



ATONEMENT 2020

SALTED WITH FIRE *Consecration*

The consecration begins during our
ZOOM OPEN HEAVEN SERVICE

Friday, 09.18.20 - Monday, 09.28.20

Zoom Meeting

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Atonement 2020 Salted with Fire Consecration

Greetings in the Name of our Lord and Savior Jesus Christ.

As I write this letter to you, I'm excited to let you know that we are coming into some of the most passionate times that the Church has ever seen. For almost 20 years our Ministry embraced revelation of God's Word concerning the Holy Sabbath and the Feast seasons. These truths established our Ministry in a new level of Covenant with God and caused us to experience supernatural favor and overwhelming victory.

Living in these Covenant truths empowered us to impact our City's culture and government with longstanding results (effects). Since that time we have encountered numerous tests of our faith, and many have fallen away from these truths (Sabbath Worship and the Feast Days – Passover, Pentecost and Tabernacles). But the year 2020 is a time that God is re-establishing Covenants with men and with the land to insure His perpetual impact, legacy and dominion.

*...and **the government** shall be upon his shoulder: ...and **there** shall be no end...*

Isaiah 9:6-7

The enemy desires to take advantage of this time of Re-Set, but the voice of the Lord is thundering like a trumpet in our souls to awaken us to righteousness and our place of rule.

Awake, awake unto righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame.

1 Corinthians 15:34

Every year has great significance and meaning. God has distinct plans that are accomplished in each year. We get great understanding of God's purposes by the Hebrew numbers for the year. The year 2020 in Hebraic numbers is 5780. Each number in Hebrew represents a letter;

and each letter represents a picture. From the letters and pictures we are able to understand the purposes of God for that year.

So this year will be 5781. Sundown September 18 until sundown September 19 is the Jewish New Year of Rosh Hashanah, the anniversary of the creation of man. This year's Torah reading emphasizes the returning of God's people in covenant relationship with Him. Deuteronomy 29:10-30 tells us the story of how Moses began to warn the Israelites that obedience to the Lord would bring blessings, but disobedience would bring numerous curses. Moses gathered the people together to deliver them a final, solemn appeal to uphold God's Covenant. He then warned that anyone who attempted to be exempt from the terms of the Covenant would be blotted out from the earth. Moreover, if the entire nation broke the Covenant, the land itself would be destroyed and the people exiled.

Moses then prophesied that when later generations would ask about the meaning of their exile, they would be told that it was the result of breaking the Covenant which Moses was mediating with them this very day. The people however, in the end of days, would return to the Lord and perform Teshuvah (return, repentance).

The choice between life and death was set before them, and heaven and earth were to be eternal witnesses of the terms of this agreement. If the Israelites chose to obey the Lord, they would be blessed and prospered above all other people; otherwise they would suffer exile, persecution and some would perish.

This verse of Scripture being quoted or read at the head of the New Year lets us know that it is synonymous with this year that we must return to the Lord in our Covenant agreement of Sabbath Worship and Holy Feasts. He will be faithful to any Covenant agreement that we make with Him.

Another verse of Scripture that is highlighted during the time of Rosh Hashanah is Deuteronomy 31:1-30. In these verses of Scripture Moses is now preparing the next generation to carry the Covenant that was established in Deuteronomy Chapter 29. The Lord let Moses know

that his time of departure from this earth was coming soon, and He instructed him to prepare Joshua and the next generation to carry the Covenant to assure that Israel would prosper in the new land that God had given them.

What does this mean for us today and how do we it apply to this year? God wants to establish a perpetual agreement with us and our descendants. He wants to establish this new Covenant in our land and our government. That's why there is such a war for positions of rule in our culture today.

Salt Covenant

The highest form of Covenant that God establishes today that will bring His preservation and perpetual involvement within the land and its people is a Salt Covenant. In the year 5780, the "8" represents the Hebrew letter which is called "pey", which symbolizes the mouth. So the next 10 years will be synonymous with the mouth.

In the new year of 5781, the number "1" which is "aleph" represents the oneness of God. So 5781 will represent our mouths becoming one with God's. God wants to use the Church in this year as His voice of authority, executing His righteous judgments and decreeing against the powers of darkness. In order for that to happen we must allow the Spirit of God to cleanse us.

Isaiah 6:7 is an illustration of when God calls someone to be His mouthpiece, they must allow Him to cleanse their mouths. Jeremiah 1:9 shows us that after a cleansing of his mouth, God puts His voice in Jeremiah, and then set him in a new place of authority over the land. God wants to put you and I in a greater measure of authority in this year. Colossians 4:6 says:

Let your speech always be gracious and seasoned with salt, so that you may know how you are to answer every man. The words "seasoned with salt", comes in line with the Scripture where Jesus says in Mark 9:49

For everyone shall be salted with fire...

Jesus speaks these words concerning a biblical principle that is outlined in Leviticus Chapter 2:13:

And every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering: with all thine offerings thou shalt offer salt.

The offering in the Scripture represents our thankfulness to God for His mercy and for supplying our needs. The offering is purified by salt as a Covenant with God for our gratitude for our salvation and our substance. The Scripture above says that every offering was to be salted. In the New Testament the Bible says that we are to present our bodies as a living sacrifice, holy and acceptable unto God (Romans 12). Therefore we now become the living sacrifice that must be salted.

The Atonement 2020 - Salted with Fire Consecration has been designed by the Lord to cleanse, restore and establish us to a new level of authority. The first five (5) days will be a time of personal repentance for our broken covenants, words and sins. Take this time to allow the Holy Spirit to reveal to you any broken covenants or relationships. The next five (5) days will be a time of repentance and prayer for our cities, states and Nation. We will be praying on our 24-Hour Prayer Watch.

Along with our prayer, repentance and worship everyone should purpose within their heart to bring the Lord an offering during these 10 Days of Repentance. Let us hear the sound of the shofar, arise and seek the Lord while He is near!

In His Service,

Prophet Adrian Leonard

In Behalf of
Apostle Joseph Leonard
Apostolic Council
Legacy of Glory (ELM) Ministries

Atonement 2020

Salted with Fire

Daily Consecration Instructions

A. The **Atonement 2020 Consecration** will begin in the midst of the *Open Heaven Service* on Friday, September 18, 2020 at 7PM. Please join in by Zoom (see Appendix). As we move into Feast of Trumpets (Rosh Hashana) following the Service we will do our evening Scripture reading.

B. Daily Practices

During these 10 Days we will do all we can to decrease our involvement in worldly matters and increase our attention upon the Word of God and our giving.

- 1. Prayer-** we will be praying three times a day
 - a. In the morning we will read aloud Psalms 130
 - b. At midday we will read Psalms 51
 - c. In the evening we will pray Prayers of Supplication, reaching out to God, crying out to Him, invoking

His presence – also read Psalms 27

All prayers as well as a Fire Worship Playlist are in the Appendix

With each prayer time, we will pray in English, followed by **Praying in the Spirit**. Praying in the Spirit is a vital part of the Christian armor. Remember the benefits of praying in tongues for building a strong spirit ministry. It charges up your spiritual life, helps you to walk in new realms of authority and spiritual strength. You will receive fresh insight and understanding of God's Word to build and establish you in the faith (Jude 1:20).

2. Holy Communion – Please have your Holy Communion elements on hand and take Communion at least once a day. If you need to purchase elements, the Matzo unsalted crackers are best and Kedem grape juice. Below is a short prayer if you need to consecrate your elements:

Father, in the Name of Jesus. we consecrate these holy elements which represent the Body and the Blood of our Lord and Savior, Jesus Christ. He was wounded for our transgressions; He was bruised for our iniquities - and with His stripes we are healed. Today we ask You to change these elements - from a natural source to a spiritual source. Cover these elements with Your Blood. Bless this bread, that represents the Body of Christ. Bless this fruit of the vine that represents the precious blood of Christ. We thank you that this Holy Communion will do what it's supposed to do in our bodies in Jesus' Name.

3. Fasting - We will be fasting each day from midnight to 3 PM for some (to 6 PM for others). While fasting we will be drinking herbal tea, water, juices and have only fruit. No other solid food is permitted during the fasting hours. While on and off the fasting hours we will be avoiding all fried foods and sweets.

Approach Fasting with Humility and Sincerity

I cannot over-emphasize enough the need for humility. God gives

grace to the humble (1 Peter 5:5). As you fast and humble yourself, the grace of God will come upon your life. The Bible says that we should be clothed with humility (1 Peter 5:5). One of the greatest benefits of fasting is the humbling of the soul. Fasting helps break the power of pride and rebellion and will put you in a position to receive an increased measure of God's grace. First Peter 5:5 says "God resists the proud and gives grace to the humble." God's grace is supernatural access to His strength, power and ability. Great miracles and breakthroughs happen when fasting is done in the right spirit.

4. 24 - Hour Prayer Watch - God is calling each of us to be His modern day Watchmen in this hour. We must "watch as well as pray". In James 5:16 we are told that the prayer of a righteous man is powerful and effective. As we pray, we stand watch over our families, cities and nations. Just as men stood on the city walls and at the gates in the Bible to watch for approaching danger and war against evil forces, God is calling us to be modern day Watchmen. We are to watch not only for the enemy's activity, but also to release the manifestations of God's plan. Jesus said in Matthew 24:43:

But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

The 24-Hour Watch will begin on September 24, 2020. We invite each person on the **Atonement 2020 Consecration** to take at least one hour in 24 to commit to praying (we will provide the prayers). See Appendix to email immediately to be a part of the 24-Hour Watchmen Prayer.

