the fat on the altar. When all the people saw it, they shouted and fell on their faces. Immediately after this,

Nadab and Abihu, as I said, Aaron's sons who were also priests, approached him with unauthorized fire. Of course, we know the result, right? Then Nadab and Abaiu, the sons of Aaron, each took his sensor and put fire in it, put incense on it, and offered profane fire before the Lord, which he had not commanded them. Okay, so I'm following this as I'm studying, and I'm know this story well, but I ask, what could they have been thinking? What was going through their brain as two young priests coming toward the altar with profane fire? the type of fire that the father had not actually

commanded. Nadab and Abihu took their own sensors, supplied their own fire and incense and approached Yah. And this is just me thinking they may have been attempting to imitate, extend or participate in the extraordinary manifestation they had just witnessed. Perhaps they thought Yehovah had accepted our ministry. So we may now approach him in this way. But authorization for priestly service did not give them permission to invent an act of worship. Why did I put that there? Well, that's kind of how I've always seen this. Could it be said that Nadab and Abihu's intentions were pure? Yes, I think that's probably true. Could it been an act of ignorance? Yes, I think that's possible. But the father was very specific about what happens on this day and why it happens on this day. So for whatever reason they violated those standards. And it also could be said that in their ignorance, they thought that the

fact that the sacrifice had been accepted, consumed by the fire of Yah, that that somehow freed them up from an inventing their own act of worship. Now, this has nothing to do with atonement, but I couldn't help think about today's Christian world, and not really just the Christian world, today's religion as a whole. How many people have invented acts of worship or invented things in their worship services for their church services or whatnot that they declare an act of worship even though the Bible never calls it that it's profane fire whatever that may be. You've heard me say many times that you know today's worship services feel like concerts. You walk into a certain place and it feels like a a concert going on. Is that profaneed fire? Well, maybe. It all depends, right? I walked into a Torah observant congregation years ago with my wife and there was some things going on there that I thought, "Wow, this is profane fire." You know, things that they were doing in their in their ceremony. It really had no basis in Scripture. So, this is the story of Nadab and Abihu. And as I said, the whole teaching of atonement comes on the heels of this. So what was the father trying to communicate here? Tim, would you like to answer that question? That there's a prescribed way that he wants things done and that includes the order. You know, they they put fire and then they put incense and then they offered it. So that was unacceptable to Yehovah. Thank you, Jim. Yes. What was the error

here? Right. That's the question that I asked and we've discussed all the possible errors. What was the error? Well, they may have assumed that their priestly position gave them freedom to decide how to approach Yehovah. And then we see this curious verse declaration by the father in Leviticus 10. This is what Yehovah spoke, saying, "By those who come near me, I must be regarded as holy, and before all the people, I must be glorified." And it it dawned on me yesterday while I was chasing these rabbit holes that there's something about that statement in Leviticus 10 in yellow by those who come near me that is at the center of this entire festival. So let's pursue that a little bit and see what we can understand. It occurred to me while studying the day of atonement this week that this statement from Yehovah expresses a central theme of the entire observance and reveals why humanity needs atonement. Nadab and Abihu came near, but they came in a manner that Yovah had not commanded. Their death shows us that access to his presence could never be casual, self-directed or presumptuous. Yehovah had not commanded. And what as I was reading this again, you know me, some of you have asked, Ed, how do you do your Bible study? Well, sometimes I tell you right here in these lessons how I do my Bible study. I fixate on certain words and certain phrases

like the one in yellow that we just looked at by those who come near me. Like this one, Yehovah had not commanded. And I thought to myself,

there has to be a reason it was not commanded. What was the reason there? Was the father just trying to teach the importance of holiness? Maybe. I don't presume to know everything that is in the father's mind and heart. That's a possibility. But fallen, unclean, mortal humanity cannot endure the unveiled fullness of his holy presence. Again, something you've heard me say many times. We are not compatible with his presence because we are fallen, unclean, mortal humanity. And so to be in his presence is to die. humanity was created bodily to dwell with Yehovah and redeemed humanity will ultimately dwell with him bodily again but only with our new bodies. Okay, so here we're still trying to answer the question that there was a reason there had to be a reason why it was commanded or not commanded. Yehovah's instructions were therefore not arbitrary ceremonial demands. In other words, not just because he's holy. They established the necessary boundaries, cleansing, covering, mediation by which mortal human beings could approach his presence and live. There it is again, by those that come near me. There's something about that phrase that to me is central to this entire festival. mediation by which mortal human beings could approach his presence and live. Moses had to remove his sandals because he stood on holy ground. Israel was forbidden to break through the boundary at Sinai lest they die. Aaron could only enter the holy place only at the appointed time, clothed properly, washed

properly, and carrying sacrificial blood, lest he die. Each account reveals the same reality. Man cannot simply walk into the presence of Yehovah on his own terms. His holiness requires that those who approach him come exactly as he commands. Why? Because of respect. Well, certainly there needs to be respect and awe and reverence. But no, I I come back to this. Why does he give these warnings? Why does he tell Moses to remove your sandals? Why is Aaron only allowed to come into the holy place under certain conditions? Why are the people of Israel not supposed to break through the boundary to gaze at the father? Because they're going to die if they do. And again, we are not compatible with his presence. So for me, the command is always because of love. And I read this verse in Deuteronomy 6 a new when considering this. Yehovah commanded us to observe all these statutes, to fear Yehovah, our Elohim, for our good always, and then this, that he might preserve us alive as it is this day. So this whole idea of Aaron [snorts] being allowed to approach the very presence of Yehovah in the Holy of Holies is governed by certain things, certain commandments, certain requirements so that he may be preserved alive as he approaches that throne, as he approaches that presence. Israel is kept from pressing too close to the mountain so that they could be preserved alive while being in the vicinity of the holy presence of Yah. So this act of the day of atonement was in my mind as I was pursuing

this much more than just securing the forgiveness of the covering of the atonement of the sins of the people. This was all about approaching the presence. And up until the day of Yeshua, the only way that that could be done was through one man, the high priest, who like Passover would be sequestered for days leading up to this moment to make sure that he did not sin, to make sure that he was washed, that he was properly clothed, that there was everything in place. And then something changed. And that's a terrible word to use. But something was different when Yeshua

fulfilled this festival. So then I asked the question, what happens on Yom Kippur after his return? Now to be fair, Tim and I had a little discussion about this last night. He called me last night as I was fading off to sleep. Bless his heart. And he wanted to talk about atonement, which I had just spent the last 11 hours studying. So we did for a moment but let me ask you Tim what have you heard people say people teach what exactly happens on Yom Kippur after his return right because if we assume that he returns on trumpets well then 10 days later is Yom Kippur what happens on that day it's simultaneously that those who are covenantally faithful covenantally um are going to be atoned for and and that those who are not are going to be judged immediately. I mean, we're all going to be judged, but that if you're clean, you're going to be atoned for immediately, and then if you're not, you're going to be

