

Day of Atonement
Part Four
Reconciliation Through Yahushua
Mediator of the New Contract
Jubilee Connection

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In this is love, not that we loved YHWH, but that He loved us, and sent His Son to be the atonement for our sins. (1Jn 4:10 HRB)

Atonement is a special day in the plan of YHWH's salvation and it is a fast day.



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We are going into part four in this series, and have been through a lot of material so if you haven't listened to the first parts, you may want to consider going back to view them on the website as this is somewhat a building block.

Part One of this series go into the background, instructions, and some of the spiritual characteristics of the day.

In Part Two, we talked about the Ark and the Mercy Seat, it's an interesting part because of the Azazel controversy.

Part Three goes into the two goats that are mentioned in Leviticus 16. It is a significant change in understanding from my previous understanding, which was that the second goat that was freed was allowed to go into the wilderness. The goat that was sent into the wilderness represented Satan carrying away our sins.

In looking more carefully at the scriptures we now think that is absolutely incorrect and have a different understanding of that today. Depending upon what you know and understand, you might want to listen to Part Three because it is about the two goats, the Azazel goat and the goat that was offered as a sin offering.

We are now in Part Four, and will focus our attention in three areas. The first being the reconciliation through Yahushua, and the second is a section about the mediator of the New Covenant Contract which is Yahushua. We will conclude with some comments and information about the Jubilee connection on the Day of Atonement.

Reconciliation Through the Law

We will start with reconciliation through the law because that is how reconciliation originally occurred. In the First Covenant Contract, Atonement was required through a physical Temple and a physical alter. We see a few scriptures on this starting in Exodus.

- **The first contract**

Atonement required physical Temple and alter - Exodus 30:10

Annual reconciliation - Hebrews 9:6-10

*And Aaron shall make an **atonement** ^{H3722=kaphar=to cover, placate cancel, cleanse} upon the horns of it once in a year with the blood of the sin offering of **atonements** ^{H3725=kippur=expiation (act of making amends, reparation of guilt)}: once in the year shall he make **atonement** ^{H3722=kaphar} upon it throughout your generations: it is most holy unto YHWH. (Exo 30:10 KJV)*

Here in Exodus chapter 30, the Children of Israel were at Mt Sinai. We have examined the words 'kafar' and 'kippur' in depth in the first couple of presentations in this series so we won't go into that today. The covering was made upon the alter once in the year during the first covenant contract.

We see additional support for this in Leviticus 17:

*For the life of the flesh is in the blood: and I have given it to you upon the altar to make an **atonement** ^{H3722=kaphar} for your souls: for it is the blood that maketh an **atonement** ^{H3722=Kaphar} for the soul ^{H5315=nephesh=breathing creature (that we are)}. (Lev 17:11 KJV)*

In 2 Chronicles:

*And the priests killed them (meaning the goats), and they made reconciliation with their blood upon the altar, to make an **atonement** ^{H3722=kafar} for all Israel: for the king commanded that the burnt offering and the sin offering should be made for all Israel. (2Ch 29:24 KJV)*

There are a number of scriptures that show that the First Covenant Contract required that the physical Temple required sacrifices and the altar as we see here. And it was an annual event, a one-time in the year event. We see that in Hebrews chapter 9

*Then verily the first covenant had also ordinances of divine service, and a **worldly** ^{G2886=mundane, terrene (secular rather than spiritual - 2 occurrences)} sanctuary...Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of YHWH. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people: The Holy Spirit this signifying, that the way into the holiest of all was not yet made manifest (Heb 9:1, 6-8 KJV)*

We see that the original Temple service was divine and was a worldly sanctuary. Worldly means mundane or terrene, it means secular rather than spiritual. It turns out that the Greek word for 'worldly', G2886 is used only in two places in the New Testament. I want to include the second occurrence to make sure that it means mundane, or the worldly place, and not of the heavenly place. In Titus it says:

*For the grace of YHWH that bringeth salvation hath appeared to all men, Teaching us that, denying unrighteousness and **worldly** ^{G2886=same} lusts, we should live soberly, righteously, and reverently in this present world; (Tit 2:11-12 KJV)*

We see the sense of this word for 'worldly' here in these two places. It's noteworthy that it's an annual reconciliation that Hebrews talks about. Of course we saw that in Leviticus as well in the instructions.

Reconciliation Through Yahushua

When we get to the New Contract, reconciliation of course is through Yahushua. The Old Covenant Contract has been done away with.

- **The New Contract**

Temple veil torn, earth quaked, rocks split, saints rose from the dead: Matthew 27:50-53

At one with Yahushua - reconciliation - John 17:11-23

Veil broken down by Yahushua, no genealogy barrier, saved by grace Ephesians 2:13-18

The Old Covenant contract has been done away with is seen in several different places in the Gospel accounts.

