

The following Scripture passages are offered to aid beginning fellowships. The readings and commentary are offered as openings into dialogue about the subject or concept. And the concept behind the readings for Atonement or Yom Kipporim is *the covering of righteousness*.

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High Sabbath Readings

For services on Atonement, October 13, 2005

The person conducting the Sabbath service should open services with two or three hymns, or psalms, followed by an opening prayer acknowledging that two or three (or more) are gathered together in Christ Jesus' name, and inviting the Lord to be with them.

The person conducting the services should read or assign to be read Leviticus chapter 23, verses 26 through 32, followed by Leviticus chapter 16, and Numbers chapter 29, verses 7 through 11

Commentary: Since the greater Church has labeled the High Sabbaths as “Jewish” days that New Testament Christians do not observe because Jesus fulfilled them, the greater Church has never understood Grace as its “covering” for its lawlessness or sin. Grace is usually defined as unmerited pardon for sin. If properly understood, Grace would be defined as undeserved covering for sin, with “covering” used as in a cloak or mantle that encloses the person, thereby protecting, sheltering, but also disguising or concealing the person. This cloak of Grace is Christ’s righteousness, which disciples are to put on as a garment (Gal 3:27). Disciples, hence, become the righteousness of Christ when observed from the heavenly realm. But this garment of righteousness that covers disciples has been given them for the purpose of each disciple as an immature son of God covering himself while he learns through practice to walk uprightly before man and God. If the disciple uses Grace for any other reason, the disciple will not be covered by his own obedience when revealed—and the judgment of every disciple will be revealed when Christ Jesus returns (1 Cor 4:5). The Son of Man will be revealed when (or at the beginning of [seven endtime years of tribulation](#)) Christ returns, and disciples as the body of Christ form the body of the Son of Man. So the garment of Christ’s righteousness is needed as covering while disciples wait for [the midnight hour](#) on this long night of watching that began at Calvary. It is with this garment of Grace that disciple gird their shoulders and loins while they roast the paschal Lamb of God with fire [with their sins], and eat of this Lamb [[take the sacraments](#)].

Satan does not cover disciples’ sins, but is ultimately responsible for them.

The Hebrew linguistic icon, *Kipporim*, that is usually translated into English as *Atonement* [at-one-ment] is better translated as “coverings.” Traditionally, Judaism has used the singular form of the icon, *Kippur*; hence, calendars identify this High Sabbath as *Yom Kippur*. But this Day [Yom] of Coverings [*Kipporim*] appears in Scripture in its plural form. Two coverings—two goats covered the

sins of Israel, not one. Both goats were the sin offering, not one. Both goats together represent the Lamb of God. One goat was sacrificed on the altar. Jesus was sacrificed at Calvary. And the other goat was lead into the wilderness by the hand of a fit man. Jesus was glorified and now sits at the right hand of the Father, sits across the precipice of crossing dimensions and having entered the heavenly realm. So as the natural nation of Israel covered its sins by the death of one goat and by the *Azazel* goat symbolically bearing Israel's sin beyond a wilderness precipice, disciples have two coverings for sin. Again, Jesus was sacrificed at Calvary for lawlessness in the natural world, and He today bears the sins of disciples in the heavenly realm. So contrary to the teaching of the splintered Churches of God, the *Azazel* goat doesn't represent Satan. If it did, then no disciple would ever experience the second death. *Once saved, always saved* would be a truism.

What hasn't been well understood by the greater Church is that Jesus will give the sins that He bears either back to the disciple or to Satan upon His return; He will not be crucified again. He died at Calvary to create the pathway by which human beings could cross dimensions. He died to reconcile humanity to the Father. But He cannot die in the heavenly realm where He now sits, for the presence of life and the absence of life cannot coexist in an entity at the same moment. The heavenly realm is timeless; thus, the moment exists without decay, without changing into the next moment. And the glorified Jesus will not reenter His physical creation where one moment does become the next moment and all die through the change of moments to be crucified again.

