

Atonement Event Discussion Q & A

(after *Atonement Event* message by Steven Greene)

August 19, 2022

Steve Durham:

That ends the message portion and now we get an opportunity to ask questions and make comments. Let's also respect one another's time as they speak. **We have some new people on** and I just want to reiterate that we want to make sure that our mikes are muted, etc. (further instruction).

Debbie: Thank you, Steven, for that excellent, excellent Bible study on Atonement, because I think most of us on the Day of Atonement when we enter the fall Holy Days, all we can think about is skipping over Atonement and enjoying the Feast of Tabernacles. We don't really embrace the meaning, the true meaning of Atonement, which you so greatly brought out. It was just wonderful.

We are afflicting ourselves for 24 hours one day a year, well, hopefully we're fasting more than that. These people that are in that period of time, the Tribulation, they have weeks and months and probably years of being suffering and going through whatever this, whatever Satan is throwing at the world and these people at the time. So therefore, we need to really embrace Atonement.

Like you said, you know, pray for them. These are going to be our descendants. These are going to be, more than likely, our children, our grandchildren that perhaps will be going through this time. We only have 24 hours. Most of us are elderly in Fred's group. We probably will not go through that time. But if we do, we still need to get our minds straight and focused on these other people that are going to be suffering more than just 24 hours. That's a 'piece of cake' for us to go through 24 hours of fasting and afflicting ourselves. But the great thing is what's on the other side of that. Thank you Steven, very, very good.

Dennis and Betty: Yeah, it's fascinating (inaudible) I reiterate what Debbie said, as far as thinking us afflicting our souls compared to what people in the Tribulation are going to be put through, go through. (inaudible) its meaning for Atonement. The thought I had is suggest that the year that Christ returns it will be a Jubilee Year to fulfill the Jubilee. Anyhow (inaudible) when Jesus started it was 50th year (inaudible) when Mr. Armstrong started his ministry, so it could be 2026-27. But if you're going to count 49 years, instead, (inaudible) from Atonement on year 49 through Atonement the next year, which is the start of the next seven years count, well (inaudible).

The Bible says that no man knows the day or the hour, doesn't mean we can't know the year. Though, as Fred has said, with the sun and the moon and also the things happening in the heavens, it would be pretty hard to know what time of the year it is at some stage. Even what year, who knows. It certainly adds some interesting aspects to the whole thing.

Yeah, I never heard Joel explained that way before. I mean, I remember Joel as being the Day of the Lord, but I never realized that it went right through the Day of the Lord right to the Millennium like that.

Steven Greene: (inaudible) ...the Scripture, I can see how they (inaudible) even Psalms, actually, Leviticus even. It's the theme. Even the phraseology, the words, the descriptions, the emphasis is consistent all the way throughout.

Edward: Yes! I want to thank you very much, Steve. This is a particular question that I've been thinking about for probably a couple years. Compared with all the other Holy Days and the depths of knowledge, Atonement was always lacking, as far as I was concerned. I knew there was much more to it, and now you have answered so many questions. So, I would just like to say thank you very much.

Steven Greene: Your welcome. Yes, it was a big question for me for many, many years. I think that one of the reasons why it got confused, I'll say, over the years is because when we talk about Atonement in Lev. 16:23, we focus on fasting. **We focus on fasting, and that's not really, well, it's not the commandment for Atonement! But in our heads when it says afflict your souls, we always think fasting!** *When it should be the other way around!*

Atonement is focused on the ones whose souls are afflicted on afflicting our souls, and on the souls of those who are afflicted after the Day of the Lord. Then we translate that into fasting, *but because we have not really described Atonement accurately by calling it 'the day to afflict our souls.'* It's something that we've missed for many, many, many years!

Edward: Yeah, yeah! Something like we are afflicting our souls and hope to petitioning the Almighty to apply our affliction to them so that they don't have to as much.

Steven Greene: No, I would say that we are just... God so loved the world that He gave His only

begotten Son, right? That's how much love God has for the world. Yes, the world, as we see, is sinning; there's a lot of wickedness. His vengeance is going to be terrible on the world. Still, everything that He does is because He wants all, every single person, to have the opportunity to become His child. When we come to Atonement, we fast, we afflict our souls in recognition that the people of this earth are going to go through that. The people that God is going to bring 'pass under the rod' and bring them to Jerusalem and establish a new rule of peace and prosperity.

We think of Atonement as finally the end of Satan. Finally the end of wickedness! Finally the end of all this evil, because we'll have a King of Righteousness, a Son of Righteousness, here on the earth, and He will be ruling. The people of this earth will finally understand that they have been brought into covenant with Jesus Christ, cleansed. And the joy and prosperity is something we can't even think about and describe, it's just too amazing!

But as firstfruits, the first small harvest of God's people... the plan of God is not focused on us, the focus is on the big harvest. The focus is on the majority of the people of this earth. God wants the firstfruits, yes, certainly, yes, obviously. But we are going to be there to help Christ, to rule with Christ, to be teachers to bring these people into something they have never known and never seen before.

That's is the message of Atonement and the reason we fast on Atonement. We do it because we know what they're going to go through. This earth is going to go through a dire time.

Edward: I will finish up on my favorite word: Awesome!