Yahushua, when he had cried again with a loud voice, yielded up the spirit. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent ^{G4977=schizo=split, sever}; And the graves were opened; and many bodies of the saints which slept ^{G2837=be dead} arose, And came out of the graves after his resurrection, and went into the holy city, and appeared unto many. (Mat 27:50-53 KJV)

What an event! The graves were opened; this is remarkable when you take a look at this. The graves were opened and bodies of the saints which slept arose. They were dead, that's what slept means, they were dead and they arose. This is really an amazing scripture for somebody that thinks we have an immortal soul because the saints here weren't already in heaven. They were dead in the grave when they rose on this event when Yahushua was resurrected.

Out of the graves they came, they had another physical existence for some period of time. We will become, and are one with Yahushua and John chapter 17 highlights this. Yahushua gives some of his last prayer words to the Father and talks about the one-ness that there is with the Father.

*And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, **that they may be one, as we are**. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. (Joh 17:11-18 KJV)*

That is what our focus and attention is, and going on in this account in John 17:

*As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word ^{G3056=logos=something said, communication, doctrine}; (The things that we say and the things that come out of our mouth that we say. That's what this is talking about) **That they all may be one**; as thou, Father, art in me, and I in thee, **that they also may be one in us**: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; **that they may be one**, even as **we are one**: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. (Joh 17:18-23 KJV)*

The oneness here is significant and important. We can only be at one with YHWH and one of the ways to use this word 'Atonement' is 'at one-ment' or at one with. It's a good reminder of the oneness that we should have.

That ye may with one mind ^{G3661=unanimous} and one mouth glorify YHWH, even the Father of our Master Yahushua Messiah. (Rom 15:6 KJV)

This word 'one mind' in an interesting Greek word because it means unanimous. I really like that; we are to be unanimous with YHWH and Yahushua. We are to be at one with them. When you are unanimous, there aren't any votes along the sides that aren't in agreement. Your mind is completely at one, it's unanimous with YHWH.

The veil is broken down by Yahushua in all of this. From the Old Covenant we don't have the veil that separates the Holy Place from the rest of the Temple.

*But now in Messiah Yahushua ye who sometimes were far off ^{Gentiles} are made nigh by the blood of Messiah. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us ^{Israelites and Gentiles}; Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; And that he might reconcile both unto YHWH in one body by the ^{crucifixion} post, (some people call it the cross, we won't have a debate on that but Yahushua was crucified) *having slain the enmity thereby: And came and preached peace to you which were afar off ^{Gentiles}, and to them that were nigh ^{Israelites}. For through him we both have access by one Spirit unto the Father.* (Eph 2:13-18 KJV)*

We all, Jews and Gentiles, Israelites alike now have access through Yahushua. That middle wall of partition has now been broken down. There is no genealogy differences anymore, no barrier by what family name you were born into, or which tribe you born, or where you were born. We are saved by His mercy and His grace.

Reconciliation Through Yahushua

- **Yahushua is our atonement**, justified by grace, knowledge of sin comes by the law
Romans 3:20-36
- YHWH's dilemma - how to satisfy His righteousness and demands against sin versus His grace, love and mercy

Yahushua is our atonement and we are justified by his grace and the knowledge of sin comes by the law. This section in Romans is interesting to go through. We will highlight Romans.

Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. But now the righteousness of YHWH without the law is manifested, being witnessed by the law and the prophets; ^{Yahushua} Even the righteousness of YHWH which is by faith of Yahushua Messiah unto all and upon all them that believe: for there is no difference: For all have sinned, and come short of the glory of YHWH; Being justified freely by his ^{YHWH's} grace through the redemption that is in Messiah Yahushua: Whom YHWH hath set forth to be a propitiation ^{G2435= expiate (make amends), an atoning victim, lid of the ark} through faith in his ^{Yahushua} blood, to declare his ^{YHWH} righteousness for the remission of sins that are past, through the forbearance of YHWH; To declare, I say, at this time his ^{YHWH} righteousness: that he ^{YHWH} might be just, and the justifier of him ^{us} which believeth in Yahushua. (Rom 3:20-26 KJV)

The terminology “by the law and the prophets” is one that we have looked at particularly in the covenants study. The law and the prophets is a testimony that points to Yahushua and is not a testimony that it is trying to say that we abide by the Old Testament law. We abide by the eternal law that YHWH has put in place, but the law and the prophets here, when you see that is code-word pointing to Yahushua.

You need to parse out the pronouns to decide who the “he” is, and who is the “him”. You need to take a look at this scripture on your own and determine the terminology and understand that when it's talking about grace, it's talking about YHWH's grace, and Yahushua is the justifier for us. We have to believe before he will justify us.

It's somewhat a dilemma for YHWH in the scheme of this. How does he satisfy His righteousness and the demands against sin versus His grace, love, and mercy? This chapter in Romans helps us to understand that question. Yes, the law is important, but now it's the spiritual side of the law, the spiritual application of the law and not the physical that is important.

