

2017 Yom Kippur: The Day of Atonement; Yeshua and the Two Goats. (Presented on 9/30/2017)

The following text is based on a message from Corner Fringe Ministries that was presented by Daniel Joseph. The original presentation can be viewed at:

<https://www.youtube.com/watch?v=HE7h07kdQXo&feature=youtu.be>

***Portions of the video message have been edited to present a written document. All the Scripture verses are from the New King James Version unless otherwise noted and are in the red text.**

Therefore, it is recommended that this document is printed in color. The Hebrew is to be read from right to left.

Today is Yom Kippur, and it is considered the holiest day in the Jewish calendar. If you think about the gravity of that statement considering all the holiness that we find in the calendar, somehow Yom Kippur exceeds them all. Synagogues are filled; in most cases, there will be standing room only. This is the one day a year where secular Jews become religious. There is something inside them driving them to show up at the synagogues on this day, Yom Kippur.

What is it that drives them? What makes this day holier than the rest of the festivals? What makes it more sacred than the regular Sabbath? If you investigate this question, you get the answer very quickly. It is about access. Not just any access. There is special access on Yom Kippur. It is only on Yom Kippur that the high priest, the Kohen Gadol, gets to go into the Holy of Holies. And make no mistake; he doesn't do this without blood. He is there for one expressed purpose. He is there to make atonement for the sins of Israel.

There is this broken relationship, this breach, between Israel and God. That's what sin does. Sin separates us from the Holy One (Isaiah 59:2). Because of that, there needs to be a repair. The repair happens on Yom Kippur.

You will notice that on Passover the high priest is not allowed into the Holy of Holies. On Shabbat, he is not allowed there. On Rosh HaShanah, he is not allowed there. In fact, if he goes in there any other time other than the appointed when the Kohen Gadol is called to go there, he dies. Entering any other time than Yom Kippur results in his death.

So when we look at this day and the holiness that is ascribed to it, this is powerful. This is an awesome day. Amen?

Today I'm going to take you to the book of Leviticus, chapter 16, where it gives very comprehensive details about the ceremony that is performed every year on Yom Kippur by the Kohen Gadol. He is the star of the show along with two goats. This chapter in Leviticus details this whole account.

I want to look at the ceremony and bring some light as to what it is all about. And I want to do this on multiple levels for multiple reasons. First and foremost, for our Jewish brothers and sisters who identify with their heritage, who identify with the Torah, but they're not believers in Yeshua.

Second, for our Christian brothers and sisters who believe in Yeshua. However, when they go to the Torah, they don't see the relevance Yom Kippur. There is a reason the majority of Christians are not in the churches on Yom Kippur. Because for them it's simply not relevant. Yom Kippur is often looked at as some antiquated construction of legalistic code.

Today you're going to see Yom Kippur differently because we're going to cover this ceremony and see that it is prophetic. Let's go to Colossians 2:16-17—¹⁶ **So let no one judge you in food or in drink, or regarding a festival.** He is talking about a holiday or a holy day. He is referring to Pesach; he is referring to Rosh HaShanah; he is referring to Pentecost and Yom Kippur.

Continuing—¹⁶ **So let no one judge you in food or in drink, or regarding a festival [Yom Kippur] or a new moon or Sabbaths,** ¹⁷ **which are a shadow of things to come.** He is identifying all the feasts as prophetic. But look at what he says at the very end—**but the substance is of Christ.** In other words, these are all prophecy, but the point of them, the moral of the story, is Yeshua. He is the substance of that. Today you're going to see this. He is the substance of Yom Kippur.

The more we spread the truth to the world and the Church, the Christians are going to wake up and realize this is extremely relevant because—**the substance is of Christ.** The Jewish people are coming to salvation more and more. They are seeing Yeshua in their own Hebrew Bible. It is everywhere in Scripture. It is amazing!