Steven Greene: When we think about it, **the reality is that Trumpets is the last Holy Day that includes God's firstfruits in a physical form.** So, when we consider Atonement and Tabernacles, those are all about physical people that never had God's Holy Spirit. They do not understand Who God is, keeping His commandments. These are the people that God begins to work with in the Millennium. **So for us, the firstfruits, we have to remember that there comes a time at the end of, I'll say, Trumpets and Pentecost, where the focus of God's Holy Days are upon the large harvest. Atonement is the beginning of that.**

Tabernacles, all eight days, are really the big world harvest that is the harvest of God's major work. So, the firstfruits are not included in, I'll say, Atonement and Tabernacles in a physical body. We are spiritual at that point. So, for us Atonement is looking at the world through God's eyes and completing the rest of His Plan for the majority of humanity.

It's not about us anymore, because we're spiritual, eternal, we have the name of God on us. We are forever beings. Now our real work begins ruling with Christ, being priests and kings, teaching and seeing these people, helping these people. And learning to judge with mercy and with love. That's the important thing, **because when Atonement hits it has nothing to do with us, it's all about the rest of the world now!**

There's actually an interesting tidbit, I'll say. I haven't really thought it too deeply, but when you look at all the Holy Days—Passover and all Holy Days and the weekly Sabbath—some of them are actually called a *remembrance* or a *memorial*. Go back to Exo., Deut. Lev., and some of these Holy Days are actually called out to be *remembrances or memorials*. Passover obviously is a memorial.

What's interesting about those two terms is that nowhere can I find Atonement or the Feast of Tabernacles first day or the eighth day, those three days are never called a memorial or remembrance. I think that it's because from our perspective there's nothing to remember or memorialize about them in a physical sense, because we're no longer physical by the time Atonement rolls around. Anyway I thought I'd through that out there.

Roger Kendall: Thank you, there's so much that you've given us tonight, Steve, in your message in terms of Atonement, the new perspective, if you will, because **so much has gone through my mind as you got through your message that you organized is such a very effective manner.** You started out with Joel and you began to build on that, and you begin to put us in the context of the flow of Trumpets, Atonement and then, of course, the Feast of Tabernacles.

Again, you build a foundation and then you continued build on that foundation going to many Scriptures that really bring out what you were bringing out: the fact that we are this day that commemorates the coming out of captivity for the people in the...

Again, I want to clarify one thing, the people that you are referring to, are these the children of Israel, the nations, the children of Israel coming like a second exodus that we see sometimes mentioned as... Is that what you're referring to? I have more to comment, but is that what you believe that's what this is referring to. Or is it talking about all nations?

Steven: Specific places talk about Israel, but it is all nations. **I think** that the northern army, the enormous groups of people that is mentioned in Joel is talking about all nations, because it purges the rebels; some are going to be rebels. But also, later on

in Joel—because Joel is focusing on Israel—it talks about the fact that the Gentiles will come and serve them.

The only people who are going to be in Jerusalem are going to be those who Jesus Christ brings into covenant. They're not rebels, they're not transgressors of the Law. So, there will be some from the Gentile nations, some from Israel, some from Judah; it's all of them. But as you know, when you get into Joel, and especially into Ezekiel and a two others, they have specific messages for different nations, but Joel is tending toward the Israelites, **I think. But I think** I read a couple of other places where it talks about the Gentiles. They're mixed in, so that's everybody.

Roger Kendall: Thank you for clarifying that. It's interesting to think about. Of course, God's plan of salvation begins with Israel and then goes out to all the nations after that. So, it remains to be seen on that. Again, **I really appreciated you bringing out why we fast on the Day of Atonement.** I think in the past, and you brought this out: we focused on ourselves on the Day of Atonement.

We don't necessarily think about this extending to the outcasts or those who are going to be called out of the nations. We focus on ourselves in terms of being at-one with God, to humble ourselves so that we are considered worthy and to continue to grow in grace and knowledge. And to be cleansed and to be ready to enter into the Feast of Tabernacles, if you will.

You're right, you point out very clearly that that doesn't really fit, because we're going to be spirit beings at that time. **What I really liked about your message is that you brought out the sequence very clearly:** Trumpets, Atonement and then we have, of course, the Feast of Tabernacles. You really clarified it, that you brought out a dimension that I think I've got four or five pages of notes here that I'm going to go back through this and listen to your message again, because I think it's really a foundational and a very key message for us—when we teach Atonement this year—I think it's going to help us a great deal to appreciate why we're fasting. Really appreciate the fact that we are fasting almost like, as a surrogate, if you will, for the people when they come out after the Day of the Lord and the Tribulation, etc. etc.

One of the things that struck me; I'll just finish with one more comment here: We turn to:

Isaiah 2:2: "And it shall come to pass, in the last days the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow into it."

There it mentions all nations!

Verse 3-4: "And many people shall go and say, 'Come, and let us go up to the mountain of the LORD, to the house of the God of Jacob. And He will teach us of His ways, and we will walk in His paths.' For out of Zion shall go forth the Law, and the Word of the LORD from Jerusalem. And He shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares..."

What I'm trying to point out is that we tend to associate that with Tabernacles. Yet, **I see a shade of Atonement in here** in exactly what you brought out in your message tonight. Here again God is calling the people unto Jerusalem to be taught of His Way and His Law, and to be able to come into covenant with Him.

What are your thoughts? Do you think this could have some reflection on the Day of Atonement as well as on the Feast of Tabernacles?

Steven Green: Absolutely, because—as I mentioned before—many times when I read these Scriptures we just kind of blend them all together. Now, usually we'll separate Trumpets and Tabernacles, but Atonement just kind of gets squished one way or the other. However, when you look at what actually happens on Atonement—like Joel 2:12 through whatever it is, you see a literal sequence of events of things that occur. And it makes sense, you have:

- the trumpets blown
- liberation
- jubilee
- people are brought out
- they're separated
- they're threshed
- they're passing under the rod
- they're fed and brought to Jerusalem
- they're cleansed
- they're brought into covenant with God

Then they start rebuilding the wastes, and then they start doing all these wonderful things because God is blessing them, and all those things happen.