5. Nightly Build-Up Services - Each night we will have a time to come together corporately to be built up in the Word - in the presence of the Lord. Remember there is power in corporate gathering. Services will be conducted by members of the Apostolic Council of Legacy of Glory (ELM) Ministries.

6. Giving - We should be giving an offering to the Lord in the midst of the Days of Awe - whether it's a daily offering you set aside or an offering

you give during one of the Days of Awe Services. You may also want to designate this offering to be part of your Feast Vow to the Lord which can be given throughout this season. (See Appendix for Giving Instructions)

7. Meditation - Each day we will meditate morning and evening in the Word of God. Your material is designed to be read and meditated upon in two parts; part of the reading in the A.M. and completed in the P.M. For each meditation there is also a "Daily Application."

<u>Day</u>	<u>Meditation</u>	<u>Daily Application</u>	<u>Service</u>
9/18	Rosh Hashana	Ezra 3:1-3, Neh. 8:1-11 Leviticus 23:4-5	7pm
9/19	Feast of Trumpets	None	No Service
9/20	Days of Awe	Refer to Days of Awe Daily Application Section	6pm
9/21	Covenants	Begin to make new Commitments to the Lord	7pm
9/22	Seasons of Giving	Seek the Lord about what and how you should give in this season	7pm



Meditations

From

Sept. 19, 2020

To

Sept. 22, 2020

The Feast of Trumpets

God's "Wake-Up Call"

"On the first day of the seventh month you are to have a day of rest, a sacred assembly commemorated with trumpet blasts... The tenth day is the Day of Atonement... On the fifteenth day of the seventh month the Lord's Feast of Tabernacles begins..."

Leviticus 23:24, 27-28, 34

In God's calendar there are three major "appointed times." The year begins with Passover, which initiates God's yearly cycle. In the third month comes Pentecost, the feast of the open heavens. Then comes the long hot summer. When fall comes, God moves us into the climax of the yearly cycle, the celebration of His GLORY at the Feast of Tabernacles.

Tabernacles, held in the seventh month of the biblical calendar, is really a cluster of three feasts. The seventh month begins with the Feast of Trumpets. This feast begins the most important series of days in the biblical calendar. Interestingly, the Feast of Trumpets is also called Rosh Hashanah, the "Head of the Year." Rosh Hashanah is the "Birthday of the World," the "Anniversary of Creation."

This confuses some people. Some ask, "Why does the head of the year begin in the seventh month?" The answer is that there are two different cycles in God's calendar.

The first cycle is the "Cycle of Blessing." In God's original plan, each Feast of Trumpets was to begin a new year of peace, health, joy, and provision in God's presence.

A problem arose when sin entered the world. Sin took us out of God's cycle of blessing and into a cycle of sin and death. In the cycle of sin and death, the new year no longer brought peace, health, joy, and provision. Now each new year brought more fear, loss, infirmity and death.

So God initiated a NEW cycle, the "Cycle of Redemption." This cycle began seven months earlier at Passover. When God instituted Passover He said, "This will now be the beginning of months."

The Cycle of Redemption rescues us from the effects of sin and restores us to God's original plan. We celebrate God's redemption at Passover and His provision at Pentecost. We affirm our deliverance from the hand of the enemy and receive afresh God's power and revelation. When the Cycle of Redemption is complete, a door is opened to experience every blessing we had lost.

The trumpet blast at Rosh Hashanah is the signal to shift out of the old cycle and enter the presence of God. The seventh month in the cycle of redemption becomes the first month, the "head of the year," in a New Year of blessing!

DO YOU HEAR THE SOUND OF THE SHOFAR RIGHT NOW?

For the Jewish people, the sound of the blast of God's trumpet, the shofar, is a familiar sound of the Fall Feasts of the Lord. Every morning as the light dawns it is heard. It is an alarm, a call to action, a wake-up call, to return to God and His ways as the new year of Rosh Hashanah approaches and the High Holy Days are observed.

Historically the sound of the shofar announced the coronation of kings, the signal to gather as an assembly or sacred convocation, the call to worship and the blast sending warriors into battle. Many Christians today are discovering the significance of the shofar, the trumpet of God referred to in Joel 2:1 which says, "Blow 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 is coming. For it is at hand.”

IT'S TIME TO STAND UP AND SPEAK UP!

The Tekiah is the shofar sound that proclaims the crowning of a king. Satan has always wanted Jesus' crown and His kingdom. He has coveted the thought that Jesus would bow down and worship him. In Matthew 4, Satan promised Jesus all the kingdoms of the world and their glory if he would do one thing. He asked him to bow down and worship him. Jesus responded without hesitation in verse 10, “Away with you, Satan! For it is written, ‘You shall worship the Lord your God, and Him only you shall serve.’”

When governments are trying to restrict prayer, worship and church services by believers around the world because of the COVID-19 virus, Satan is taking full advantage and using it to taunt believers. Interestingly enough, the name corona is translated as crown. Satan is still trying to grab the crown and usurp the authority Jesus has given each and every believer in His Name as joint-heirs in the Kingdom of God.

YOU HAVE THE ADVANTAGE - USE IT!

We must take our place, exercise our authority, be the conquerors we are and blow the shofar, sound the trumpet and announce that God is still on the throne and Jesus is seated next to Him at His right hand- making intercession for us. The Tekiah reminds us that there is only One True God, who is the King of kings and the Lord of lords.

Stepping up and into the battle is hard when chaos, destruction, despair and fear are everywhere. Let me remind you that you and I have not been given the “spirit of fear, but of love and power and a sound mind”. There is no doubt that we are in the middle of a battle. I have a word of encouragement for you.

Numbers 10 gives each of us an instruction and hope. Verses 9 – 10 declare:

When you go into war in your land against the enemy who oppresses you, then you shall sound an alarm with the trumpets, and you will be remembered before the LORD your God, and you will be saved from your enemies. Also in the day of your gladness, in your appointed feasts, and at the beginning of your months, you shall blow the trumpets over your burnt offerings and over the sacrifices of your peace offerings; and they shall be a memorial for you before your God: I am the LORD your God.

YOU HAVE WHAT IT TAKES TO WIN THE BATTLE!

The Bible is clear. We have been called to warfare. It is part of our mission while we are here on earth as an occupying force before the return of Jesus, our Messiah. 2 Timothy 2 calls us soldiers for Christ. The Apostle Paul, emphatically declares that we are more than conquerors. Right now, God is not looking for passive believers and a reticent Church. We are equipped for battle. Ephesians 6 tells us to, “Put on the whole armor of God, that you may be able to stand against the schemes of the devil.”

We do not fight spiritual battles with natural weapons.” For the weapons of our warfare are not carnal but mighty in God for pulling down strongholds, casting down arguments and every high thing that exalts itself against the knowledge of God...” (2 Corinthians 10). Sound the alarm! Blow the trumpet. We are in a battle that we expect to win!

GOD HAS A BREAKTHROUGH FOR YOU RIGHT NOW!

Why am I certain that victory is ours? Because God is faithful. He doesn't change. His Word is true. You and I can stand on God's promises. He will deliver us. As we sound the shofar, our enemies

will be scattered, and a spiritual breakthrough will be released in our lives. The sound of the shevarim, another of the four major sounds of the shofar, means “breaking”. Do you need a breakthrough right now? Is a family member, or co-worker needing circumstances to turn around? Many are believing for God’s Kingdom to come and His will to be done in America. We desperately need a breakthrough, for things to turn around dramatically, and for the nation to return to her Judeo – Christian roots.

Now is the appointed time to return to God. This is a season of Teshuvah. We need to gather in the arsenal of weapons God has given us including: the armor of God, the shofar, prayer, and corporate repentance. 2 Chronicles 7:14 states, “If My people who are called by My name will humble themselves, and pray and seek My face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sin and heal their land”. Our land needs healing, and He promises that “whatever things you ask when you pray, believe that you receive them, and you will have them.” I Corinthians 16:13 says, **“Watch, stand fast in the faith, be brave, be strong”. The sounding of the shofar is an alarm, a warning from God, to pay attention, get right with Him and prepare for what is coming. He is saying to you and to me, “Wake up! Pay attention to what is happening around you!”**

VICTORY AND BLESSING ARE ON THEIR WAY

We have to stand fast in faith. We have to armor up. We need to do our part. Paul tells us in Ephesians 6:13, “Therefore take up the whole armor of God, so that you may be able to withstand in the evil day, and having done all, to stand.” We only have one option, stand and continue to stand no matter what happens.

Victory is coming. Blessings are on their way. Hear the psalmist, “wait for the Lord; be strong, and let your heart take courage; wait for the LORD! (Psalm 27:14). We are praying for you

and agreeing with God's word that you will not grow weary in well doing for at the proper time you will reap a harvest if you do not give up (Galatians 6:9). God has an abundant harvest prepared for you.