With that said, let's break into this ceremony. Leviticus 16:2-3—² **and the LORD said to Moses: "Tell Aaron your brother not to come at just any time into the Holy Place inside the veil, before the mercy seat which is on the ark, lest he die; for I will appear in the cloud above the mercy seat.** So the instruction is very specific in that this is to be inside the veil, which is called the Most Holy Place, **וְהָיָה אֲדֹנָי בְּעֹלֵי הַבַּיִת**, *qōdeš haqqodāšîm*. And it is to be done only by the Kohen Gadol . Continuing—³ **Thus Aaron shall come into the Holy Place: with the blood of a young bull as a sin offering, and of a ram as a burnt offering.**

There is something you need to understand about this ceremony. The first thing that is mentioned is that a bull needs to be killed, and its blood needs to be brought into the Holy of Holies. Now here is the reason for this, everything has to be done orderly. How can this high priest, Kohen Gadol , make atonement for Israel, which is exactly what he does, without he himself first being clean. That is why he has to do this. He has first to make sure that he and his household have atonement made for them. Then he is in the proper state to go forth and make atonement for Israel.

Continuing in Leviticus 16:4— **He shall put the holy linen tunic and the linen trousers on his body; he shall be girded with a linen sash, and with the linen turban he shall be attired. These are holy garments. Therefore he shall wash his body in water, and put them on.** As he is transferring from his usual attire into his Yom Kippur attire, he goes through a mikveh which is a ceremonial washing.

I want to put up an illustration to help put this into a deeper context. All year long the Kohen Gadol look like this. He is arrayed in beauty and splendor. In Exodus 28:2 it says—**You shall make holy garments for Aaron your brother, for glory and for beauty.** They're for glory and for beauty. The garment contained gold, purple, and scarlet. Anywhere the high priest, Kohen Gadol ,



would walk, the light would have refracted off of the gold and gold thread that were woven throughout the garment. He would have glistened; he would have been beautiful. Nobody would have had to ask who the high priest was; everyone knew who the high priest was.

If you happened to have your back turned to him, the moment he moved you heard him because at the bottom hem of his garment were bells and pomegranates that were woven all the way around the hem. The minute he took a footstep, you knew the priest was on the move. And it's interesting that one day of the year he stripped himself of these garments, and he wears just a plain white garment.

This garment is half of the beautiful priestly garments. That is because the beautiful priestly garments are made up of eight main pieces. The atonement garment, the Yom Kippur garment, was made up of four pieces. It was very simple and plain.

Now I want you to think about something for a second to understand what is happening. He's taking these garments off for the express purpose of making atonement for Israel. Compare that to Yeshua. When Yeshua came, what did He do? He took off His garments of glory and came down from heaven. Paul tells us in Philippians 2:7—**emptied Himself, taking the form of a bond-servant, and being made in the likeness of men.** He humbled Himself and put on a garment of flesh. Yeshua did this for the same reason the high priest took this beautiful garment off and put a plain white one onto make atonement. He did this to make atonement for us.



Let me take this a step further because the high priest putting on this white garment tells a very powerful story. There are elements here that we need to pick up on. Scripture talks about white garments a lot. Let me give you a few examples, and you'll see where I'm going with this. In Revelation 3:18 it says this—**I counsel you [the church at Laodicea] to buy from Me gold refined in the fire, that you may be rich; and white garments, that you may be clothed, that the shame of your nakedness may not be revealed; and anoint your eyes with eye salve, that you may see.**

What is Yeshua talking about? What is the significance of the white garments? Think about when Adam and Eve sinned, and they were naked. The shame of their nakedness came upon them because of their sin. They refuse to listen to God. Instead, they listened to the devil. That action resulted in shame and nakedness.

Yeshua is rebuking the believers in Laodicea telling them that this is what they have done. He is telling them that they were not listening to Him. He is telling them, "Turn back. Listen to Me and get yourself white garments. Clothe yourself in righteousness, in obedience." That's what this is about.

We can take this a step further in Revelation 19:8—**And to her it was granted to be arrayed in fine linen, clean and bright, for the fine linen is the righteous acts of the saints.** These white garments are the righteous acts of the saints. So when we think about the high priest taking off this very colorful and beautiful garment to put on a plain white garment, what does this signify to you? It should signify purity and holiness. He is ready to make atonement.