So now when you go back and read the other Scriptures like this one in Isa. 2, and you read about 'it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains.' Again, we're talking about Zion again and all nations shall flow to it.

That is a Millennial picture, but when you read the next part it says: "...and many people shall say, 'Come and let us go to the mountain of the Lord and House of God and He teaches us His ways and we'll walk in His paths. For out of Zion shall go forth the

Law.”

This is still **probably fairly Millennial, but** when it talks about ‘He shall judge among the nations and shall rebuke many people and they shall beat their swords into plowshares and spears into pruning hooks’ this is the teaching of the Law.

So, when God establishes His Covenant with them, and cleanses them, He’s opening their minds, He’s teaching them.

Where that switches between the Day of Atonement and the Millennium, it gets a little fuzzy at that point, because I don’t know how to draw the line where you go from ‘let’s bring them to Jerusalem’ to bringing them into covenant with God to let’s rebuild the wastes. It does get less clear as to exactly where you draw the line between Atonement and Tabernacles. But I don’t think that’s quite as important here.

Because what Atonement focuses on is afflicting the soul, those people who are afflicted who turn (inaudible) back to God and realize that they have been doing evil against God all this time and they turn with weeping and fasting and mourning. They want to be saved by God. They cry out to Him and God saves them and brings them down.

That to me is what encapsulates Atonement, and from our perspective it’s a kind of spiritual of spiritual existence, so our teaching of this day—I can’t say memorial of this day, because for us it’s not a memorial, it’s not a remembrance, because it’s never called that—it’s an experience, but not a memorial because there’s nothing to remember, we were never a part of it.

Still, God’s people are called, not for our own salvation, not because we want to be saved. Yes, that’s true, but in the end, we want God to have His Family. We want all our brothers, sisters, fathers, mothers, grandparents, friends and all those people who have never heard the Word of God, who have never known what God requires of them to be in the Kingdom. We want all the peoples of this earth to prosper. We don’t want to see people in China being killed and having their organs harvested. We don’t want to see people tortured.

We want the people of this earth to know peace. So, the firstfruits are not... The plan of salvation does not focus on the firstfruits. It focuses on the large harvest of the world. We are a help, we are part of it. God’s work with these people, but if we are only focused on our own salvation, our own self, if we are only looking to our own eternal life, then we have missed the big point of what God is doing through all His plan, through all His days—Holy Days—and Atonement is a big part of that. **It is the one Holy Day where we, in this physical life, engage at an**

emotional level with the people who are going to endure and live through the Day of the Lord.

That is actually an amazing thing for us on Atonement; to keep that day with that picture in mind, **I think.**

Roger Kendall: Yes, Steve. I think very much so. I think you really condensed your message down to that to almost a couple of sentences in just what you just said. I think that’s what the big takeaway from your message is going to be. **That now when we approach Atonement, we’re not going look at it in the same way as we have in the past.** I think we’re going to expand out and really appreciate these Scriptures and understand that it’s not us, it’s God’s plan to save those who will repent and come unto Him at the beginning of the Millennium. And that **we are fasting and afflicting our souls as a type of those who will come out of the Tribulation, out of the Day of the Lord, and out of the devastation that’s going to be on the earth.**

I appreciate your message very much, so thank you very much for doing that work and putting it together. It was done very well and appreciate it very much. Thank you, Steve.

Steve Durham: There’s a couple of interesting Scriptures about the percentage or remnant in:

Isa. 10:20-22: “And it shall come to pass in that day that the remnant of Israel, and those who have escaped of the house of Jacob, shall never again lean upon him who struck them; but lean upon the Lord Who is in Truth, the Holy One of Israel. A remnant shall return, *even* the remnant of Jacob, to the Mighty God; for though Your people Israel are like the sand of the sea, *only* a remnant of them shall return; a destruction is determined, overflowing with righteousness.”

If you go to Isa. 6, it kind of gives...

Steven Greene: Yep, Isa. 6:13 is where it talks about that!

Steve Durham: Yeah, exactly. Actually, it started in 3, if you just read 3, because it’s talking about King Uzziah, but then it switches over; it’s about the Seraphim and in:

Isa. 6:3: “And one cried to another, and said, ‘Holy, Holy, Holy, *is* the LORD of hosts; the whole earth is full of His glory.’” *So, it switches from Uzziah—an overview, and then:*

Verse 11: “Until the cities are wasted without inhabitant, and the houses without a man...” (v 11). *Then:*

Verse 13: “But, yet, in it *shall be* a tenth, and *it shall*

return and be consumed like the terebinth and like the oak being felled, *yet*, its stump remains; *so* the Holy seed *shall be* its stump.”

Interesting Scriptures. You know, we see through a glass darkly, but there’s an indication that even though they be mixed through the nations. But Israel, God knows who Israel is? He knows who they are and where they are! He promises to bring them back to the land. This is the amount that we always thought would survive that and come back. It’s hard to make a definite on those two Scriptures. Have to do a little more research on it. What do you think about that?

Steven Greene: Absolutely! That’s what I was trying to think of, Isa. 6:13, but that’s the tenth that I think is a possible number, if you will, of people who survive the Day of the Lord.