Countdown to Revival

The Fall Feasts were given to create a pathway into God's glory. They give us a four step countdown to bring us into His presence:

- The Feast of Trumpets – A Wake-up Call.
- The Days of Awe – A Time for Seeking Him.
- The Day of Atonement – A Day to be Restored.
- The Feast of Tabernacles – A Week to Experience Glory.

These Feasts have always been important, but I believe Tabernacles is the key Feast for the Church today. We live in a day when God wants to draw us into His presence in a unique way. It is time for His power and blessing to be poured out. He wants us to experience His glory.

The Fall Feasts provide the pattern for revival for any individual or nation. God established His calendar to take us through this countdown every year, drawing us closer and closer each year into His presence.

The starting point is the Feast of Trumpets. God gave one commandment for this festival: All His people should listen to a blast of trumpets! The blast of the trumpets is a call to awaken. The Hebrew name for this feast, Yom Teruah, means, "The day of the awakening blast!"

We sometimes need a wake up call! We need to be called to alertness. We need a call to enter the new season. A wake-up call almost always comes before Revival. This is true for nations and for individuals.

Have you ever been startled by the sound of a trumpet blast? It does something inside you. You wake up! God designed the sound of the trumpets to pierce our soul and call us to attention! The Feast of Trumpets is designed to be a time when the sound of the trumpet awakens your spirit. When you hear the trumpet blast, ask God to show you anything in your life that would hinder His work in you!

God's instruction for observing this Feast is to HEAR the sound of the shofar (a Ram's horn)! You may not understand completely why that is important, but it is! God designed the sound of the shofar to awaken something in your spirit.

Ask God to shift you when you hear the trumpet sound. As you listen to the trumpet blast...

Let go of all forms of security!

Break out of old habits!

Repent of old ways of thinking!

When the trumpets sound ...SHIFT!

The Days of Awe

Ten Days of Repentance

The ten days starting with Rosh Hashanah and ending with Yom Kippur are commonly known as the Days of Awe (Yamin Noraim) or the Days of Repentance. This is the time for serious introspection, a time to consider the sins of the previous year and repent before Yom Kippur.

They are also called days of “Teshuvah.” Teshuvah is a Hebrew word that means “to turn” and “to return.” It means repentance, but it is also the word for “springtime.” The concept of these days as a special unit of time in the Jewish year dates at least to the third century B.C. Many scholars who lived in the Land of Israel during that period, describe the conception of divine judgment and inscription in this season:

“Three books are opened in heaven on Rosh Hashanah, one for the completely wicked, one for the completely righteous and one for those in between. The completely righteous are immediately inscribed in the Book of Life. The completely wicked are immediately inscribed in the Book of Death. The fate of those in between is suspended until Yom Kippur. If they do well, they are inscribed in the Book of Life; if not, in the Book of Death.”

The Ten Days of Repentance are seen as an opportunity for change. And since the extremes of complete righteousness and complete wickedness are few and far between, Rosh Hashanah functions for the majority of the people as the opening of a trial that extends until Yom Kippur. It is an unusual trial. Most trials are intended to determine responsibility for past deeds. This one, however, has an added dimension: determining what can be done about future deeds. The Ten Days of Repentance are crucial to the outcome of the trial, since our verdict is determined both by our attitude toward our misdeeds and by our attempts to rectify them by changing ourselves.

Repentance, Prayer and Giving

Between Rosh Hashanah and Yom Kippur there is an opportunity “to avert the severe decree” through three actions:

1. Repentance
2. Prayer and
3. Giving

The requirements for repentance include a change of mind, a feeling of regret, and a determination to change, along with an effort to repair the effects of one’s misdeeds. A Jewish fable goes like this:

“A wise man recounted a legend of a meeting between Adam and Cain. Adam said to him, “What happened regarding your punishment?” Cain replied, “I repented and it was mitigated. “When Adam heard this, he banged his head and said, “So great is the power of repentance, and I did not know about it!”

While repentance is the primary act to be performed during the Ten Days of Repentance, giving and prayer are no less important. Tzedakah, charity (giving) or acts of righteousness, require that we look outside ourselves and see the needs of others. What can we do to help those who need us, financially or otherwise?

Prayer, the other action that can mitigate our sentence, as it were, is a further method of introspection and change of character.

One of the ongoing themes of the Days of Awe is the concept that God has “books” that He writes our names in, writing down who will live and who will die, who will have a good life and who will have a bad life, for the next year. These books are written in on Rosh

Hashanah, but our actions during the Days of Awe can alter God's decree. The actions that change the decree are "teshuvah, *tefilah* and *tzedakah*", -repentance, prayer, giving (usually charity). These "books" are sealed on Yom Kippur. This concept of writing in books is the source of the common greeting during this time - "May you be inscribed and sealed for a good year."

Among the customs of this time, it is common to seek reconciliation with people you may have wronged during the course of the year. The Scripture maintains that Yom Kippur atones only for sins between man and God. To atone for sins against another person, you must first seek reconciliation with that person, righting the wrongs you committed against them if possible.

When God gives you a wake-up call, it's time to turn from anything that hinders your walk with God. It's time to return to God! Through these days of repentance, we enter a season of springtime! It's a season to experience a fresh release of the life and blessings of God.

You may have started the last year close to God but ended up "drifting" and getting off course. You may have neglected key appointments with Him. You may have become ensnared by sin.

When the trumpet blast calls you to alertness, it's a time to turn and return. It's time to draw close to God and experience full restoration!

This ten-day period is part of God's "countdown to glory." If you have listened to the trumpet blast, something has awakened in your spirit. The response should be a time of seriously seeking the Lord.

Daily Application

Some Things to Do During the Days of Awe:

1. Praise Him and Read His Word. It's important during this season to spend some extended times alone with God. Open your heart to Him in praise. Spend time reading and meditating on His Word. While it's always important to seek God and spend time with Him, the Days of Awe are a time set by God when His Spirit is ready to meet you in some unusual ways.

I believe a key verse for the Days of Awe is Jeremiah 29:12-13, "Then you will call upon Me and come and pray to Me, and I will listen to you. You will seek Me and find Me when you seek Me with all your heart!"

The New Testament equivalent is James 4:8, "Draw near to God and He will draw near to you!" God says that if we will draw near to Him, seeking Him with all our hearts, He will draw near to us!

There are times when we need to make "seeking Him" our most important priority! During much of the year, many people take a quick twenty minutes a day with the Lord, offering up a short prayer and reading a few verses of Scripture. While that is not a formula for spiritual health, it may "get you by" in the midst of a busy schedule.

But we also need extended times with the Lord, when we can open our hearts to Him, and have Him open His heart to us. That's what these days are for!

2. Let God Reveal Old Cycles. As you spend time in fellowship with God and meditating on His Word, ask Him to show you any cycles of destruction in your life. Are you trapped in recurrent debt, infirmity,

or loss? Do you find that your heart has grown cold and that you no longer feel the closeness to God you once felt? If God shows you old cycles in your life, ask Him to show you His strategy for freedom!

3. Ask God to Reveal any Sin in Your Life. All of us have blind spots, areas of sin we are not aware of. Those areas of sin hinder the work of the Spirit in our lives. So during the Days of Awe, ask the Lord to reveal hidden sin. When God reveals sin, He also gives us grace to gain victory over it.

4. Ask God to Cleanse your Mouth and Tongue. During this time of self-examination we need to ask God to cleanse our mouths in three areas:

- a. The Sins of the Tongue
- b. Words Spoken that have Injured Others
- c. And Cleanse our Heart of the way we Speak

Sins of the Tongue

If you love life and want to live a good, long time, then be careful what you say. Don't tell lies or spread gossip or talk about improper things. Walk away from the evil things in the world—just leave them behind, and do what is right and always seek peace and pursue it.

1. Peter 3:10-11(Voice)

One of the ways that the Bible talks about the tongue, or the words that we speak, is by warning us about the sins of the tongue. Our words can injure others. Our tongue is one of our most dangerous weapons. What is worse, our words can reveal the sinful nature of our heart. The way we speak reveals our character.

Two of the Ten Commandments speak specifically about sins committed with the tongue: using the Lord's name in vain, and bearing false witness against someone else (Exodus 20:7, 16.) Also, Jesus Himself warned us about the dangers of using our tongue rashly. Other sins of the tongue include boasting, licentious language, being critical, double-tongued, explosive uncontrolled angry words, hateful speech, or purposefully using obscure words to hide on a significant issue.

“There are six things the Lord hates, seven that are detestable to him: haughty eyes, a lying tongue, hands that shed innocent blood, a heart that devises wicked schemes, feet that are quick to rush to evil, a false witness who pours out lies and a person who stirs up conflict in the community.”

Proverbs 6:16-19

Words Spoken that Have Injured others

“The tongue is a small thing that makes grand speeches. But a tiny spark can set a great forest on fire. And among all the parts of the body, the tongue is a flame of fire. It is a whole world of wickedness, corrupting your entire body. It can set your whole life on fire, for it is set on fire by hell itself.”

James 3:3-6

If we use our words in a sinful manner, they can injure others and leave scars that can cripple a person for their entire life. Other words can help people feel better and even bring healing. The very

words of a person can change the course of entire nations. There is immense power in something so simple and small as our tongue. We are commanded to wield this power wisely. God desires for us to use our tongue to bring Him glory, to edify others, and to proclaim the Gospel to everyone.

