

Full Sermon Transcript:
Atonement & Separation Pictured in The Day of Atonement
October 5, 2024

Disclaimer: This transcript is computer-generated and may have mistakes or inaccuracies. Though for the most part, the software does a really good job.

Praise God Almighty. Let me blow the shofar. These are the days of repentance before the greater judgment does come. These are the days of awe.

Praise Jesus. Praise God Almighty. Let's go into prayer. Everybody please stand wherever you are and you should always be standing during the first part of the worship services, during all the music and prayer and everything until we get into the actual sermon.

You should be standing there during this worship part wherever you are, even if you're by yourself, whether you're in a basement or the forest or your house or home or sanctuary, wherever you may be, you should be standing, you should be singing with us and worshipping the Lord with us.

Let us go into prayer. Dear Heavenly Father, praise your holy name. We cannot worship you enough. We cannot worship you sufficiently, for we are weak in this human flesh, weak brains and weak will.

We ask you, Lord Father, for your help. You have changed us already so tremendously, but yet we still have so far to go because this flesh is in competition against the Spirit.

The Spirit may be strong, but the flesh is weak, but in the land of sin, Church, even the Spirit is weak.

Father, help us and deliver us and save us, your people. Forget not your covenant with your people.

Deliver us from among the wicked. Deliver us, Lord Father. Deliver us. Save us. Deliver me and save me. We ask, Father, for your help in this worship service, today and every week, for your presence.

You would help us to feel your presence, hear your voice, come to know you better.

We ask you, Father, to put your words in my mouth. Help us to grow in understanding.

Help us to grow into the center of your will. Help us to not move out of the center of your will.

Help us to not go our own way in our own will. Help us against pride, stubbornness, rebellion, disobedience, complacency.

Help us do the work that you've called us to do. Help us to step up to the plate of responsibility in maturity and in wisdom and in compliance of your Spirit and your will and your authority.

May your name be greatly multiplied in this earth through this ministry, evangelized.

May it reach deeper into regions for every nation, every people. May the name of Jesus be known.

Please help the Alpha and Omega Bible to reach many more people as never before yet.

Please bring unto yourself your true flock to bring unto us, which is to you, additional members, true brothers, true sisters that will endure until the end, that will not give up, that will not fall away.

May your church be greatly multiplied even this year, Father, even though we know that the great revival would not happen until the final year of the great tribulation.

That we still see some multiple new people coming to the center of your will this year.

We know that's your will every day for people to come to you in the truth. And you're not willing for anyone to perish.

You love the people that you created. Even while they are still yet sinners, every judgment is a plead from you for the people to repent and come to you.

Every judgment, every strike is a plead for the people to come to you. You're not willing for any man to perish, but for all to come to you and everlasting life if they would just accept you and surrender to you and obey you and serve you as you justly deserve.

Please help us with our minds and our hearts, purify us, cleanse us from bitterness and hatred.

Help us, Lord, to have that love and compassion that we need. Help us, Father, to walk in your Spirit, even as you did in the Father's Spirit when you was on earth.

Help us to be your hands, your feet, your mouth, your ears, your eyes upon the earth and in the heavens.

For we are the body of the Father, and we are the spirit of the Father. Christ, we are the kingdom of God, and the resurrection is in us, and you in us, and we in you.

That we become one, one faith, one Lord, one baptism. Amen. Praise you, holy man. Thank you for your presence.

Thank you for your voice. Thank you for your word. Thank you for direction and correction and chastisement. Thank you, Father, for your presence.

Thank you for your glory. Thank you for your feet and your hands upon the earth. Thank you, Father. Praise you, holy man.

I surrender this service to you. It is yours. This is your church, your message, your sermon, your mouth, your tongue, your lips, your vessel.

May it not return vain or void to accomplish the purpose of whichforth it has been said.

In Jesus' holy name, all of this. Amen. Praise Jesus.

You may be seated

I do have plans to register and sign up and pay for a program that's going to help me to make videos.

And I look very much forward to doing that. I've been wanting to do that for a long time, but I didn't want to spend the money on it, but I'm going to go ahead and do it.

But it will allow me to make a transcript of a video and it will turn that transcript into a video with an animation, of like a cartoon character of a person that I will design what that man look like, that will be on the screen that will talk to you.

I don't want my picture, my image, my video of myself on the internet.

Because if you look at all the other worldwide evangelists, Joel Osteen and Benny Hinn and Joyce Meyers, it's about them.

It's about their image, their face. It's about them. I don't want that to be my case. I don't want this to be about me.

I don't want the website to be about me. I don't want the audio or the video or the worship or any such thing to be about me.

I want it to be about the Word of God, God's message, God's love, His mercy, His grace, and His law, His commandments, what He requires, what He is saying, the warnings and messages and the revelations that He has given. Amen.

The people are in this day and time very, very much video. They want everything in video. They're obsessed with it.

So I need to make videos, but it doesn't need my image. That's not a necessity. That's not a need. Amen.

So, and I also have a responsibility of protecting my family and my household in this day and time of wickedness.

And as we are extremely close to the Great Tribulation, then we must use wisdom and caution.

We must use wisdom and caution. Amen.

Let's turn in the scriptures now to Leviticus 16.

This chapter here is all about the Day of Atonement, which is quickly coming up here which will be next weekly Sabbath, one week from today, next Saturday, which will be the tenth day of the seventh biblical month.

But we'll begin fasting on the ninth day of the month, the previous day, next Friday, at sunset.