This is very important because I have one more passage I want to show you that is of particular interest. This passage is about Yeshua and what His disciples had witnessed at the Mount of Transfiguration. Mark 9:2-3—² Now after six days Jesus took Peter, James, and John, and led them up on a high mountain apart by themselves; and He was transfigured before them. ³ His clothes became shining, exceedingly white, like snow, such as no launderer on earth can whiten them.

I want to be clear about something. When you read Matthew 17:9, which is the same story as Mark 9:2-3, Yeshua instructs the disciples to—**Tell the vision to no one until the Son of Man has risen from the dead.** Here is the thing I want you to pick up on. Yeshua commanded them to go forth and to express what they experienced. There are details in this experience that Yeshua wants us to know. One of the details is this fact that His disciples witnessed His garments turning brilliantly white. Isn't it interesting that they witnessed Yeshua having these bright white garments on before He went and made atonement for Israel? This is the very same sequence as the Kohen Gadol . This is amazing!

Continuing with the ceremony in Leviticus 1:5—**And he shall take from the congregation of the children of Israel two kids of the goats as a sin offering, and one ram as a burnt offering.** The first thing I want to mention about this passage is that these two goats together make up what is called in Hebrew a חטאת, *hattat*, a sin offering.

This is critical to point out because there are multiple levels to this. As we get deeper into this, you're going to see how critical it is. On one level there is this new teaching that one of the goats is actually a demon. The other goat is not. The other goat is representative of the LORD. But this first goat is representative of a demon. I want to be very clear right off the bat; you can't go anywhere in Scripture and arrive at this ideology. This is some really poor exegesis.

This verse in Leviticus 1:5 doesn't afford you to come up with that ideology. What we read in Leviticus 1:5 with the two goats making a sin offering is presented in the singular. They make *hattat* or one offering. And the further we get into this story, that is substantiated. There are characteristics that we're going to see in both of these goats that reflect elements of the Messiah Yeshua, in who He is, and what He would do.

Moving on to Leviticus 16:6-8—⁶ Aaron shall offer the bull as a sin offering, which is for himself, and make atonement for himself and for his house. ⁷ He shall take the two goats and present them before the LORD at the door of the tabernacle of meeting. ⁸ Then Aaron shall cast lots for the two goats: one lot for the LORD and the other lot for the scapegoat.

I put a diagram up here to give you an illustration of what this looked like. At Yom Kippur, the high priest had two assistants. The assistant on his right would have been called the prefect. This man would have been the high priest's replacement. The one on the high priest's left would have been head of his Father's house.



So what happened on Yom Kippur, during the ceremony, is the high priest stood between the two goats with one on each of his sides. There was a lottery box before him with two lots in the box. Originally, the lots were made of wood, but later in Temple times, they were made of pure gold. This is how it would have been in Yeshua's day. The lots would be mixed up, and the high priest would put his hands in the box, grab one lot with each hand, and pull them out.

Each lot was inscribed. One lot was inscribed with *לְאַזְזֵל*, *la'āzāzēl*, which means for the scapegoat. The other lot was inscribed with *לַאֲדוֹנִי*, *laAdoni*, which means for the LORD. If the high priest pulls up *לַאֲדוֹנִי*, *laAdoni*, with his left hand, the assistance on his left would say, "My LORD the priest, raise up your left hand." If the lot for the LORD came up the right hand, the prefect, the assistant on the high priest's right, cried out, "My LORD the High Priest, raise up your right hand." Then the high priest would take both lots and set them on the head of the respective goats. So the lot in his right hand would go on the head of the goat on his right. The lot in his left hand would go on the head of the goat on his left.

At this point in the ceremony, the high priest would tie a scarlet thread on both goats. The one for *לַאֲדוֹנִי*, *laAdoni*, had a scarlet thread tied around its throat. This signified that that goat was to die immediately. This is the goat that would be killed, and its blood would be brought into the Holy of Holies. But the other goat, *לְאַזְזֵל*, *la'āzāzēl*, with a scarlet thread tied around his head and not his throat, was not killed. This one was presented alive before the LORD and then turned to the wilderness to eventually going to go out into the wilderness.