“Evildoers are trapped by their sinful talk, and so the innocent escape trouble. From the fruit of their lips people are filled with good things, and the work of their hands brings them reward.”

Proverbs 12:13-14

Cleansing of the Heart

“But the things that proceed out of the mouth come from the heart, and those defile the man.”

Matthew 12:36

The Bible teaches that there is a direct connection between our heart and our mouth. When the Bible talks about our heart it is describing the inward most part of that person. Our heart is our center. In eastern cultures it describes the part of us where our thoughts originate and where our character is developed. Whatever is in our heart will come out in the way we speak. If we are harboring sin and wickedness – it will show up in the way that we speak to one another.

“If you claim to be religious but don’t control your tongue, you are fooling yourself, and your religion is worthless.”

James 1:26

5.Draw Close to God. Let Him quicken your Spirit and awaken a new level of LOVE for Him in your heart!

When you have diligently sought the Lord during the Days of Awe, you are ready for the Day of Atonement! The Day of Atonement is a day to put all your sins under the blood of the Lamb and be fully restored to God and His purposes. Isaiah 44:22 says, "I have wiped out your transgressions like a thick cloud, and your sins like a heavy mist. ***Return to Me, for I have redeemed you!***"

Living in Covenant

The Key to Your Promised Inheritance!

"The LORD said to Abram, 'Bring me a heifer, a goat and a ram...' Abram brought these to Him, cut them in two & arranged the halves opposite each other... When the sun had set and darkness had fallen, a smoking firepot with a blazing torch appeared and passed between the pieces. On that day the LORD cut a COVENANT with Abram."

Genesis 15:9-18

"Then Jonathan & David cut a covenant... Jonathan took off the robe he was wearing and gave it to David, along with his tunic, and even his sword, his bow and his belt... The two of them cut a covenant before the LORD."

1 Sam 18:3-4, 23:18

If we want to recover our lost inheritance, few things are more important than Covenant. The Hebrew for Covenant is b'rith, and it is one of the central truths God entrusted to the Jewish people. In Romans 9:4, Paul tells us that both "the glory and the covenants" belong to the Jews! Above all else, the Jews are a Covenant people. They are literally b'nai b'rith, "the sons of the Covenant."

The Jews are the only ethnic group on earth whose very identity is based on a Covenant with God. God's Covenants with Abraham and Moses define who the Jews are and what God has called them to become. While many ancient peoples understood Covenant, no one understood Covenant better than the Jews. Much of the Old Testament was written to instill in them the understanding of what it meant to walk in Covenant!

Covenant is also the foundation of *our* walk with God. The Bible describes our relationship with Jesus in terms of a MARRIAGE. We are the bride, and Jesus is the groom! That's a Covenant relationship.

God is a Covenant God, and we are a Covenant people. You can't understand how to relate to God without understanding Covenant.

One of our biggest problems in the Church is that most Christians don't understand Covenant! We live in a society that doesn't have a concept of Covenant! In our culture, we don't make Covenants... we have contracts. The only form of Covenant we have is the Covenant of marriage, and most don't understand what that means!

Most churches don't teach about Covenant. Some may use the word "covenant" but never get down to specifics on what it means. Covenant is a part of our lost inheritance.

The Value of Covenant

The men and women of the Bible understood Covenant. In the world of the Bible, Covenant was a common thing. Abraham, Moses, David, Peter, and Paul knew what it was to make Covenant. They understood the penalty for breaking Covenant. Not understanding Covenant puts us at a disadvantage when we read the Bible.

One reason Covenant was important in the ancient world was because the world then was a dangerous place. Warfare was constant. Every city was surrounded by a high wall to protect the inhabitants from marauding enemies. In that world, it was essential to know whom you could trust and who would stand with you in times of trouble.

The key to security in that lawless world was COVENANT. In Genesis 26:26-28, Isaac and Abimelech made peace by cutting a Covenant. In Genesis 31:34, Jacob and Laban did the same.

A loyal Covenant partner provided an “insurance policy” to safeguard your future. You wanted to be in relationship with people you could count on when things got rough.

Covenant was always a serious business! When two individuals cut Covenant, they were literally giving their lives to each other. Walking in Covenant meant a sharing of danger and hardship, but also a sharing of victory and joy as they stood together in the midst of life. They were coming into a partnership that was very much like a marriage, but with no improper connotations.

Ecclesiastes expresses the benefit of Covenant this way...

“Two are better than one because they have a good return for their labor. For if either of them falls, the one will lift up his companion. But woe to the one who falls when there is not another to lift him up. Furthermore, if two lie down together they keep warm, but how can one be warm alone? And if one can overpower him who is alone, two can resist him. A cord of three strands is not quickly torn apart

Ecc 4:9-12.

To gain a clearer “vision” of Covenant, I’d like to suggest the following definition:

A Covenant is a solemn and binding commitment between two or more parties.

It is a pledge of total loyalty. In Covenant, you are permanently identifying yourself with another person.

Covenant is a commitment that goes beyond any other commitment. It is more sacred than life itself. When you make Covenant, you are literally giving your life to your Covenant partner and pledging to put their needs above your own.

Covenant is an endless partnership. It cannot be broken under penalty of death.

Why is it important that Christians today understand Covenant? It’s important because our God is a God of COVENANT! Everything God does is based on Covenant. The Old Testament and the New Testament chronicle the workings of God through several Covenants.

The Abrahamic Covenant was made with Abraham and his offspring, defining God’s commitment to them as His people.

The Mosaic Covenant was made with Israel at Sinai defining their responsibilities as God’s priestly nation.

The New Covenant is offered to all who believe, offering the blessings of the Abrahamic Covenant to all who come to God in faith. The New Covenant is God's means of grafting all believers into the blessings of Abraham.

Our relationship with God is a Covenant relationship. When you trusted in Jesus, God did not just forgive your sins and give you a ticket to heaven. God CUT COVENANT with you! The God of the universe became your Covenant partner!

A Picture of Covenant

One of the best pictures of Covenant in the Bible is found in the story of David and Jonathan. Their story gives a vivid picture of what Covenant is all about.

In I Samuel 18, we're told that on the day David killed Goliath, Saul's son Jonathan entered into COVENANT with David. 1 Sam 18:13 tells us, "After David finished talking with Saul, Jonathan became one in spirit with David, and loved him as himself. Then Jonathan and David cut a Covenant."

David and Jonathan UNDERSTOOD Covenant! If we can see what they did that day and why they did it, we can begin to understand Covenant also!

In the ancient world there was a common ceremony for entering Covenant. The description of David and Jonathan's Covenant takes us through the steps in this ceremony. Understanding the steps of this ceremony can help us understand what Jesus did for us. Let's look to see what these steps are.

1. Counting the cost. The first step in Covenant-making is always counting the cost. Covenant is a serious thing and it's not to be entered into lightly! It is TOTAL COMMITMENT.

When Jonathan "cut Covenant" with David, he knew entering that Covenant could cost him everything he had! (As we read the account of their lives, we see that Jonathan did pay a high cost for this Covenant. Jonathan literally laid down his life to see David fulfill

his destiny!) Yet Jonathan considered that the joy and benefits of Covenant far outweighed the cost.

When Jesus entered Covenant with us, He also counted the cost! Jesus knew what it would cost Him to enter Covenant with us. Yet, Jesus did not hesitate to pay that price, because of “the joy set before Him...”

David and Jonathan knew what they were doing. This was a serious commitment, but their souls were knit together, and they were willing to pay the price!

2. Covenant Exchanges. The next step in the Covenant-making ceremony involved some exchanges. I Samuel tells us that David and Jonathan did an interesting thing. They exchanged their ROBES, WEAPONS, and BELTS. These transactions were very significant! They symbolize the nature of the Covenant they were making. If we understand why they made these exchanges, we will begin to understand Covenant.

First, there was the exchange of robes. Jonathan took off his princely robe and gave it to David. David would have taken off his shepherd’s robe and given it to Jonathan. This act pictures an exchange of identity.

The robe was a symbol of identity. David’s robe symbolized his identity as a shepherd. His robe would have been made of course material and was probably stained, torn, and ragged from living and sleeping in the open fields. When people looked at David in his shepherd’s robe, they made assumptions about who he was... “He is someone of no importance. He’s just a shepherd.”

Jonathan’s robe, on the other hand, pictured his identity as a prince of Israel. It would have been richly embroidered and made of

the finest materials. When people looked at Jonathan in his royal robes, they would have said, "He must be a prince!"

But when David and Jonathan entered Covenant, they exchanged identities! As the armies of Israel gathered to observe the Covenant ceremony, they would have been awed to see Prince Jonathan don David's shepherd's robe, while David stood beside him dressed as a prince!

That's part of the significance of Covenant! When you enter covenant with someone you are saying, "I have so identified myself with you that what is true of you is now true of me! I will share in who you are, and you will share in who I am!"

That's what Jesus did with us! He exchanged robes with us! He took our sin upon himself so we could wear His robe of righteousness! He put on our robe of mortal flesh so we could wear His robe of GLORY!

Next, David and Jonathan exchanged belts. The belt was a symbol of strength. This exchange pictured an exchange of strength. When David gave Jonathan his tattered shepherd's sash, and Jonathan gave David His warrior's belt, they were saying: "My strength is now your strength! When you are weak, I will be there for you!"