- **Is the law abolished?** Some say yes, and some say no
Romans 3:31, 2 Corinthians 3:6-8

*Do we then **make void** ^{G2673=katargeo=to render useless, abolish, destroy} the ^{spirit of the} law through faith? Elohim forbid ^{G3361=absolute denial}: yea, we establish ^{G2476=to stand, continue, hold up} the law ^{in spirit and truth - John 4:23}. (Rom 3:31 KJV)*

We do not deny the law through faith, we establish the law. How can that be, based on what Paul is saying? When we go on we will see what is abolished. Do we void the law, which is “katargeo”, do we destroy the law through faith? No we establish it. We are talking about the spiritual law. When you contrast this with 2 Corinthians 3, you get a little different perspective because you see the contrast of the letter versus the spirit and the glory that Moses’ countenance was exemplified by was done away with, abolished.

*Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: (We are getting the answer, it’s not of the letter but of the spirit) for the letter killeth, but the spirit giveth life. But if the ministration of death, written and engraven in stones ^{letter of the law was the Levitical system}, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be **done away** ^{G2673=katargeo=to render useless, abolish, destroy}: How shall not the ministration of the spirit be rather ^{G3123=in a greater degree} glorious? (2Co 3:6-8 KJV)*

Hopefully this gives us insight into the question of making void the law, is the law abolished? Yes and no. The physical letter of the law and the Levitical system is abolished, but the spirit of the law has stayed and maintained.

Reconciliation Through Yahushua

- **The new contract**

Our High Priest is accessible and sympathetic - Hebrews 4:14-16

We have reconciliation through Yahushua in all of this and have several scriptures out of the Book of Hebrews. Our High Priest is accessible and sympathetic. Again, this is on the topic of being reconciled through Yahushua.

Seeing then that we have a great high priest, that is passed into the heavens, Yahushua the Son of YHWH, let us hold fast our profession ^{G3671=acknowledgment, agreement, covenant, confession} (that is true). For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly ^{G3954=bluntness, frankness, openly, freely} unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. (Heb 4:14-16 KJV)

We are to come boldly, that word means bluntness, frankly, freely. We come with an open arms, eyes, and heart. We are to be willing to accept what YHWH has to tell us. We come boldly to his throne of grace.

Going on in Hebrews chapter 6 we see that this reconciliation is the result of two immutable things.

- **Two immutable things**, Hebrews 6:17-20

1. YHWH's promise to Abraham *I will bless thee, and multiplying I will multiply thee*
2. Oath of confirmation *because he could swear by no greater, he sware by himself*

- **Four reasons for hope**

1. Heavenly city of refuge *we might have a strong consolation who have fled for refuge to lay hold upon the hope set before us*
2. Anchor of the soul *both sure and stedfast, and which entereth into that within the veil*
3. Forerunner *is for us entered, even Yahushua*
4. High Priest - Melchizedek Order *made an high priest for ever after the order of Melchizedek*

*For when YHWH made **promise to Abraham**, because he could swear by no greater, he **sware by himself**, Saying, Surely blessing I will bless thee, and multiplying I will multiply thee..... Wherein YHWH, willing more abundantly to shew unto the heirs of promise ^{G1860=an announcement, divine assurance of good} **the immutability** ^{G276=unchangeable-2 occurrences of good} of his counsel, confirmed it by an oath: That by two immutable ^{G276=same} things ^{promise & oath}, in which it was impossible for YHWH to lie, we might have a strong consolation ^{G3874=comfort, exortation}, who have fled for **refuge** to lay hold upon the hope set before us: Which hope we have as an **anchor of the soul**, both sure and stedfast, and which entereth into that within the veil; Whither the **forerunner** is for us entered, even Yahushua, made an **high priest** for ever after the order of Melchisedec. (Heb 6:13-14, 17-20 KJV)*

There are two parts, two components of what YHWH did. First he made a promise to Abraham and secondly, He swore by Himself. If you haven't read this carefully, you probably would benefit by going over it two or three times. I have added some of the Greek translation, or the Greek understanding of these words. For instance, "immutability", and it says: "Wherein YHWH, willing more abundantly to shew unto the heirs of promise the **immutability** of his counsel". This word immutability occurs in two different places. But his immutability is unchangeable, sacrosanct, it's sacred or immovable, fixed; and that is the way His counsel is and it's confirmed by and oath to Himself.

You see the second usage of this word "immutability" in the following verse: "That by two immutable things ^{promise & oath}, in which it was impossible for YHWH to lie." It's impossible for

Him to lie that we might have a consolation, a comfort, an exhortation. That exhortation or comfort comes as a result of *'who have fled for **refuge** to lay hold upon the hope'*. That's what we are doing today; we have fled this world's way and have fled to the refuge to lay hold of the hope set before us.

I think it's of interest to see that there are four separate reasons in this scripture in Hebrews for our hope. The first is the refuge that is set before us, contrast this with the city of refuge that you find in the Old Covenant. The city of refuge was a place for somebody that made a mistake, perhaps someone that killed someone. It was a case of manslaughter or perhaps self-defense, and that person would go to a city of refuge but the family could have an avenger of blood that would come after the original guy that killed one of the family members. Because the city of refuge offered protection, the avenger of blood couldn't come to that city of refuge. This is similar, and is amazing that it's in Hebrews that we have fled for refuge, for the heavenly city of refuge because of the hope that lies within us and is set before us.