That in itself is scriptural proof that the day, biblical day, does not begin at sunset because it says over and over in Leviticus 23 that the Day of Atonement is on the tenth day, the same day, "the same day", it keeps repeating itself.

But yet when we begin our fasting and our rest for the Day of Atonement, it says to do that, I forget whether it says the previous day or whether it says the ninth day, whichever, the same thing.

But that's only possible if the day starts at sunrise. If you start it on the previous day or on the ninth day and you do it at sunset and that begins the day, then you're not doing it the previous day because you're still on the tenth.

But people don't use logic. They don't have any common sense in them. They just blindly follow whatever a pastor tells them, but they don't think it through.

But Leviticus 16 here about the Day of Atonement starting in verse one reading in the Alpha and Omega Bible, verse one.

And Jesus spoke to Moses after the two sons of Aaron died in bringing a foreign or different fire to or before Jesus, so they died too.

And Jesus said to Moses, speak to Aaron your brother and let him come in at all times into the holy place within the veil or behind the veil before or at the seat of reconciliation, which is called the mercy seat in other translations, the seat of reconciliation, which is upon the ark of the covenant.

The top portion of the ark is a throne, the throne of God, a seat of reconciliation.

And he shall not die, Aaron shall not die, and I will appear in a cloud on the seat, the throne of reconciliation.

Notice how even though other translations call it the mercy seat, but the Alpha and Omega Bible, going by the actual true actual real meaning of the ancient word is a seat of reconciliation.

Whether you call it a mercy seat or whether you call it the seat of reconciliation is the same thing, in that this is a location, a place where God is reconciling a sinful rebellious people who have fallen away from him and reconciling with them, making up with them, bringing us back to him.

In the book of Hebrews, now that the veil that separates the Holy of Holies, (that Holy of Holies is the section in which the ark of the covenant was placed in.)

It was the most sacred part of the temple because that was where the throne of God was.

That was where the ark of the covenant was. And we did not have direct access to that room and to that throne.

It had to be through the high priest who was a human on Earth at that time until the veil was ripped in two at the death of Christ which then allows us access permission to the throne of God directly.

We still need pastors, we still need prophets and apostles because we read about that three decades later in the writings of Paul, three decades after the crucifixion of Christ.

We still need pastors but the pastor is not always present with you at three o'clock in the morning.

Therefore, when a pastor is not present, we have permission ourselves. Amen. Without somebody holding our hand, dragging us to the throne, we can go ourselves.

Some people today still yet want somebody want somebody to hold their hand every step of the way and drag them every step of the way.

That's what people expect me to do for them. I want you, God wants you to step up to the plate, be a man or be a grown woman, whatever the case may be and do what God needs you to do and communicate better because we can work things out if you would communicate. Amen. I am here to counsel with you. Amen. But it is a seed of reconciliation. He's trying to reconcile us with him. Verse three, thus shall Aaron entry into the holy place because he was the high priest with a calf of the herd for a sin offering and having a ram for a whole burnt offering and he should wear only consecrated linen, chenille, holy clothing that was just for worship services.

We ourselves today, when we gather for worship services, should put on clothing that we don't normally wear during the week.

We should not be coming to worship services in shorts because that's disrespectful to God.

It is. And even if you are all by yourself in your home, I think you should put on special clothes, absolutely, for worship services out of respect and light a candle because in the temple it was a command of God to light the olive oil which is the equivalent today of a candle.

And having that candle burning and even some incense as also was commanded in the temple helps us, because as physical human beings with human brains and eyes and a nose and mouth, it's difficult for the physical to relate to the spiritual.

That the fire and the smoke and the smell, those things, they were in the temple for a reason, not just as decoration, not in vain, not for no purpose at all, but to help the human people relate to God.

Because if there is an aroma in the air, if there is smoke in the air, if there's music in the air, if there is shouting, if there is praise, if there are people on their face praying, if there are people touching the spirit, the smoke and the aroma helps you touch the spirit, feel the spirit.

It sets the mood, it is an emotional thing, it needs to be an emotional thing and these things help you to be emotional, to feel as if you are in the temple, to feel like you are in the holy sanctuary, to feel as if you are approaching the throne of God.

It's not witchcraft to light a candle. It's not witchcraft to burn incense because if it was, God would never have commanded these things in his holy temple.

We know that the Wicca, witchcraft people, new age people today, Buddhists and others, that they have defiled these things by using these things for the worship of the false gods but just as they have also done the rainbow and many other things.

Just because the devil corrupts it or changes it or misuses it or uses it for the wrong purpose doesn't mean that it's evil and demonic and witchcraft when used correctly for the true God.

People, the churches have been very extremely legalistic on these issues because they're brainwashed by pastors that don't know the Bible, plain and simple. Amen.
And people, Christians, who think they are saved and think they hear from God and think all kinds of fairy tales when really they're not saved and they don't hear from God and so forth.
And that's everybody. That's everybody. Amen.

But they put on holy clothing here, Aaron did.

Verse four, and he shall put on the consecrated, the holy, the sanctified linen tunic and he shall put on his flesh the linen pants and shall gird himself with the linen girdle and shall put on the linen cap even a hat inside a building for worship services and yet today if a man wears a hat they will ridicule him but they were commanded to wear hats, the priests were and they are holding garments and he shall bathe also all his body in water and shall put them on and he shall take of the congregation of the children of Israel two young goats for a sin offering and one lamb for a whole burnt offering and Aaron shall bring the calf for his own sin offering and shall make atonement for himself and for his house.