The disciple who hears Jesus' words and believes the One who sent Him passes from death to life (John 5:24), but disciples are not to be surprised when some for whom Jesus has born their sins are resurrected to condemnation (v. 29). These disciples will have had their sins returned to them because their righteousness did not exceed that of the scribes and Pharisees (Matt 5:20), who were hypocrites (Matt chptr 23), having the law given through Moses (Deu 30:11), but not keeping it (John 7:19). Disciples who hear Jesus also hear and believe Moses (John 5:45-47 & Luke 16:31). But as the long awaited midnight hour approaches, far too many disciples spurn Moses and erase the laws of God that have been written on their hearts and minds. These laws of God are placed inside disciples through receipt of the Holy Spirit. Thus, in erasing them disciples commit blasphemy against the Holy Spirit.

Two coverings for sin. One natural, which returns every disciple to the state of humanity, to the state in which the natural nation of Israeldwelt prior to the giving of the law from atop Sinai—

The reader should read Romans chapter 5.

Commentary: Disciples who were not before the holy nation of God but now are (1 Pet 2:9) have been justified by the shed blood of Jesus of Nazareth. They have been returned to the state in which the natural nation of Israel dwelt prior to the giving of the Law from atop Mt. Sinai; they are not under the Law but under Grace (Rom 6:14). And just as sin was not counted where there is no law (Rom

5:13), sin is not counted in the natural world against disciples, who collectively form the holy nation of God that is inwardly circumcised but also has the law of sin and death dwelling within its members (Rom 7:25). The Apostle Paul acknowledges that he didn't understand why sin and death remained within his flesh when he had died to sin through Christ Jesus...his flesh hadn't yet died. Thus, his flesh was at war with the law of God that was in his mind. He did not realize that justification returned the spiritually circumcised new man born into the fleshly tabernacle of the crucified old creature to a spiritual state analogous to the natural nation of Israel in Egypt. Spiritually circumcised sons of God dwelling in tabernacles of flesh become as the physically circumcised nation dwelling in Egyptian houses was when in bondage to Pharaoh. Therefore, the Lamb of God crucified at Calvary returns disciples collectively and individually to the pre-midnight hours of that long night of watching, of roasting the paschal lamb with fire, of eating the lamb with feet shod and loins girded that Israel spent in Egypt.

One long spiritual night or turning away from the Light, one night that began when the Light left this world at Calvary, one night that will not end until the Lord returns to fight on a day of battle (Zech 14:3-4), until the kingdom of the world becomes the kingdom of the Most High and of His Christ (Rev 11:15), until the Holy Spirit is poured out upon all flesh (Joel 2:28), until the prince of this world is cast to earth (Rev 12:9-10)—this one long night of watching comes in the middle of the seventieth prophesied week (Dan 9:24). Liberation of the spiritually circumcised nation will occur when this long night of watching is darkest, when many have fallen sleep, when thieves are about their mischief, when drunkards have passed out, when those who love darkness celebrate their hauntings, when the Church no longer believes it needs liberated from sin and death. This midnight hour is near. Disciples shall be saved not by the blood of the Lamb of God, but by His life. His blood covers their sins in spiritual Babylon, thereby allowing the death angels to pass over the fleshly houses in which disciples dwell. But disciples are saved by His life; for it is not enough to have spiritual life in a corruptible body. Disciples are to put on incorruptibility, thereby becoming as Jesus now is, this incorruptibility allowing them to also cross dimensions and enter the heavenly realm, God's rest, foreshadowed by the Promised Land of Judea.

Again, the glorified Jesus as the high priest of the spiritually circumcised nation of Israel covers the sin of this holy nation in the heavenly realm, that far land across a dimensional precipice. But He will not be crucified a second time; He will not die in this heavenly realm for the lawlessness of disciples. Rather, He will bear the sins of disciples until the revealing of their judgments. At this time, He will give these individual sins of those disciples who heard and believed, of those whose righteousness exceeds that of the Pharisees to Satan, to whom they properly belong: Satan. Or He will give these individual sins back to the hypocrite, to the person who did not practice walking uprightly before man and God, who loved the world more than the truth.