condemned immediately. That's what I've heard. Okay. Yeah, I've heard similar. I've heard that, you know, this is about judgment. And I do think that there's some judging going on on that day. Is it the judging of humanity? Well, maybe. Is it the judgment of Israel? Maybe. Those things are all possibilities, although the Scriptures do not come right out and tell us. So, I had to be honest with myself and ask myself this question, Ed, what do you think exactly happens on this day after his return? And here's the answer. Nobody knows for certain. All of the answers that you will get from the teachers that you listen to, myself included, are inferences based on how they saw atonement unfold in Israel's time in the desert and beyond. They're inferences. Why are they inferences? Well, as I said, because there is nothing short of one thing that I'll show you here in a moment possibility that says here's exactly what happens on the day of atonement. 10 days after Yeshua returns. The Scriptures just don't tell us that. That created a problem for me. That was one of my rabbit holes as a student of Scripture, spending 11 hours to be exact, pursuing answers to questions like these. Based on Scripture alone, we are not told that a particular prophetic event will occur on the day of atonement after Yeshua returns. Scripture never says that Yeshua will judge the nations, cleanse Israel, enter the temple, or perform some other specific act on that date, right? The future Yom Kippur. What do

we know for certain? The day of atonement establishes the principle that atonement, cleansing, priesthood, and mediation make it possible, and here it is again, for a holy God to dwell among an unclean people without consuming them. So when you go back and you look at Israel's celebration of this day, that's what it really is. atonement, cleansing, priesthood, mediation, making it possible for us to dwell with him. And this absolutely need to continue to happen while in the millennium. Let's look at this for a moment. These are the four things. When we look at these four things, then we could safely say that Yeshua has already fulfilled these things, right? In his death and resurrection, he has secured atonement. He has obviously cleansed. He has obviously become the high priest. And he is obviously our mediator. So he's fulfilled these things in part. But considering the above point that these things need to be continued in the millennium, I ask the question, will atonement need to be provided again in the millennium? No, Christ is not crucified again. Nothing needs to happen again to secure that. What about this whole act of cleansing? Now, when you hear the word cleansing, you might think of baptism. Don't think of baptism. Open your definition. Make it a little bit broader here. Cleansing for the priest in the days of Israel, everything had to be cleansed with

blood. The altar, everything had to be cleansed with blood. And of course, he had to be washed.

We're not talking

about baptism. So, I asked the question, could there be some kind of cleansing happening on the day of atonement when Yeshua returns? And there's a question mark there. I think I have an answer for it, but for the moment, we're going to add a question mark. What about the priesthood in the millennium? Well, yeah, of course. Right. He's going to be our priest in the millennium as well. And mediation the same. He's going to be mediating for us always. So there's this question mark here that we have to try to figure out. And here's something that I found to be very interesting. Some believe that Satan's removal and confinement at the beginning of the millennium will function as a cleansing of the earth, removing the deceiver and his corrupting influences so that Yeshua may reign over the nations in righteousness and peace. While Scripture does not explicitly call this an atonement or a cleansing, it certainly is. It does show that Satan being removed before the thousand-year reign begins is like a cleansing. The earth is, I believe, as I've demonstrated in previous lessons that the new earth comes with him and not the very last thing to happen if because we can't read the book of Revelation chronologically. He brings the new earth with him and cleanses the earth of its evil influence, i.e. Satan and all of his minions. That is also an act of atonement. So that's a possibility that I wanted to throw out. Anxious to hear your thoughts in the fellowship about these things. Ed,

can I throw a question in there, please? Um, all right. So, we know, we know we're talking about chronological, you know, well, we're talking about a lot of things, but Romans 5:11 says that we're atoned or reconciled when we come to Yeshua, when we come to God through Yeshua. And then in 1 Corinthians 15:42, it says that when our bodies are raised, we're we're literally raised incorruptible. So, thoughts on that. It does say that our body is sown in corruption, then we're raised incorruptibly. Just thoughts on that. appears that we get cleansed on an ongoing basis after coming to Yeshua. Yeah. So the believer is cleansed at baptism obviously in his quote unquote conversion moment and that cleansing continues throughout the course of his life and when he or she dies they die in Christ and so when they are raised they are raised with an incorruptible body. There is no more cleansing that happens. Then the work has already been done through your faith in Christ. So that brings the question then what cleansing is left? Well, when you look at how atonement unfolds as it's commanded in Leviticus, the priest goes in, does his business in the holy of holies, and then he comes out and he is told to continue to cleanse the altar and everything else around it. Okay. So, if we look at that prophetically, then Yeshua goes into the Holy of Holies with his own blood and then he has he comes out and there's still some cleansing that needs to happen. That's why I look at this and go, okay,

could this be Satan's removal, the evil influence and its removal from the earth during the millennium? Could that be that additional act of cleansing? So again, my rabbit holes and I told you it was going to be not so much a lesson, but a look into my study of this. And so I'm I'm looking forward to seeing all of your thoughts, hearing all of your thoughts. And then we see this verse in Zechariah 13. It shall be in that day, what day? The day of his return, that I will cut off the names of the idols from the land. I will also cause the prophets and the unclean spirit to depart from the land.

Cleansing. Additional cleansing. Could this be an act of atonement in the end times fulfillment of it? Again, not declaring these things as thus sayeth the Lord. I'm showing you things I discovered, things I read, things I came across and went, huh, okay, maybe these things are what exactly happens if we're answering the question on Yom Kippur after his return. So we continue. So will something happen or is it just a memorial? Because that's the possibility too, right? We're told that the moade are memorials. Some of them we look we actually do look back at and go okay like Passover. That's a memorial of what the father did for Israel taking them out of Egypt. But it's also a memorial of something that happens in the future. That being Yeshua becoming the spotless lamb. Okay. So if we look at the feast of atonement in that same way, we can say that it's a memorial in that Yeshua will

ultimately fulfill these things that we see happening in Aaron's day in Moses's day. So these are questions again that I keep asking. I think for the issue for me as I was studying this was that I was trying to fit the millennial day of atonement into a future moment when its core act is already finished. That's the conclusion I kind of came to. I'm looking for something to happen. And then it dawned on me, well, wait a minute. Maybe it's not a future event. Maybe it's a memorial of the act that was already finished, that being Yeshua. Hebrews is clear that Yeshua has already entered the true holy place with his own blood once and for all. That part is done. Hebrews 9. For Christ has not entered the holy places made with hands, which are copies of the true, but into heaven itself now to appear in the presence of Yah for us. Not that he should offer himself often as the high priest did, who enters the most holy place every year with the blood of bulls and goats. But now once at the end of the ages, he has appeared to put away sin by the sacrifice of himself. Keep that phrase in mind. I'm sorry I didn't highlight it. Once at the end of the ages, because here is my aha moment. And again, I apologize if it's not an aha moment for you. [laughter] I apologize if you arrived at this conclusion much earlier than I did. But for me, I thought the day of atonement didn't end with the priest entering the Holy of Holies. It ended when he reappeared and the people knew that they were