Again, that's a picture of what Jesus did when He cut Covenant with us. Philippians chapter two tells us that Jesus took upon Himself our weakness, so we could put on His strength.

Next came an exchange of weapons. Jonathan would have given David his princely sword and received from David a shepherd's sling. This exchange of weapons symbolized an exchange of enemies.

In this exchange of weapons, David and Jonathan were saying, "The enemies that your weapons fought are now my enemies!" That understanding is at the heart of Covenant!

In the story of David and Jonathan, we see the depth of this commitment. Jonathan's Covenant with David meant that he stood with David, even against his own father... and even when it meant the loss of his kingdom!

That also is true of our relationship with Jesus. When we come to Jesus, our enemies become His enemies. He tells us, "Vengeance is Mine, I will repay." We don't need to take vengeance against our enemies, because God has promised to be our defender.

It is also true that God's enemies are now your enemies. When you enter Covenant with Jesus, you gain a new enemy: Satan! Covenant brings you into warfare!

3. "Cutting Covenant." When David and Jonathan had exchanged their robes, belts and weapons, they were ready to CUT Covenant! 1 Samuel 18 tells us, "They CUT a Covenant before the Lord!"

It's interesting that in the ancient world, they did not talk about "making" a Covenant or "agreeing on a Covenant." The word was always "cut" a Covenant. That phrase accurately describes the action involved in entering Covenant!

Covenant was a "blood" business! To cut a Covenant, David and Jonathan would have killed an animal, then CUT its body in half! Once that was done, they would have stood on the bloody soil between the pieces of that animal and pledged themselves to each other in Covenant.

If you can picture what this would have been like, you have a picture of the seriousness of Covenant! When David and Jonathan

stood between the halves of that animal, they were saying, before God, "If I fail to keep this Covenant, may it be done to me as was done to this animal!"

Covenants were always made before God, calling God to witness, and God took it seriously! In Jeremiah 34:18-20, God showed how seriously he took the act of Covenant! He says that those who have not fulfilled the words of the Covenant they made before Him, He will treat like the calf they cut in two!

God not only treats the act of Covenant-making seriously, He actually went through the process Himself! When God cut Covenant with Abraham in Genesis 15, He instructed Abraham to cut the animals in half. Then we're told: "When the sun had set and darkness had fallen... a smoking firepot with a blazing torch appeared and passed between the pieces [of the animals.] On that day the LORD cut a Covenant with Abram."

In the Abrahamic Covenant, God manifested His presence to Abraham and caused His Presence (symbolized by the smoking firepot and blazing torch) to pass between the pieces of the animal. In doing that He was saying, "May I cease to exist if I fail to keep this Covenant!" That's the depth of God's Covenant commitment!

4. The Covenant Sign. At this point David and Jonathan would have done something that was a common part of the Covenantmaking ceremony. As a permanent sign of their Covenant commitment, they would have taken a knife and made a small cut on the palm of their hand. They would have then rubbed some ashes into the cut, so that when it healed there would be a permanent mark. This mark served, like a wedding ring in a marriage, as a visible sign of Covenant.

That's why, in the ancient world when two people met, a common greeting was to hold up the right hand, palm outward, to

show the other person their Covenant mark. When they held up their hand to a Covenant partner, they were affirming their Covenant commitment! They were saying, "I remember our Covenant!" When they held up their palm to a potential enemy, however, it was a warning: "I have a defender! If you mess with me, you will have to deal with my Covenant partner!"

Jesus has Covenant mark on His hands. In cutting Covenant with us, a permanent mark was made on each of His hands! It's interesting that most of the physical scars of the crucifixion were erased at Jesus' resurrection. There are no descriptions of the scars on His head and face from the horrible beating He endured. Yet the scars on His hands are still clearly visible! They are the only "man-made" thing in heaven! As He sits on His heavenly throne, those marks serve as eternal reminders of His Covenant commitment! In Isaiah 49:15-16, God assures you that He can never forget you, because "He has engraved you on the palms of his hands!"

Our Covenant sign involves a cutting also. It's a "cutting off" the flesh, as we choose to walk in holiness. We are then to come before Him, "Lifting up holy hands!"

5. The Covenant Meal. There is one more element in making Covenant. The ancient ceremony of covenant making concluded with a simple meal of bread and wine. As the two Covenant partners shared this meal, they gave the elements to each other. As they handed their partner the bread and the cup, they were saying, "I give myself to you."

That's what Jesus did at the last supper! He took bread and gave it to His disciples, saying, "This is my body!" He took the cup and gave it, saying, "This is my blood!" The apostles knew exactly what He was saying because they understood Covenant!

It's interesting that we have maintained a remnant of this ancient ceremony in our modern wedding customs. What do a bride and groom do at their wedding reception? They feed each other the cake and punch! As they do it, they are symbolically giving themselves to the other!

Jesus, Our Covenant Partner

Looking at the ancient Covenant-cutting ceremony, it's striking that Jesus followed each of these steps to enter into Covenant with us:

- **1. He counted the cost.** He was "the Lamb slain before the foundation of the world!" Before He ever came to earth, He knew what Covenant would cost Him, but He was willing to cut Covenant because of His love for us.
- **2. He made a Covenant exchange.** He took on mortal flesh so you could become a partaker of the divine nature (II Peter 1:4). He took on your infirmities and weakness so that you could walk in His strength. He took on your enemies to be your defender.
- **3. He provided the Covenant sacrifice!** In the new Covenant, the Covenant was not sealed with the blood of a bull or calf. It was sealed by the Blood of Jesus. He was the sacrifice. It is the New Covenant in HIS blood!
- **4. He bears in His body the Covenant sign!** Through all eternity, the marks of His commitment to you will remain inscribed on the palms of His hand.
- **5. He invites us to reaffirm Covenant at a Covenant meal!** Jesus invites us to meet with Him regularly to reaffirm our Covenant at a Covenant meal, the Lord's Supper!

Do you see the significance of what Jesus did? The God of the universe has become your Covenant partner! He has eternally committed Himself to you. He has pledged Himself to stand with you. If we are faithless, He remains faithful. He promised, "I am with you always!" ...and He expects you to walk in Covenant with Him!

Covenant Terms

To understand what it means to walk in Covenant, there are some Covenant terms we need to understand:

1. Covenant Stipulations. When you enter Covenant, you pledge yourself to do some specific things. These are Covenant stipulations.

In the Covenant of marriage, Covenant stipulations are expressed as marriage vows. In the marriage vows, each partner pledges themselves to the other in specific ways. In a traditional wedding, the minister usually asks something like this: "Will you take Sally as your lawful wedded wife? Will you love her, honor her... etc." When you say, "I do!" you are agreeing to a set of Covenant stipulations!

In our Covenant with God, there are also Covenant stipulations. Those stipulations are found in God's Word. Our faithfulness to keep these stipulations determines whether we experience the benefits of the Covenant.

That allows us to read the Bible in a new light! The Bible is a book of Covenant! It explains God's commitment TO us, and the commitments He requires OF us. When we read the Bible we learn how to walk in Covenant!

2. Covenant Blessings. The Bible talks a lot about blessings and curses. “Blessing” is the increase of what is good and pleasant. “Curses” represent an increase of that which is unpleasant. Most Christians desire God’s blessing, but few realize that blessings and curses are directly related to Covenant.

Blessings are the benefits we experience when we live in Covenant. Curses are the negative effects we bring upon ourselves if we fail to keep Covenant.

The clearest description of our Covenant blessings is found in Deuteronomy 28. Deuteronomy 28 spells out the blessings that come when we live in Covenant with God, including health, prosperity, and contentment.

The chapter goes on and on, describing the blessings that are part of our Covenant inheritance. It also, however, enumerates the curses for those who are disloyal to their Covenant. I would encourage you to spend time meditating on Deuteronomy 28!

Some Christians think that it is somehow wrong to want to experience God’s blessings. They picture it as a selfish thing to pray, “Bless me!”

But it’s God’s desire that we walk in Covenant and experience ALL of His blessings! God wants His blessing on our lives to serve as a testimony to the world of what it’s like to know the true God.

Walking in Covenant blessing is a key to successful evangelism! In Psalm 67:6-8 we read, “God blesses us, that all the ends of the earth may fear Him.” God wants our lives to so overflow with His blessings that unbelievers want to find out what we have! One reason unbelievers often reject the Gospel message is that they don’t see Christians walking in blessing!

3. Lovingkindness. Lovingkindness is the English translation of the Hebrew word Chesed. Chesed is a very common word in the Old Testament. It is also translated as “kindness,” or “mercy.” But none of these translations express the real meaning of chesed.

To translate chesed as kindness, mercy, or lovingkindness makes it sound weak or sentimental. It sounds like we are saying that God is a “nice” God. That’s not what chesed means.

Chesed is a Covenant term and is a very strong word. Chesed is your commitment to be loyal to your Covenant! It’s your determination to keep your Covenant promises! If a husband is tempted to infidelity, but chooses to be loyal to his wife, he is exercising chesed. Chesed is Covenant loyalty.

God’s “lovingkindness” does not mean that God is a “nice” God. It means He is absolutely committed to KEEP HIS COVENANT with you!