Continuing in Leviticus 16:9—⁹ **And Aaron shall bring the goat on which the LORD's lot fell, and offer it as a sin offering.** ¹⁰ **But the goat on which the lot fell to be the scapegoat shall be presented alive before the LORD, to make atonement.** Are you paying attention? Both of these goats are very critical concerning the *hattat*. In fact, what the high priest would actually cry out regarding the two goats (the sin offering) when the lots were completed is, "*laAdoni hattat*." What was meant by this was, "For the LORD; a sin sacrifice."

So the high priest is going to make atonement upon the *לְאַזְזֵל*, *la'āzāzēl*, goat and let it go as the scapegoat. The word in Hebrew for scapegoat is *לְאַזְזֵל*, *āza'zel*. They are going to let it go into the wilderness.

Now the text goes on in Leviticus 16:11-14 to describe more of the ceremony. Aaron follows the instructions of the LORD by killing the bull and bringing its blood into the Holy of Holies. What he was commanded to do was to sprinkle that blood seven times on the mercy seat and before the mercy seat.

We now pick up the story in Leviticus 16:15—**Then he shall kill the goat of the sin offering, which is for the people, bring its blood inside the veil, do with that blood as he did with the blood of the bull, and sprinkle it on the mercy seat and before the mercy seat.** It is interesting that the sages record the way the Kohen Gadol did this was as though he was cracking a whip so the blood would splatter. So he would do this one the top of the mercy seat and before the mercy seat. By doing that you would see this trail of blood. That is what you would see.

I want you to think about something. If you were to come into that room at that time, you would see this trail of blood. But the trail ended at the throne. What did Yeshua do when He resurrected and ascended to the throne of God? He sat down at the right hand of the Father. That's where the trail ends. It stops right there.

Moving on to Leviticus 16:16—**So he shall make atonement for the Holy Place, because of the uncleanness of the children of Israel, and because of their transgressions, for all their sins; and so he shall do for the tabernacle of meeting which remains among them in the midst of their uncleanness.**

Then from Leviticus 16:17-20, the story goes on to talk about how the high priest would go and make atonement for the altar of incense. Now keep in mind that the altar of incense was within the temple itself, and this is where the priest would burn incense every morning and evening. It's interesting because incense is literally likened to the prayers. And when you think about the fact that the high priest brings this blood to make atonement, you realize it is only done once a year. Yom Kippur was the only day of the year when atonement was made on the altar of incense. This, then, would be symbolizing the purification and the restoration of relationship so that God would do what? So that He would hear the prayers of Israel. That is very powerful imagery!

Jumping down to Leviticus 16:20—**And when he has made an end of atoning for the Holy Place, the tabernacle of meeting, and the altar, he shall bring the live goat.** This goat is **אֲזָזֵל**, *la'āzāzēl*. This is the scapegoat. Continuing in verse 21—**Aaron shall lay both his hands on the head of the live goat, confess over it all the iniquities of the people.** We've been talking a lot about this as we have been going through the Messiah Son of Joseph series. This sin that is being confessed is **אָוֹן**, *avon*. These are deliberate acts against the Torah. .

Continuing with Leviticus 16: 21—**iniquities of the children of Israel, and all their transgressions.** The word for transgressions is *pesha*, **עֲשָׂוָה**. It is the vilest of all sins because it is a rebellions act against God. These are rebellious acts directly associated with rebellion against God.

Continuing with verse 21—**concerning all their sins, putting them on the head of the goat.** Look at what the high priest does. He puts all the sins on the head of the goat. So do you get the imagery here? The *Kohen Gadol* comes to the scapegoat, which has the scarlet thread tied around its head and not the neck, and he lays both hands on the goat's head. This is called transference. Then he confesses all of the sins of Israel in a manner like a sinner's prayer.

What's interesting is the sages actually recorded the prayer that the high priest would say at this time. This is the prayer that the high priest said—**O LORD, your people, the House of Israel, have committed iniquity, transgressed, and sinned before You. Forgive O LORD, I pray, the iniquities and transgressions and sins which your people, the House of Israel, have committed and transgressed and sinned before You; as it is written in the Torah of Moses, Your servant, for on this day shall atonement be made for you to cleanse you: from all your sins shall you be clean before the LORD (Yoma 6:2).**

So this is what he means as he was putting his hands on the head of the goat. According to the sages, this is exactly what he said. This is a beautiful sinner's prayer of confession. This is a prayer of intercession to make atonement.

