



# PASSIONFORTRUTH

WHERE NEW LIFE BEGINS

## How Jesus Fulfills the Day of Atonement - Jim Staley 2024

Last week, we talked about the rapture and the Feast of Trumpets. This week, we're going to talk about Yom Kippur, the Day of Atonement, Judgment Day. And you? What do all those have in common? We're going to find out as we unpack all of it right after this.

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Hello, everyone. Jim Staley with Passion for Truth Ministries. Welcome to today's broadcast, where we have been walking through the fall feast days of the Lord, their prophetic implications, and how they relate to us today. That's what we do on this channel. We dive into the deep end of the pool. We go into all the Hebraic backdrop—the culture, the language, the idiomatic expressions, all the people groups, the debates of the first century—and we discover exactly what the author intended, not what 44,000 different denominations say it means based on their Greco-Roman mindset in a 21st-century Greco-Roman world. But nope, we go back to the original context. If that's something that interests you, then this channel is what you need. That's how we do Bible things in Bible ways. We let the Bible speak for itself, and to do that, we need to know a little bit about the authors and what they believed. And because they're all Jewish, it might just help us to learn a little bit about Judaism of the first century.

All right, enough of that. Last but not least, if you're not subscribed to this channel, please [subscribe](#) right now. It's great. It's a great compliment to us, and it helps you be informed of every video and teaching that we put out here. And make sure you hit the notification bell so you get notified every time that we have a video that's released.

All right, so last week, like I said, we've been talking about the rapture and the Feast of Trumpets, how Christ fulfilled the Feast of Trumpets, called Yom Teruah in the Hebrew tongue. This week, we're going to talk about Yom Kippur. So, 10 days from the Feast of Trumpets is called the 10 Days of Awe. So, 10 days from the Feast of Trumpets to Judgment Day is the 10 Days of Awe. That is technically when the wrath of God is poured out.

Now, last week, that video had tens of thousands of views, all really revolving around the concept of the rapture that we talked about. And of course, it's very controversial. Everyone has their own idea of when the rapture is going to happen. It happens to be my particular view, based on my knowledge of the Scriptures—which might be limited, might be a lot, I don't know, God only knows—but my view is that we are going to be here for *all of the Tribulation*. There's never been a time in Scripture where God's people were just raptured or gotten out of or relieved from trouble or trials or tribulation. His own people were required to go through the tribulation of the 10 plagues in Egypt. There are so many examples where God's people were brought through trial and trained in the process of relationship and to fortify their entire being through the trial. That's why **James** says in **chapter 1, verse 2**: "**Consider it pure joy, my brothers, when you face trials of many kinds.**"

So how can God tell us to consider it pure joy and then say, "Oh, by the way, forget about this trial. I don't want you to consider it pure joy. It's going to be kind of a rough one. I'm going to get you out of it"? The reasons why... I don't want to go into the rapture too much on this, but I do want to clear something up from the last teaching, the last broadcast. A lot of people make the mistake of believing that the Tribulation is the wrath of God, and so they'll bring up Scriptures and say, "Well, you know, we're not appointed unto wrath." That is not the wrath of God. The wrath of God is poured out at the very end of the Great Tribulation during the 10 Days of Awe.

So the Feast of Trumpets is when the kings of Israel were inaugurated—not before then. And so, He comes on the clouds, comes down, and we are raptured up with Him as we're coming down for the New Jerusalem. It is at that point, in the air, over that 10 days where the wrath of God is poured out.

Now, *that* is what we are not here for. We are here for discipline. We are here for cleansing. We are here for purification, according to James, chapter one, verse two, and we should consider it pure joy because God will be with us through that process. There will be a divine assistance. In reading **Matthew, chapter 24**, we discover that there's a lot of terrible, terrible, terrible things: pestilence, famine, sword. We are given up to be killed and imprisoned for our faith, and that is just the beginning of sorrows. That's not even the Great Tribulation.

We are going to be here for a lot of horrible, terrible things, and I pray I'm wrong. I really hope that I'm wrong, but at the end of the day, I believe that God will divinely assist us through that process of sanctification or that purification at the end of time. And that's why it says, for those who overcome. Overcome what? Trial, tribulation, the temptations of this world, right? So, all that said, now let's move into Yom Kippur.