God’s chesed is the basis for our faith! In II Chronicles 20:20-21 we find the strongest confession of faith in the Bible. Jerusalem was surrounded by an enemy and it looked like defeat was certain, but Jehoshaphat exhorted the people to put their trust in God. So the army went out to face the enemy, with singers leading the way, proclaiming: “Give thanks to the LORD, for His lovingkindness [chesed] is everlasting.” They were saying, “We can go out against the enemy in faith, because we are trusting that God is COMMITTED to keep His Covenant!” In response to their faith, God granted a supernatural victory!

Chesed is the root of the New Testament concept of love. Biblical love is not an emotion, it is a commitment. Ern Baxter once said we would understand the New Testament better if we went through and crossed out the word “love” and replaced it with LOYALTY.

4. Friend. There is one more Covenant term we want to look at. It's the word "friend." For most of us, a friend is someone we enjoy being with and doing things with. It's someone we "hang out" with, or go to a ball game with. That's not what the Bible means when it talks about friendship. Biblically, the word "friend" means "Covenant partner." A friend is someone you have given your life to!

In John 15:15 when Jesus said, "I no longer call you servants... I call you FRIENDS!" He was saying, "I have committed myself to you as your Covenant partner!"

Horizontal and Vertical Covenant

When God cut Covenant with us, He not only brought us into Covenant with Himself, He joined us in Covenant with each other! The New Covenant is both a vertical and a horizontal Covenant.

The vertical component of our Covenant is John 3:16. Jesus laid down His life for us.

The horizontal component is I John 3:16. "He laid down His life for us; and we ought to lay down our lives for the brethren."

The outflow of our Covenant with God should be that we walk in Covenant with each other. That's what we see described in the book of Acts. The early Messianic Church understood Covenant and walked in Covenant!

It's interesting that both components of Covenant are represented in the Lord's Supper. The cup – the blood of Jesus – is the vertical component. His blood cleanses us from sin and brings us into Covenant with God! It is the New Covenant in His blood!

The bread – the body of Jesus – is the horizontal component. I Cor. 10:16-17 tells us: “Since there is one bread, we who are many are one body; for we all partake of the one bread.”

When we take the Lord’s Supper, we are literally pledging ourselves in Covenant to the Lord, and to our brothers and sisters. That’s the basis of true unity. In the body of Jesus, you are Covenant partners with every believer in Jesus. All the blessings and responsibilities of Covenant apply! The body of Jesus is “knit together” by Covenant.

Within His body, God then links us with specific brothers and sisters to walk out the joys and responsibilities of Covenant. As we walk in Covenant, the body of Jesus is empowered to accomplish the works of Jesus in the earth.

God created us to be Covenant people. It is through Covenant that believing Gentiles are “grafted in” among the natural branches. It is through Covenant both Jew and Gentile are knit together into one body to enjoy the blessings of Abraham. That’s the basis for the ONE NEW MAN.

God is calling us to become men and women of Covenant... to walk in Covenant with Him, and with each other. He is calling us to be a people of loyalty and integrity! There has been so much disloyalty and betrayal in the Church, God’s heart is broken. God wants to restore us as His Covenant people: People who understand Covenant, walk in Covenant, and experience all the blessings of His Covenant!

Seasons of Giving

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

Malachi 3:10

During the days of the temple, there were many types of offerings to be given at certain times and for specific reasons. For our purposes we will discuss five primary offerings that were presented unto the Lord.

1. First there was the Minchah, sometimes called in the Scripture “meat offering, or “meal offering”. This offering generally consisted of things without life (ears of corn, flour grain, oil). This was often given with the intent of thanking God and acknowledging Him for the fruit of our labors.

2. Another significant offering is the olah or “burnt offering”. Olah, from alah, means to ascend, because this offering being wholly consumed, ascended to God in smoke. The burnt offering was given to God to express the person’s willingness to offer nothing less than complete submission to Him and to His will. Paul exhorts us to be this type of servant when he says:

I beseech you therefore brother by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service.

Romans 12:1

3. The trespass offering or asham speaks of one who is guilty, or liable to punishment. When the giver is presenting this sacrifice, his guilt was considered as being transferred to the animal offered to God. Subsequently, the guilt was rendered from the penalty of his sin. Although not exclusively, this was typically offered when someone had transgressed against his fellow man.

4. The chattat, or “sin offering” comes from the word chata, “to miss the mark”. Although this signifies sin in general, it is more often used when someone has sinned against God. The sin offering was presented in acknowledgment of the offender’s desire to return to God, knowing that to do so required the shedding of innocent blood. In this, we truly see the significance of what Christ performed on our behalf. Perhaps this was what Paul had in mind when he wrote:

*For he may him who knew no sin to be sin for us, that
we might become the righteousness of God in him*

2 Corinthians 5:21

5. The shalamim, or peace offering, comes from the word Shalam. This word means “to complete, make whole”. Of course this is where the word shalom comes from. This offering was to make up for anything that might be considered lacking by any of the previous offerings. Paul obviously alludes to this in his letter to the Ephesians:

Even with all these offerings, each intended for specific purposes, it was understood in antiquity that Israel did not have to wait for a particular day in order to repent before God. We see evidence of this when David, confronted with his sin by Nathan the Prophet,

immediately confessed and repented (2 Samuel 12). Likewise you and I should never hesitate to repent to the Lord when we are made aware of our shortcomings. Nevertheless, God did establish a season when His nation was to come together to reflect and repent of their sin so that the favor of God would be upon them throughout the year. That season, of course, was the Days of Teshuvah culminating with Yom Kippur.

So considering there are special times when our actions can solicit our unique response from heaven, it stands to reason that the cause-and-effect of giving specific offerings during particular seasons can bring about unique results as well. In other words, is it possible that, at the time when the ears of heaven are most attuned to our prayers, the eyes of heaven are most attentive to our offerings? Consider the account in Acts 10 of the Roman Centurion Cornelius:

There was a certain man in Caesarea called Cornelius, a Centurion of the band called the Italian regiment, a devout man, and one that feared God with all his house, which gave much alms generously to the people, and prayed to God always. He saw in a vision evidently about the ninth hour of the day an angel of God coming in and saying to him, and saying unto him, Cornelius! And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, your prayers and your alms have come up for a memorial before God.

After much prayer and apparent giving, Cornelius was told his prayers and alms, came up for a memorial before God (Acts 10:4). Our understanding of memorial is something of Record or reminder or memorandum. If someone told you that you had a meeting next week, you would probably write it down somewhere so that you would be sure to keep the date. It would be a Memorial.

Obviously Cornelius' sincere prayers and heartfelt giving had placed his name on God's record for future recognition. Understanding that miraculous events do occur during certain seasons, it seems that when the appointed time arrived, he was situated to receive his due- God remembered because of his prayer and his giving

From a Hebraic point of view, a "memorial" or "to remember" means much more than what we think in the West. The word zikron, translated as memorial means a memorable thing, a day or a writing. This word expresses that something is written to remind someone to do something on a certain day. To some degree, that sounds alot like our meaning of the word. However, when we look at the root word zakar, the true intent of the word makes a deeper impression. Zakar, translated as remembrance, means to mark something. To mark, is an deferred, by burning something - as in an offering.

Those meanings are very interesting, nevertheless, the purest and most astounding meaning of the word zakar is to speak on behalf of someone. For instance, when Nehemiah was restoring the temple, he asked God to:

*"Remember me, my God, for good, according to all that I
have done for this people"*

Nehemiah 5:19

In reality, he was asking God to take note of what he had done and then" speak on my behalf".

When God remembered Noah (Genesis 8:1) the scripture wasn't inferring that God had forgotten him. No, the text is saying that, due to Noah's obedience, it had come time for God to speak on his behalf. When He began to speak up for Noah, the floodwaters began to abate. Oddly enough, the date on which Noah removed the cover of the Ark I discovered that the surface of the ground was dry

the first month, the first day of the month. More than likely, this was referring to the older calendar-before Exodus 12-and therefore would have been the day which later became Yom Teruah or the Feast of Trumpets. So then, God had begun to speak on Noah's behalf perhaps during a season that led up to what would become the Feast of Trumpets.

Having this information, we should more fully understand that when we walk according to God's statutes, we give ourselves and our resources for the benefit of God's purposes; and when we do these things during His appointed times, He will mark us for a blessing - He will speak on our behalf. When will He do this? At the appointed time He has already determined. That's when God remembers you and me and speaks on our behalf. It is interesting to note that the Feast of Trumpets is also called the "Day of Remembrance". At that time, so it is believed, The Book of Remembrance is opened in heaven.

The Books In Heaven

In the book of Daniel, it was stipulated that his book must be sealed up until that time of the end (Dan. 12:9). In Revelation we see that John's book must remain unsealed (Rev. 22:10). The Prophet Daniel as well as the book of Revelation refers to other the books being opened in heaven (Dan. 7:10, Rev.20:12). Other scriptures recognize the existence of other books - sealed and unsealed that you and I can't read. Why? These books are apparently only read by God Himself.