Now think about the word atonement in that verse and in that context. He shall make atonement for himself and for his house, his household, his wife, his children, the people that he is living with.

That what you do affects other people. Your blessings affects other people. Your curses affects other people. Your sins affects other people.

Your prayers affect other people. Your forgiveness affects other people. Amen. The word atonement in this context would be reconsideration to make at one.

Look at those letters. At one. Next. To bring us together with God. To be reconciled to God. To be at one with God even as the Father was in Christ and Christ was in the Father.

We are also, should be that. We should feel his heartbeat. We should feel his tears. We should feel his anger at times but not 24-7. Amen.

We should feel his joy. Rejoice and again I say rejoice. Philippians 4. Amen. God's people should be the people that are more rejoiceful than anyone else.

People should think at times, he must be drunk because he's so joyful. Amen. Absolutely. Psalm 23.

Verse 7. And he should take the two goats and place them before Jesus at the door of the tabernacle at the door of the tabernacle of witness.

An herring shall cast locks upon the two goats. One lock for Jesus, the other goat of removal.

Casting locks. We don't know exactly, exactly, exactly how it occurred but basically a lottery to see which goat would be the one that represents Jesus and his people and the other goat to represent those that would be removed from Jesus, cast out from Jesus, cast out of the church, cast out of Israel, cast out of the kingdom, cast out from salvation, cast out from the life. Amen.

Here in verse 8 we see a separation, a separation. And even though we've talked about atonement meaning reconsideration, atonement also refers to death and destruction at the same time.

It has that other meaning of God repaying the wicked. It's tremendous how overloaded this word atonement is.

It doesn't mean just one little simple thing. It can mean blessing or it can mean cursing.

It can mean reconsideration or it can mean casting out. It has a context. This word atonement can mean two entirely different things which therefore shows that the Day of Atonement is a day of separation between these two groups of people, those that follow Jesus and those that follow the enemy.

And these two goats were separated and representing two different groups of people.

Verse 9, and Aaron should bring forth the goat on which the watch for Jesus fell and to offer him as a sin offering.

Ten, and a goat upon which the loss of the goat of removal came, or a goat of casting out came, he shall present alive before Jesus to make atonement upon him, to ascend him away as a goat of removal, and he shall send him into the desert.

This goat is separated. This goat is separated. The first goat, there's atonement, there's a sin offering. They're forgiven. The goat that that goat represents in verse 9, that goat represents people that are saved, that have been atoned in the context of saved, reconciled to God.

But verse 10, this goat of removal, it represents the people that are cast out from God, that does not enter into paradise, that will be destroyed and annihilated from existence.

They cast out from Israel. Verse 11, and Aaron should bring the calf for his sin, and he shall make atonement for

himself and for his house, and he should kill the calf for his sin offering.

12, and he shall take his censure for a cause of fire off the altar, which is before Jesus or at Jesus, and he shall fill his hands with fine compound incense, and shall bring it within the veil, or behind the veil, and he shall put the incense on the fire before or at Jesus, and the smoke of the incense shall cover the seat of reconciliation, and the tables, tablets of testimony, the ten commandments, and he shall not die.

And he should take of the blood of the calf and sprinkle with his finger on the seat of reconciliation eastward before or at the seat of reconciliation, till he sprinkles seven times, there's that number seven, symbolic of finality and perfection and completeness in the seventh month.

This all occurs in the seventh month. Amen. And it even occurs at the seventh trumpet seven times of the blood of his finger.

Verse 15, and he shall kill the goat for the sin offering, that is before that he were at the people before Jesus or at Jesus, for he shall bring in of his blood the fiend behind the veil, and shall do with his blood as he did with the blood of the calf, and shall sprinkle its blood on the seat of reconsideration in front of the seat of reconsideration.

16, and he shall make atonement for the sanctuary, reconsideration for the sanctuary, on account of the uncleanness of the children of Israel.

He is on paper, and for their trespasses in the matter of all their sins, and thus shall he do to the tabernacle of witness established among them in the midst of their uncleanness.

17, and there shall be no man in the tabernacle of witness when he goes in to make atonement in the holy place, until he shall have come out, and he shall make atonement for himself, and for his house, and for all the congregation of the children of Israel.

Notice that Israel here is called a congregation, the nation of Israel is called a congregation.

In the Old Testament it was the physical Israelites, in the New Testament, New Covenant, it is all races of people who are spiritual Israel, but even in the Old Testament it wasn't really only physical Israel, but also people that was baptized and make it into Israel, was adopted by Israel, even Gentiles and people of different languages and different nations could become spiritual Israelites even in the Old Testament.

Absolutely there were Gentile spiritual Israelites even in the Old Testament. I never heard that before, thank you Jesus. I've never heard anybody say that, that there was spiritual Israelites even in the Old Testament time.

Verse 18, and it shall come forth to the altar that is before Jesus at Jesus, and he should make atonement upon it, and he should take of the blood of the calf and of the blood of the goat, and shall put it on the horns of the altar round about. Horns of the altar refers to four points, corners of the altar where there actually was things that you could hold on to at the four corners of the altar.

Verse 19, and he shall sprinkle some of the blood upon it seven times with his finger and shall cleanse it and shall sanctify it from the uncleanness of the children of Israel.

And he shall finish making atonement for the sanctuary and for the tabernacle witness and for the altar, and he shall make a cleansing for the priests and supreme the living brothers.

Verse 21, and Aaron shall lay his hands on the head of the live goat, and he shall declare over him all the iniquities of the children of Israel and all their unrighteousness and all their sins, and he shall lay upon them upon the head of the live goat and shall send him by the hand of a ready man into the desert.