We move on with Leviticus 16:21—**and shall send it away into the wilderness.** This is interesting because the rabbis teach us the place where this **אֲזָזֵל**, *'aza'zel*, would go. They call this place **אֲזָזֵל**, *'aza'zel*. It is actually identified as a place in the wilderness.

Let me read to you some commentary about this—**This is a strong and hard mountain, [with] a high cliff, as the Scripture says [in describing Azazel], “a precipitous land meaning a cut-off land [i.e., a sheer drop] (Torath Kohanim 16:28; Yoma 67b).**

Now here's the thing, and you need to focus on this. The goat they were releasing into the wilderness was never to come back. It had all the sins of Israel on it. Talk about a bad omen to see this goat come traipsing back into town. They would have been reminded of all their sins.

So you need to understand the concept of the scapegoat and his purpose. His purpose was to carry these sins away and never come back. We don't ever want to see this goat again. This is Scriptural. Right?

Look at Psalms 103:12—**As far as the east is from the west, So far has He removed our transgressions from us.** There is no evidence left. It says the same thing in Micah 7:19—**You will cast all their sins into the depths of the sea.** This means that our sins are never going to be found. This is exactly what this goat that bears all the sins of Israel is doing. It is being led out into this wilderness. And talk about the weight of gravity of bearing all those sins.

Here's what's amazing about this goat. The rabbis record that something very interesting happened on the goat's journey. I'm going to tell you this is one of the most fascinating elements in all of the ceremony of Yom Kippur. This is the commentary—**Azazel: According to tradition, quite a commotion occurred when the goat began his journey to the solitary place. The goat was greeted along the way by people who would pull his wool, spit at him, and prick (hit) him** (Rooker, M. F. (2000). Vol. 3A: Leviticus. The New American Commentary. Nashville: Broadman & Holman Publishers. (Barn. 7:8; m. Yoma 6:4).

I want you to think about that for a second. This goat is bearing all the sins of Israel. He is going down to the wilderness. As he goes along, the people are ripping out his wool. They are spitting at him and hitting him.

In fact, when you read the Mishnah, and you read Yoma 6:4, you read that they are crying out, "Take our sins and go. Take our sins and go."

Who does this remind you of? Matthew 26:67—**Then they spat in His face and beat Him; and others struck Him with the palms of their hands.** You cannot make this stuff up! Isaiah 50:6—**I gave My back to those who struck Me, And My cheeks to those who plucked out the beard** [this is what they did with the scapegoat] **I did not hide My face from shame and spitting.** This is absolutely amazing!

The characteristics that come out of this ceremony are prophetic. They foretell what Yeshua would do. They confirm that Yeshua is the Messiah.

So you need to remember how the Apostle Peter, how the Apostles, how Paul, and how Apollos went out and preached the gospel. They did it through the Torah and the prophets. There was no New Testament, and the New Testament specifically says that is how they did it. Apollo's refuted the Jews vigorously showing from the Tanakh, Torah and the prophets that Yeshua was the Messiah. How did they do it? By using the examples of the verses we have just covered. By bringing to their attention the reality of all these stories that are embedded within the Torah that are declaring Yeshua as LORD. He is the Messiah.

Going back to a passage in Leviticus 16:21, there is one last thing I want to mention from the part when the priest was putting the sins upon the head of the goat and sending the goat away into the wilderness. I want to look at this little detail. **By the hands of a suitable man (Leviticus 16:21).** The wealth and the riches of the word are in the details.

So as this goat is bearing all the sins of Israel, and he's going out into the wilderness, he is being spat on, and his wool is being pulled, we are told that there is a suitable man there with him guiding him out. This is fascinating because when we go back to Matthew 27:30-32 we read this—³⁰ Then they spat on Him, and took the reed and struck Him on the head. ³¹ And when they had mocked Him, they took the robe off Him, put His own clothes on Him, and led Him away to be crucified. ³² Now as they came out, they found a man of Cyrene, Simon by name. Him they compelled to bear His cross. They found a suitable man for the very one who is bearing the weight of the sins of Israel. The one who is being spat on, they found a suitable man to guide Him.