In regard to all of these books, it is understood that God reviews them, placing names, omitting names or, depending on what is written in them, passing decrees where life and death may very

well hang in the balance. In fact, Judaism believes that when these heavenly books are open three groups are being examined and judged. They are:

1. The totally righteous whose names are inscribed
2. The totally unrighteous whose names are blotted out.
3. Those who are neither totally righteous or totally unrighteous, who must decide.

I wish to briefly mention some of the books beginning with the “Book of the Living” also called the “Book of Destiny” by the Jews.

“Let them be blotted out of the book of the living, and not be written with the righteous.”

Psalm 69:28

The amplified version of the Scriptures states it this way:

“Your eyes saw my unformed substance, and in Your book all the days of my life were written before ever they took shape, when as yet there was none of them.”

Psalm 139:16 AMP The

Bible tells us that there is a “Book of Tears”.

“You number my wanderings; put my tears into Your bottle; are they not yet in Your book?”

Psalm 56:8

The New Testament reveals there are books and most notably the “Lamb’s Book of Life”.

“He who overcomes shall be clothed in white garments; and I will not blot out his name from the book of life; but I will confess his name before my Father and before his angels”

Rev. 3:5

“And I saw the dead, Small and great, standing before God, and books were opened. And another book was opened, which is the book of life. And the dead were judged according to their works, by the things which were written in the books.”

Rev. 20:12

One of the most intriguing of these heavenly books is the “Book of Remembrance”.

“And I will rebuke the devourer for your sakes, so that he will not destroy the fruits of your ground, nor shall the vine failed to bear fruit for you in the field, says the Lord of hosts: and all nations will call you blessed, for you will be a delightful land, says the Lord of hosts. Your words have been harsh against me, says the Lord, yet you say what have we spoken against you? You have said, it is useless to serve God; what profit is it that we have kept his ordinance, and that we have what as mourners before the Lord of hosts? So now we call the proud blessed, for those who do wickedness are raised up; they even tempt God and go free. Then those who feared the Lord spoke to one another, and the Lord listened and heard them; so a book of remembrance was written before him for those who fear the Lord and who meditate on His Name. They shall be mine, says the Lord of hosts on the day that I make them jewels. And I will spare them as a man spares his own son who serves him. Then you shall again discern between the righteous and the wicked, between one who serves God and one who does not serve him.”

Malachi 3:11-18

To understand the purpose of this book it is important to understand what is going on in the background. The Jews had returned from captivity and were spending a lot of time and money investing in themselves. As a result, the temple of God was being ignored and forsaken. Into the situation stepped the prophet Malachi to review to people specifically addressing their failure to bring tithes and offerings.

“Will a man rob God? Yet you have robbed me! What you say, in what way have we robbed you? In tithes and offerings. You are cursed with a curse, when You have robbed me, even this whole nation. Bring all the tithes into the storehouse, that there may be food in my house, and try me now in this, says the Lord of hosts, if I will not open for you the windows of heaven and pour out for you such a blessing that there will not be room enough to receive it. And I will rebuke the devourer for your sakes, so that he will not destroy the fruit of your ground, nor shall the vine fail to bear fruit for you in the field, says the Lord of Hosts”

Malachi 3:8-11

It does not seem coincidental that in the same chapter, Malachi speaks both of the people’s lack of giving, their wickedness and a book which records the names of those who remained faithful. It is implied then, that those who remember the house of God will be written in God’s Book of Remembrance. Those that fear the Lord are promised that God will remember them - that is, at the proper time, He will speak on their behalf! When we consider the account in Acts 10 concerning Cornelius, I believe we have an example of when this book is open and how it works.

First of all, remember that Cornelius feared God. Scripture tells us that:

“The fear of the Lord is the beginning of wisdom.

Psalm 111:10

Also, he prayed continually inferring that God was inclined to listen to his prayers and move on his behalf (Jas.5:16). That he gave alms, suggested that he cared for and gave to the poor and needy. Finally, his giving coupled with his prayers came up for a memorial. You might ask, how does prayer come up? In the Bible we are told

that prayers in the temple went up from the altar of incense (Ps. 141:2). We also understand that prayers are kept in golden vials in the heavenly temple (Rev. 5:8). When the vials are open the words come up before God. Where giving is concerned, Scripture records that:

*“Here mortal men receive tithes, but there he receives them,
of whom it is witness that he lives.”*

Hebrews 7:8

All of this came up for a memorial, and God moved on Cornelius’s behalf, presumably because the Centurion had been written in the Book of Remembrance.

Now consider that the season of Teshuvah - a time God’s people should turned to him with their whole hearts - is linked to the Day of Remembrance for the Feast of Trumpets. This is the day when God is prepared to speak on behalf of those who have repented, those who have prayed, and those who have given their resources. Remember that on this day, the shofar is sounded repeatedly, and the voice of the shofar is like the voice of God. When God speaks, lives are changed.

Take this into account, should we not be motivated to prepare ourselves even now for what is expected of us? Furthermore, shouldn’t we prepare our hearts now in anticipation of what we desire for the Father to decree to us in the next year?

Opened the Windows of Heaven

Throughout the Scriptures, we see there are openings into heaven and, at times, these apertures are open for us. Jesus once

referred to as Heaven being opened and angels ascending (John 1:51). In Revelation John saw a door in heaven open (Rev. 4:1) and later saw heaven opened (Rev. 19:11). When these doors and windows are open, what does it mean for us? Based on what Malachi wrote in chapter 3, It seems that an open heaven implies that blessings are going to rain down upon God's people.

The word translated as Windows in Malachi 3:10 is arubot. The root word arubah. Some translations like the NIV, incorrectly interpret this word as floodgates. On the contrary, the word arubah conveys the image of something like a pigeon hole or chimney. These would be relatively small openings, but nevertheless, sufficient to serve their purpose. The purpose, in this case, is to pour out blessings from heaven to earth but focused on those who have been faithful to God.

The word arubah also implies a lattice, which connected to the idea of someone watching another through a very small opening. They were peering through the lattice, gathering information in order to do something that involves the person they are looking at. This imagery suggests that God observes our actions through the lattice "window", waiting for the right season to open the window and bestow a blessing upon us. Would you like to live under one of those windows from which ultimate blessing is poured out? This is what God told Malachi he would do for those who are faithful to give into His house.

Keeping the Gate Open

"Do you not know that your body is the temple of the Holy Spirit who is in you, which you have from God, and you are not your own?"

1 Corinthians 6:19

How can we keep the gate of heaven open in our life? First, understand you are the temple of the Holy Spirit. As such we are to keep the temple holy, that is to keep unclean things from entering it. The way we attain this goal is

1. to follow the Word in obedience;
2. to pray consistently and earnestly;
3. to fast and deny our flesh; and
4. to give into God's House.

Doing these things will keep the gate of heaven open for you and your family. This is exactly how the Spirit lays it out for us.

"But seek first the kingdom of God and his righteousness, and all these things shall be added to you."

Matthew 6:33

Bombard the heavens with our prayers.

"The. effective, fervent prayer of a righteous man avails much."

James5:16

Discipline ourselves by denying the flesh.

"And those who are Christ's have crucified the flesh with its passions and desires."

Galatians 5:24

Demonstrate where our heart and treasures truly are be a generous giver.

"but this I say: he who sows sparingly will also reap sparingly, And he who sows bountifully will also reap bountifully"

2. Cor 9:6

When we do as God says—then He says the result is blessing and prosperity-the gates of heaven are open to us.

“Beloved, I pray that you may prosper in all things and be in health, just as your soul prospers.”

3. John2

Whether it pertains to financial giving or forgiving of ourselves, when we are determined to promise God something, we should count the cost first. Why? Because before God does something, He has already determined to remain committed to that decision. When He makes a vow, He keeps it. Consequently, He expects us to do the same.

The Law of Making and Breaking Vows

“When you make a vow to God, do not delay to pay; for He has no pleasure in fools. Pay what you have vowed – better not to vow than to vow and not pay. Do not let your mouth cause your flesh to sin, nor say before the messenger of God that there was an error. Why should God be angry at your excuse and destroy the works of your hands?”

Ecclesiastes 5:4-6

From a biblical point of view, vows are critically important. So important, in fact, that God instilled specific consequences for breaking a vow. If you are experiencing lack in your marriage or lack in your finances, perhaps you should reflect on whether or not you have broken your vows.

What is a vow? It is a promise made in the form of a prayer or petition. It is not claiming a promise but making a promise. When we claim God's promises, we are accepting His vows to us. That is something that most of us would have no trouble remembering or laying hold of. Yet when we make a pledge to God, we oftentimes forget the promise almost as soon as we make it. Let's face it. Breaking promises is something humans are good at. People continually break promises made to people because in many cases there are no repercussions. Yet, God takes our promises to Him much more seriously and especially when we make vows.

Many times, people will promise God things when in desperate situations. People facing tragedy and loss will vow to serve Him if "You will heal my child" or "put my family back together again." When the trouble passes and memories fade, so does the resolve to be faithful to the vow. However, whether the promises are made in desperation or not, God still considers them a vow. In God's eyes, when the promise is made, we need to be committed to keep the promise. Though we may forget, He does not.

In biblical days, vows were accompanied with offerings, met with either livestock or money. This was to emphasize the importance of the vow and the person's commitment to keep his word. The Hebrew verb *nadar* is used when vowing a gift to God. The noun form of the word (*neder*) is used when making a promise to God. The raw meaning of the word implies that "something is being projected forward". Thus, when a vow is made, it is understood that something being affirmed now is meant to affect something in the future. If we go back on our vow, then what we projected forward potentially falls apart.

