

THE DAY OF ATONEMENT



Prayer: Psalms 28:1-3 Unto thee will I cry, O LORD my rock; be not silent to me: lest, *if* thou be silent to me, I become like them that go down into the pit. (2) Hear the voice of my supplications, when I cry unto thee, when I lift up my hands toward thy holy oracle. (3) Draw me not away with the wicked, and with the workers of iniquity, which speak peace to their neighbours, but mischief *is* in their hearts.



This day represents the day Jesus was afflicted dying for our sins; therefore, we afflict ourselves by fasting. He paid the price for us.

Leviticus 23:1-4, 26-36 And the Lord spake unto Moses, saying, (2) Speak unto the children of Israel, and say unto them, concerning the feasts of the Lord, which ye shall proclaim to be holy convocations, even these are my feasts. (3) Six days shall work be done: but the seventh day is the sabbath of rest, an holy convocation; ye shall do no work therein: it is the sabbath of the Lord in all your dwellings. (4) These are the feasts of the Lord, even holy convocations, which ye shall proclaim in their seasons. [26] And the Lord spake unto Moses, saying, (27) Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the Lord. (28) And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the Lord your God. (29) For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. (30) And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people. (31) Ye shall do no manner of work: it shall be a statute for ever throughout your generations in all your dwellings. (32) It shall be unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath. (33) And the

Lord spake unto Moses, saying, (34) Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the Lord. (35) On the first day shall be an holy convocation: ye shall do no servile work therein. (36) Seven days ye shall offer an offering made by fire unto the Lord: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the Lord: it is a solemn assembly; and ye shall do no servile work therein.

Notes:

- Convocation = gathering, meeting
- Afflict your souls = To fast (no food or water)
- An offering made by fire ended when the Levitical Priesthood ended after the death of Jesus.
- Ninth day at even only means the end of the 9th day and the beginning of the 10th.
- All of the Lord's high days are not eating feasts. On Memorial of Blowing of Trumpets and the Day of Atonement we don't feast. On Passover we have bread & wine.



Isaiah 58:1-14 Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins. (2) Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God. (3) Wherefore have we fasted, *say they*, and thou seest not? *wherefore* have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure,

and exact all your labours. (4) Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as *ye do this* day, to make your voice to be heard on high. (5) Is it such a fast that I have chosen? a day for a man to afflict his soul? *is it* to bow down his head as a bulrush, and to spread sackcloth and ashes *under him*? wilt thou call this a fast, and an acceptable day to the LORD? (6) *Is not* this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? (7) *Is it* not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? (8) Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the LORD shall be thy rereward. (9) Then shalt thou call, and the LORD shall answer; thou shalt cry, and he shall say, Here I *am*. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; (10) And *if* thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness *be* as the noonday: (11) And the LORD shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. (12) And *they that shall be* of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. (13) If thou turn away thy foot from the sabbath, *from* doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking *thine own* words: (14) Then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken *it*.

Notes:

- No one should know that you are fasting. A righteous fast is to be known by you and God, not by people seeing you with chapped lips and telling them you're fasting.



Two Goats

Leviticus 16:1-23 And the LORD spake unto Moses after the death of the two sons of Aaron, when they offered before the LORD, and died; (2) And the LORD said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy [place] within the vail before the mercy seat, which [is] upon the ark; that he die not: for I will appear in the cloud upon the mercy seat. (3) Thus shall Aaron come into the holy [place]: with a young bullock for a sin offering, and a ram for a burnt offering. (4) He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these [are] holy garments; therefore shall he wash his flesh in water, and [so] put them on. (5) And he shall take of the congregation of the children of Israel two kids of the goats for a sin offering, and one ram for a burnt offering. (6) And Aaron shall offer his bullock of the sin offering, which [is] for himself, and make an atonement for himself, and for his house. (7) And he shall take the two goats, and present them before the LORD [at] the door of the tabernacle of the congregation. (8) And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the scapegoat. (9) And Aaron shall bring the goat upon which the LORD'S lot fell, and offer him [for] 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 an atonement with him, [and] to let him go for a scapegoat into the wilderness. (11) And Aaron shall bring the bullock of the sin offering, which [is] for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which [is] for himself: (12) And he shall take a censer full of burning coals of fire from off the altar before the LORD, and his hands full of sweet incense beaten small, and bring [it] within the vail: (13) And he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the mercy seat that [is] upon the testimony, that he die not: (14) And he shall take of the blood of the bullock, and sprinkle [it] with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of

the blood with his finger seven times. (15) Then shall he kill the goat of the sin offering, that [is] for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat: (16) And he shall make an atonement for the holy [place], because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness. (17) And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy [place], until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel. (18) And he shall go out unto the altar that [is] before the LORD, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put [it] upon the horns of the altar round about. (19) And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel. (20) And when he hath made an end of reconciling the holy [place], and the tabernacle of the congregation, and the altar, he shall bring the live goat: (21) And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send [him] away by the hand of a fit man into the wilderness: (22) And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness. (23) And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments, which he put on when he went into the holy [place], and shall leave them there:

Notes:

- Land not inhabited = Heaven
- Dead goat = Death of Jesus
- Live goat/Scapegoat = Jesus' resurrection
- Jesus was the sin offering carrying our sins with him to Heaven.

St. John 1:1, 14, 29-30 In the beginning was the Word, and the Word was with God, and the Word was God. [14] And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. [29] The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. (30)

This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.

Notes:

- John was a Levite. His father's job was to light the candles.
- John was the last prophet in Israel before Jesus.
- Israel is a microcosm of the world.

Romans 5:6-12 For when we were yet without strength, in due time Christ died for the ungodly. (7) For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. (8) But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. (9) Much more then, being now justified by his blood, we shall be saved from wrath through him. (10) For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. (11) And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement. (12) Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:



Holy Scriptures

1 Corinthians 15:1-6, 10-18 Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; (2) By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. (3) For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; (4) And that he was buried, and that he rose again the third day according to the scriptures: (5) And that he was seen of Cephas, then of the twelve: (6) After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. [10] But by the grace of God I am what I am: and his grace which [was bestowed] upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me. (11) Therefore whether [it were] I or they, so we preach, and so ye believed. (12) Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

(13) But if there be no resurrection of the dead, then is Christ not risen: (14) And if Christ be not risen, then [is] our preaching vain, and your faith [is] also vain. (15) Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. (16) For if the dead rise not, then is not Christ raised: (17) And if Christ be not raised, your faith [is] vain; ye are yet in your sins. (18) Then they also which are fallen asleep in Christ are perished.

Notes:

- Scriptures = Genesis to Malachi
- Vain = for nothing
- Jesus had to be raised, otherwise all of us would still be in our sins.

Isaiah 53:1-12 Who hath believed our report? and to whom is the arm of the LORD revealed? (2) For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, [there is] no beauty that we should desire him. (3) He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were [our] faces from him; he was despised, and we esteemed him not. (4) Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. (5) But he [was] wounded for our transgressions, [he was] bruised for our iniquities: the chastisement of our peace [was] upon him; and with his stripes we are healed. (6) All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. (7) He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. (8) He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. (9) And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither [was any] deceit in his mouth. (10) Yet it pleased the LORD to bruise him; he hath put [him] to grief: when thou shalt make his soul an offering for sin, he shall see [his] seed, he shall prolong [his] days, and the pleasure of the LORD shall prosper in his hand. (11) He shall see of the travail of his soul, [and] shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. (12) Therefore will I

divide him [a portion] with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

Notes:

- Arm of the Lord = Jesus
- Tender Plant = Jesus
- Comeliness = Beauty
- The Great = the Father
- The strong = the Saints
- Jesus was and is the High Priest
- Jesus was the scapegoat that took upon himself our sins.
 - He paid the price for us.
- Jesus is the only person that fits this prophecy.
- Most of the children of Israel who know they are Israelites despise the name of Jesus, while the Gentiles lie on him.



Two Onyx Stones

Exodus 28:1-4, 9-29 And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, [even] Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons. (2) And thou shalt make holy garments for Aaron thy brother for glory and for beauty. (3) And thou shalt speak unto all [that are] wise hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office. (4) And these [are] the garments which they shall make; a breastplate, and an ephod, and a robe, and a broidered coat, a mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest's office. ¶ And thou shalt take two onyx stones, and grave on them the names of the children of Israel: (10) Six of their names on one stone, and [the other] six names of the rest on the other stone, according to their birth. (11) With the work of an engraver in stone, [like] the engravings of a signet, shalt thou engrave the two stones with