Going back to our ceremony in Leviticus 16:22—The goat shall bear on itself all their iniquities to an uninhabited land; and he shall release the goat in the wilderness. What does Scripture say about Yeshua? This is what the prophet says—All we like sheep have gone astray; we have turned, every one, to his own way; and the LORD has laid on Him the iniquity of us all (Isaiah 54:6).

What we read about happening to this scapegoat is exactly what happened to Yeshua. The things that happened to Him are what was prophesied would happen to Him. The prophets don't contradict one another. They are in complete harmony and perfection hitting that target every time. The target being Yeshua.

The bottom line here is that when we look at both of these goats that together make up the *hattat*, they foretell of the Messiah. They bear these characteristics. This is God's redemption plan being revealed yet once again in another story.

We see God's ultimate redemption plan being unfolded, and we also see this in the life of Joseph. Story after story after story is declaring Yeshua as LORD. All of it is pointing to Him. Right? John 5:39 & 46—You search the Scriptures because you think that in them you have eternal life; it is these that testify about Me....⁴⁶ For if you believed Moses, you would believe Me, for he wrote about Me. These are the words of Yeshua.

Going back to our ceremony in Leviticus 16:23—Then Aaron shall come into the tabernacle of meeting, shall take off the linen garments which he put on when he went into the Holy Place, and shall leave them there. It say—he shall leave them there. There is interesting rabbinic commentary that expresses exactly what it means by—leave them there. This is what the commentary says—(And the Priest) he shall store them away: This teaches [us] that they require being stored away [forever], and he shall not use those four garments for any other Yom Kippur (Torath Kohanim 16:61; Yoma 12b). The Kohen Gadol, after officiating on Yom Kippur and making atonement, was to never wear those clothes again. Ever.

That is very interesting to me. Go back to what I said about Yeshua and how He laid aside His garments of glory, beauty, and splendor to dawn this garment of flesh. The Word became flesh to dwell in us for the sole purpose of making atonement. But then what do we read about in 2 Corinthians 5:16—Therefore, from now on, we regard no one according to the flesh. Even though we have known Christ according to the flesh, yet now we know Him thus no longer. Never again will He dawn that garment of flesh again. You can't make this stuff up!

So that little detail where we read in that He is never to put this garment on again is prophecy. That verse prophesied what would happen to Yeshua. What does the book of Hebrews tell us? He died once

and for all. It's done! What did Daniel prophesy in 9:24? That the Messiah was to come to make an end of sins and to finish transgression. Yeshua hung it on the cross. This is what it means when Yeshua said, "It is finished" (John 19:30). When He said that He is taking you back to Daniel 9:24 and the prophecy. He made an end of it. It is all done so that He doesn't have to be manifest in the flesh over and over again.

Every year at this time I'm reminded of a particular thought. It is not that I don't get the thought during the rest of the year, but every year at Yom Kippur it hits me square between the eyes. The thought is the attributes of Yeshua. I think about all of the attributes of the God of Israel. He has infinite wisdom and knowledge. It can't be measured. You can't plumb the depths of it.

We can talk about all these other characteristics of His holiness and righteousness. Psalms 68 says that He is more awesome than His holy places. We could talk about His faithfulness. We could talk about the fact that He's omniscient and omnipresent. We could go on and on about all these amazing attributes, but all of them are subservient to one. And that is *הַלְיָחָה*, *cěliyachah*, forgiveness.

I'm going to tell you something right now. All these amazing natural attributes of God don't mean beans to His creation without *הַלְיָחָה*, *cěliyachah*. This is the one attribute that like Yom Kippur stands out above the rest. Yom Kippur is the highest in holy days. This is the one attribute that stands out above the rest. It is forgiveness. I will tell you that forgiveness is the most powerful force on planet earth. There is nothing like it

I want to take you to the Torah. We are going to go to the book of Numbers. I want to show you how awesome forgiveness is. I want to show you because it's interesting.

I am going to give you a little backdrop to this. The children of Israel have come out of Egypt, and basically, the LORD is done with them. They have sinned against Him time and time again. They have tested Him and turned their eyes back to Egypt.