Bonnie (not the transcriber): I have just enjoyed listening to everyone, and I agree with what everyone’s saying. Thank you, Steven Greene, for bring that perfect message. It’s going to be a golden nugget now to take in Atonement this year. It has clarified an awful lot on... Even Isa. 58, I read that every Atonement, and I always use that verse 6 using it as all the oppression that Satan puts upon the brethren. It seems like, especially before the Feast days, these things out there in the world, they oppress us. I feel like that the day after Atonement is like God has lifted some of those burdens away from me.

But I have never thought of it on the way that you have presented it. It was really perfect, thank you very much!

Steven Greene: Your welcome! Yes, we do that a lot when it comes to fasting, right? We talk about Isa. 58, because that’s the ubiquitous, everybody knows these Scriptures, because every time we do Atonement we read these. But when you read it with the idea of what Atonement is about, then you can see what God is looking for in that fast, right? Maybe I should just read it again. Why they say:

Isa. 58:3: “*They say*, ‘Why have we fasted, and You do not see? Why have we afflicted our soul and You take no knowledge?’ Behold, in the day of your fast you pursue your business and exploit all your workers.”

That’s obviously a problem. If you’re fasting, a personal fast for instance, then you shouldn’t be doing business, obviously. But here it is also:

Verse 4: “Behold, you fast for strife and debate, and to strike with the fist of wickedness; you cannot fast as *you do this day*, and expect to make your voice to be heard on high.”

Which is “...this day...”? the Scripture says:

Verse 5: “Is this such a fast that I have chosen?... [What fast did God choose? *The Day of Atonement!*] ...A day for a man to afflict his soul? *Is it* to bow down his head like a bulrush, and to spread sackcloth and ashes under him? Will you call this a fast and a day pleasing to the LORD?”

No, because we’re not fasting for ourselves. This is a day about the rest of the world.

Verse 6: “*Is not* this, *rather*, the fast that I have chosen... [He describes the people that are rescued, right?] ...to loose the bands of wickedness...”

They did not know God before the Day of the Lord. They’re punished by God. He did that so that He bring them to Him

“...to undo the heavy burdens, and to let the oppressed ones go free, and that you break every yoke? *Is it* not to give of your bread to the hungry, and that you should bring home the wandering poor? When will you see the naked and cover him; and not hide yourself from your own flesh? Then shall your light break out as the dawn...” (vs 6-8).

When you understand that we are fasting for people that God is going to save, people that turn to God, of this world after they’re oppression, after their torments. We’re fasting that they do turn, that the people of this world see what they’re doing all around us. The wicked is everywhere, the evil is everywhere, the suffering is everywhere.

We’re fasting for that day when they finally (unknown word) turn to God in weeping and fasting and mourning. That is what Atonement is about. It’s not a fast for ourselves. Even if we don’t do business on Atonement, it’s not a fast about ourselves. To fast about what God is doing. It’s not about what we’re doing.

So, it’s an amazing fast when you consider it. It’s an important one for the world.

Bill: Steven Greene, thank you. This is the first time I’ve really had a chance to study anything like this. What you brought upon me is almost like a revelation, if you will, because I’m thinking... And I asked the question to myself and just recently Jane and I were talking about it and I said, ‘What kind of holidays or what kind of special days are we going to experience when Jesus comes back? If I’m understanding you correctly, you’re talking about someone like myself who’s already spiritual, and yet, fasting for these people that God is trying to redeem, or God wants to redeem, what have you. These people are crying out for God’s mercy. Do I have that correct?’

Steven Greene: A spirit being can't fast! But what's the point, right? Because you don't eat food, you don't eat anything. So, when you said you are spiritual, I'm not sure what you meant.

Bill: In other words, we're part of God's, we're already part of God's Kingdom.

Steven Greene: When Atonement really occurs, yes. The firstfruits are resurrected on the Pentecost after the first trumpet is blown on Trumpets, that next Pentecost the firstfruits are resurrected, right? Then there's that period of time about 3 months or so before you get to... So, that's the 7th trumpet on Pentecost, right? Because the saints are resurrected at the 7th trump, the last trumpet. Then when you come back to Trumpets, again, that period of time after Pentecost to Trumpets is the vengeance of God, right?, upon the earth.

Then once that's all done, then Atonement happens, really happens. Because the vengeance of God is done and there are all these people that are still alive—by comparison there's not many—but they have been devastated, as well, during the Tribulation and Day of the Lord. Does that clarify it for you?

Bill: Right! The point I'm trying to get to, basically, is just that, you know, as with Christ there will be continued special days that we'll be using and taking from our life here on earth into the next life. So, these days will still be important and still have meaning to us.

Steven Greene: If I understand fasting (inaudible) are we going to keep the Holy Days after we're resurrected? If so, which ones? Well, all, we will keep all up until the White Throne Judgment is completed. Now, how we—the firstfruits—keep them as spirit beings, with God the Father and Jesus Christ, I don't know.

Bill: I won't put that pressure on you.

Steven Greene: Until the Kingdom, is (inaudible) to this earth, so, I don't know. The people on the earth will be keeping all the Holy Days.

Steve Durham: I think it's important that we've got several individuals that have come on and we've had a number of people. It's important to remember that as we are physical, we keep these days, that it's required that we keep these days (inaudible) is for. As I read there, shadowing.

When you are baptized you have the earnest down payment of God's Spirit. You have the character down payment of His Spirit at that time, and that's what it talks about worshipping in Spirit and in

Truth. We begin to think with the mind of Christ and look toward the future.