**Yom Kippur is Judgment Day.** What is Yom Kippur? Yom Kippur is the day in ancient Israel where, one time a year, the high priest went into the Holy of Holies, that separate room in the tabernacle or in the temple. When you walk in the temple door, there is the holy place with the menorah on the left, with the table of showbread on the right. Then, you have the altar of incense. And then, behind the final curtain, okay, is the Ark of the Covenant. It's the cherubim of God, the two angels with their heads bowed and their wings covering them and touching the tips

together over the mercy seat, where the Ten Commandments are in the Ark of the Covenant, along with Aaron's rod that budded and the bowl of the jar of manna that came down in the wilderness miraculously.

So, inside of the Holy of Holies was the presence of God. That was the cloud of God. It's called the *Kavod*, the glory of God, and it only showed up when the high priest went into the Holy of Holies once a year on Yom Kippur. **Yom Kippur means atonement, the Day of Atonement.** He would go in there. First, he would sacrifice and put blood on the altar for his *own* sins, for the remission of his own sins and those of his family. Then, he would come back in and put blood on the altar for the sins of Israel, all of the sins of Israel.

It was a solemn day. It was, in some ways, a scary day because if the Lord did not accept the blood, then the people of Israel would not be forgiven. So, this was a "pins and needles" day. Everyone fasted on this day. It was a significant day.

What I'm gonna do is I'm gonna show you how Christ is connected to the Day of Atonement, how it relates to us. I'm gonna pull out some unique things that you may not have heard before. So stick with me to the end of this broadcast. I'm gonna be challenging you with a significant challenge that I don't know if you can make or not, but it will change your life if you do. I significantly believe that the challenge I'm going to give you is going to be the breakthrough that you're looking for. For some of you who need certain parts of your life to be redeemed, meaning that you need that flower in the desert, you need life to come back in a certain area of your life, or maybe your whole life—the challenge that I'm going to give you, based on the Word of God, I believe, in the Spirit that's going to lead me, will be very encouraging to you. So just stick around a little bit.

All right, let's get to the PowerPoint here, and I want to share with you out of Leviticus, chapter 25, what Yom Kippur is all about, and how it's connected to two trumpets. So in **Leviticus 25:9**, it says, ***"Then you shall cause the trumpet of the Jubilee to sound on the 10th day of the seventh month."*** That's this day, Yom Kippur. ***"On the Day of Atonement, you shall make the trumpet sound throughout all your land."***

Now, what's really interesting about this trumpet is that this scripture is not normally brought up when you're dealing with the Feast of Trumpets because it's not normally a heralding feast by a trumpet. But the first trumpet is sounded at the Feast of Trumpets, okay, at Yom Teruah, 10 days earlier. That is what I believe will be the rapture of the church. But then, there is a second trumpet that is heralding the judgment of God, okay? And this is that last trump that's being sounded 10 days later, after the 10 Days of Awe, after the wrath of God is poured out on mankind. And we are now coming down, and we're gonna be ruling and reigning from Jerusalem for 1,000 years.

Okay, so I want to point out to you that there are two major trumpet festivals. One is the Feast of Trumpets, and this one is Yom Kippur. Let's move on to the next slide here, and let's talk about reconciliation. The whole entire point of Yom Kippur is to reconcile man back to his Creator. The

**Hebrew word for atonement is Kippur.** Like I mentioned, Yom Kippur, **which means to repay a debt, means to purify.** So when we talk about Yom Kippur, this is about paying a debt off.

How many of you have debt out there and would love to be out of debt? This is why **it's called a Jubilee.** The Yom Kippur is connected to the year of Jubilee, which happens every 50 years, where everyone's debts are relieved—from everything from land debt to people debt, slaves are set free. It's extraordinary every time in ancient Israel, and it's connected to the end of time when the millennial reign of Christ comes, and the Jubilee sounds. All debts are canceled, the enemy's jurisdiction is over, and God brings His people out of slavery again. That's the second Exodus.

This is incredible because this word, which we always talk about as **atonement**, really is **someone paying your debt off.** There's a price that you can't pay. There's a debt that you can't pay because of the sin that you have in your life—that we all have—no one can pay it. Christ paid that debt. That's what the ancient high priest did once a year.

The concept of atonement in the Hebrew Bible is about God providing a way for His people to have forgiveness and purification. This beautiful, ancient feast is all about **purification, forgiveness, and reconciliation.** And so, if you now put this into what we're going to do, we're not just going to talk about the history of this. We're going to put this into real life—in relationships and marriages, right?