So this goat is the goat that wasn't killed at the altar for a sin offering, but rather this goat is going to be cast out of Israel, showing as separation.

So this goat is representing the people in which the sin offering took no effect, that the blood of Christ has no effect, even though the blood of Christ was shed, and there is blood present that has no effect for the people who are cast out from God and from Israel.

Verse 22, and the goat shall bear their unrighteousness and turn him into a desert land, and Aaron shall send away the goat into the desert.

Verse 23, and Aaron shall enter into the tabernacle of witness and shall take off the men environment which he had put on as he entered into the holy place and shall lay it by there.

24, and he shall bathe his body and water in the holy place and shall put on his remnant and shall go out and offer the whole barren altar for himself and the whole barren altar for the people, and shall make a torment for himself and for his house and for the people as for the priests.

25, and he shall offer the fat of the sin offering on the altar, so forth, so forth, so forth.

That's enough right there. You get the point that these two goats represent a separation.

One goat represents people who are reconciled to God. The other goat represents people who are not reconciled to God because of their sins and the blood of Christ has no effect on them.

Two groups of people. Let's turn to Matthew 25, Matthew chapter 25. So starting in verse 31, Matthew 25 verse 31. So that when the Son of Mankind comes in his glory, can all the angels get him, then he will sit on his glorious throne. Thirty-two all the nations will be gathered before him, to him, and he will separate them from one another as the shepherd separates the sheep from the goats.

Now here we see that the symbolism, instead of two goats, the symbolism is sheep and goats, two different animals, but they're very similar animals.

They are very similar in a lot of ways. Don't let that confuse you. That is two separate types of animals here, whereas in Leviticus 16 is both of them are goats.

People like to pick, pick, pick, pick, pick, pick on every little, little thing. When we really need to focus on the spiritual principle that is being taught and why is being taught.

What is being taught is that there is a separation between two groups of people. Amen.

Verse 33, and he shall put the sheep on his right and the goats on the left. 34, then the king shall say to those on his right, Come, you who are blessed of my father, inherit the kingdom before prepared for you from the foundation of the world. Amen.

If we read Deuteronomy chapter 11 and other places in scripture, who is blessed and who is cursed?

The Bible says very clearly, I said before you today, life and death, blessings and curses.

Blessings, if you keep my commandments. Curses, if you do not keep my commandments. Amen.

So we need to think about that when we read about those who are blessed, who are blessed, who is going to be on the right side, those that keep the commandments.

Keep the commandments. So I would like both brothers to make the sure you're sent to me that we need to add a reference to Deuteronomy 11 there about the blessings because that helps indicate who will be on the right.

Verse 35, for I was hungry and you gave me something to eat. I was thirsty and you gave me something to drink.

I was a stranger and you invited me in. Lacking clothing and you clothed me. I was sick and you visited me. I was in prison and you came to me. Amen.

Then the righteous were answering me, Lord, when did we see you hungry in future or thirsty in the December dream?

When did we see you a stranger and invite you in or liken clothing and clothe you?

When did we see you sick or in prison and come to you? And the king will answer and say to them, I tell you the truth, to the extent that you did it to one of these brothers of mine.

Now that's interesting because I never noticed that before to this moment right now.

Brothers of mine, I've read, how many times we have read this in sermons over and over and over and over again.

I have never noticed that particular phrase until this moment. Amen. Brothers of mine. He didn't say, and he will not say, you did it to a stranger but to a brother of mine.

Very interesting right there. Thank you God for opening up my eyes at this moment.

Praise God on me. So we need to add a note here and the note will simply say, brothers of mine.

These are not strangers even though we should have compassion to strangers too. That's now there is a very clear teaching of that in the Bible as well.

But it's just very interesting how he words that here. Even the least he continues, you did it to me.

And right here we need to also talk about not everybody can go into prisons or the nursing home or to deal with the homeless directly face to face.

Now everybody in the church can do this because for one thing we have different callings, different abilities, different skills.

Some people are not as good as other people about people skills, communicating and dealing with the homeless because it takes a certain mindset and a certain ability and a certain skill to be able to deal with the homeless.

And the same thing with nursing homes and the same thing with prisoners. Not everybody can do this directly face to face.

But we need to be doing this especially with brothers, true brothers, true sisters within the church.

We have brother Jonathan that is in prison in Arizona, a true brother. Amen. And we stay in constant contact with him

and the church blesses him financially. We help him to make sure that he has his needs taken care of, soap and shampoo and stuff like that, toilet paper, stuff like that, food, extra food because of course you don't get enough food in prison. They don't feed you really sufficiently so he has to have food that he pays for himself which we helped with. And there's other things that this church does and have done to help homeless and help other people. But the members of the church that can't do such things directly can do that through supporting the church with your tithes and offerings.

And a lot of people get so caught up on just only tithes which is 10% and forget entirely about also the commandment of offerings.

And I think a person should always give at least one dollar over and above the 10% every time that they give their tithe so that you are continually giving an offering.

Now offering is something that is not a tithe but rather is something that you're saying, well you know I have an extra couple of dollars, I have an extra five dollars, I have an extra ten dollars this week, this month that I would give as an offering. Amen.

People forget about offerings are also commanded even though they are not a set amount.

They are still commanded and people forget about that. But when you send tithes and offerings you are doing all of this, all of this.

And the church could do more than what it is doing to do all of this if more people would obey God in tithes and offerings.