But we're still physical, we keep Atonement, we still fast. The reason for that, as Steven said, is for us to be humbled and afflict our souls, and now in Spirit and in Truth we're thinking of the overall picture. (inaudible) The real picture, once we've been change and are looking back, now we have the real Atonement. Remember that we're physical until we die or we're changed, we keep these Holy Days, the Sabbath, and there's a purpose for that.

Steven Greene: You can actually think about this along the lines of the Feast of Tabernacles. We keep the Feast of Tabernacles. Why in the world do we keep the Feast of Tabernacles? Because as a firstfruit, we will never be a physical being in the Millennial rule of Christ and when the White Throne Judgment comes around, we're still spiritual beings, so it doesn't apply to us either. But we keep those days not for our own selves, but to understand what God is doing with the rest of the world. It's the big picture of keeping it in our heads: God's purpose for mankind.

Bill: Thank you guys. I'm kind of catching up to all of this, it's lot, so I understand it.

Steve Durham: Good questions, Bill, good questions. Thank you, they really are. That's how you get your feet on firm ground is ask questions and talk about. It's very good.

Steven Greene: Good questions also help me understand what I did or didn't say about certain things that I think are important. So, they're good.

Man (couldn't understand the name): Thank you, Steven, very good message, very fine message, and there is so much there that you covered that hadn't been in my repertoire on the meaning of Atonement. We just thought of it as a time between Trumpets and the Feast, without thinking so much about what really has been covered this time. Like Fred has mentioned, up until Pentecost it's dealing with the firstfruits and from Trumpets onward through to the Last Great Day it's the rest of the world. But we haven't really, just speaking for myself at this stage, I hadn't thought of Atonement so much from the point of view of the rest of the world.

The timing of the message couldn't have been better in relation to keeping it this year in the thoughts that we need to think of dealing with the rest of the world. I know that in Worldwide days, so much to do with Atonement was to do with how many hours until we can go to McDonald's. totally irrelevant what God wants us to do with this day. So, I just thank you for the message.

You mentioned something about man being fed by angels. I found the Scripture; it was Psa. 78:25.

Steven Greene: Yeah, that's close. I'm not as good as Steve by any stretch of the imagination or remembering chapter and verse.

Man: Psalm 78:25: "Man ate the food of angels..."

Steven Greene: I think that was referring to the ancient Israelites. There's another one that talks about, it's more of an Atonement setting. I'd have to dig and find it again. It's stuck in the back of my head somewhere, and I'm sorry to say I didn't put into my notes. So, it will take me a little bit to find it.

Man: Okay, I got it wrong. But thank you very much for the message, it was very, very appropriate and great for us, and certainly covered a few things that we have known before.

Mark Ginter: Very good job Steven. I was thinking, no one brought this up yet. With this new revealing and understanding, this may give us a broader spectrum of understanding, to dig in and to tie in the two goats, maybe.

Steven Greene: Was that the question? Well, I can tell you this...

Mark Ginter: Yeah! How would they tie in? We know the one goat represents Jesus Christ, and the other goat is Satan being bound. I was just wondering if, I mean something to look into maybe.

Steven Greene: Yeah, I think that the critical understanding of Atonement really does lie in the sequence of events between Trumpets and the Millennial rule of Christ. **The two goats are symbolic and they're not the focus of what actually happens.**

Because of that, the afflicting of our souls and understanding what God is doing with the world and the sequence of events between Trumpets and Tabernacles is, I think, the real focus of the day.

To me, the two goats are not that significant in the understanding of the day. So...

Mark Ginter: That's more of a mind set just to put it in the physical perspective, per se.

Steven Greene: **Even Satan is not the focus of Atonement.** Yes, Satan is going to be gone, that's wonderful, that's great. The world looks forward to that day. But **God doesn't focus on it. When you go to find the Scriptures that talk about Satan**

being put away, you have one place. It's not the focus in the rest of the Bible on this particular day.

God tells us that one little detail about Satan getting put away, because we kind of need to know that to understand how all of this is going to work. His focus is not on Satan; that's a whole separate plan, whole separate sequence of events that they're going to be judged, they're going to be put into this abyss and all that sort of thing. **But God's focusing on the world!** As it should be!

Even the putting away of Satan, there's no trumpet blown, there's no big congregation of angels watching. It says that He (God) sends a strong angel down, right? And locks him (Satan) up, takes the key and leaves. So, Satan doesn't get any more attention from God than He needs to, in order to put him (Satan) out of the misery of the world.

Mark Ginter: The reason that I brought it up, Steve, is because Fred made such a big point about some of the other Churches of God that are trying to change the doctrine about both goats being Jesus. That's why that came up in my mind.

Steven Greene: **I heard a lot of stories about two goats over the years, and let me put it to you this way: Atonement is not Passover. Passover is a completely separate day. So, Atonement is something completely different and that's why understanding these events are important.** Because you can see, obviously, that there is nothing in the prophets that talk about Atonement in terms of Passover, goats or anything like that.

It doesn't talk about Satan; it talks about what God does to save people out of this mess of the world. That's His big focus.

Roger Kendall: Another thought came to me for clarification in the sequence of events. Talking about the Day of the Lord, again, the day in prophecy is one year. I think you mentioned it, Steve, that the Day of the Lord is from Trumpets to Trumpets. I think you mentioned that and I concur with that.