So, if you need reconciliation, forgiveness, purification of some broken covenant that you made, or promise, or something that you did wrong—you hurt someone's feelings, whatever it might be—in every relationship, there is a need for reconciliation, forgiveness, and purification. And the Bible gives us this unbelievable experience called Yom Kippur, where the high priest takes the blood into the Holy of Holies, and it pays a debt, brings forgiveness, reconciliation, and purification.

This is how relationships work. **If you have any kind of brokenness, you need the blood of Christ.** You don't need your spouse's blood. That's what we mostly do—we go after our spouse, right? And try to take their blood. No, the only thing that's going to bring reconciliation is to get the blood of Christ. Go into the Holy of Holies, your quiet place, and literally put the blood on the Ark of the Covenant for yourself first. This is the concept from Matthew, where Yeshua says in the book of Matthew, "First, if you want to judge your neighbor, you better take the log out of your own eye first." You better go into the Holy of Holies first. You see how all this fits together? It's beautiful.

That's why the feast days have been lost for 2,000 years—because Satan knows the beauty, the power, the doctrine, the belief system that changes lives is all built around the feast days, and so he got rid of them, replaced them with the Catholic feast days. And that's why we're doing Christmas and Easter and Valentine's Day and Halloween. God wants His people on His calendar because they teach beautiful things.

So, when you go through the Gospels, you will see this. The reason why He says, "Look, first put your gift down at the altar, go make things right with your brother first, then come back to Me," it's Yom Kippur. This is the pattern right out of the Torah. This is what we should be doing every single time, in principle, when there's a relationship problem. You pay the debt through the blood of Christ. You go and you plead the blood of Christ over your life and your sin first. Forget about your spouse, forget about your husband, your wife, whoever it is that offended you—go for yourself. And then, once you have done that, you can righteously pray for the other person and bring the reconciliation by bringing Christ into that moment.

Oftentimes, we're always bringing logic and reason. I know that's one of my biggest faults. We're trying to find out what was right and what was wrong, rather than just going together into the Holy of Holies and saying, "Father, would You give us the eyes to see? We plead the blood of Christ."

Did you know that inside the Holy of Holies, nobody else is allowed? And you know what's so beautiful about that? The enemy is not allowed. The enemy is allowed to roam this entire earth, but there's one single place he's not allowed, and that's in the throne room of Christ. If we go into prayer, the enemy's not allowed there.

This is the power of Yom Kippur. It's not just an ancient festival where people say, "Oh, one time a year, the high priest is here." Yeshua is the High Priest. Isn't that beautiful? No, there is a principle of how we get redemption in every part of our lives. Every day we have to go to the Holy of Holies.

All right, we have so much to talk about. Let's go to **Matthew**, chapter—let's go back to the PowerPoint. **Chapter 27, verse 50** says, ***"<sup>50</sup> And Jesus cried out again with a loud voice and yielded up His spirit. Then, behold, the veil of the temple was torn in two from top to bottom, and the earth quaked, and the rocks were split."***

Ladies and gentlemen, there is a veil between the holy place and the Holy of Holies. Many of you know that. But do you know what that veil is made of? What is on that veil? To find out what's actually woven on the curtain, which is so prophetically amazing and connected to the Garden of Eden, we have to go to **Exodus, chapter 26**. Here it is:

***"Moreover, you shall make the tabernacle with ten curtains of fine woven linen and blue and purple and scarlet thread, with artistic designs of cherubim. You shall weave them."***

Did you hear that, ladies and gentlemen? On the curtain are the cherubim. Now, what are the cherubim? Let's go back to **Genesis**. These are warrior angels, my friends, highest level warrior angels. "So He drove out the man"—man sins, Adam and Eve sin, and they get kicked out of the garden. ***"And He placed cherubim at the east of the Garden of Eden, with a flaming sword which turned every way to guard the way to the tree of life."***

So here's what's going on: The Garden of Eden is the Holy of Holies. It's where the presence of God was in the beginning of time. It was never supposed to be anything other than Earth. The entire Earth was the sanctuary, and the Garden of Eden was the Holy of Holies. Man was allowed in. Man was allowed to walk with God.

Don't let anybody tell you that the blood of Christ does not give you the opportunity to boldly go into the Holy of Holies and sup with God in His presence, because that's the way it was from the very beginning. When the veil was torn, it opened back up the way to Eden. And what's beautiful is that veil was the cherubim, and it was cut right down the middle. No longer do we have warrior cherubim angels.