It is an anchor for our soul, both sure and steadfast, which enters into that within the veil so it's coming into the very center of the Holy of Holies in the Temple. The anchor of our soul is a forerunner which is Yahushua that went in for us. He was made a High Priest after the order of Melchisedec as the forerunner for us so these four reasons for hope are amazing to parse out in Hebrews chapter 6.

- **Order of Melchisedec** Hebrews 7:1-4, Genesis 14:17-20

Going into Hebrews

*For this Melchisedec, king of Salem, priest of the most high Elohim, who met Abraham returning from the slaughter of the kings, and blessed him; To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, (The meaning of His name) and after that also King of Salem, which is, King of peace; (Note that Melchisedec is talked about here) Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of YHWH; abideth a priest continually. (I think that can only point to Yahushua as a manifestation of Melchisedec here in this account) Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils.
(Heb 7:1-4 KJV)*

The name Melchisedec is made from two Hebrew words:

- Melchisedec - H4442 from
H4428 = melek = king, royal
H6664=Tsedek = the righteous

The royal king of righteousness is pointing to Yahushua. Looking at the account in Genesis 14 it says:

And the king of Sodom went out to meet him ^{Abram} after his return from the slaughter of Chedorlaomer, and of the kings that were with him, at the valley of Shaveh, which is the king's dale. And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high Elohim. And he ^{Melchizedek} blessed him ^{Abram}, and said, Blessed be Abram of the most high Elohim, possessor of heaven and earth: And blessed be the most high Elohim, which hath delivered thine enemies into thy hand. And he ^{Abram} gave him tithes of all. (Gen 14:17-20 KJV)

It's noteworthy to see that Melchizedek was showing a forerunner of the Passover also. The king of Salem brought forth bread and wine. We have gone through this in the Passover studies and in the Days of Unleavened Bread. I think it's notable to see the forerunner of that in here also. The order of Melchizedek was this man Melchizedek, king of Salem was the one that Abraham met. I know there is controversy about this but it looks to me that this has to be Yahushua that is a manifestation at this point in time that lived in this place that was brought in this place for this particular event to happen.

- **One time offering, Yahushua required** - Hebrews 9:22-28

*And almost all things are by the law purged with blood; and without shedding of blood is no remission ^{G859=pardon, forgiveness}. It was therefore necessary that the patterns ^{G5362=adumbration (foreshadow, image, resemblance)} of things in the heavens ^{letter of the law - Levitical system} should be purified with these ^{shedding of blood}; but the heavenly things themselves with better sacrifices than these. For Messiah is not entered into the holy places made with hands, which are the figures ^{G499=representative, counterpart} of the true; but into heaven itself, now to appear in the presence of YHWH for us: Nor yet that he should offer himself often, as the high priest entereth into the holy place every year ^{Yom Kippur} with blood of others; For then must he often have suffered since the foundation of the world: but now **once** in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: So Messiah was once offered to bear ^{G399=to take up, carry} the sins of many; and unto them that look ^{G553=expect} fully for him shall he appear the second time without sin unto salvation. (Heb 9:22-28 KJV)*

When he comes he is going to appear to us without sin unto salvation to those of us that 'look and expect fully' as the Greek says.

I want to highlight this point: "So Messiah was once offered to bear the sins of many" To bear means to take up and to carry. Yahushua is the one that bears our sins, this idea that the Azazel

goat bears our sins and is carried out and away by Satan is false premise and is a lie. There are a number of scriptures that show us that Yahushua is the one that bears our sins. He is the one that takes up our sins and carries them away. It says 'the sins of many' right here in Hebrews.

Going back to the second verse that says: *"It was therefore necessary that the patterns ^{G5362=adumbration (foreshadow, image, resemblance)} of things in the heavens ^{letter of the law - Levitical system} should be purified with these."* As you read it, you might be led to think that it was necessary that the patterns of the heavens, is actually talking about the patterns of the things on the earth will be made like the heavens. The word 'pattern' means foreshadow, an image or resemblance; it is adumbration as it goes in the Greek translation into English. The pattern of the things that we see at the Temple in the Old Testament, which is the Levitical law, it's the letter of the law, there are patterns of things that are like what is the truth in heaven. We see this maybe a little more clearly if you look in a couple of different translations. This is the same scripture in Hebrews 9 in the Complete Jewish Bible says:

Now this is how the copies of the heavenly things had to be purified, but the heavenly things themselves require better sacrifices than these. (Heb 9:23 CJB)

The 'copies' are the resemblance of the things where the Temple, the Levitical system, the letter of the law. They were purified by the shedding of animal blood and obviously this is saying that now that Yahushua has entered into the Holy Place, those things are no longer required or applicable. Yahushua himself, once for all, has done this.

It says in Hebrews 9:28, *"but now **once** in the end of the world hath he appeared to put away sin by the sacrifice of himself."* This was one time; he doesn't have to repeat it. It's not needed to repeat it every year as it originally was.