clean. Let me draw that out a little bit. We can get all excited about the idea that the high priest was able to enter into the holy of holies and all that points to because it points to a lot of things prophetically. The day of atonement involved certain things. The sacrifice that Yehovah required, Yeshua fulfilled that in his sacrifice. So that sacrifice is pointing to Yeshua. The blood that Yehovah required also pointing to Christ. The garments Yehovah required also pointing to being clothed in holiness and righteousness i.e. our white robes all pointing to something. the washing that Yehovah required obviously pointing to the cleansing from sin and uncleanness and the incense that Yehovah required pointing to the prayer and intercession of the saints. So we can get all excited about this typology and we do and we have I have this whole idea of the holy priest going into the holy of holies and we've talked ad nauseum about what that moment requires of a man like Aaron to step into that place. There have been all kinds of weird stories taught about that moment. One of the things that I heard many many moons ago that really cannot be validated by any measurable truth is a possible yes but to my knowledge it can't be validated. They used to tie a rope to Aaron's foot or the high priest's foot in the event that he did something dumb and was struck down like Nadab and Abihu who they had to pull him out. They couldn't go in there and get him because they would die too. Now

could that have been a reality? Yeah. Yeah. Maybe. We don't see it in Scripture. No one can really validate that. We've come up with all these fanciful stories about the quote unquote glory of that moment when the high priest enters the holy of holies and stands before Yah. And we marvel at the typology like we just looked at. But there was something much greater than the entrance. Israel didn't rejoice when the high priest entered the Holy of Holies. They rejoiced when he came back. Why, Tim? Because um Israel's sins were forgiven. Their sins were forgiven. Yeah. They stood silently as the high priest disappeared from their sight. He entered the veil all by himself while Israel watched silently. Leviticus 16, there shall be no man in the tabernacle of meeting when he goes in to make atonement in the holy place till he comes out. that he may make atonement for himself, his household, and for all the assembly of Israel. when he comes out, when he pushes aside the veil and comes out once again in the full sight of Israel, they knew at that moment and not before that atonement had been made, not just for him, but his household and for all Israel. People remained outside. The high priest had gone where they could not go. Remember Yeshua's words. I'm going where you cannot go. Carrying the blood that made atonement for them. Hebrews 9. But Christ came as high priest of the good things to come. With the greater and more perfect tabernacle, not made with hands, not with the blood of

goats, but with his own blood. He entered the most holy place once for all having obtained eternal redemption. So like Aaron, he enters the most holy place with his own blood. And just like Aaron who returns having successfully obtained this atonement, so Yeshua returns doing the same thing. Just like Aaron, Yeshua entered behind the veil alone. And just like Israel waited, we also wait for the moment when he will emerge from the veil. Think about all that you know in Scripture. The sky opens up like a scroll. The sky opens up like the veil of the Holy of Holies. And what's happening? Just like Aaron opening up the veil and stepping out in the presence of the people, Yeshua opens up the veil of the sky and coming out again in the presence of the people as a declaration. Yeshua's return is more than his return. It is the confirmation that the ultimate sacrifice has been offered and accepted, that the true high priest has completed his work in the heavenly sanctuary, and that he is emerging like Aaron to bring salvation to those who eagerly wait for him. Hebrews nine, to those who eagerly wait for him, he will appear a second time apart from sin for salvation. What's the author of Hebrews trying to point us to? He's trying to point us to the fact that the glory of the moment in the days of Israel on the day of atonement was the reappearance of the priests because that was the only moment that they could hold on to that their sins had been atoned for. And just like that, when

Yeshua peels back, the sky is doing the same exact thing. It's his return from the veil for salvation. Hebrews 10. Therefore, brethren, having boldness to enter the holiest by the blood of Yeshua by a new and living way, which he consecrated for us through the veil, that is his flesh, having a high priest over the house of Yah. Let us draw near with a true heart and full assurance of faith. Now, we all know the verse. I should have quoted it in this lesson, but I just ran out of time quite honestly. Where the author talks about the boldness that we have to approach the throne of grace. So what Yeshua did for us by successfully becoming the blood sacrifice that cleanses us, that atones for us, that saves us, has taken away the fear of death and has coming full circle now made it possible for us to be in the presence of Yah, which I think is a central theme to the day of atonement and is why

we afflict ourselves because of the severity of the power of the glory of this accomplishment. We empty ourselves on that day of satisfying the flesh because it was the flesh that was overcome through his act of sacrifice and atonement. You would think after all the talk I had up front that this lesson would be three hours long. It's not. These were just some of the things that I felt like I had to work out in my own understanding of this. And I'm admittedly not there 100%. I'm still trying to understand these things, but I still wanted to give you guys a chance to respond, to share, to

give your insight. So, uh, I'll shut up now. I want to hear from you, brother Samuel. Man, it's so good to see you back. We've missed you. You owe us an explanation. I'm going to let Sabah go first here. Grandpa Miller uh go first here. Go ahead, brother Miller. Shabbat shalom. Much shalom. I just have a question uh that I wrestle with on this whole thing. The high priest always took blood into the Holy of Holies, the blood from the altar. When did Yeshua take his blood from where the cross was, where he was sacrificed, and present that to the father? How does that, you know, work out? Well, there's a lot of um there's a there's a fair amount of speculation on uh on when and how that happened depending on who you talk to. I've heard I've heard some really crazy stories and I I I don't know what to think of it, but I I once heard I recently heard I think it was from Michael RDE or maybe somebody else. I also don't want to put words in his mouth, but somebody said that Ron Wyatt discovered the the ark of the covenant, you know, below the crucifixion point and that the blood of Christ, you know, seeped down a crack in the earth and spilled onto that ark, but that would still be a a worldly ark, right? That would that would not that would that would be a copy of the things in heaven. So the answer to that question is I don't think anyone can tell you exactly when that happened. We know that Yeshua did not initially ascend into uh the throne room. He was on the earth for 40 days,

right? Meeting with people, seeing people, not yet in his glorified state. Um was it then? It's very very possible that it it was then. Was it uh somehow why he was in the grave? I mean, I've I've heard all these things. The the Scriptures do tell us simultaneously. Brother, what about the fact that he was the high priest and the sacrifice simultaneously? Yeah. Yeah. Like I said, I've I've heard all of these scenarios. We all We're told that he descended to preach to the spirits in prison. When did that happen? Did that happen? while he was in the grave. Did that happen after he was in the grave? So, both of these events, whether he had descended into the into the pit to preach the spirits and then up to the heavenly tabernacle to present the blood, I don't think the Scriptures are absolutely clear on that. If somebody else thinks they have an answer, by all means, step up. But, uh, okay. Does that help? Does that answer your question, brother? If we can move on. Okay, let's see who we got next. So, we got Brother Rambo up. Go ahead, Brother Rambo or Sister Rambo, whichever one of you it is. Yeah. Shabbat shalom. Um, wow. What an amazing teaching and I praise Yahovah for enlightening you in in this. Um, and so, thank you very much. The next thing I would like to comment is Scripture does keep things somewhat vague in certain areas and I kind of had an aha moment and I wonder if it's vague on atonement fulfillment in the future is because we are waiting for the high priest to

exit the holy of holies and when you talked about how we know on the day of trumpets on Yam Terua that he's going to rip open the veil. He's going to come forth. He's going to send out his messengers to get us. It's going to be as if lightning goes from the east to the west that everybody's