the names of the children of Israel: thou shalt make them to be set in ouches of gold. (12) And thou shalt put the two stones upon the shoulders of the ephod [for] stones of memorial unto the children of Israel: and Aaron shall bear their names before the LORD upon his two shoulders for a memorial. (13) And thou shalt make ouches [of] gold; (14) And two chains [of] pure gold at the ends; [of] wreathen work shalt thou make them, and fasten the wreathen chains to the ouches. (15) And thou shalt make the breastplate of judgment with cunning work; after the work of the ephod thou shalt make it; [of] gold, [of] blue, and [of] purple, and [of] scarlet, and [of] fine twined linen, shalt thou make it. (16) Foursquare it shall be [being] doubled; a span [shall be] the length thereof, and a span [shall be] the breadth thereof. (21) And the stones shall be with the names of the children of Israel, twelve, according to their names, [like] the engravings of a signet; every one with his name shall they be according to the twelve tribes. (28) And they shall bind the breastplate by the rings thereof unto the rings of the ephod with a lace of blue, that [it] may be above the curious girdle of the ephod, and that the breastplate be not loosed from the ephod. (29) And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy [place], for a memorial before the LORD continually.

Notes:

- Only Aaron's sons could be high priest.



Hebrews 9:1-14, 22-28 Then verily the first [covenant] had also ordinances of divine service, and a worldly sanctuary. (2) For there was a tabernacle made; the first, wherein [was] the candlestick, and the table, and the shewbread; which is called the sanctuary. (3) And after the second veil, the tabernacle which is called the Holiest of all; (4) Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein [was] the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; (5) And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly. (6) Now when these

things were thus ordained, the priests went always into the first tabernacle, accomplishing the service [of God]. (7) But into the second [went] the high priest alone once every year, not without blood, which he offered for himself, and [for] the errors of the people: (8) The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: (9) Which [was] a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; (10) [Which stood] only in meats and drinks, and divers washings, and carnal ordinances, imposed [on them] until the time of reformation. (11) But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; (12) Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption [for us]. (13) For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: (14) How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? [22] And almost all things are by the law purged with blood; and without shedding of blood is no remission. (23) [It was] therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. (24) For Christ is not entered into the holy places made with hands, [which are] the figures of the true; but into heaven itself, now to appear in the presence of God for us: (25) Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; (26) For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. (27) And as it is appointed unto men once to die, but after this the judgment: (28) So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

Notes:

- Holy Ghost = Word of God
- First Veil = In front of the veil
- Second Veil = Behind the veil
- The Building = the Temple
- Conscience = the way a person thinks
- First Tabernacle = Aaron & his son's ministry

- Perfect Tabernacle = Jesus' priesthood as Melchizedek, who pleads our cause to the Father in Heaven.
- Jesus went into the Most Holy Place (Heaven) just as Aaron did symbolically behind the veil.
- Put away sin = Jesus gave us a stop point to end willful sinning.
- Aaron represents Jesus' priesthood.

Hebrews 10:1-23 For the law having a shadow of good things to come, [and] not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. (2) For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. (3) But in those [sacrifices there is] a remembrance again [made] of sins every year. (4) For [it is] not possible that the blood of bulls and of goats should take away sins. (5) Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: (6) In burnt offerings and [sacrifices] for sin thou hast had no pleasure. (7) Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. (8) Above when he said, Sacrifice and offering and burnt offerings and [offering] for sin thou wouldest not, neither hadst pleasure [therein]; which are offered by the law; (9) Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. (10) By the which will we are sanctified through the offering of the body of Jesus Christ once [for all]. (11) And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: (12) But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; (13) From henceforth expecting till his enemies be made his footstool. (14) For by one offering he hath perfected for ever them that are sanctified. (15) [Whereof] the Holy Ghost also is a witness to us: for after that he had said before, (16) This [is] the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; (17) And their sins and iniquities will I remember no more. (18) Now where remission of these [is, there is] no more offering for sin. (19) Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, (20) By a new and living way, which he hath consecrated for us, through the veil,

that is to say, his flesh; (21) And [having] an high priest over the house of God; (22) Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. (23) Let us hold fast the profession of [our] faith without wavering; (for he [is] faithful that promised;)

Notes:

- New & Living Way = Through the blood of Jesus
- Veil = Through Jesus
 - We pray to the Father in the name of the intercessor, JESUS.
- True heart = clean thoughts
- Pure water = Word of God
- Perfect = to become God

Psalms 119:73-80 Thy hands have made me and fashioned me: give me understanding, that I may learn thy commandments. (74) They that fear thee will be glad when they see me; because I have hoped in thy word. (75) I know, O LORD, that thy judgments [are] right, and [that] thou in faithfulness hast afflicted me. (76) Let, I pray thee, thy merciful kindness be for my comfort, according to thy word unto thy servant. (77) Let thy tender mercies come unto me, that I may live: for thy law [is] my delight. (78) Let the proud be ashamed; for they dealt perversely with me without a cause: [but] I will meditate in thy precepts. (79) Let those that fear thee turn unto me, and those that have known thy testimonies. (80) Let my heart be sound in thy statutes; that I be not ashamed.