Again, being that the Day of the Lord is the day of God's vengeance of God's wrath toward the earth. Then we look at the sequence of events so that then begins, if you will, again from the sequence of these seals and the trumpets that are overlapping with the 5th and 6th trumpet. In other words, we're talking about some of the, again talking about the earlier part of Trumpets to Trumpets. I'm talking about is the time between Trumpets and Pentecost. At Pentecost we are resurrected as the firstfruits of God, so, what do you envision, any thoughts about what the wrath of God and God's vengeance is that first six months prior to our resurrection in terms of the seals and the trumpet plagues?

I'm throwing that out because I'm trying to get the sequence of events. Atonement, of course, is after Trumpets, but the key thing is that the day of God's wrath, the Day of the Lord, if it's one year, how is that expressed then? This is a sidebar instance. How is this expressed in terms of the seals and the trumpets and the seven last plagues?

Steven Greene: Well, we know; I don't know the exact timing of the first six trumpets, but we know that the 7th trumpet occurs on Pentecost, right? So, the first six trumpets occur prior to that, and so, when you look at—I have to pull my notes here, but—when we get to the 7th trumpet then we have the 3 woes, right? The 7 trumpet plagues after that. So, that's the only thing that I can...

Roger Kendall: The 6th and 7th trumpets.

Steven Greene: That's Pentecost so that's one of the 3 woes, and then under the last trumpet is the 7 last plagues that are the wrath of God, as I think it says. So, those are what's (inaudible) about in between Pentecost and the final Trumpets.

Roger Kendall: Yes, that's correct. I guess that's enough said for now, but that's correct. Again, I just wanted to look at that as perspective of the Day of the Lord in overlapping with Pentecost. So, thank you for that.

Steven Greene: I'm not an expert on all this, I can assure you. I'm amazed as to what Fred has been able to put together on it.

Roger Kendall: Yes, absolutely! Thank you, Steve.

Lyll Johnston: I was responding to a comment that Mark brought up, and just sort of like to make a comment as we got into the two goats. We read in 1-Cor. 2:2—where Paul said that he preached to the Corinthians nothing "...**except Jesus Christ and Him crucified.**" I believe that we have to say that when Paul preached he was preaching with the full focus on Jesus Christ and Him crucified, not matter what it was.

If we go back to Gen. 3:15, a Scripture that we all know well. It's even a Scripture that is recognize by many scholars today. **I think we have a clue as to the relationship between the two goats and both the Passover and the Day of Atonement, because they're interconnected.** As we know and as we understand the sacrifice of Christ on the Passover is to the Church from Pentecost through to the resurrection on Pentecost. Whereas, Atonement, the sacrifice of Christ applies to the rest of mankind, as Steven has been bringing out.

But when we look at this verse, after the sin, here is Jesus Christ—the Word as He became—He said; **Gen. 3:15:** "I will put enmity between you and the woman, and between your seed and her Seed..."

It's interesting the way the next two phrases are mentioned, it says: "...He will bruise your head..." I believe that we can see one place where Jesus bruised Satan's head was on his temptations in Matt. Secondly, it says: "...and you shall bruise His heel." Again, we can refer to the Passover and the crucifixion of Christ.

Can we not say that previous phrase "...He will bruise your head..." In other words, Christ will bruise your head..." Is that not what is going to happen first time when Christ qualified to replace Satan? Then on the Day of Atonement, the day that he is removed is when this fully comes into place for the rest of mankind, which leads up to the events that we have been listening to today.

Again, I just wanted to add that about the two goats on Atonement. Very important because I believe that the fulfillment of that is mentioned back there in Gen. 3:15. So, just wanted to pass that on.

Albert Jones: I've been listening to all the comments, and I'm just going to be honest, I'm going to have to go back and listen to the sermon again and digest it more thoroughly. One of the things I need, I wanted to emphasize in my comments is the significance #1 of firstfruits. God's Word for us today is to work with those who come out into the Millennium and then for the rest of the thousand years. We are preparing to rule and reign with Christ in that work. So the work that God is doing with the firstfruits is very important, yes. The Holy Days through Pentecost is specifically highlighting aspects of God's plan with us as firstfruits, and the Trumpets we share with Christ in executing judgment on the wicked.

We come back with Him on white horses and swords and we work with Him in executing His judgment. If Atonement is fasting for those who are coming out of the Tribulation and hope that they will turn to God—again, I'm going to have take it a little deeper there—but I do know that the blood of Christ is critical to it. His office as High Priest, Atonement, is that not the day that He goes into the Holy of Holies with the blood? *It is!* That is the only day that they go into the Holy of Holies with the blood. **So, Christ is critical to that day, as well.**

In terms of the people who are coming out of Great Tribulation, those who come out of that... Remember there was a tremendous number of folks who are called out of that is well: the great innumerable multitude who are in the midst of that; 144,000, 12,000 each of the children of Israel. So

there is much there. **Then the laying of sin rightly upon its authors head is another aspect of Atonement that's very critical to that time!**

Our afflicting our souls and the work that we do today, if we look through Scripture, I agree 100% our calling is not just for us to be saved. We are to glorify Christ in what He does through the salvational process. We will glorify God in our existence as spirit being with Him in the Kingdom of God. The children who come back to the Jerusalem and put in their land will be ruled over by each one of the 12 apostles; David as their king under Christ.

And Mt. Zion, that Holy City of God and what it represents for us as God's people, from which the nurturing of the nations will flow. Christ will send us forward to bring that salvation, to bring that message of salvation, and to bring those individuals to Jerusalem. All the nations won't dwell around Jerusalem. They'll be in their own land and will come up year by year to keep the Feast.

So there's a tremendous amount there that opens up an incredible thought process for us to think about: What we fast on the Day of Atonement. Why we afflict our souls on the Day of Atonement.