going to see it. And the nations that are remain on the earth are going to mourn when they see him coming. And so that kind of made me think, well, maybe the reason why it doesn't say that there's anything specifically happening on atonement immediately following his return is because actually the fulfillment of atonement and Yom Kippur is happening on the same day. And so that was just something that that was in my mind as you were going through this and I was like, wow, that would make absolute sense. Which is why when the priests came out and Israel rejoiced because they knew they were their sins were atoned for that on Yom Kippur we are to rejoice. We are to celebrate because we know that our redemption is near and this was awesome. Thank you so much again. Well, thank you brother. Appreciate that. So yeah, I again I was on the phone yesterday with uh Doug Hemp uh for an hour or two. I was talking to everybody. I was I was trying to get feedback from Hamp Glenn number two. I actually talked to Glenn number two yesterday uh about this. And one of the things that Doug Hemp said and I think he even wrote in his book is that the day of atonement uh after Yeshua returns is not just a day. It actually

is happening throughout the millennium. And I and I think there's some wisdom there because atonement will need to be made covering that is kafa in Hebrew covering will need to be made during that time. Um but that was just something he said that I have to study out myself. But um Samuel, you're up next, brother. Let's hear from you. Can we see your happy face, too? I have a slow laptop. You have to excuse me. Shabbat shalom. Shabbat shalom. We missed you, man. Well, it's good to be it's good to be missed, but I'm I'm I'm I'm always here with you in in Ruah. So, Amen. Amen. Um and I'm grateful to to to be here today. Um give me a little time. Let's um Okay. So to address your first question, here's what I'm going to suggest that the the answer to what caused Naab and Abahu to do what they did, which was putting together an unauthorized fire. because they would get if you read the preceding um Scriptures, the pre the the preceding verses, the Most High tells Moses and Aaron explicitly what is supposed to happen with respect to the the offerings that they're making and that he would his glory would show. And after his glory shows, that's when Nadab and Abahu they do their thing. Now, if you recall, if you if you think about the the verses that you covered when you were addressing the good doctor, um particularly um I believe with respect to the man picking up sticks on Shabbat. believe that that account is when within numbers. You'll remember that at the at the at the very

bottom of that account within within our Bibles is the the mitzvah for the the wearing of of Zitzit. Now again, I maintain that's for men. Some believe differently. I'm not arguing that. But there's a command to wear zitzit in order for us to always remember the commandments. What I'm going to suggest to you and of course this is something that needs to be fleshed out is that the reason why they did that is also embedded within the text. And let me read and let me explain why. Please do. So after what transpires, Moses goes to to um to Aaron and to Eleazar and Ephraim and tells them not to rent their their garments, not to mourn. Now bear in mind that Ephraim, Eleazar and Aaron, they cannot deal with the the bodies of Naab and Abahu. their their kin their closest relatives have to come and deal with the bodies because at that moment um they are sanctified and they are in the middle of performing their priestly duties. So they can't be near or touch corpses. And you also see this later on with respect to numbers 19 um with the with the commandments with respect to the to the red heifer and with um with hissing being used for a 7-day purification period. Okay. But here's the

interesting part. And Yehovah spake to Aaron saying, "Do not drink wine nor strong drink. you nor your sons with you when you go into the tabernacle of the congregation unless you die. It shall be a statute forever throughout your generation. That you may put a difference between the set apart and that which is

profane and between the clean and the unclean. and that you may teach the children of Yeshua Israel all the statutes which which Yehovah has spoken unto you by the hand of Moses. Now why do I say that? Because when I read that and I see that's a line with what comes before it. My thinking that is very possible that Nadab and Abahu were inebriated and they got excited and happy. I thought about that too at the time. Do you [laughter] get it? So that's why they did what they did because if you look at the instructions, it says, "So you can tell to set apart from the profane." And what did they what did they do? They brought a profane fire before Yahovah. It wasn't called for. It was not set apart. So what you'll notice is that that's a continual statute. So, and I think it even continues to this day with those who are in who are acting in the role of the priests in terms of teachers and preachers that you shouldn't be doing this inebriated when you're handling the Scriptures. You do not want to be drunk. And this is why you see the commandment for the Nazirites that they are not because they're operating in a function even though they're not Levites. They operate in the function in a priestly function for the duration of the time that they take the the vow of a nazir. So they're not supposed to drink strong drink um I guess like a type of vinegar that can make them drunk, nor are they supposed to touch wine. And this goes for anything. Exactly right. And they're not

supposed to clip their their their hair. They're supposed to basically keep their hair long. And I think that goes along with the whole idea of pruning. And there's a a a um there is a connection between a vine, grapes, and the Nazirites, but that's for a later exploration. Just to touch quickly on on the day of atonement, and these are my thoughts. And this is something that I that I heard that I think uh carries weight that the that the Most High's word and his es especially his his prophetic utterances are fractal. meaning that you have things that are going on in a pattern. So you can have something that's done and fulfilled in a particular sense and it's still something that is continual and that continues to show. For example, we get the pak lamb. Now a lamb can be either um a u or it can actually be a goat. It can be either one. But we see the word lamb and automatically we think sheep. That's not necessarily the case. um not if you dig into into into the actual um um Hebraic word but the point is that you you have the slaughtering of that lamb without blemish and you have the application of the blood. Now we see that transpire with the role of Messiah and his sacrifice. And one of the conundrums that uh those who are within Judaism pose to qu Christians that they can't quite answer is that the the slaughtering of the lamb for pak was not a sin offering. So how do you bring that together with Messiah and with him being the pak offering and also the atoning sacrifice?

But that's where that fractal nature of the prophetic utterances of the most high come into place is not exclusive. It works together and it works at multiple layers. When it comes to the day of atonement, you have to remember the day of atonement comes after the day of trumpets after Yamua. And I don't think that it's a situation where yes, you do have his sacrifice, but then that's the end of it. is not because you also have the thousand-year reign and you have to square that with

what we read in Ezekiel which is during the reign of the Messiah that there will be a reinstitution of sacrifices and that there is a penalty for the nations if they don't come to Jerusalem in order to observe the morede. So hence the continuing atonement I think that Dr. H was talking about in indeed indeed and then on top of that there's something interesting that Messiah says during his time with his with his town which is that we must work while there's still day because when the night comes no man will be able to work and when you think about the day of atonement what it is it is a time of severe and strict judgment and then what comes after that day of atonement that's when you get soot So those who make it through that day of atonement, they get into the wedding feast of the lamb before things are handed over to the father and he brings down the new Jerusalem. And then those who make it through, they are with the father and the son forever and forever. And just to to make this point,