A lot of people want to make the excuse they cannot afford to do it even though they're smoking cigarettes or buying video games to play or buying other things that they don't need.

It's not really a matter of not being able to afford to obey God but rather it's a matter of priorities that they have greater priorities of their own will and their own choosing.

That they would rather continue to heap upon themselves treasures of this earth rather than putting God and his church and his gospel and his kingdom first.

That's the bottom line and another bottom line as well is not trusting God to provide.

They're afraid that if their gift God his ten percent plus an offering, plus saving their second tithe that they won't be able to pay the rent, they won't be able to pay their electric, they won't have food to eat.

And what that is, is a lack of faith and not trusting God to provide.

And there's also the principle of communication, communicating with the church because there have been plenty of times, many times when people communicated to let me understand the situation, that I told them that I waive those tithes because it would make no sense for me to say okay you must send that amount of money every month, and then after that you're in need and the church must as commanded by God fulfill those needs and help the church members and help the poor and the orphan and the widow and those in need and the hungry and help you with your electric bill and help you with your rent.

And we've done those things for multiple people and people know that. But it don't make sense you send me the money then I'll send it right back to you, that don't make sense, that's a waste of time it's a waste of money, because it takes money to send money.

So, I've told multiple people not to send it to me. Then some people want a biblical scripture to say, "Where does the Bible say that you can waive tithes?" There's no such thing in the Bible, but the Word of God is not limited to paper. Come on! The Word of God—His Word, His will, His law, His commandments—is not limited to what's written on paper.

The Bible says that He would set His law in our hearts; that He would write His law upon our hearts. Amen? Doesn't it say that God expects us to use common sense, to use logic, to act in wisdom, to love people, to help people, and not be oppressive to people? But people need to communicate. Because if I don't know the situation, then by logic and human nature, I must then be wondering and doubting and accusing you in my mind. Amen? I will, by the nature of course, be accusing you in my mind because you're not seeing the tithes and offerings due to a lack of communication.

But it's not up to you to waive your own tithes. No, it's not up to you to waive your own tithes; you don't have the authority to do that. Amen? Just like nobody has the authority to baptize themselves. You don't have the authority to baptize yourself or to waive your own tithes. No, absolutely not. There is a structure of government in God's church. Absolutely!

We are called a kingdom; we are not only a church, we are a kingdom. We are a government. Amen? Going back to

Matthew 25, we should be helping people in general. They don't always have to be brothers in order to help them. Come on, have compassion! But the focus should be on helping people inside the church.

The reality is that people are being judged on the earth; they are paying the consequences of their sins. They are paying the consequences of their sins, and the money within the church is better used to help the poor and the needy within the church. Because even within your own house, we are responsible for our husband, our wife, our children. We're responsible for our own house. We are!

The Bible condemned Jesus—He condemned those Pharisees for paying their tithes to the church, to the temple, but not taking care of their parents. He condemned them for that. Amen? So, there are spiritual principles and commandments in the Bible about taking care of your own within your own house, within your four walls, and within the church. Take care of the church, and that should be the priority.

I'm not totally against giving somebody help outside the church, but it depends upon the context, the timing, and the amount of help. The church has tremendous needs—more than you know, more than any of you know. The needs in Jonathan's community are great; the needs in South Africa are great; the needs in Australia are great; the needs in Tennessee are great. There is tremendous need within the church, and we're not fulfilling all of those needs. We are not. So, the priority financially for the church—the tithes, the offerings, and anything you've got extra—should be for the church. Those needs are not being completely met; it is lacking. We have to have the right priorities. Now, if we were to meet all the needs within the church and then had extra, then we could use that extra to reach out into the community more than what we are. But the church needs to come first. Why would we want to help people who are going to die anyway? They are going to die anyway, absolutely. Amen.

Now, in the last couple of days, I've been trying to help the people in North Carolina—not with my own money, not with the church money either, but simply by trying to get the word out and coordinating to get help sent to where it needs to be sent. With the hurricane disaster in the hardest-hit regions of the mountains of Tennessee and North Carolina, I'm trying to relay information and get help sent where it is needed. That's how I can help, but I cannot send money—because the church itself is still suffering. There are still brothers and sisters in the church suffering. So, why would I send money to strangers when my own brothers and sisters are still suffering? Amen. And I'm talking about spiritual brothers and sisters. Amen.

The kingdom of God has to come first; it has to come first. Everyone else outside the church? They are the walking dead. They are walking dead. I still have compassion, and I still want to try to move equipment to where it needs to go. But I'm not seeing church money or my own money go there, because I have to prioritize.

Okay, verse 41: “Then He will also say to those on His left, ‘Depart from Me, cursed ones, or be cast out from the cursed ones into the eternal fire.’” The fire is eternal; I'm not going to deny that. But they are not going to live in that fire forever because Romans 6:23 says that the wages of sin is death, but the gift of God through Jesus Christ is eternal life. You can't have both at the same time. You either have life, or you have death; you either have blessings, or you have curses. One or the other—you can't have it both ways.

The wicked will die, according to Romans 6:23. The wicked will die in that lake of fire, according to many different verses. Malachi 4 is another one; many different verses confirm that. Amen. It says there's a comparison: the righteous into eternal life—that's the opposite. The righteous into eternal life. It doesn't say both groups into eternal life. It doesn't say the wicked into eternal life. It doesn't say the goats into eternal life. It doesn't say both from the left and the right into eternal life.