Look on your screen, ladies and gentlemen, and see what position the cherubim angels are in now. They're in the kneeling, prostrate position—in the humble, face-down position. They are no longer guarding the Ark of the Covenant. They are *bowing* before the throne of God. You are invited into the Holy of Holies, my friends.

Let's just read this out of **Hebrews, chapter 10**. This is beautiful, talking about the Holy of Holies. Here it says, *"<sup>19</sup> Therefore, brethren, having boldness to enter into the Holy of Holies by the blood of Christ, <sup>20</sup> by a new and living way which He consecrated for us, through the veil, that is, His flesh, <sup>21</sup> and having a High Priest over the house of God, <sup>22</sup> let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water."*

Don't let anybody tell you that this is not the Holy of Holies. This same Greek word is used multiple times in the New Testament, every time it's talking about the Holy of Holies. And the context—look at this. It says, *"through the veil."* It can't be the holy place. It's the Holy of Holies. You're going through the veil, my friends, and the veil is the blood, the flesh of Christ.

This is why you cannot ever be in the presence of God. You can never enter into the kingdom of God outside Yeshua, Jesus. He is the Holy of Holies curtain. He is the one that was torn in two, and it was opened up. It was the curtain being torn that gave us access to God. It is Yeshua being torn, beaten, stripped, striped, and nailed for our sins that gave us access to the reality.

You see, on this side of the veil, it's just a façade. This 70-some-odd years that we're here is so temporary. Within one minute of eternity, you're going to forget about anything that happened on this earth. It will have no relevance or meaning at all. It will be like a distant dream that you just can't remember. You know you had a dream, but you have no idea what it was. Every single thing that we do here, that we think is so important and such a priority—make money, go on vacation, raise our children this way or that way—I'm telling you, eternity is so extraordinary. None of it is going to matter. None of this will be remembered. The only thing that will be remembered is what you did for the kingdom of God.

Yom Kippur is so significantly connected to your walk with God, to your relationship with others, to the redemption, the sanctification, the purification, and the reconnection of the relationship

you have with God. Pay attention to this feast day that has been lost in Christianity and been put on a shelf, saying, "Oh, that's bondage. It's done away with." This is not bondage. This is beautiful. Satan has taken God's word and called it bondage. And doesn't that sound exactly like something he would say?

Let's keep diving in here, because there's so much to go through. Now that we've learned that we have access to the Holy of Holies, and we've learned the principle of sanctification, restoration is all about the redemption, the blood of Christ, that we're supposed to plead the blood of Christ and go into our holy place, our prayer closet. That is your Yom Kippur, and it needs to happen not once a year—it needs to happen every single day.

But one of the things that the high priest did was he wore a simple white robe. This is something totally different that we discover in the ancient Torah—that the high priest did. See, the high priest had this beautiful, beautiful royal garb, even a crown on his head. It's all representative of the Messiah, who is going to be the Melchizedek High Priest, the King of Israel. He's really representative, and his garb showed that, except for one day a year. One day a year, he was stripped of all of that, and he only went into the Holy of Holies with one simple linen robe.

This is the prophetic connection, ladies and gentlemen, of the incredible King of Kings and Lord of Lords, Yahweh Himself—the Father God coming down, stripping Himself of all of His royalty and showing up in the likeness of man, *Yeshua*, which *in the Hebrew means "salvation."* This willingness to strip Himself of His own glory is the pattern of how we make real connection with God and with others, because it's all about pride.

You see, what we need to do when we come before God, if we want to come before God and we want to have any kind of reconciliation with our neighbor, with our spouse, or with God Himself, we must go into the Holy of Holies, that private prayer time, plead the blood of Christ, and we must take our crowns, like the 24 elders, throw them down at the throne of God, and give up our pride, disrobe ourselves.

Did you know that in ancient Israel, at the bottom of Mount Moriah, before you climbed the Ophel, the stairs that led you up to the temple, you had to go through a one-acre pool called the Pool of Siloam? Some people say the Pool of Siloam, but you go into the Pool of Siloam, taking all of your clothes off. Then, when you come out the other side, you're given a white robe, and you are then allowed to go up the ascent of the stairs, which is representative of your life, ascending one stair at a time until we get into the kingdom completely.