yes, the Messiah's sacrifice for us, his atoning blood is what pays the debt for all that we have accumulated up to the point that we are brought into the knowledge of the truth. And then we are to walk straight away. The problem is that that does not secure you. So you have to continue to walk the narrow path. And just to show my point, I'm going to read this and I'm going to close out. This is coming from the book of of of Hebrews, which is what a lot of people use in order to discount Torah and walking in the law, statutes, um, and commandments. And I'm going to read this and I'm done. Okay. Now, this is chapter 10 26. For if we willfully persist in in transgression after having received the knowledge of the truth, there no longer remains a sacrifice for transgression, but a fearful prospect of judgment and fury of fire that will consume the adversaries. Anyone who has violated the Torah of Moses dies without mercy on the testimony of two or three witnesses. How much worse punishment do you think will be deserved by you who have spurned the son of Elohim, profane the blood of the covenant by which they were sanctified and outraged the spirit of mercy. So what does that tell me? That tells me that just because you have confessed Messiah with your lips, just because you have gone through the immersion in the mikvah and that you have basically uh consummated for the most part your connection to the covenant through that act of obedience, there is still good works to do. And

that if you take your hand from the plow and you turn away that the judgment is that much worse for you than it would be for someone who never came into the knowledge of the truth and never went through the process of confessing Messiah as king and as Adoni and of going through the the teila or the immersion in living waters. And with that I'll say Shabbat shalom and thank you for allowing me to share brother Ed. Yeah, of course, bro. It's always great to have you. Appreciate you coming back and joining us today. Love your thoughts and your insights. Have lots of questions today. It's good thing my lesson was shorter because it gives us a chance to hear from you all more. Brother Jim, you're up next. Yeah, I I just want to say amen to brother Samuel. An additional thought for Nadab and Abihu might be that uh they were selected to have dinner with Yahovah up the mountain. Um their names are selected and brought forward with the 70 elders. So it's possible that um in uh in addition to a state of inebriation, they were trying to recreate the events of intimacy with the father and to go up. And so maybe they thought they had a um a permission slip, you know, a hall pass. Yeah. Because of that, you know, how spectacular that must have been to look up at the feet of Messiah through through through the, you know, the Rakia that what whatever that is that

that veil that separates us appeared to them as, you know, sapphire stone. It must have been awesome. And um they may they may

have presumptuously thought that they had a hall past. Yeah. So um you know that that's part of our our considerations and also uh you know approaching the holiness of God you know is there an intertextual connection between the event of Nadab and Abihu and Ananas and Safh you know is one story informing us about the other can we take the motives of Ananas and Safh and superimpose them upon Nadab and Abihu in some way so that these are questions I have and think and consider. I I'm not saying anything definitive about it, but um you know, are we being is the Scripture doing what it does with two people being zapped by the presence of God in the old covenant and two people being zapped by the presence of God in the new? So is there an intertextual connection there that we can meditate upon and further develop our understanding of what it means to draw near to the presence of God with with uh fear and reverence and to hold the most high in a state of holiness. So anyhow that was my my Nadab and Abihu thoughts as you were going through. Um, as far as the day of atonement, one of the things, one of the, um, problems we encounter as Christians, uh, for lack of a better term, um, approaching the ancient path is for the most part as believers, as Christians, we think of everything on a personal level instead of a corporate level. And um, we we typically apply everything that we read to me personally. how does atonement affect me, you know, and how do these feasts touch my

life? Whereas with southern house um their understanding and southern h um for those of who who anyhow southern house is Ed do you want me to go to anyhow for for the Jews um their their thinking has more to do with corporate covering the spring feasts in terms of Jewish understanding had to do with the household mom dad the kids um you're under you're under the covering of the blood inside your own tent, inside your own home, and you're, you know, this blood is is sprinkled on the doorposts of your house and and this blood covers the family. Um whereas in the autumn feast, the fall feasts, the picture is more corporate and has to do with the nations. And so um the presentation of you know what happens prophetically on the day of atonement um I I think they will look on the one they have pierced and mourn as if for the firstborn. Um that the entire nation is going to be covered on this day of judgment. Um so that that our thinking of individuality and applying it to the fall feasts can lead to us to some interpretive challenges where we leave our you know we leave scratching our head well how does how does the you know if the peso lamb isn't an atonement sacrifice how does you you know and so you get all these question marks and I think um if we consider the fall feasts in in drawing the entire family the entire nation all the children of Israel, the, you know, the stars of heaven and the dust of the earth, everybody uh is going to be um collected and brought near in the fall

feast. And if you look at the the harvest of the spring versus the harvest of the fall, you're looking at tiny things versus big things. You know, you're looking at, you know, barley seeds versus watermelons. And so, everything grows. And I think this touches to Samuel's uh fractal nature of the feasts. I think everything gets bigger in the fall and um has to do with with the corporate gathering of Israel rather than the family individual gathering of Israel. For your consideration, I would agree with you wholeheartedly and quite honestly uh as you're sharing it made me think of something

that I told Tim last night in our late night discussion. There's so many angles. There's so many things to consider as it pertains to what happens and what happens when during the second coming of Yeshua and the days that follow it. Um, I didn't even touch you open the can of worms. One of the one of the things that I chased yesterday in my study was Israel. We're told throughout Scripture, Zechariah, Isaiah, Jeremiah, that they're going to be gathered together, you know, in the end. Okay. They recognized Yeshua as the Messiah. Yeah, that's coming. You know, Yeshua said, "You will not see me again until you say, "Blessed is he who comes in the name of the Lord." That he's talking to corporate Israel there. And so, their declaration, their recogn recognition of who he is in the middle of the tribulation is going to bring about his return. And then they are gathered. So when it says Israel is

gathered, that I think that includes those of us who are Israel today, not by blood, but by faith. But what about those who are blood, who have not bowed the knee yet, even though they recognize Yeshua as the master, they still have to go through him. He's still the door. They still have to be baptized into his name. When does that happen? Well, Zechariah talks about fountains being opened up for Israel during that time. Is that a reference to where they'll they'll bow the knee and and be baptized into his name? All these things you you can start losing your mind as to when all this stuff takes place. And that's why we have to be really careful who we listen to when when we're when we're listening to people talk about these end times because there's so much left open that we just don't know. And we have to approach it with a great deal of humility and a little bit of uncertainty and a lot of faith and trust and the one who's bringing it all about because he knows how all of this will unfold. Um but yeah, I would agree with you, brother Jim, in your assessment. Thank you very much. Okay, Jeff in Tennessee, you're up. Yeah, thanks S. Uh I guess you and Jim had pretty much covered one of the questions. I thought what uh hit my brain when you put the question mark uh next to the cleansing was it, you know, could it possibly be for the people that are still remaining but unsaved, not following? And I answered it for me. Okay. Well, amen. And yeah, I guess that that there there is

some possibility of that. The cleansing is not yet done because there will be some cleansing uh happening in that day. So, thank you, brother. Okay, Philip Moore, you are up, sir. So, there's a couple ways on a practical level that I've been thinking about keeping the day right. One way is, you know, put the phone up, don't eat food, don't drink water, just meditate on the uh self-sacrifice, self-sacrificial love of the father through the son. I can see that. And I can also see, so it's sort of isolating myself. I could also see Isaiah 58. If we read Isaiah 58 carefully, it sort of looks like that's really talking about the day of atonement as well. It is, which might like me gathering a bunch of things that some people who have needs have and and delivering it to them. And uh those two sort of axes of understanding my role in this day is something I've been thinking about for a few years and I've never really sort of come to a conclusion on it. Afflicting my soul does it mean to fast or does it mean that I need to really consider my sins and the sins of my fathers? Is it both? Those are how do I walk this out? I suppose is is the question I'm just sharing to everyone. Amen. And I and I would agree with Samuel in the chat. He just said both. Yeah. I think both of those are very real and very true. We we are afflicting ourselves while giving of ourselves. So yes. Okay. Brother Josh Allen, you're up next, sir. Hi. Um, so I'm coming at this uh with only one other particular