It is interesting because Torah forbids even the thought of going back. God told them that they were never to return to Egypt. It is a command. Yet this is what they're mulling over; this is what they're thinking. They were saying, "You know what? We are in the middle of nowhere despite all these miracles that God has performed." They want to go back home. They remembered the melons, the leeks, and so forth. They come to that point.

So the LORD says to Moses, "That is fine. Moses, get out of the way because I'm going to destroy them. I am going to make you into a nation mightier and greater than they are."

Here's what's interesting about Moses. Moses is a righteous man of God. Moses doesn't care about himself. His primary concern is glorifying His God and being that intercessor for the people despite the fact that they don't treat him well. You want to talk about a servant of the LORD! You want to talk about humility! Now you understand why the LORD chose him versus anyone else. He chose Moses because, without Moses interceding, all of the Israelites would have died. At that point, Moses would have been made a great nation if it were not for his diligence, humility, and his love.

Let me get to the point here. I want to show you how Moses responded to God because this will help you put *הַלְיָחָה*, *cěliyachah*, forgiveness, into context and understand this on a whole other level. Listen to

what he says in Numbers 14:17—**And now, I pray, let the power of my LORD be great, just as You have spoken, saying, ¹⁸ 'The LORD is longsuffering and abundant in mercy, forgiving iniquity and transgression.**

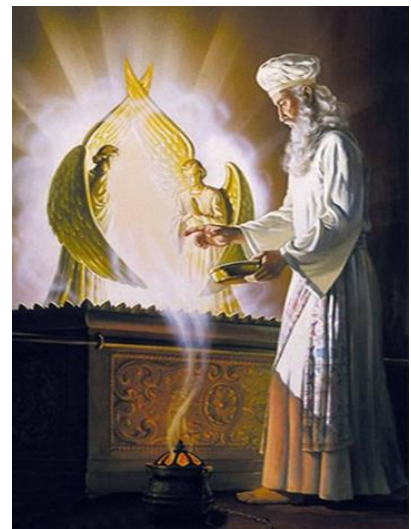
Moses taught me how to pray. After reading this prayer many years ago, it changed my prayer life regarding how to approach the Living, Holy God. That approach is to remind Him of His tributes. When we go to prayer, we can immediately remind Him of His attributes. That is why we changed the liturgy at the end of the service. We now have the thirteen attributes of God placed up there so that we can remind Him of who He is and to hear our cry.

Here is the point. How does Moses depict the mercy, graciousness, and forgiveness of the Living God? Moses uses the word "power," and then he ties that to— **longsuffering and abundant in mercy, forgiving iniquity and transgression.**

How often do you ascribe, in the context of mercy and forgiveness, the element of power? I mean real power. Moses saw this. The Apostle Paul saw this—**but to those who are called, both Jews and Greeks, Christ (is) the power of God and the wisdom of God (1 Corinthians 1:24).**

What is Yeshua? What did Paul say in Titus 2:11? **For the grace of God that brings salvation has appeared to all men.** Yeshua has been revealed. Yeshua is the grace of God that brings salvation. He is literally forgiveness. Paul calls Him, “the power” of God. So for us today, as we observe Yom Kippur, this is what we need to call into remembrance. We need to call into remembrance the power.

I want to take you back into the Holy of Holies, and I want to point out something out. The lower half of the box is what held the tablets of the covenant. These are what we call the tablets of the testimony. That bottom half is called the Ark of the Covenant. Collectively we can say that the whole thing is the Ark, but there is a separate name for the top piece which is where we see the cherubim. That top piece is called the Throne of God. We know from Psalms 99 that the LORD dwells between the cherubim. This is the replica of the Throne of God.



Here's where I'm going with this. What it was named is very interesting. In Hebrew, it is כַּפֹּרֶת, *kapporeth*. In English, we call it the mercy seat.

This is interesting because many of you know Hebrew, so this will be a little fun for you. What is the root of כַּפֹּרֶת, *kapporeth*? It is כָּפַר, *kaphar*. This means atonement. This is where we get the word Kippur. This is the Day of Atonement.