But the point I'm making is, you must disrobe before God. You know, I remember reading a book many years ago by Rabbi Yehoshua Ashlag—I believe it is—and it was just a small book. I think it was *Shamati* was what it was called. And there was a section in this book that really stuck out to me, and it said something to the effect that **God is always looking to robe and protect His bride, but we must always stay in the bridal position.** The moment we move to a masculine position, He stops protecting, because it is the bridegroom that protects the bride only—not another bridegroom.

He gave the example of nakedness—that when we clothe ourselves with our humanity, with our flesh, and with our pride, that's a masculine attribute. God naturally says, "Oh, you got this. I'll let you do what you do." But the moment we humble ourselves before God and before man, we disrobe ourselves of our own glory and our own pride, and we allow the Holy Spirit to make us vulnerable. God sees that nakedness and says, "My Bride is not to be naked." So He comes, and He clothes us in His glory.

The ones that you see the most glory on, the most anointing on—the ones that have the most peace, love, joy, patience, peace, the fruits of the Spirit showing up: gentleness, self-control—those are the ones that have become naked to themselves. They become naked to their own mind, will, and emotions. This is what Yom Kippur is all about. It's going naked behind the curtain, disrobing yourself of yourself, and only sitting in the presence of God.

The presence of God will never come on anyone that's dressed like a king. The King won't show up in the throne room, in the Ark of the Covenant, behind that veil, if there's another king, self-proclaimed, in His presence. He simply leaves. But when we come in as a humble servant, just in the white robe—which is the blood of Christ that our bodies are dipped into, our souls are dipped into—He recognizes that as a humble servant, and His presence shows up. Just remember that, my friends; it's amazing.

One of the things that was incredible in doing some research here, discovering how the ancient Jews put the blood on the altar on Yom Kippur, was they would do it seven times, and they would do it in the form of a whip. Look at this, right out of the *Babylonian Talmud*. It says this: *Have we not learned, he sprinkled thereof once upwards and seven times downwards? That was done ke-matlef, like the movement of a swinging of a whip.* What does ke-matlef mean? Rabbi Yehoshua showed it by imitating the movement of a lasher. So they would literally whip the blood onto the Ark of the Covenant.

Think about this—what they did to our Messiah. They whipped Him, and blood flowed. It was the whipping and the blood flowing that caused redemption, forgiveness, reconciliation, and purification. They had no idea why they were doing it or even what they were saying, but they were imitating **Isaiah 53**. They were fulfilling prophecy, and they were creating the memorial of our Lord's death, burial, and resurrection.

All right, one other thing that happened on Yom Kippur that's really significant: There were two goats that were chosen to be on the Yom Kippur sacrifice list. One of them was going to be the la'Adonai goat, which is the goat for God, and the other one was going to be the la'Azazel goat. The la'Adonai goat was going to be sacrificed for the sins of the people and given to God on the altar. The other one, the high priest, was going to place his hands over the head of this goat. He was going to proclaim all the sins of Israel onto this goat, and then they would take the goat, bring it out into the wilderness, and push it off a cliff.



That is how that whole Azazel and la'Adonai goat, the scapegoat—it's called the scapegoat—the Azazel goat took all the sins of Israel. Yeshua becomes both. He becomes the goat for God, and He also becomes the goat where all the sins of Israel were placed on Him, and He became the scapegoat for all of us. In this process, we have the fulfillment of **Isaiah chapter 53**.

Let's go check it out. It says in **Isaiah 53**: ***"7 He was oppressed, and He was afflicted, yet He opened not His mouth. He was led as a lamb to the slaughter, and as a sheep before its shearers is silent, so He opened not His mouth. 8 He was taken from prison and from judgment, and who will declare His generation? For He was cut off (meaning, He was killed) from the land of the living for the transgressions of My people. He was stricken."*** So one person was struck for the sins of His people. ***"9 And they made His grave with the wicked, but with the rich at His death."***

Remember that He was given the gravestone of Joseph of Arimathea, a rich man. But with the rich at His death, because He had done no violence, nor was any deceit found in His mouth. As you walk through Isaiah 53, what you discover is that this is the chapter out of Isaiah that forecasts and prophesies that the Messiah is going to die and take on the sins of all His people. That is an incredible thing, and we see that with the Yom Kippur sacrifice.

Now, as we kind of begin the process of wrapping this up, I want to bring some really important points. This is one of the most significant points of Yom Kippur that sets up the ministry of the high priest and the power of the blood on the Ark of the Covenant. We're going to find it in Leviticus chapter 16.