angle um because I have a 7th Day Adventist uh background um and I haven't heard anybody else talk about this before and I've always been interested in hearing um what other people would have to say about this. So So what I'm bringing to the table is just the just the background that I have in understanding this. Um, and I'm not going to say that I'm a scholar at this at all. Um, so one of the things that I that I learned was that, you know, the feast days are a um shadow of the things to come. You know, they're representation there. It's the antityp and type of things. Um, and so with the day of atonement, there's the cleansing of the sanctuary um that you could read about in Leviticus 16. And um and then when we look into prophecy in Daniel um Daniel chapter 8 um specifically verse 4 I'm not going to read the whole entire thing but I would definitely say check this out. Um it says and he said to me for 2,300 days then the sanctuary shall be cleansed. Um, and that that sounds exactly like, you know, um, I haven't heard of any other time that the sanctuary has been cleansed except for on the day of atonement. So um in that you know with the 7th day advent they definitely take from uh from uh William Miller's um timeline about um that the cleansing of the sanctuary happened in 1844. Now, William Miller thought that the sanctuary was the earth and that's when everybody thought that Jesus was going to return and did not. Hence the great disappointment. Um, however, you know,

there were still people that stuck uh to this and they were like, what? It all makes sense, you know. Um and the timeline starting from you know when we read from uh Daniel uh chapter nine about you know 70 weeks are determined uh to you. They're cut off from this 2300 days. Uh I might be I might be going around and about and things maybe not make sense. I don't know. I'm just trying to do my best. Oh bro, I appreciate that. Yeah. Uh so um you know in that timeline that 70 weeks it's like wow all of this actually really adds up with um the rebuilding and restoring of Jerusalem. Um then there's the uh uh time where it's like yo people of Israel you got to get it right whatnot. And then, you know, the last week is where Jesus comes um on board and and half half of that week he's cut off but not for himself and he causes um the oblations and sacrifices to cease. Um that I understand because he is the sacrifice and such. So anyways, um, going back to the whole thing of 1844, this is where I kind of like, you know, differ from the 7th Day Adventist a little bit in this. I look at it as a as a moment in time, a period of time where it's like, okay, we're getting that much closer. It's kind of like a landmark. There you go. Like a landmark in time. Um, but I'm not like fully set on this, but I definitely look at the prophecy and it's like, huh, it's very interesting. And you know, even within that 2,300 years, it also talks about, you know, the the the little horn uh ruling for

1,260 years, you know, and and that, you know, is something that can definitely be backed up uh that that I have found, you know, maybe I'm wrong on that. Like I said, I only come from one background hearing about this and I definitely like to hear what others have to say. But um anyways, yeah. Well, let let me say this. Let me let me respond in this way if I can. I grew up listening to the Jimmy Swagerts of the world, the the other TBN type pastors. For some reason, that was one of the available channels on our television back when we only had five or six channels. TBN was always one of them. Um Tim Lehei and the like all these people trying to figure out the second coming. I can't tell you how many times I sat and waited in my young life for the day that was surely to come based on their calculations and it never came. Here's the bottom line and this is just me. I'm just going to speak for myself. Yeshua said, "No one knows the day or the hour." He said that for a

reason. So if no one knows the day or the hour, why are we spending so much time trying to usurp his declaration, trying to figure it out? That to me is it to me it's arrogance. To me it's it's uh it can benosticism trying to discover something that is declared to be unknown by the master. you arrive at conclusions that you're not supposed to arrive at isnosticism. It's secret knowledge. So, I'm saying that not to you, brother. I appreciate your your question and your uh and your curiosities. I'm I'm saying

that to people at large who are trying to usurp Yeshua's declaration by chronologies and dates and years and months and all these things to try to arrive at discovering this secret day. I think it's falling and I think absolutely and I'm sure you do too. Again, I'm not saying this to you. I'm saying this about the people in the 7th Day Adventist Church in numerous different denominations who have falsely declared that this date is the date. This year is the year that this future year is sure surely the year. There's a video hour out now, you know, that's that's declaring 2030 as being the year. And I just think all of its folly. That kind of stuff makes us unfruitful. That kind of stuff is is something that causes us to stop being about the work of the father, you know, cuz we're we're thinking about this date or we're thinking no. No. Get that stuff out of your brain. We know the season. We don't know the day or the hour. So be ready in the season. Be ready every day. But if you know certainly that the season and if I were you, if I were to advise you one thing, and this is not again for you, Josh, it's for everyone listening. Stop worrying about it. Stop fixating on it. Stop trying to to find something that the father said you will not find. To me, that's just being rebellious. trying to to find something that he has said will not be found is an act of rebellion. So, anyways, awesome comment and I appreciate you bringing it up because it allowed me to rant for a minute, but

I'm not ranting at you. I'm ranting at the whole system that that does this. Yeah. So, and I just definitely want to clarify something about uh about that, you know, like um so you know with the Millerite movement, yeah, they saw it as this is when Jesus returned. The 7th Day Adventist Church was born out of that because they saw it as uh we got something wrong here because he didn't return but all the math lines up. And um and so with that um I I see it as like I said earlier, I see it as a mark as a landmark in time. Like this is getting that much closer. Um and um and there's still this process that's going on. I can't name the day or hour either. we could we could see the things as they happen, you know, seasons and um you know, or the signs signs of the times and such. Uh but um the one thing that you know that I grasp from this um lesson this morning is like it's really the revelation of the high priest, you know, uh but he doesn't come back as high priest. He comes back as king of kings and lords of lords you know and that is the that is the glorious moment where it's like yes we have been saved our our king has come to to come take us back uh and such and he's going to make all things new and whatnot. So, um, yeah, I just looking at it with the prophetic timeline, the one in in Daniel, that I don't think that it's really specifically stating that this is the day that he's coming back, but rather, okay, we've entered into a new process and it's that much closer. That

would be the season. Uh, the sign of the time. Amen. And like the the the 10 virgins, we have to be ready. Or I should say the five. Okay, Amy. I'm sorry. I thought you were done, Josh. Oh, that's that's good luck. Thanks. Okay, awesome. Thank you, brother. Amy, you're up next. Hi, Shabbat. Shalom.