I want you to think about this. When we look at the throne of God, we see that He has established His throne on mercy. He has established His throne on חֲלִיחָה, *cĕliyachah*, forgiveness. And He has communicated this fact to his people.

Think about that. Think about the power that is in that. Our God sits on His throne of which He calls the mercy seat. Our God is merciful!

Here is where this comes into play. Here is where this practical application becomes very powerful. When the enemy comes and says, "What you did is too much. You have gone too far. You're a rotten person, and there is no point trying. You can't be forgiven." That is the devil just trying to keep you from accepting the power of God. There is nothing more powerful than you stretching out and grabbing forgiveness. It is the most powerful thing the universe has ever known.

Let me take you to James 2:12-13 because I'm going to get into the closing here, and I just want to send a warning. This all relates to what we just covered here—¹² So speak and so do as those who will be judged by the law of liberty. ¹³ For judgment is without mercy to the one who has shown no mercy. Mercy triumphs over judgment. Do you understand that? Mercy triumphs over judgment. In other words, if you go out and show people the same mercy that God has shown you, at the judgment, you will be shown mercy.

You want to talk about power. This is power to overcome judgment. This is power to overcome sin and death. This is the most powerful force in the universe, and the devil does not want you to tap into this. What he wants you to do is retain the bitterness and anger. The devil is going to whisper in your ear and tell you, "You are justified because they wronged you. They were in the wrong; you're in the right. You are totally justified."

We keep peddling these lies. Have you even noticed that when some people get upset, they fester on it? The enemy is putting gas on the fire. What you might not realize is that he is taking your power. The power that you have available in the Messiah Yeshua rests in your ability to forgive others.

Do you want to rise above the hills? Do you want the power of the Living God upon you? Then we have to listen to Him and let go. We have to forgive those who have sinned against us. We even have to forgive those who are not coming back to us to ask us for forgiveness. If you think holding a grudge is going to do you any good, keep in mind that the devil is laughing at you as he disarms you to destroy you.

Some of you might be familiar with some deliverance ministries. There are some good ones. There are also some scary ones. What you will realize with the authentic ones is that the number one thing they're going after, because they've read the Word and understood this, is forgiveness. They're going after bitterness. They will tell you that there isn't forgiveness in your life and it is causing sickness, disease, hatred, and all this ill will on you. It is separating you from God. This results in total calamity and destruction. The devil has you right where he wants you. You have lost all your power.

If we want the power, we have to take it back. To do that we have got to purge the hatred, unforgiveness, and the resentment from our lives. A lot of people had a lot of things happen to them when they were growing up. I'm going to tell you right now that the devil wants you to hold onto it. He's looking to kill and disarm us from our power. When we forgive, you have no idea of the power that will come on you. If this power has the power to overcome sin and death, think about what's going to happen in your life if you let go of the resentment and unforgiveness.

I'm going to close with something that we read every week from Matthew 6:9-13 where we find Yeshua teaching us how to pray—⁹ In this manner, therefore, pray: Our Father in heaven, Hallowed be Your name. ¹⁰ Your kingdom come. Your will be done on earth as it is in heaven. ¹¹ Give us this day our daily bread. ¹² And forgive us our debts, as we forgive our debtors. ¹³ And do not lead us into temptation, but deliver us from the evil one. For Yours is the kingdom and the power and the glory forever. Amen.

I have always been mesmerized by this because when Yeshua, the King of the Universe, is teaching me to pray, guess what? I am paying attention because I want to know what He says more than what all the rabbis or anyone that has ever lived have said. I'm going to heed His words because I know that His words are perfect. I am paying attention.

There is one thing that has baffled me. In this statement, He gives these unbelievable instructions on how to pray. He gives us all these elements that are involved. But do you know why? Because after He does this, He gives a commentary and only draws one thing out of the prayer. He circles back, and He says this—¹⁴ For if you forgive men their trespasses, your heavenly Father will also forgive you. ¹⁵ But if you do not forgive men their trespasses, neither will your Father forgive your trespasses (Matthew 6:14-15).

The only thing He comments on when He is teaching us to pray and showing us all these elements is that He wants us to draw out the power. He wants this to be empowered. But you have to take that step, and Yom Kippur is the day to do it. Amen?