Let's go there. **Leviticus 16:29** says this: ***"29 This shall be a statute forever for you. In the seventh month, on the tenth day of the month, you shall afflict your souls and do no work at all, whether a native of your own country or a stranger who dwells among you."***

On the Day of Atonement, what was required was that men and women would afflict their souls. Now, what does it mean to afflict your souls? I'm so glad you asked. We're going to find the answer in Isaiah chapter 58.

Let's go there. **Isaiah 58** says this: ***"1 Cry aloud, spare not. Lift up your voice like a trumpet." There we go. "Tell My people their transgression, and the house of Jacob their sins. 2 Yet they seek Me daily, and delight to know My ways, as a nation that did righteousness and did not forsake the ordinance of their God. They ask of Me the ordinances of justice. They take delight in approaching God. 3 'Why have we fasted,' they say, 'and You have not seen? Why have we afflicted our souls, and You take no notice?' In fact, in the day of your fast, you find pleasure and exploit all your laborers."***

Okay, you find pleasure, excuse me, and exploit all of your laborers. Now, what is going on here? This is a day of fasting, and it's literally defined as afflicting your soul. Your soul is your mind, will, and emotions. It's basically like your body; to afflict yourself, in a way, is to allow yourself to die. That's what fasting is. Fasting—if you fast long enough, you will die. You are

withholding from yourself some of the greatest pleasures: strength, food, enjoyment of food, energy. All of that begins to fade as the spirit man begins to be focused on. You're willing to die, in a real physical sense, for whatever you're fasting for. You're willing to set aside the natural course that creates life in your life—food and water—in order to bring yourself closer to God.

The Bible says things will break off of your life when you fast, and it sets up the power of God and a redemptive purification, reconciliation, and the breakthrough that we're all looking for. Look at this, my friends. Let's go over to Matthew chapter 4 and see this connection. In Matthew chapter 4, we find right after Jesus, Yeshua, was baptized by John the Baptist, Yochanan the Immerser, He goes into the wilderness for 40 days. And I want to point something out you may not have seen before, and it's right in front of us. Here we go, **Matthew chapter 4, verses 1 to 2**, says, "<sup>1</sup> *that Jesus was led up by the Spirit into the wilderness to be tempted by the devil.* <sup>2</sup> *And when He had fasted 40 days and 40 nights, afterward, He was hungry.*"

I don't know about you, but I'm hungry by the second meal that I have skipped! But in any case, what I want to point out here is this: right here, Jesus was led up by the Spirit to be tempted. I want you to think about this for just a moment, and we're going to talk about the ramifications of this fasting, how this relates to Yom Kippur, and how this relates to you in just a moment. So hold on with me. Yeshua was led up by the Spirit for the purpose of being tested by the devil. Most of us loathe the idea of being tested. We hate trials. We're Americans! Did you know there are Christians around the world, in third-world countries, and they have no clue why Christians in the West are so weak and so derailed from biblical culture? We are so arrogant in the West to believe that we're going to escape testing, tempting, temptation, trials, tribulation, and even the Great Tribulation. It's not the wrath of God, like I mentioned earlier in the broadcast; it's just testing. It's a hard test, but look, there is great reward for those that go through great testing.

Look at Joseph. He ends up second in command, and he didn't skip out on trials and testing—prison and all kinds of things. None of the disciples got to skip out. They all were killed. Peter was even crucified, they say, upside down. Why? How come they didn't get raptured out of their trial and their test? Because God absolutely uses it for powerful things. Look what happened with Christ Himself. Christ was *led into the desert by the Holy Spirit*. When was the last time you had something happen in your life, a big test, and you blamed it on the devil? **How do you not know that God wants to promote you so greatly that He allows and puts you right where you need to be to face your giants so that you can pass the test and be promoted?** Christ never went into ministry until He passed *this* test.

This is how Yeshua died for you. It was through fasting and prayer that you were allowed to come into the Holy of Holies, just like on Yom Kippur. Everyone fasted, and *then* redemption happened. It was *this* moment right here. Everyone points to the cross. I'm telling you, the cross doesn't exist. Redemption doesn't happen. His blood doesn't shed until He passed His test, and it started with prayer and fasting. And the Holy Spirit was the one behind it all, because you know why you're going through what you're going through. You say, "I can't do it." The Holy Spirit believes in you. That's why you're going through what you're going through. He believes in

you, and He wants to promote you. But He doesn't just promote randomly. He promotes specifically those who pass the test. And the greater the promotion, the more difficult the test.