Okay, shalom. So, here we go. I have a lot and it is all over the place, but we're going to do this. Okay. So, first of all, I think it's safe to say that we have a lot to learn as far as Yum Kipur goes. Thank God that we have a yearly mod. We have a yearly um appointment with him that the Holy Spirit can continue to give us more re revelation as far as what exactly this all entails. Okay, that's number one. Number two, do not get your stones and start throwing them at me because a lot of you guys will probably disagree with me, but that's okay. This is where I'm coming from, okay? Being that I've been on this journey, like I've told y'all before, um I believe it was last Shabbat, um it's been a few years and um I've learned a lot. I've learned a lot of um I've been misguided. Um, I've did it. It's been all over the place. So, finally after some years, I allowed the Lord to just basically refresh my mind and wash my mind and get back in the word and um and and pretty much wash my mind from every bad teaching that I had. And that goes from, you know, learning from orthodox, right? because I don't know why that was a smart thing for me to do, but I thought at the time that was it

because they're the Jewish people and they hold the Torah. Wrong. Don't do that. You'll get yourself in trouble. So, with that said, here's my thoughts and these are my thoughts. Okay. So, first of all, as far as um and I don't even know why. Anyway, here it is. 40 days that Yeshua um after his resurrection and he was here for the 40 days, he we all know that he taught um everyone around him about the kingdom of God just like he did to Moses on Mount Si. Could it be that what he was teaching as far as the 40 uh the 40 days to the people after his resurrection and also Moses on Sinai um was not only about the current kingdom of heaven but also the millennial kingdom question mark that's number that's the next thing I think so I think that they knew a lot that we don't know which goes into the next thing that I want to add um we aren't told everything As far as um Yum Kipur goes, I think a lot of that is set aside for the wedding feast. You don't have to believe me. That's okay. That's my own personal conviction. Um I think a lot of our um questions will be answered during the wedding feast and also during the millennial kingdom because it's going to be forever. We have a lot to learn and I think Yeshua will definitely teach us there. I think all of the mis teachings that we have learned and along with so much more Yeshua will teach us there. The next thing I wanted to say I believe that Yamipur um it definitely stands as the memorial of what Yeshua did um fulfilling uh the

prophecy. So and this is where keep your stones down. I believe with me when I think of Yonupore and everything that I have learned, it's a celebration for me. It when I think of atonement, Yeshua is my atonement. When I think of what do we do with ourselves? How do we afflict ourself? The affliction was on him. it. So the way that I look at Yum Kipur for the last several years is I take it as a time to allow the Holy Spirit to just teach me in the word, but also a huge prayer time for salvation for those first of all in Israel, the Jewish people, and not just Israel, all over the world, but also for my family members and friends who don't know. Um it it's basically a time coming before the Lord to just beseech him on behalf of those who are lost who need him. So whenever the time comes whenever they look at him and who who he hears that by God and his you know precious Holy Spirit they will receive him. Okay? Because we all know that our prayers go up to God. Praise the Lord. Okay. So, the last thing I wanted to say, and I hope people can understand this because I feel like I'm all over the place, but you should see my notebook here, and it's crazy looking. The last thing I wanted to say is is could Yumipur possibly have anything to do with our celebration during the

wedding feast whenever Yeshua returns. A celebration because he is our Passover lamb. He will be coming back as a high priest. That's it. That's all I have. Okay. Well, thank you, Amy. I appreciate all your

thoughts, all your questions, all your positions. You, as you can probably tell in chat, there are some people who have some things that they would probably share with you in regards to that. But you know what? Here's one thing I'm certain of. It's okay for all of us to come into the way or this group for that matter with uh feelings, thoughts, opinions about all this stuff because we're all we're all coming into it, you know, carrying our own baggage, our own background, our own understanding, uh good or bad. And because of that, we must always be willing to hear and listen and not judge and not be quick to correct or rebuke uh one another in this regard because we're all learning and we're all unlearning too. That's probably the important part and most important part is not only are we learning the ways of the father but we are also unlearning. We're identifying those things that we have to unlearn. So I would say that you know we have to submit ourselves to one another and learn from one another and ask questions of one another. Um and and and as long as we're doing that then I think we're loving one another properly without judging each other. So um I would have some subtle disagreements with some of the things that you said Amy but that's understandable and it's not a judgment on you. Um I was when I first came into this thing and hearing the things that I you know heard from other people there was all kinds of stuff that I oh my gosh I had to look at again in a fresh

and you'll find the same is true for you. I can definitely say, and this is not just for you, Amy, this is for everybody. You go back and watch some of my earliest teachings when I was just coming into the way and just trying to understand it, you'll hear some weird stuff. But that's but people have asked, Ed, why don't you take those things off the internet? Well, because that's that's part of my growth. I want you to see where I was and where I'm at and where I'm going with my understanding of all these things, right? Um, so it's a constant constant learning. It's a constant um unlearning. So, thank you so much, Amy. Appreciate your input. Gordon, uh, Gordon, you're up next. Make sure your mic's on, brother. Sorry, my bad. Um, so thanks again, Ed. I mean, anytime you do any sort of lesson is just mind-blowing as far as how you do it, how you perform, and everything like that. Um, I'm trying to figure out and if anyone from the group can actually say this. So, every year I try to do Yom Kippur. I usually fast. I usually don't eat anything. I don't drink anything from sunset to sunset. And I try to basically, you know, I'll go to like a congregation and basically have like a time of morning and everything like that. Then I'll also basically try to um read Scripture throughout the day, pray, rest throughout the day. But then I also basically will go to like Sam's Club or Costco or like a very large grocery store prior to that time and I'll get like a big thing of like cold

bottle waters, get a couple of friends, we'll go and give sandwiches and chips to like the homeless and things like that. I'm trying to basically separate from Isaiah 58 and then also afflicting myself as far as a day of complete rest. Does that violate that? Am I breaking Scripture by doing that? I'm just trying to figure out basically just practical applications so that way when I'm on Yom Kippur, I mean, I'm not going to be 100% correct because I don't think anybody is, but I want to at least try to give it the best effort I can. And I didn't know if there's any practicals or other things or if it's like,

hey, you going and uh working and giving a lot of food out to the homeless people, that's bad. You shouldn't do that. But I'm just trying to do what I can do to try to honor God the best I know how to. Just wanted to get your advice about that. Appreciate it. Well, instead of getting my advice, how about we open it up to somebody else who might want to share in this regard. May I speak to that, brother? Yes, sir. Brother Cordon, what you're doing brings joy to to the father's heart because you are denying yourselves and you're being mindful of those who do not have to eat. So even though you are not filling your belly with food, though you are not parching your thirst with water, those who do not have you are providing for. How is that a transgression of the day of atonement? It doesn't make sense. It's almost like when the Pharisees were going against Messiah in his

town because Messiah was going around and healing on the Shabbat. Mhm. So it was said that he was working on Shabbat. But the idea is that we don't do our own pleasure. We do the father's pleasure. And the idea is that you are afflicting your soul. Meaning, you're not taking in sustenance. You're not taking in any fluid. You're not taking in any food. You are feeding directly off of the bread of life from the father. And you are making atonement for for your transgressions. and you're reflecting on your transgressions throughout the entirety of that day through your reflection on Torah, on the written word. And then on top of that, you are doing what the father has called us to do, which is to provide for the indigent, to take care of the widow and the orphan and the stranger within our gate who does not have. So, brother, I think you're probably a step ahead of me because for the most part, I just stay shut in for the entire day. So, I need to give some consideration to whether or not I need to prepare the day before and maybe do some good works also on the day of atonement. And I thank you for sharing your your experience, brother, in your walk. Shabbat shalom. Good shalom. Amen. Thank you guys. Appreciate it. Cordon Samuel. Okay, Travis, you are up next, brother. Thank you, brother Eden. Uh, thank you everybody for your time. It's precious to me for just having a moment to speak. I had all the stuff I wanted to say and then Josh spoke. So if I Josh I I come from the same