Yet, these churches are teaching the same lie that Satan told in the Garden of Eden to the woman, Eve, and perhaps to both of them: "If you do this, you won't die. You'll still live forever, even if you sin and disobey God. God won't cast you out; you'll still be living forever. You will not die." That's what Satan was deceiving Eve and Adam about, and he is still deceiving them today in all of these Trinity, Sunday, Christmas, Easter, demonic synagogues of Satan. And that's exactly why they are the synagogue of Satan.

That's the last verse of that chapter. It occurs either on the Day of Atonement or perhaps during that 12-day period starting from the Day of Atonement until the Last Great Day. We don't know exactly if this judgment will be one day, one minute, one second, or two hours. We don't know; not everything is written in that. But it definitely occurs in that general time frame of the Day of Atonement, and perhaps from the Day of Atonement to the Last Great Day. It is possible.

This is definitely the Day of Atonement. Whether it's one day or 12 days, it is the Day of Atonement. There is

something significant about the Day of Atonement, especially when comparing it to the village of 16 and the calendar. Amen. I believe it's very possible that there will be a 12-day window of events.

Now, even before that 12-day window from Atonement to the Last Great Day, we have a 10-day window from Trumpets. Praise Jesus for laying this on my heart right now—22 days total. You have 10 days from Trumpets to Atonement, and then from the 15th to the 22nd day—it is 22 days. The Last Great Day is on the 22nd day of the seventh month every year, without exception. It's always on the 22nd day.

God is so good! The number 22 has been given to me for years and years—over and over—about multiple things. It is a number of confirmation, revelation, and direction. It's a very significant number that God has worked with me for many years. I never realized before that we have a 10-day and a 12-day window, totaling 22 days. God keeps teaching me right in front of you.

Not everything is written on paper; the Bible never explicitly states there's a 10 plus 12 in that time window. Those first 10 days are called the Days of Awe in Jewish teaching, belief, and life. It's a time of intense self-examination—10 days of intense self-examination and repentance in preparation for the Day of Atonement.

Jewish tradition teaches that during this time and on the Day of Atonement, God opens the Book of Life and Death to examine each person's words, thoughts, and actions from the previous year. Typically, this includes what we have done and not done, what we have said and not said. He is examining us during those 10 days, at the same time that we are examining ourselves. We look at how far we've come: Are we still saved? That's what we examine every Passover as well. Have we fallen away? Am I doing better? Am I growing stronger in the Lord?

We need to examine these things both at Passover and on the Day of Atonement. It's very important because if we're not examining ourselves, sin can more easily creep into our lives, our hearts, and our minds. If we're not continually examining ourselves, it's very important to do so.

What's very lacking in false churches and false Christianity is the failure to keep God's holy days. Amen? They are really missing out—big time! After those 10 days from Trumpets to Atonement, God seals the verdict for the next year according to Jewish tradition. On that Day of Atonement, He has made up His mind, and it is sealed; He won't change it for another year.

He may re-examine you the next year, but for that year, your fate is sealed. He decides what He will do for you, whether He will bless you or curse you, whether you will die or stay alive, whether you will have a good year or a bad year. He seals your fate for that next year.

Now, I can't prove any of this by Scripture about those 10 days, but I believe it. The Bible says that a righteous man who does righteousness but then turns and starts committing sin—this can refer to physical, mental, or spiritual things; it could be words, actions, or thoughts—will no longer have his righteousness remembered. His righteousness is erased by sin. Sin separates you from God; it casts you out from God. The Bible says that God will not hear or answer your prayers if you're in sin, except for the prayers of repentance and help, of course. He would hear those types of prayers to help us do better.

But if we're praying for healing, family, friends, the world, or the church while living in sin habitually—without trying our best to defeat it—that's what I mean. We all have sin, but if we're not trying to stop it, if we're not trying to repent, if we're not trying to defeat it, then He's not going to answer our prayers. We're living wickedly; we're not trying to defeat sin.

There's a difference between having sin, as everyone does, and having sin that is out of control. I believe He does this on an individual basis, and I think He also does it during those ten days of deciding people's fates. I believe He considers not only individuals but also nations and the world.

God looks and says, “Okay, this is what happened this year. How many people came to Me? How many surrendered? Here are those who have come into the proper place with Me, and here are those who remain that I'm waiting for to come into the proper place.” He makes that decision to either delay another year or not.

The appointed times for Purim and the holy days are set; they have nothing to do with the year. The holy day of Purim cannot be erased. The strong delusion cannot be erased. The strong delusion will occur on the Day of Purim, whether by Jewish calculation, God's calculation, or my calculation—we don't know. But whatever the calculation is, it will be on the Day of Purim, and that can't be changed.

God Himself cannot change that, because God will not lie. He will deceive people, but there's a difference between a lie and deception. It's not the same. God will not lie, and it is set in stone. The strong delusion will occur on the Day of

Purim by whatever calculation.

Same thing with the Feast of Tabernacles. I mean, all the other holy days relate to what is going to occur on that prophetic timeline. God did tell Daniel, or the angel, whatever told Daniel, that it would be a total of 1,335 days. There would also be a 1,290-day period within that 1,335. We know that the two witnesses will witness for 1,260 days, which is within that 1,290. This is repeated throughout Scripture, and we know that Scripture cannot be broken.

The appointed times of the holy days and events occurring on the holy days cannot and will not change. The only thing that could change is the year, because the year is not an appointed time. The holy days are appointed times; there's no such thing as a holy year. The year is not appointed; it was never appointed. So, He could change the year, but not the day. We need to take this seriously every year.