A related word used in the scripture is *asar*. This is commonly interpreted as "a bond" (as in Numbers 30:4-11). It signifies a promise that binds two people together. The root meaning, "to hitch

or yoke” together conveys the idea of two animals (or people) tied to one another for a common task or goal. Marriage is an example of this type of bond or vow whereas tithing is an example of the word neder.

To Swear an Oath

“Dwell in this land, and I will be with you and bless you; for you and your descendants I will give all these lands, and I will perform the oath which I swear to Abraham your father”

Genesis 26:3

Seven is a powerful number in the scripture. The value seven continually shows up in the Bible 372 times. The first occurrence is in the days of creation - the seventh day being the day of rest, the Sabbath.

There are many other instances where seven appears in scripture. In fact, it is so prevalent that seven is considered the number of completion and thus, anything tied to its value is considered complete or done. Consequently, the number seven is tied to the judgment of God. There is a seven-year tribulation, a book with seven seals, seven vial judgments, seven trumpet judgments. He even said that He would punish Israel for breaking the covenant, “seven times more”.

“Then, if you work contrary to me, and I’m not willing to obey me, I will bring upon you seven times more plagues, according to your sins. I will also send wild beast among you, which shall rob you of your children, destroy your livestock, and make you few in number: and your highways shall be desolate. And if by these things you are not reformed by me, but walk contrary to me, then I also will walk contrary

to you, and I will punish you yet seven times for your sins.”

Leviticus 26: 21-24

The Hebrew word for seven is sheva. The root of this word is shaba and is translated as “swear” or “swore” as in an oath. The root meaning is literally to submit to God, or complete. This concept of this word is obviously connected to the number seven, which hints at completion. Strong’s Exhaustive Concordance goes so far as to define shaba as meaning “to seven oneself”, because to do so you swear else is likened unto when God makes an oath as in the above passage. Consequently, from a biblical perspective, swear an oath is akin to swearing by what is holy. It is a serious matter. Not surprisingly, the Hebrew word for both also has as its root word shaba.

Two Levels of Vows

An unconditional vow is one in which you have bound yourself within oath without expecting anything in return. For instance:

“If a man makes a vow to the Lord, or swears an oath to bind himself by some agreement, he shall not break his word; He shall do according to all that proceeds out of his mouth.”

Numbers 30:2

An example of a conditional vow is like the one we referred to earlier that Jacob made when he was in need of divine protection and promised to repay the Lord in return for his assistance.

There is obviously power in such a vow to God; for what Jacob promised came true. However, before making such a vow, one needs to consider that the vow must be based on the truth of scripture. You

cannot go outside the parameters of the covenant. The vow must always be in sync with promises God has already made. Most importantly, when you make a vow, it should always be predicated on you being obedient to Him. If you do that, He will be with you.

In this particular instance, Jacob isn't asking for anything that isn't already established before he uttered those words. In other words, we can already see in the text that God intended to protect him from Esau because he had already done so in Rebecca's womb while Jacob was being born (Gen. 25).

When Jacob promised to give tithes to the Lord, he is faithfully following in the footsteps of his righteous grandfather, Abraham, who tithed to Melchizedek (Gen. 14:20, Heb. 7:1-2). He does this to offer what will be a sign or token of the vow he has made. In other words, it becomes a sign of the covenant between him and God. Yet, Jacob knows that to do so is not loss, but gain - to do so is to walk in obedience and be blessed and walk in the abundant life.

Prior to making the vow we should think about what we are considering because we should be committed to seeing it through.

In the season of Teshuvah when decisions are made potentially to determine future blessings, it is important to be committed to our decisions. When Jacob established his memorial at Bethel, he did so with the understanding that he was under an open window. He knew that he was in a season where the eyes and ears of Heaven were focused on him. He set up his memorial and vowed unto the Lord. He kept his word and so did God.



Appendix 1

Zoom Info for Build Up Services

Zoom Meeting ID: 868-9451-9570

Passcode:707525

-Or- By Phone: 646-558-8656

ID: 868-9451-9570#

Email Address for Signing Up for 24-Hour Prayer

elm24hrwatch@gmail.com

Text-to-Give Option:

Text Victory to 45777

(text dollar amount) \$0.00

(text fund designation) Consecration

Worship Music Playlist

1. On Website
2. Get CD from Local Campus on Sunday, September 20

Atonement 2020 Consecration

Appendix 2- Daily Prayers/ Reading

Psalm 130 (KJV)

Out of the depths have I cried unto thee, O LORD.

² Lord, hear my voice: let thine ears be attentive to the voice of my supplications.

³ If thou, LORD, shouldest mark iniquities, O Lord, who shall stand?

⁴ But there is forgiveness with thee, that thou mayest be feared.

⁵ I wait for the LORD, my soul doth wait, and in his word do I hope.

⁶ My soul waits for the Lord more than they that watch for the morning: I say, more than they that watch for the morning.

⁷ Let Israel hope in the LORD: for with the LORD there is mercy, and with him is plenteous redemption.

⁸ And he shall redeem Israel from all his iniquities.

Psalm 51 (Living Bible)

51 *Written after Nathan the prophet had come to inform David of God's judgment against him because of his adultery with Bathsheba, and his murder of Uriah, her husband.*

O loving and kind God, have mercy. Have pity upon me and take away the awful stain of my transgressions. ² Oh, wash me, cleanse me from this guilt. Let me be pure again. ³ For I admit my shameful deed—it haunts me day and night. ⁴ It is against you and you alone I sinned and did this terrible thing. You saw it all, and your sentence against me is just. ⁵ But I was born a sinner, yes, from the moment my mother conceived me. ⁶ You deserve honesty from the heart; yes, utter sincerity and truthfulness. Oh, give me this wisdom.

⁷ Sprinkle me with the cleansing blood^[a] and I shall be clean again. Wash me and I shall be whiter than snow. ⁸ And after you have punished me, give me back my joy again. ⁹ Don't keep looking at my sins—erase them from your sight. ¹⁰ Create in me a new, clean heart, O God, filled with clean thoughts and right desires. ¹¹ Don't toss me aside, banished forever from your presence. Don't take your Holy Spirit from me. ¹² Restore to me again the joy of your salvation, and make me willing to obey you. ¹³ Then I will teach your ways to other sinners, and they—guilty like me—will repent and return to you. ¹⁴⁻¹⁵ Don't sentence me to death. O my God, you alone can rescue me. Then I will sing of your forgiveness,^[b] for my lips will be unsealed—oh, how I will praise you.

¹⁶ You don't want penance;^[c] if you did, how gladly I would do it! You aren't interested in offerings burned before you on the altar. ¹⁷ It is a broken spirit you want—remorse and penitence. A broken and a contrite heart, O God, you will not ignore.

¹⁸ And Lord, don't punish Israel for my sins—help your people and protect Jerusalem.^[d]

¹⁹ And when my heart is right,^[e] then you will rejoice in the good that I do* and in the bullocks I bring to sacrifice upon your altar.

Psalm 27 (Living Bible)

The Lord is my light and my salvation; he protects me from danger—whom shall I fear? ² When evil men come to destroy me, they will stumble and fall! ³ Yes, though a mighty army marches against me, my heart shall know no fear! I am confident that God will save me.

⁴ The one thing I want from God, the thing I seek most of all, is the privilege of meditating in his Temple, living in his presence every day of my life, delighting in his incomparable perfections and glory. ⁵ There I'll be when troubles come. He will hide me. He will set me on a high rock ⁶ out of reach of all my enemies. Then I will bring him sacrifices and sing his praises with much joy.

⁷ Listen to my pleading, Lord! Be merciful and send the help I need.

⁸ My heart has heard you say, "Come and talk with me, O my people." And my heart responds, "Lord, I am coming."

⁹ Oh, do not hide yourself when I am trying to find you. Do not angrily reject your servant. You have been my help in all my trials before; don't leave me now. Don't forsake me, O God of my salvation. ¹⁰ For if my father and mother should abandon me, you would welcome and comfort me.

¹¹ Tell me what to do, O Lord, and make it plain because I am surrounded by waiting enemies. ¹² Don't let them get me, Lord! Don't let me fall into their hands! For they accuse me of things I never did, and all the while are plotting cruelty. ¹³ I am expecting the Lord to

rescue me again, so that once again I will see his goodness to me here in the land of the living.

¹⁴ Don't be impatient. Wait for the Lord, and he will come and save you! Be brave, stouthearted, and courageous. Yes, wait and he will help you.

References

Feast of Trumpets

Pastor Larry Huch

Dr. Robert Heidler "The Messianic Church Arising"

Days of Awe

Prophet Adrian Leonard

Dr, Robert Heidler

Seasons of Giving

Perry Stone "40 Days of Teshuvah"

Atonement 2020 Consecration

Appendix 3- Experiencing Atonement

A Repentance Exercise

1. Find a time to be alone with God and ask Him to show you the sins He wants you to confess. Write down everything He show you.
2. Pray through your list, confessing and renouncing each sin. Thank God that every sin is now confessed and forgiven!