background and um uh I want to just kind of maybe share a little bit of my story with you so maybe it can help you and maybe others can see a little bit of help in here too. Um I was from a 7th day Adventist background. Uh, I grew up Southern Baptist and then went to Seventh Day Adventist and then one day I was reading the Torah and uh, I got to the part about testing false prophets and I was like, "Hey, you know, they say that Ellen White's a prophet. I should be able to uh, put this to the test, right?" And I did and she failed. Miserably failed. And then I had to start unlearning all the things and um pretty much had to set down that entire esquetology. The more I read into the word, the more it drew that uh what I can only describe as the venom of the serpent out of me, the blood of the lamb, right? Because he's the word made flesh and uh by his word we are thus sanctified. And that was the lamp. the Torah was the beginning in the lamp that led that to occur. And uh maybe that that can help. I won't keep too much of y'all's time. What I did want to say about the day of atonement is that um Yeshua is the eternal high priest of the order of MelzDC, which in the word predates the Levitical priesthood. And I'm about to throw a wrench in everybody's gears. Um Paul talks about when there's a change in the priesthood, there's a necessary change in the administration of the law. Not that the law, the Torah changes, but the administration of it does change. Uh and we see that in

Ezekiel uh which brother Samuel and others are very astute to um put out and same as u brother Ed. Um the ordinances for his priesthood are there all of the ordinances. So, if you want to know what the millennial temple's going to be doing, it's there for you to see. I think in chapters 40-48, but somewhere in between that, there's one where it says um uh on the first day, first month, on the first day of that month of Eve, uh then there's cleansing for the temple. And then the seventh day of the same month, there's cleansing for errant sin. Not that the sin isn't already forgiven by the blood of the lamb, but the sin of people defile holy places and they have to be cleansed. That's not an eternal judgment before the throne. It's a cleansing of a um a defiled place. Uh so I don't get me quoting everything there, but um that's best as I can understand. And I know that we're not under the Levitical system as we are under Yeshua who is the eternal high priest of Melzdc which you can go back and see that Abraham paid the tithe to the king of Salem which was Melzdc right which is a typology but that's what I had for the temple thing and u Nahab and Abaiu I think are very prophetic typologies for um for the wedding supper of the lamb. and what happened to them kind of seems to be typology for the day of Yah's wrath where he comes on Zion and cleanses it with the spirit of burning and fire. To be clear, I'm not referencing the second coming of the Messiah as Ed has absolutely made

clear and truthfully so that no one knows that day of the hour, but these two are not the same event although they are close in the prophetic structure. Um, but that's just what I had to say today. Thank you for your time, everybody. Blessings, brother Edna. Thank you so much for this. Amen. Thank you. You're welcome. And thank you for your comments. I appreciate it. Okay, Bobby Nola is up. You're up next. Make sure your mic's on. Are you there, Bobby? Let's see. Yes, I think I'm here. [laughter] There you go. Now we can hear you. Okay. Um, I just, uh, wanted to take a minute and just, you know, introduce myself. Um, first time here. Um, I have watched a lot of your teachings on YouTube and I really appreciate them. Um, so my name is Bobby. I'm from Olean, New York. And um, like I said, I wanted to thank you. I also wanted to apologize. I think I was the one that hit something wrong and and then it came up and asked you to stop transcription or something. That was me. And I didn't I wasn't trying to do that. I was just trying to figure things out on I I totally understand. Um, so for Yam Kapor, we do I do have a small group up here that we are well, it's not always really that small. I mean, last year for Passover, we had like 62, which was really good. Um, but normally it's uh maybe 20 people around or so. Um, maybe 30 sometimes if everybody travels in. So, we have a group and yeah, we do Yom Kippur. What we do is um I can't remember the gentleman's name that was talking

about taking the sandwiches out, but um we go along the same route of doing something. And what we have normally been doing is we get blessing bags made up for foster children. And so that's what we usually will spend our time doing. We'll meet, we'll do that, we'll have some worship. Um some of the people in the group fast on Yom Kippur and some of them don't uh in speaking to the one lady that you know uh was talking about that I have heard that um where it's supposed to be a joyous occasion um Yom Kippur but at any rate um we we kind of have a mixed group there. I I do I do follow the you know the fasting as being the affliction and the you know blessings as doing something for others. Um so and I appreciated uh Samuel's I think it was Samuel. I'm just getting to learn everybody's name here but I think it was Samuel that talked about that. Um so as far as that

goes um I just had a couple questions. I'd really appreciated what you said about um you know the atonement happened when they when the high priest came out of the you know when he came out of the veil and how that Yeshua would come out you know like um out of a veil on I was wondering were you I didn't really understand for sure were you trying to say that that was a possibility then that that Yeshua cuz I know you had taught before that Yeshua returned on Yam Yamua, but was that like a possibility maybe that you were getting to that in might be that he returns on Yom Kippur instead of Yamchua? No, no, no, no.

It's not what I was saying. No. Okay. I just wanted to clarify that. Um, and then the other question or comment I had was somebody had brought up, maybe it was you, somebody brought up about when did Yeshua um, offer his blood. And so that's interesting in the go one gospel's accounts that um, when Miriam wanted to touch him and he said, "Don't touch me for I have not ascended to my father." And then later Thomas, you know, he says, "Touch me." And so there was there period of time there. Um could that be when he went and offered um in the holy place in heaven? I guess that was kind of like my question. Well, yeah. I think the answer to your question is possibly. You know, we have to look at all these things and wonder, but the the one thing it doesn't tell us absolutely is when this happens. So, we can only speculate. Okay, but listen, I got to cut this off. Amy, I see your hand, but if you could hold your thoughts until next time. I'm running long. I have to cut this short or shorter. We're already almost two hours. I knew it would go a little long. Uh, but guys, it is the Feast of Atonement. And to answer somebody's question, there will be a holy convocation on the in this group virtually on that day. I'll send out the the invitation here probably tomorrow. Um for those of you who want to join us on that holy convocation Tuesday evening and um I think that's it. Let me close out this screen so I'm looking at everybody and not just Bobby. Bobby, thank you by the way for

your first time coming. I I've noticed quite a bit of first- timerrrs here today. Uh you get to see behind the scenes and I hope that you've been blessed by this wonderful group of people that we have literally around the world. And I just pray that you have a fantastic afternoon and a wonderful Shabbat. We'll see you back here for those of you who want to join us on Tuesday night for the Holy Convocation. But other than that, guys, Shabbat shalom. Thanks for coming. Have a wonderful day. Shabbat shalom everyone shalom shalom shalom shalom everyone have a blessed Shabbat delightful Sabbath to you all this really I'll have to rewatch this much love and blessing to you all from London bye everyone Hello shalom from the Czech Republic. Shalom. Thank you. South Dakota.