The next section is about Yahushua being the mediator of the New Covenant Contract.

- **Mediator** - In terms of a definition, is a person who attempts to make people involved in a conflict come to an agreement; a go-between.

It is someone who mediates between two separate parties such as in union work agreement; there are usually mediators that are assigned to go between the management of the company and the workers. It is a person that is a go-between representing both sides in some cases. In other cases the go-between is a person that represents the worker, and not the management in a union contract. There are different kinds of mediators as well, but that is what a mediator is, a go-between.

In the Old Covenant Contract, the mediator of course was Moses. We see that here in a few scriptures.

- **Old Contract Mediator**

Through Moses

Exodus 29:19, Deuteronomy 5:5, 27, Galatians 3:19

And they said unto Moses, Speak thou with us, and we will hear: but let not YHWH speak with us, lest we die. (Exo 20:19 KJV)

They said they couldn't have YHWH speaking to them directly, they wanted Moses to be their mediator, is what this is talking about obviously. This is Moses speaking in his historical summary at Moab just before they went into the Promised Land. This whole account in Deuteronomy was at Moab and Moses is saying:

*(I stood between YHWH and you at that time , to shew you the word of YHWH: for ye were afraid by reason of the fire, and went not up into the mount;) saying....
(Deu 5:5 KJV)*

Continuing in Deuteronomy 5:

*Go thou near, and hear all that YHWH our Elohim shall say: and speak thou unto us all that YHWH our Elohim shall speak unto thee; and we will hear it, and do it.
(Deu 5:27 KJV)*

People are saying to Moses that they want him to speak to YHWH directly, and then tell them what YHWH is saying.

In Galatians we see the sum of this:

Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. (Gal 3:19 KJV)

That mediator of course was Moses. I don't know if you have seen this next scripture or if you have thought about what it means.

*Now a mediator is not a mediator of one ^{a mediator implies more than one- CJB}, but YHWH is one ^{from}
Deu 6:4 - united as one. (Gal 3:20 KJV)*

YHWH doesn't need a mediator, we do. "the mediator of one", translated in the Complete Jewish Bible means more than one. That is what this is saying, a mediator is not a mediator of one because a mediator implies more than one, "but YHWH is one", that statement that Paul is writing here in Galatians really comes from Deuteronomy 6:4 and it's the shammah.

Hear, O Israel: YHWH our Elohim is one: (Deu 6:4 KJV)

It says that YHWH is united as one, and this is saying that the mediator in the Old Testament implies more than one, which was Moses. But YHWH is one and does not need a mediator. It's an interesting little addendum at the end of Galatians 3:20.

Yahushua - Mediator of New Contract

- New Contract Mediator
Through Yahushua - 1 Timothy 2:5-6; Hebrews 8:6-7

We see in First Timothy more evidence of Yahushua being the mediator.

For there is one Elohim, and one mediator between YHWH and men, the man Yahushua Messiah; Who gave himself a ransom ^{G487=redemption price} for all, to be testified in due time. (1Ti 2:5-6 KJV)

He gave himself a ransom, He is the redemption price, and He is the one that pays the full price penalty for our sins.

- Better promises

*But now hath he ^{Yahushua} obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon **better promises**. For if that first covenant had been faultless ^{G273=irreproachable (beyond criticism, impeccable, perfect)}, then should no place have been sought for the second. (Heb 8:6-7 KJV)*

Obviously the first covenant wasn't perfect. It had flaws and perhaps people don't like to hear that but the first one was a teacher for us, the forerunner, the pattern that needed to happen and be in place for a period of time until Yahushua would come and provide us better promises. Some of the better promise summary items I could think were:

Absolute vs. conditional - YHWH has an absolute promise of salvation to us through Yahushua versus a conditional physical salvation through the First Covenant.

Spiritual vs. carnal - Better promises has to do with the spiritual essence versus the carnal or physical essence.

Universal vs. local promise

Eternal vs. temporal

Individual vs. national - The individual is where the focus is in the New Covenant, not the nation of Israel

Internal vs. external- Internal inside of us versus the external and of works

Mercy vs. judgment - Mercy is the bottom line, the better promises of mercy versus as of judgment

Yahushua - Mediator of New Contract

Hebrews 8:8-12; Comparison Jeremiah 31:31-34

*For finding fault with them, he saith, Behold, the days come, saith YHWH, when I will make a new ^{G2537=new in freshness (not G3501=new with respect of age, regenerate)} covenant with **the house of Israel and with the house of Judah** ^{north and south kingdom}: Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; ^{It will not be like the covenant I made with their fathers - CJB}*

*because they continued not in my covenant, and **I regarded them not**, saith YHWH ^{I stopped concerning myself with them - CJB}. For this is the covenant that I will make with the house of Israel after those days, saith YHWH; I will put my laws into their mind, and write them in their hearts: and I will be to them an Elohim, and they shall be to me a people: (Heb 8:8-10 KJV)*

This section in Hebrews is a quote from Jeremiah so compare the two. I have come to the point, and you have to go prove these things yourself, but I can say that all of the quotes that you find in the New Testament that point to the Old Testament are quotes from the Septuagint translation. They are not quotes from the Masoretic Text translation. This is a good example of the Masoretic Text matching up reasonably well, but there are a couple of points in it that don't match up at all. If you take the time to compare the Septuagint text, you will see there is a much closer match to the quote in the section in Jeremiah 31 verses 31-33. I won't go into the Septuagint other than to make those comments, and don't take my word for it, prove it so you know for yourself.