Notes:

- This is Jesus talking through the mouth of David.
- Thee = the Father
- Me = Jesus
- Sound = firm, solid
- The Father made a body for Jesus to take over and come and die for us to save his creation.

John 6:44-46 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. (45) It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. (46) Not that any man hath seen the Father, save he which is of God, he hath seen the Father.

Notes:

- Me = Jesus

- Last Day = Day Jesus returns
- No human being has seen the Father. Only Jesus, who was God and became flesh, has seen the Father from among the family of man.



John 10:1-3, 7-10 Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. (2) But he that entereth in by the door is the shepherd of the sheep. (3) To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. [7] Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. (8) All that ever came before me are thieves and robbers: but the sheep did not hear them. (9) I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. (10) The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have [it] more abundantly.

Notes

- Door = Jesus
- Jesus is the only way to Salvation
- It = life
- More abundantly = to live forever

Joel 2:1-2, 12-14 Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for *it is nigh* at hand; (2) A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, *even* to the years of many generations. [12] Therefore also now, saith the LORD, turn ye [even] to me with all your heart, and with fasting, and with weeping, and with mourning: (13) And rend your heart, and not your garments, and turn unto the LORD your God: for he [is] gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. (14) Who knoweth [if] he will return and repent, and leave a blessing behind him; [even] a meat offering and a drink offering unto the LORD your God?

Notes:

- Heart = Mind
- He = Jesus, The High Priest
- Lord your God = the Father & Jesus
- Both of them make up the Godhead, which is only 2 members.

Psalms 16:1-11 Preserve me, O God: for in thee do I put my trust. (2) [O my soul], thou hast said unto the LORD, Thou [art] my Lord: my goodness [extendeth] not to thee; (3) [But] to the saints that [are] in the earth, and [to] the excellent, in whom [is] all my delight. (4) Their sorrows shall be multiplied [that] hasten [after] another [god]: their drink offerings of blood will I not offer, nor take up their names into my lips. (5) The LORD [is] the portion of mine inheritance and of my cup: thou maintainest my lot. (6) The lines are fallen unto me in pleasant [places]; yea, I have a goodly heritage. (7) I will bless the LORD, who hath given me counsel: my reins also instruct me in the night seasons. (8) I have set the LORD always before me: because [he is] at my right hand, I shall not be moved. (9) Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. (10) For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. (11) Thou wilt shew me the path of life: in thy presence [is] fulness of joy; at thy right hand [there are] pleasures for evermore.

Notes:

- Jesus put his body on the line for us.
- Holy One = Jesus
- Soul = Body
- Hell = Grave
- Corruption = to decompose
- Life = Immortality
- If Jesus forgets your name because you have chosen to worship another god, you will end up in the lake of fire.

Acts 2:22-36 Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: (23) Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: (24) Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. (25) For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: (26) Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh

shall rest in hope: (27) Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. (28) Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance. (29) Men [and] brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. (30) Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; (31) He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. (32) This Jesus hath God raised up, whereof we all are witnesses. (33) Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. (34) For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand, (35) Until I make thy foes thy footstool. (36) Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

Notes:

- Thy countenance = Immortality
- The Lord = the Father
- My Lord = Jesus
- David's grave is still with us. He did not go to heaven.

Psalms 110:1, 4 The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. [4] The LORD hath sworn, and will not repent, Thou *art* a priest for ever after the order of Melchizedek.

Notes:

- Jesus and Melchizedek are one in the same.

Hebrews 2:9-18 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. (10) For it became him, for whom [are] all things, and by whom [are] all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. (11) For both he that sanctifieth and they who are sanctified *are* all of one: for which cause he is not ashamed to call them brethren, (12) Saying, I will declare thy name unto my brethren, in the midst of the church will I sing

praise unto thee. (13) And again, I will put my trust in him. And again, Behold I and the children which God hath given me. (14) Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; (15) And deliver them who through fear of death were all their lifetime subject to bondage. (16) For verily he took not on [him the nature of] angels; but he took on [him] the seed of Abraham. (17) Wherefore in all things it behoved him to be made like unto [his] brethren, that he might be a merciful and faithful high priest in things [pertaining] to God, to make reconciliation for the sins of the people. (18) For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

Notes:

- Jesus did everything by carrying out the Father's orders
- Succor = help, relieve, assist
- Jesus became our brother in the flesh and we will become his brothers and sisters in the spirit at the resurrection.