The Day of Atonement is about a tremendous amount more than fasting and afflicting our souls. The great work that God the Father and Jesus Christ is doing, the great work that They're doing, which includes those who come out of the Tribulation. But there's a tremendous amount of wrath that has to be executed upon the nations to get their attention. Some of it has already started in terms of getting mankind's attention.

But we have a tremendous amount of work with Christ in the picturing of what Pentecost represents. Faith in being put away is a big part of that. In the book of Revelation when He sends that set man to put him away.

Rev. 20:1-2: "Then I saw an angel descending from heaven, having the key of the abyss, and a great chain in his hand. And he took hold of the dragon, the ancient serpent, who is *the* Devil and Satan, and bound him *for* a thousand years." *So that he would not deceive the nations anymore!*

So, the set man taking him into a place and putting him away so that he does not have influence upon the work that we're going to be doing during the thousand years. But then he's let loose for a period. That's interesting that only for a period at the end of the thousand years. That is worth studying into.

So, I would say to the brethren, let's go back establish some real solid foundation upon what the Church teaches about Atonement, and then let's branch out to some of the greater understanding regarding fasting, which is what I'm going to do

here. I'm going need to dig in a little deeper. As my mother would said, "You carried me in a little fast so I kind of got lost in the dust a little bit." So, I'm going to have to come back and take those Scriptures and I'm going to have to clean them, dust them off so I can truly understand them and put them in the context of what God has revealed to me over the time that I've been in this Church.

I think the message definitely allows to dig deeper into the purpose for fasting on the Day of Atonement. And true, our calling is not just for us to be saved in the Kingdom of God. God's entire purpose for the firstfruits is to work with Christ in the same way that Christ came into the world to work with Christ to bring those in during the Millennium and the Great White Throne Judgment is just take that and multiply that times about a billion, and that's what we'll be doing in the Great White Throne Judgment.

Anyway, those are my comments, and I will continue this study, Steven. Thanks for the message for sure.

Steve Durham: Steven, any comment?

Steven Greene: I'm not sure that I understood what your perspective was, but when I'm talking about the fast on the Day of Atonement, this is not a personal fast. It is not a fast for ourselves. That's the way it has been presented to the Church for decades, if not more. It has been a... In fact, people don't even understand what fasting really is. Fasting is a time to afflict our souls and draw close to God in prayer. It's not a time to sit around and just bemoan the fact that you're hungry and things like this. It is a time for prayer with God.

But the fast on Atonement is not a time for a personal fast. We can do that 364, the other days of the year. But fasting on Atonement is specific to Atonement, specific to God's plan for this world. That is my point about the fast on Atonement. It is to fast from the sense that the bonds are broken, that the people of this world finally come to understand. That it's about the people of this world becoming the children of God.

Atonement is a just a small step toward that realization that continues on through the Feast of Tabernacles and the Last Great Day. So, the fast on Atonement is not one that we're fasting for ourselves. We're not fasting for somebody who is sick. We're not fasting for personal reasons. It is a fast focused. It is a national fast; it is not a personal fast. Because it's a national fast, it has much bigger perspective. It's a perspective of God's plan for mankind. It is a perspective that is past the time of the firstfruits, because they are spirit beings at that point.

As far as Satan goes, again, getting rid of Satan is a very significant thing, but that is not the focus really of Atonement. When you read though those things that God doing on that day, He doesn't even mention Satan in the Old Testament with regard to the Day of Atonement. He does talk about going into the Holy of Holies, talks about the two goats, He talks about the jubilee, the blowing of the trumpets, afflicting your souls.

So, I think that Atonement has a bigger emphasis on the large part of God's plan for mankind, the general mankind after the firstfruits.

Albert Jones: Christ's entire life and that resurrection and grace, and all of that, pertains to the salvation of mankind. So, Atonement and the symbolisms of it still support that. I understand what you're saying if your saying that the Day of Atonement isn't a personal fast. In part it is, in part it is. Just like the sacrifices that had to be made at the temple for the priest to be able to enter into the Holy of Holies, those are personal sacrifices and represented what Christ was going to do for us.

So, again, I think I'll leave it at that for now. But it kind of raises a number of questions for me as it...

Steven Greene: Let me just say that when I say that it's not a day for fasting for personal needs: I have a physical trial going on. The emphasis is not for that. It is on the next big part of God's plan of salvation for mankind. The more I think the emphasis is on afflicting our souls, because that's what you can see in Joel and Isaiah and whatnot, that's what happens to the people of this world. They're afflicted, and they're coming to God finally through that affliction. Again, when I say personal fast, all fasts are personal, right? I don't hungry for you and you don't get hungry for me. I get hungry because I'm doing it for myself.

Albert Jones: That's the other thing I was going to emphasize. We can't do acts of righteousness for other people to come into God's grace. So, our prayers, we fast so that we are humbled so that we are connected with God and are petitioning Him for the right reason and a humble and contrite spirit. Proper spirit, proper relationship so that our prayers are heard.

We're on board with Christ 100% for those who come into the Kingdom. We are on board 100% with Christ, we are one on that one. So, if we're fasting today symbolically to show Christ how we yearn for the nations to be saved, well, our entire lives, our calling and commitment to God in love and obedience and overcoming so that we can be in the Kingdom and be a firstfruit, be a priest and a king with God. Everything about what we're sacrificing

today, we need to have God in our life and fasting is a way that we are able to draw near to Him, and be able to pray earnestly so that He hears our prayers. I get totally that we might do that, but fasting is to humble, to afflict the soul in the right spirit and be in the right frame of mind.