Once saved, always saved is a lie! Salvation can be lost. For every disciple prior to the beginning of the seven endtime years of tribulation is as a circumcised Israelite was in Egypt. No sin was counted

against them, but all died because of the trespass of one man. Likewise, disciples with life in the heavenly realm through receipt of the Holy Spirit today have no sin counted against them, but all sin, and all will die because of the trespass of an anointed cherub, the ruler of this world, in whom iniquity was found unless disciples' lawlessness in this heavenly realm is covered by the cloak of Jesus' righteousness. Disciples' transgressions of the Laws of God that are not presently being counted against disciples, an important concept to remember, still require being covered by death. The wages of sin is death, regardless of whether this sin is in the natural world or in the heavenly realm. The price for sin in the natural world was paid at Calvary, but no price has yet been paid for sin in the heavenly realm by humanity's reckoning of time. The sins of the children of God in this realm are presently covered, not paid-for. But Atonement, on the 10th day of the seventh month—corresponding to the selection of the Passover lamb on the 10th day of the first month [“seven” representing God's rest, heaven]—represents when the one who will pay for the sins of Israel in the heavenly realm is selected. This person will, again, be either the born-from-above disciple who didn't believe the Father, or the anointed cherub in whom iniquity was found (Ezek 28:15). Atonement/Kipporim represents the judgment that will occur prior to the wedding supper.

Fallen angels as sons of God who sinned have been cast into outer darkness—into a death chamber, into time—where they await judgment by glorified saints. [A son of God is a spirit being who has no parent but God the Father. Disciples are born from above, and nurtured by the Church, the last Eve. But the Church does not give birth to disciples; thus, disciples, like angels, have no parent but the Father. And as fallen angels are presently confined in darkness or time, disciples in fleshly bodies are also confined within time.]

As review, on the 10th day of the first month, the Passover lamb was selected and penned; the children of the nation that left Egypt crossed the Jordan and entered Judea; and Jesus entered Jerusalem. On the 10th day of the second month, Noah entered the Ark—Noah was selected in his generation, as were the pairs of animals that entered with him. On the 10th day of the third month, Moses entered the cloud hovering atop Sinai—Moses was selected in his generation. Therefore, disciples should not be surprised when, on the 10th day of the seventh month, the one who bears sins in the heavenly realm is also selected, with the one selected paying with his life. The selected Passover lamb was innocent of sin; Jesus was innocent. But the anointed cherub in whom iniquity was found is not innocent. Nor will be disciples, regardless of whether resurrected to life or to condemnation. But by faith those disciples resurrected to life loved righteousness enough to crucify their old natures, or better, break the legs of the crucified old man that each of them once were. These new creations, born-from-above as sons of God that dwell in the fleshly tabernacles of a crucified old man, are as were the children of the nation that left Egyptian bondage. These new creations, not any crucified old man, will enter God's rest as the reality of the uncircumcised nation that crossed the Jordan under Joshua. And by figuratively breaking the legs of their crucified old natures, these new creations will have selected the prince of this present world to pay for their transgressions. They

will, then, enter God's rest on the seventh day of Unleavened Bread, a day analogous in the texture of Scripture to the great Last Day.

Two dimensions, two worlds, one natural, one spiritual. And what is flesh and blood in this natural world cannot enter the heavenly realm—the bodies or tabernacles in which born anew sons of God presently dwell cannot enter heaven. These sons of God must receive a glorious or incorruptible body (a body of primal energy) before they can cross dimensions.