This section in Hebrews 8 that is being quoted is from the Masoretic text Version which is the King James Version, the Authorized Version.

*Behold, the days come, saith YHWH, that I will make a new ^{H2319=new, fresh (not H2318=renew, repair)} covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, **although I was an husband unto them** ^{I disregarded them - LXX}, saith YHWH: But this shall be the covenant that I will make with the house of Israel; After those days, saith YHWH, (Jer 31:31-33 KJV)*

One of the highlights I want to make is that the Greek language has different words for 'new'. You can ask for a new pencil, which means a brand new one out of the box, or you can ask for a new one that has just been sharpened. So it would be a new used pencil if you will. There are

different Greek and Hebrew words that describe that type of 'new'. The 'new' that is being described as the 'new covenant' is new and fresh.

There is a controversy that the covenant that is established as the New Covenant by Yahushua is actually a renewed covenant. I don't believe that is the case. I believe the New Covenant that Yahushua established to be a brand new fresh covenant and I think there is plenty of ample evidence for that, but again, you have to do your own homework.

In Jeremiah 31:32 the Septuagint Version says "*I disregarded them*", Hebrews 8:9 says "*I regarded them not*", while the Masoretic Text says "*although I was an husband unto them*". You get this marriage covenant contract type of a sense if you use the Masoretic Text Version. I don't believe the New Covenant is a marriage covenant, it's a divisor will.

With a couple of sidebar discussions, what is being quoted in Hebrews comes out of Jeremiah and note that it's a New Covenant that is being talked about. You also have to take into consideration what is going on in Jeremiah. Jeremiah is writing this prophetically for the future and he lived during the three sieges of Jerusalem by the Babylonians. Jeremiah 31 was in the middle of sieges two and three and he was writing the prophetic news that there would be a new covenant.

The Old Covenant was still in effect at this time, and Jerusalem was in some of its last days. It was getting ready to be taken down by Nebuchadnezzar and his Babylonian army. Jeremiah is writing about the New Covenant and things to come. This wasn't things that were happening in his day, he was writing about a New Covenant yet to come. His perspective is of the future, even though the Old Covenant Contract as we know it, was still in effect at the time he wrote.

There is a parable about new wine skins to mention because it shows us what is 'new' according to respect to age, and 'new' with respect to freshness. This parable that Yahushua provided for us in Matthew 9 says:

Neither do men put new ^{G3501=new with respect to age} wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved. (Mat 9:17 KJV)

It says: "*Neither do men put **new** (respect to age) wine into old bottles*", so this word 'new' in the Greek means new with respect to age. Wine is something that ages with time, so putting new wine with respect to age into old bottles, "*else the bottles break*", so you shouldn't do that because "*and the wine runs out and the bottles perish. But they put **new** (in freshness) wine into **new** bottles (in freshness) and both are preserved.*" The new in freshness, we have new bottles that we are using here with wine that is aged with respect to age.

I would say what this is talking about is that you can't combine the new with the old; the new wine is Yahushua's testimony. He has new testimony with respect to age and the bottles have to do with the Covenant Contract. You can't put Yahushua's New Testimony into the Old Covenant Contract bottle; you can only put Yahushua's testimony into the New Covenant Contract bottle that is new in freshness.

This is part of the Renewed Covenant fallacy that we have looked at and there are some people that abide by this but you have to do your own homework and look into this on your own. Suffice it to say that there are two separate words translated 'new' in English, one with respect to age and one with respect to freshness.

Continuing in the Hebrews 8 account, which parallels Jeremiah 31:

I will put my laws into their mind, and write them in their hearts: and I will be to them an Elohim, and they shall be to me a people: And they shall not teach every man his neighbour, and every man his brother, saying, Know YHWH: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. (Heb 8:10-12 KJV)

The comparison to this going back to Jeremiah 31 again in the Authorized Version Masoretic Text:

I will put my law in their inward parts, and write it in their hearts; and will be their Elohim, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know YHWH: for they shall all know me, from the least of them unto the greatest of them, saith YHWH: for I will forgive their iniquity, and I will remember their sin no more. (Jer 31:33-34 KJV)

This prophecy in Jeremiah is pointing at yet in the future that we haven't seen yet. Yes, there are people that you can talk to that know YHWH's word, but it's not universal, it's not worldwide. Obviously the Fall Holy Days show a forward pointer to the Millennium, particularly when we get to the Feast of Tabernacles. The Millennium will be a time when this will probably be much more in effect. Your neighbors will know YHWH and you won't have to ask if they know YHWH.