Those who come out of Tribulation won't be haughty, they won't be proud, they won't be stiff-necked. Those that are, as you said there in the Scripture, they won't pass under the rod as you said. They won't get passed the rod. So, anyway, there's a lot there to (inaudible).

Steven Greene: It may be that—you know we may be just speaking in different ways—as a matter of fact, I just submitted a booklet on fasting to Fred, and the subtitle is: afflicting the soul, humility and prayer. Because that's what you do when you fast. That's the purpose of fasting.

Albert Jones: That's correct, so your voice can be heard.

Steven Greene: That's what I call a personal fast. I mean, it doesn't... All fasts are personal if you want to go down that route. But like I say, I think you're talking about the same thing, it's just perhaps my terminology is not the best or something.

Albert Jones: Anyway, that's why I will study deeper into the matter and I will definitely listen to your sermons again.

Steve Durham: That's the same thing I was saying when I said that we are physical, we have been called, we have God's Holy Spirit. We worship in Spirit and Truth, we have that earnest down payment. The hope that lies within us, which we're working toward, which encompasses God's plan for mankind.

That's the whole point, that's why we're doing it. Okay, but don't forget that you're physical. Don't forget that you fast. There's a reason for your fast. Yeah, you can be compassionate and we are to be compassionate and merciful and thinking about the world, that's the whole purpose of our being called. A personal fast while we are alive is very important; we're not going to do away with it.

Yeah, all fasts are personal, but we are focusing on other things, but we're still going to do that. There's a reason for that. They foreshadow things to come. That can't be minimized in any way. I'll let Albert speak for himself, he does a good job.

Michael Heiss: Yes, time is fleeting so I don't want to 'wax eloquent' but I want to... First of all I want to say thank you very much for that message. You helped elevate, broaden our horizons as far as the

purpose of the fasting. But I want to bring up one other thing. You'll notice that Yom Kippur—Yom Ha-Kippurim—comes between Trumpets and the Feast. Why is that? Because without Yom Kippur, the Day of Atonement, there is no Feast of Tabernacles.

Sin has to be wiped out! Sin has to be forgiven! What was the purpose of the Day of Atonement way back when? The high priest went into the Holy of Holies, that blood was applied and Israel was cleansed for the next year, ceremonially, not spiritually. Paul made that very clear. The blood of bulls and goats cannot forgive sin (Heb. 10:4).

But symbolically it was, and now we're coming in, Christ is going to return, but there has to be some kind of method to get rid of sin. So, now the blood of Christ is going to be applied universally. So, people are going to keep the Day of Atonement, they'll be fasting and will leave themselves in the right frame of mind, humbling themselves to receive God's Spirit. Christ will then forgive those sins. That's another reason we fast. We're fasting to humble ourselves, that we'll be able to humble and sin will be forgiven. Because with sin being forgiven on that Day of Atonement, the blood of that goat—in this case it won't be literally the blood of Christ being applied—without that there is no Feast of Tabernacles.

I just wanted to point that out. I'm not going to 'wax eloquent' on anything else, but just to add to what you were saying. Well done Steven, I really appreciated that. I realize now that we're fasting for others as well as ourselves. Really broadens our horizons.

Dennis: What I immediately thought is that booklet you submitted to Fred, is that also mentioning a time for this point of view, or just fasting in general? My wife said a few minutes ago, the bruising of Satan's head is that also referred to all mankind's sin has been put on his head?

Steven Greene: I'm going to let Lyall did into that one. He brought it up.

Lyall Johnston: Yeah, I've been away for a bit but I'm back again.

Dennis: Is the bruising of Satan's head partly applying to all the sins of mankind being brought on his head?

Lyall Johnston: Isn't that what the Scriptures teach? That all the sins of mankind are going to be put back on Satan's head?

Dennis: Yeah, but that's referring partly back to the Gen. 3 and the bruising of his head.

Lyall Johnston: I think there's a very good case for that being so, because obviously God is going to deal with all of that when the hands are laid on Satan's head. So, the connection there; my comment would be that's the way I read it.

Steve Durham: There you go, Dennis!

That pretty well wraps it up. Steven, do you have any final comments you want to end with and then we'll go ahead and end the session.

Steven Greene: I think we beat that one fairly fine. There's obviously always some beating of the grain that we can do on things, but I certainly hope that it helps everyone this Holy Day season, this time of the year that we start focusing away from ourselves and onto God's plan for the world.

That's really important, and we can't be a part of God's work if we don't understand that it is about the world. All people that have ever lived. God doesn't want any to perish. We're just a small portion of the billions and billions of people in the world.

It's always a joyous time of the year when you think about it. Getting to that last part of the Holy Days where we start thinking about our involvement with Christ in bringing sons and daughters to God the Father. That whole thing is just an amazing honor and opportunity and service that we will be able to do for the world. We have groaned, cried and prayed over or prayed about with all the wicked and evil things they do, and all the suffering that goes on. But there's nothing that we can do, so we're coming to the time of the year that is the best of the Holy Days season where we know that we're going to make a big impact on the world. We're going to make a big impact on the world because God has made a huge impact in us, and we're going to take that we're going to give those teachings and understandings to the rest of the world.

I truly hope that everyone has a blessed Holy Day season, and that everyone spends the time fellowshiping and growing in God's love and the faith of Jesus Christ, and looking to the needs of one another and doing the good works. Thank you all and have a blessed Sabbath.

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