Leviticus 16:29-34 And [this] shall be a statute for ever unto you: [that] in the seventh month, on the tenth [day] of the month, ye shall afflict your souls, and do no work at all, [whether it be] one of your own country, or a stranger that sojourneth among you: (30) For on that day shall [the priest] make an atonement for you, to cleanse you, [that] ye may be clean from all your sins before the LORD. (31) It [shall be] a sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever. (32) And the priest, whom he shall anoint, and whom he shall consecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes, [even] the holy garments: (33) And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation. (34) And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year. And he did as the LORD commanded Moses.

Notes:

- When Israel came out of Egypt with a mixed multitude, Moses was the High Priest for all of them.
- Cleanse = to wash, purify

Romans 5:1-2 9-11 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: (2) By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. [9] Much more then, being now justified by his blood, we shall be saved from wrath through him. (10) For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. (11) And not only [so], but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

Notes:

- Atonement = Jesus paid the price (made amends) for our sins.
- This Day (Atonement) is about:
 - Jesus Death for our sins
 - Jesus Resurrection &
 - Jesus' Priesthood (Melchizedek)

Additional Notes:

- Love is doing the right thing at all times.
- Sinning against the Holy Ghost is keeping the truth in unrighteousness. This is an unforgiveable sin.

Extra Verses

1 John 3:4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

Leviticus 23:20-22 And the priest shall wave them with the bread of the firstfruits [for] a wave offering before the LORD, with the two lambs: they shall be holy to the LORD for the priest. (21) And ye shall proclaim on the selfsame day, [that] it may be an holy convocation unto you: ye shall do no servile work [therein: it shall be] a statute for ever in all your dwellings throughout your generations. (22) And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleaning of thy harvest: thou shalt leave them unto the poor, and to the stranger: I [am] the LORD your God.

Exodus 29:1-2, 9 And this is the thing that thou shalt do unto them to hallow them, to minister unto me in the priest's office: Take one young bullock, and two rams without blemish, (2) And unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil: of wheaten flour shalt thou make them. [9] And thou shalt gird them with

girdles, Aaron and his sons, and put the bonnets on them: and the priest's office shall be theirs for a perpetual statute: and thou shalt consecrate Aaron and his sons.

Leviticus 17:10-11 And whatsoever man [there be] of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; I will even set my face against that soul that eateth blood, and will cut him off from among his people. (11) For the life of the flesh [is] in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it [is] the blood [that] maketh an atonement for the soul.

Leviticus 4:27-31 And if any one of the common people sin through ignorance, while he doeth [somewhat against] any of the commandments of the LORD [concerning things] which ought not to be done, and be guilty; (28) Or if his sin, which he hath sinned, come to his knowledge: then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned. (29) And he shall lay his hand upon the head of the sin offering, and slay the sin offering in the place of the burnt offering. (30) And the priest shall take of the blood thereof with his finger, and put [it] upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar. (31) And he shall take away all the fat thereof, as the fat is taken away from off the sacrifice of peace offerings; and the priest shall burn [it] upon the altar for a sweet savour unto the LORD; and the priest shall make an atonement for him, and it shall be forgiven him.

Exodus 25:10-11, 16-22 And they shall make an ark [of] shittim wood: two cubits and a half [shall be] the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof. (11) And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a crown of gold round about. [16] And thou shalt put into the ark the testimony which I shall give thee. (17) And thou shalt make a mercy seat [of] pure gold: two cubits and a half [shall be] the length thereof, and a cubit and a half the breadth thereof. (18) And thou shalt make two cherubims [of] gold, [of] beaten work shalt thou make them, in the two ends of the mercy seat. (19) And make one cherub on the one end, and the other cherub on the other end: [even] of the mercy seat shall ye make the cherubims on the two ends thereof. (20) And the cherubims shall stretch forth [their] wings on high, covering the mercy seat with their wings, and their faces [shall look] one to another; toward the mercy seat shall the faces of the cherubims be. (21) And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee. (22) And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which [are] upon the ark of the testimony, of all [things] which I will give thee in commandment unto the children of Israel.