It's like today, when you talk to somebody, your neighbor or somebody you meet, you don't automatically gravitate to talk about spiritual matters in life although as week or so ago, I made a business call to buy some lumber for a building and in talking to a guy on the phone, the first thing he started talking about was what a glorious day it was and how God has made this a beautiful day and that the sun is rising. Here is somebody that is expressing that on an entrée of a business phone call and what a delight it is when you run into somebody like that. That

isn't generally the case today, most people don't have YHWH at the center of their daily conversation, but this particular guy did and I thought it was great. We had a great conversation. By the way, I did order lumber.

In the future it will be common to meet your neighbor and greet them by saying "YHWH be with you", and he will answer with "YHWH bless you", making it like the account in Ruth chapter 2 where you can read the account. It states that Boaz came into town and said to one of his workers "YHWH be with you", and the worker said "YHWH bless you". It is the automatic thing to say. What a day and blessing that will be, and we look forward to it.

We see a little bit of this, and I've mentioned the words "being unanimous" earlier. In Acts 5, there was a small group of people that were of this frame of mind of being unanimous.

*And by the hands of the apostles were many signs and wonders wrought among the people; and they were all with one accord ^{G3661=unanimously} in Solomon's porch.
(Act 5:12 KJV)*

Here we see there were a lot of people that were of one accord in Solomon's porch at the Temple location here in Acts chapter 5. Here it is again of being one accord in this case is the Greek word translated unanimous. They were all of one mind; they all knew YHWH from the least to the greatest. What a time that will be when the world is of that frame of mind.

Continuing on in Hebrews 8, we see that a comment is made. Some people don't like this comment but this is what the scriptures say, and that is that the First Covenant is obsolete, worn out, and is abolished.

First Covenant is Obsolete

- First covenant = Moab Covenant
- AKA Levitical Covenant
Obsolete, worn out - Hebrews 8:13

*In that he saith, A new covenant, he hath made the first **old** ^{G3822=make worn out, declare, obsolete}.
Now that which **decayeth** ^{G3822=same} and **waxeth old** ^{G1095=to be senescent, (from G1094=senility)} is ready
to vanish away ^{G854=disappear, abrogation, (repeal)}. (Heb 8:13 KJV)*

This is a clear statement, how can you misunderstand what this is saying? A new covenant, the first one has become worn out and obsolete. It has waxed old, it is senile, and of no use anymore. It is ready to vanish away.

I still hold to think that Paul writing this but it is possible that someone else did, such as Barnabas or someone like that. Certainly, Hebrews is anonymous but the point is, why would this be written in here with such clarity if it wasn't the truth of what is being talked about? It is because it is the New Covenant that is being talked about. The old one is being done away, ready to vanish, and I suspect that the reason that is stated like it is, "it's ready to vanish", keep in mind when this was written around 50 or 55 or so CE, the Old Covenant was still in effect and the Temple was still in operation.

It wasn't until 15 to 20 years later in 70 CE that the Temple was taken out and all of that Temple property was destroyed. It was attempted to be reclaimed as a Roman city and so in 70 CE, everything disappeared. The Temple practices disappeared but they hadn't yet when this was written.

I'd like to compare where else you can find the usage of the word "old" so we get a sense of what it really means. We see there are only two occurrences of G1095, meaning to be senescent. There is another occurrence in John 21:18 - when you shall **be old** ^{G1095= to be senescent}, and it means when you get to be an old man, or as you get older. The Old covenant that is being talked about is the covenant that includes Exodus 24:12 - Deuteronomy 31:26

We have gone through this in the covenant study so I won't highlight much of it here, but in Deuteronomy 31, the covenant that is waxing old is the covenant that we would consider to be the Old Covenant. It is the covenant that Moses put together at the end of the stay at Sinai through the time at Moab.

Take this book of the law, and put it in the side of the ark of the covenant of YHWH you Elohim, that it may be there for a witness against thee. (Deu 31:26 KJV)

This was a temporary arrangement, "to be put in the side", that's the covenant that is being talked about. This word "senescent" is interesting when you parse it out because it means growing old or aging.

- Senescent dictionary meaning
growing old, aging
cell biology - no longer capable of dividing but still alive and metabolically active

How appropriate is that when applying Hebrews 8:13 that we just read?