I've been through some difficult tests, and I know that God's promotion is in direct proportion to whether we pass, fail, or fall somewhere in between in that test. So look at this, my friends: **fasting for redemption**—that is what Christ did for you. What did His fast do? I'll tell you exactly what it did. **He fasted for preparation for His mission.** You have something going on in your life right now. You need a *Yom Kippur* moment right now. You need to fast and pray to prepare for something.

If you know you got something coming up, if you know you might be in a situation where you're going to be tempted, you know you have a job opening coming up, you know that something's happening in your life that's coming up. The *biblical culture*, not the American Christian culture, where we just, you know, get on our knees for 10 minutes and say, "Lord, I just pray in Jesus' name." No, that is not biblical culture.

Biblical culture is David. David made a giant mistake with Bathsheba and got her pregnant. The baby was going to die. He fasted—sackcloth, ashes—never got up. Then finally, the baby died, and he got up, washed himself, anointed himself, and went on with his day. The biblical culture is fasting and praying. Did you know that early Christians fasted twice a week? We know that. We know that it's a fact; it's in history, it's in all the extra-biblical work, it's even in the Scriptures themselves, and they argued about it. That's what **Romans 14** is all about. It's not about food; it's about fasting, and which day should you fast? And that's why he says, "Don't judge your brother for whether he eats or doesn't eat." He's talking about fasting. In this case, fasting is to prepare.

**He also fasted for strength.** When you fast, did you know that you become strong? There's only two parts of you. You have the spirit man, and you have the flesh man. When the flesh decreases, the spirit increases. So it's the opposite. When you eat in the flesh, your spirit becomes weaker. When you eat in the spirit, your flesh becomes weaker. So whichever one—That's why they fasted twice a week. Every time you're fasting and praying, it's *extraordinarily* difficult if you're doing it right, to sin. So now we've got two days a week in early Christianity where Christians weren't sinning; they were growing the spirit man at hyper speeds.

You see, what we do in Western Christianity is, we read our Bibles, which is okay, but it doesn't necessarily create deep relationship with God. We're never told to read our Bibles; we're told to study our Bibles, to show ourselves approved. But then we'll study, we'll fill our minds with all this information, but the spirit man is still dead. That's like a man that has a head the size of a hot air balloon, and he's a stick figure. There's no meat, there's no girth, there's no heart that's there. God is not asking us to fill our head; God is asking us to fill our heart. He's asking us to dive into strength by withholding. And I'm going to give you a challenge here in just a minute.

Lastly, **He fasted to overcome His flesh.** If you've got a problem, you've got an addiction, you've got something that you're trying to break through, or you're struggling with your

opponent—I mean, your spouse—the way that you overcome is, like I said, you go into the Holy of Holies, you fast, you pray, you're pleading the blood of Christ, and then you allow God to overcome your flesh. And how do you overcome? You might say, "Well, it's not my fault. My spouse is the one that's making all the mistakes." But you'll see differently. The power of your prayer will increase for your spouse when you go into prayer, when you go into fasting, when you get up early.

There's something powerful, I'm telling you, between 3:30 and 5:30 in the morning. There's something powerful that happens in the spirit world. The veil is very thin, and prayer and fasting moving together in that time period moves things in the Spirit. And we want to live in the Spirit. We can't live in the Spirit all the time; you can't fast all the time. But the pockets of living in the Spirit, and really putting to death and putting aside everything in our life for those moments of Yom Kippur, will move mountains and kill giants. So if that's you, I encourage you to think about what I'm about to say in our challenge.

**Matthew chapter 25** says this, and we're just about done: *"<sup>34</sup> Then the King will say to those on His right hand, 'Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world. <sup>35</sup> For I was hungry, and you gave Me food. I was thirsty, and you gave Me drink. I was a stranger, and you took Me in. <sup>36</sup> I was naked, and you clothed Me. I was sick, and you visited Me. I was in prison, and you came to Me.'"*

And then they went on to say, "Wait a minute, Lord, we don't remember doing any of these things." And He said that the things that you do to the least of these in this world, you're doing to Me to me, this is directly connected to Isaiah chapter 58 that we just read a little part of. I encourage you to go back and read the whole thing because he goes on to say, "Look, y'all are fasting and praying, and you're working your people on the Shabbat. So, they get to work, but on the Sabbath, you're working everybody." And he calls that their pleasure, and that's why he says, "On the Sabbath later in the chapter, don't do your own pleasure." And it's defined as working your people on Shabbat. Not that you can't have fun on Shabbat. You most absolutely can, okay? Have a lot of fun on the Sabbath with your family and rest.