If we say to ourselves, "I will repent next year," which people do—they actually do that, as silly as it is—saying, "I'm not ready for baptism. I'm not ready to surrender to God. I'll do it a few months from now" is foolish. Why wouldn't you want to surrender to God now?

Of course, people have their jobs and personal issues, and they cut God off. God doesn't respect that; He doesn't want to hear those words in your heart saying, "I'll come to Him three months from now or six months from now." He won't respect that.

Okay, I will open up the chat room now. If anybody has any questions about anything we talked about today, I'm also going to be looking in case you send any questions or comments or testimonies via WhatsApp, Telegram, or text message if you have that contact information. You can also use the Mixer chat room at this time.

This is your time and opportunity to say something for God, to give a testimony of an answered prayer—even if it was from 20 years ago. Anything to glorify Him at this time. If you had any dreams or visions this week that you would like to share, this is the time to share those as well.

Bob, do you have anything to say?

We praise God again that during the hurricane here locally, the trees did not fall on my car, did not fall on the house, and did not fall on the sanctuary. I praise God for that! We have running water again—praise Jesus!

AJ in Korea says, "I thank Jesus in advance for His favor on the Day of Atonement for me." Amen! We need to be doing that—thanking God in advance for answering our prayers, because that shows faith. When we say, "Thank you, God, for whatever it is I have prayed for," that's faith. Praise God!

Is there anything else? Anyone else?

Sister Amelia says, "I want to thank God for the belief we have long held from false religion and false Christianity. We thought that God was three different beings in a Trinity. However, as we were reading Isaiah 9, verses 6 and 7, the Word of God is clear that the kingdom is from the Owner to the Owner. The Holy Ghost reminded me that Jesus became a child, grew to become a man, started His ministry, died, and rose again. It is clear that the kingdom returns from the Owner to the Owner again. Amen!"

"As of today, I give thanks to Jesus that I have been reborn in this ministry under leadership. I feel the absolute truth has opened my mind about that child born to Mary—that He didn't stay a child. My focus must be on the fact that He is also the Lion of Judah, not only the Lamb. He is the one who will take over His throne and judgment. Amen! Praise God!"

Thank you for that; very true!

John says, "I want to say how grateful I am to Jesus for bringing me to this ministry and the people in it. I was feeling lost and unsure about what to do. It started when I felt a drive to read the whole Bible—something I wasn't doing. I came across a link to the AOB, which led me to the website. That's when I started reading the site and listening to the sermons." Amen! Thank you for that.

Sister Dominique in South Africa says, "I would like to thank and praise Jesus for His mercies and grace and for provision. When I found out that I was pregnant, I was stressed out because we hadn't planned for it. We weren't stable; we had recently moved to my mother's house, sharing a room with my sisters who are on drugs with their boyfriends. It wasn't pleasant. Each day I was paranoid because I didn't want my child to be raised in those conditions. I was also sick in my body and had high blood pressure. Doctors couldn't tell me what was wrong. My emotions were running wild, and I didn't know if the child would be healthy or if I would survive giving birth because of my blood pressure.

The memories kept replaying in my mind of the bad experience I had at the government hospitals with my firstborn, and I didn't want to go through that again. I kept putting pressure on my husband because I wanted a private birth in a

private hospital. I wanted to experience better treatment from doctors and nurses and have peace of mind to hold someone accountable if there was any negligence with the procedure. Those were things I wanted when I was giving birth—I wanted my child to be safe, without worrying about doctors removing anything surgically.

But God had a different plan. His will was for me to give birth in that government hospital. Thanks to the prayers of the congregation and Jesus answering prayers, everything went well. The doctors and nurses were extremely friendly and helpful. The best team of doctors in that government hospital worked on me and reassured me that everything would go well. They even allowed me to pray before they started the procedure.

Praise Jesus! Everything went according to His will. The procedure went well, and the baby is healthy. My blood pressure was high, but then it came down to normal, which was a miracle, and it stayed that way until I was released from the hospital.

I praised Jesus for that! He made a way for us to get a place of our own and move out of my mother's house. It felt good being able to come home with our newborn and be at peace. Amen! Jesus is truly amazing, and I cannot praise Him enough for what He has done and where He has brought me from. Praise His holy name! Praise God Almighty, Jesus Christ!

Praise You, Heavenly Father! Praise You, Lord Jesus! Praise Your holy name! Thank You, Lord Heavenly Father, for teaching Dominique, and for teaching us—every one of us—that You are powerful and that You work miracles, not just thousands of years ago, but today. You work miracles! Praise Your holy name!

We just need to trust You, Lord, and accept Your will. We don't always understand the direction You see in us; sometimes it doesn't make sense to us. We want to go the other way. But, Father, may Your will prevail against our will. Lead us, help us to surrender to You, to be obedient to You, to trust in Your direction—even if You lead us to the edge of the Red Sea. You will divide those waters to the left and to the right, and we should march through victoriously to the Promised Land. It may take a while, but we will reach the Promised Land because You promised that land to me, and it shall be mine.

What is Yours, Lord, is ours. We receive the inheritance, and no man should cast it asunder. It is ours in Jesus' name, in heaven and on earth, and no man nor woman shall take it away in Jesus' name. Amen! Praise God! Praise Jesus Almighty! Amen!

Brother John says, "I wanted to say how grateful I am to Jesus for bringing me to this ministry and the people in it." Amen! Thank you, John. Robert, do you want to say anything? Anyone else? Thank you, Dominique, for that testimony. This is a wonderful day! Praise God! This is a wonderful day! This is the day the Lord has made. We will rejoice and be glad in it! For He is our Lord; He is our God! This is the day the Lord has made, and it is rejoicing. Praise Your holy name! Amen!