The texture of Scripture adds that in the natural world there were two grain harvests of Judean hillsides, the early barley harvest and the later wheat harvest, each watered by its own rains, each watering analogous to receiving the Holy Spirit. There are also two spiritual harvests, the early harvest when Christ Jesus returns after the third day of a spiritual creation week foreshadowed by the physical creation week, and the latter main harvest during the great White Throne Judgment, when all who have ever lived and who have not previously been born of Spirit will be resurrected. The great White Throne Judgment occurs in the "light" or hot portion of the sixth day of the spiritual creation week, occurs after Satan has been loosed for a short while, the dark or "twisting away" portion of this sixth day. [The fourth day is the wedding feast, the creation of the greater light, and the establishment of Christ's reign over the earth, the lesser light that rules the darkness. The fifth day becomes Christ's thousand-year reign before Satan is loosed for a short while, three and a half years. The seventh day features the coming of the new Jerusalem, the new heaven and the new earth, and God the Father dwelling here.]

The above distills to the realization that the holy spiritual nation—created when the glorified Jesus breathed on ten of His disciples and said, *Receive the Holy Spirit* (John 20:22)—began in the long spiritual night of watching foreshadowed by the night of watching when death angels passed throughout Egypt. [The midnight hour of this night will see disciples liberated from the law of sin and death that presently dwells in their flesh](#)—liberation will come through empowerment [or being filled] by the Holy Spirit, the state foreshadowed by what happened on that day of Pentecost following Calvary. And with the empowerment of the Church, the Son of Man will be revealed. No longer will a covering for sin be needed. Disciples who have cleaned the inside of the cup will be clean all over. But disciples who have not used the covering of Grace to practice walking uprightly before the Father and the Son will rebel against God, and will commit blasphemy against the Holy Spirit. They will spiritually die, for they will have slain themselves through their hypocrisy. Thus, what's seen is that the High Sabbaths are integrally linked, with their relevance to the New Covenant revealed by Jesus of Nazareth being the Passover Lamb of God, a Lamb appropriate to the size of the household of the Father, a Lamb penned in Jerusalem on the 10th of the first month. Two goats represented the sin offering of Israel: Jesus represents both of these goats. And Grace, the covering of Christ's righteousness that disciples put on as they would put on a garment, cannot be properly understood apart from seeing its application to the natural nation through the *Azazel* goat.

Again, Grace is not open-ended pardon from sin. It is the undeserved covering for sin in the heavenly realm that allows the Holy Spirit to be given to chosen human beings before long demonstrated obedience occurs. Grace allows a human being to change, to grow spiritually as a child grows physically. Grace allows the end of the spiritual growth process to determine the process's outcome. Without Grace, the first transgression of the law of God in the spiritual realm would be fatal to the newly born son of God. Hence, life in this dimension would not be given until the Father and Son were nearly certain that their new creation would live by the laws and statutes of the Most High.

The reader should read Hebrews chapters 5 through 10.

Commentary: Disciples cannot “see” into the heavenly realm to either observe themselves, or observe what the glorified Jesus as their high priest does for them. Therefore, the model that allows disciples to see into the heavenly realm as through a dark glass is having the circumcised nation of Israel serve as a copy and shadow of the spiritually holy nation. And the high priest of the circumcised nation did those things in this physical world that Jesus does in the spiritual dimension, understanding of course that Jesus is the reality of all of the sacrifices made for the covering of lawlessness in this natural world. He is the reality of *the daily*. So no other sacrifice is again needed—until the Millennium, when He will no longer cover the sins of human beings. Animal sacrifice will, then, return.

Disciples must decide whether they love God more than they love this world. It is easy to profess love for Christ Jesus, but demonstrating love through obedience is more difficult. And one of the occasions when every Israelite, natural and spiritual, has the chance to show the Father and Son that he [or she] loves God more than the person's own flesh is through fasting—no food and no water—on the day that symbolically represents judgment. It is a small thing that is being asked of disciples, considering that Jesus as the disciple's high priest spiritually covers the transgression of the disciple in the heavenly realm.

The person conducting the Sabbath service should close services with two hymns, or psalms, followed by a prayer asking God's dismissal.

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