**But he says a *real fast* is when you take care of the widows and the orphans, when you humble yourself before God, when you're not making the fast all about you.** You're not just not eating and working on the rest of your day. You're memorializing moments with God. You're getting in your prayer closet with Yahweh. When was the last time, ladies and gentlemen, that you were kind, gentle, and compassionate? And I'm looking at myself right now in the camera, and I can see my reflection. So, this isn't just for you. I struggle with these things too, maybe more than some of you. I have pride in my life. I'm still working on things that God's still pressing on me with. I'm like that olive that's being crushed.

But my friends, at the end of the day, a real Yom Kippur moment is when a man stands before his God humbly with just a robe on, derobed himself from his pride, and looks to serve someone else. The power of Yom Kippur is found in the dark, behind the curtain, in the presence of God, on our knees, fasting, praying, and asking God to forgive us for our sin. Nobody comes in there

with you. Nobody is allowed to finger point when you're with the King. It's just a moment of silent repentance. **In Hebrew, it's called Teshuvah, to return to God.**

And as we close out this broadcast, I just want to encourage every single one of you to take the challenge that I'm about to give you. It's simple but difficult, but very powerful. For the next three days, or for three straight days, I encourage you to pray and to fast. And what I'm going to call Yom Kippur. We're not going to make it a noun. The Holy Spirit is moving upon me right now to make it a verb. Let's Yom Kippur. Let's make a Day of Atonement. And if you can only do it for one day, do it for one day. But for those that want to go above and beyond, I encourage you to fast and pray for three days. Get in your prayer closet, repent for your sin, ask God to reveal to you things. Put stuff on a platter there, and then follow that fast up with the most powerful form of Holy Spirit connection you will ever have.

It ain't about not eating. The fasting and praying is to die to yourself, but you must incorporate this next part that you do. You must go above and beyond in kindness, gentleness, servanthood: widows, orphans, feeding the poor, visiting those in prison. I know what that is like all too well. It's when you go to the least of these that our Bible tells us in both Isaiah 58 and Matthew 24, *that* is a true fast, *that* will move mountains.

The Bible says in Isaiah 58, that kind of fast will break the yoke off of your neck. You know what the yoke is? The yoke is what goes over the oxen to make it go where it's supposed to go. It is that kind of fast that the enemy's yoke on your life will be broken overnight. The jurisdiction, if it's there, those spirits of the devil will be gone, and you'll be free and free indeed. Matter of fact, someone needs to write in the chat right below the comments, "I want to be free. I'm making the three-day commitment." There's something powerful about writing it down. I encourage you to write it in the comments below. Write your oath to do a fast, no matter what it takes, no matter how sick you get, no matter how bad you feel, go all the way through it.

Because He did it for 40 days, and then was tempted by the devil, and then was crucified a few years later. We can certainly go above and beyond and do whatever it takes to kill this flesh and to be free from our yoke. Let us Yom Kippur every day of our life, but right in this challenge during this season of Yom Kippur. Let the judgment start with the household of God.

Let's pray: Father, thank You for this time together. I pray for those right now that are really struggling, that need You to break free in their life. God, I pray that You would break them out of the molds that they're in, the constant cycles of going around the mountain. And Lord, I pray this fasting and prayer challenge will destroy the bond of that wicked one over them, and You free them from the chains. Give them victory in every area of their life, as they plead the blood of Christ, as they repent, as they fast, pray, are gentle, kind, and look for service to those that are least of these. Let us put down our crowns of glory and put on a simple robe of the righteousness of Christ. Let us come naked before Your throne and leave with Your glory. I pray this, Father, in Jesus' name. Amen!

My friends, thank you so much for spending time with us in this broadcast. If you enjoyed this broadcast, if this ministered to you, will you do us a favor? Would you hit the like button? Would you [subscribe](#) and share this with others? And do us a favor: go to our [passionfortruth.com](http://passionfortruth.com) website. Would you help [partner with us financially](#) and pay it forward? We get very few people that do that around here, and for those of you that do, we are so grateful that you partner with us and help us produce these broadcasts. We are here to serve, my friends. I'm Jim Staley, and I'll see you in the next video.

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