Praise God! Praise God! Amen! Praise God! God has worked miracles this year. He has worked miracles this year. This has been the year of miracles. I have gone over a year without what they call life-sustaining medicine—over a year. God is so good!

God has preserved Brother Robert for over a year.

He has had his ups and downs; I've had my ups and downs; you have had your ups and downs. But He has sustained us this year. He has sustained Brother Robert; He has sustained me; He has sustained you. He keeps us. He is faithful, and He will remain faithful. He changes not. We will have some more ups and downs; we will have some more challenges, amen, because that's life. But God is faithful! Amen!

I don't know if Monica still listens or not, but if you do, you're still in my prayers. It's good to hear from you—just to know that you're still listening. You're still in my prayers. Joanna, I don't know if you still listen or not, but you're in my prayers. And others—Ashley, I don't know if you ever listen at all, but you're in my prayers. And Gary, I don't know if you listen or not, but you're in my prayers, and others as well.

Let's pray for the people in the hardest-hit areas of the hurricane. Because whether they deserved it or not, whether it's judgment from God or not, they are human beings. God loved us while we were still sinners. Amen! People are starving; people are in pain, emotionally and physically.

May it be a time of repentance that they return to the Lord. May it be a time when both pastors and sheep consider the fact that God did not rapture them out. God did not rapture them out, and that right now is their time of great tribulation. Amen! Right now is their time of great, great tribulation for their lives, and they might make it through this,

and they might not make it through this. Right now is their time for repentance.

We should pray that they seize this opportunity for repentance, including thinking about how they were not raptured out, how the pastors deceived them into thinking that they would not have to suffer great tribulation. They would not have to suffer it; God would protect them, and God would protect their churches, and God would protect their nation. But God did not. Amen!

We need to pray for the children, the widows, and the orphans that have come from this disaster. We should be people of compassion, even for the wicked. I know that's hard at times, but it is biblical, and it is true. It is God's will that we have compassion for people. It's easy to hate them when we can't see them, but put your mind in the position of someone who is in that neighborhood, in that house, under those rocks.

What if you were a sinner who had not yet turned to God, trapped alive right now under a pile of rocks? What if you were a five-year-old child whose parents had just been washed down the river? What if you were that five-year-old child? What if you were the father or the mother who just lost two or three children in the flood? What if you were that dad or that mom? There are people who are suffering.

Let Him be the judge. Let Him be the executioner. Let Him be the judge. Amen! And really, biblically, everyone on earth is brothers and sisters—not spiritually, no, but physically, yes, absolutely. Physically, they are the children of Adam and Eve, just as we are. They are in the same boat as we are.

There's even a verse—I don't know where it's at, and I don't know the exact wording—but something like there had been a disaster in a region, and Jesus spoke of it, warning about condemning those people who had suffered that disaster in that region. Because it rains on both the just and the wicked. Amen! It rains on both.

We are all drinking from the cup of the Lord's wrath. Every one of us is drinking from the cup of wrath—the anger of the Lord—because we have all committed blasphemy. Every one of us! You may not know it, and you may not understand, but you have! Every one of us has committed blasphemy at some point in our lives, and even Paul did. There's a verse for that too; I wrote it down somewhere, where it says that Paul had committed blasphemy. That's never taught, is it? Let's pray for people just a few miles away. We could have been in the hardest hit; we could be under rubble right now because I have sinned. Your pastor has sinned. We could be under rubble right now, and we're not under rubble right now because of the mercy of God—not because of my holiness, not because of my righteousness. We're not under rubble right now because of God's mercy. And when we enter the wilderness, let's not think that it's because of our righteousness. If and when we enter the wilderness, it's not because of our righteousness, but because of the righteousness of the Lord and His mercy.

Even Jesus said, "It is not me, but Him." He set the example, didn't He? He humbled Himself, even though He was the Father, He was God, He was the Creator. And even He Himself humbled Himself and said, "It is not me; it's the Father."

Let's take His example and humble ourselves during this time of awe. Let's humble ourselves as we begin to fast and take all these lessons into the next year. We must repent—not just one day a year, but continually, daily, nightly—changing, continuing to evolve into the perfection we must become. Let's continue to walk in that direction, push ourselves in that direction, strive for perfection.

The book of 1 Peter says, and Matthew 5 says, "Be perfect." Let's press for that. We have not yet obtained, Paul said; he had not yet obtained, and neither have I, and neither have you. But let's walk in that direction. Let's pursue that direction, walk that path, and have that goal. Don't think that you have already obtained it because you haven't.

Looks like I'm going to have a text message here. Oh great! Thank you, Monica, that you are listening! Praise God! Thank You, Jesus!

Anything else before I turn off the internet? Praise Jesus for everything He has taught us today. I believe we have all learned something today. I have learned something today. Praise God! Praise Jesus!

Let me find a song. Let's do page 15, "Victory in Jesus," page 15. That talks about a flood, doesn't it? Page 15. Oh, please don't leave me, Jesus, my Savior, forever.

... A lot of things in that song is a confirmation of the sermon and everything I said as well. Amen.

Absolutely. A lot of things in that, a lot of things in that song, which I did not plan that song, but that is such a confirmation.

Praise God for God was totally in control of this sermon and this worship service. Amen.

Praise God. All right, let's take the next worship service. It's the Day of Atonement on the 12th.

Let me begin fasting the sunset of the previous day. And I'll see you then. God bless.