- Imperfect old contract is obsolete
Ready to vanish away
coming soon - Temple will be destroyed in 70 CE

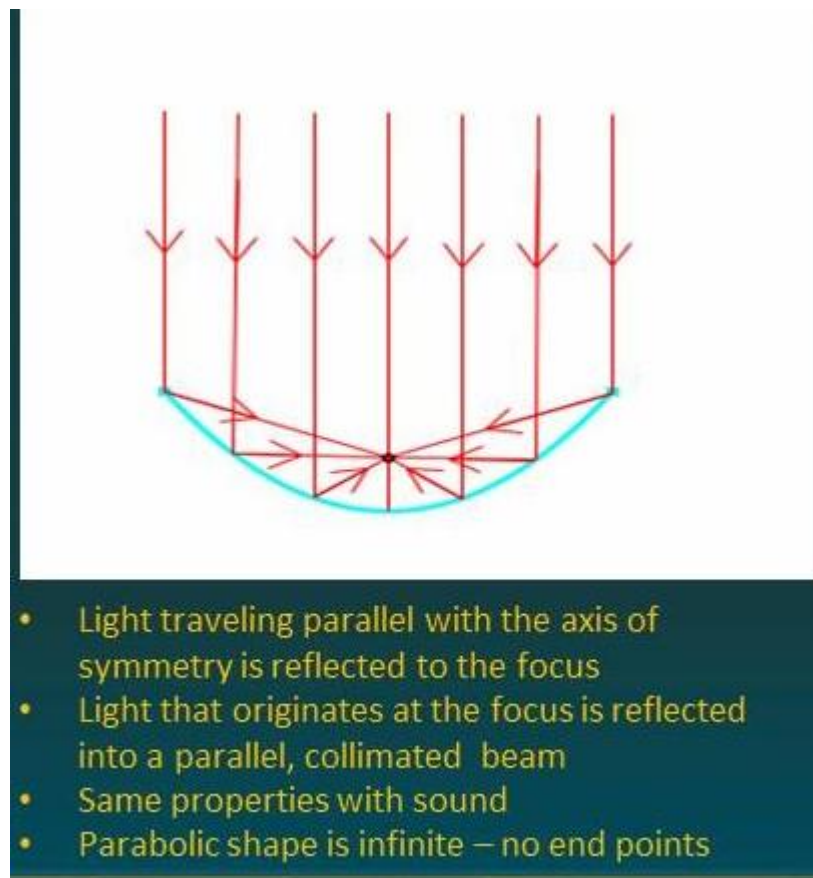
The Temple will be destroyed soon-coming from Hebrews 8 perspective when it was written.

First Covenant is Obsolete

- Rituals imposed until Messianic restoration - Hebrews 9:8-10

*The Holy Spirit thus signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: Which was a **figure** ^{G3850=from G3846 (to throw alongside), similitude, parable, adage for the time then present} for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation ^{G1357=Messianic restoration}. (Heb 9:8-10 KJV)*

This “figure” which is being described here, the first tabernacle was still standing and it was a figure. It is a part of the pattern of the things that were made like unto heaven. This word “figure” here in Hebrews is this word “parabole”, G3850 in the Greek and it means solitude, or a parable, or an adage for the time then present.



Even though we think of the Temple as a physical place, it really was there, there really was a Levitical Priesthood and animal sacrifices. It was simply a pointer or a look-alike, a parabola or

parabole of that which was true and real in heaven. We think of “the real” as the Temple, but the “real and the true” are the heavenly articles. This scripture is saying that the whole system was imposed until the Messianic Restoration.

- G3850=parabole (in Greek)
46 of 50 translated “parable”
cf. Matthew 13:3, 10, 13, 18...

A parabole is a geometric shape which is shown as a parabola in the English language. The attributes or properties of a parabola are interesting to examine because the light traveling parallel with the axis of symmetry which are the red lines, is reflected into the center focus point. This center focus of the parabola is the spot that all of the light focuses on. It is conversely true that all of the light that emanates from this center focus point, if you put a bright light there, all of the light would precede outward, just change the direction of the arrows in a collimated fashion to infinity.

It’s also of interest that not only do the properties of a parabola work for light, they also work for sound. There are no in points to the parabola shape itself, this blue green or aqua line, or the curved line on the bottom. You could extend that line into infinity and the parabola attributes would still be active and operable.

We see the New Testament the word “parabole” in fifty different places. In forty six of the places, it’s translated “parable” so whenever you see the word parable in the New Testament know that it’s the word “parabole”. One of the exceptions of course is the scripture in Hebrews 9 that calls it “a figure”, but it’s the same word parabole. We see the most representation of the word itself in the Matthew 13 section that has all seven parables that Yahushua provided. Some of the highlights are:

And he spake many things unto them in parables, saying, Behold, a sower went forth to sow...And the disciples came, and said unto him, Why speakest thou unto them in parables...Therefore speak I to them in parables: because the seeing see not; and hearing they hear not, neither do they understand...Hear ye therefore the parable of the sower

Notice that he says “seeing”, remember I said it’s about light, but it’s also about sound. “The seeing see not; and hearing they hear not.” These are some of the highlights of that particular section of Matthew 13. It’s an interesting word and particularly useful in this section because it’s a “figure”. I hope you get the sense of what it’s talking about. It’s a figure of things that are like the true that are in heaven but a picture, a similitude on the earth.

First Covenant is Obsolete

- Ransom paid for all first covenant transgression - Hebrews 9:15
Yahushua bought the first covenant with His blood (ultimate buy out)
Believers receive the promise of eternal inheritance
Not available in the Old Covenant

Going on in Hebrews 9:

And for this cause he ^{Yahushua} is the mediator of the new testament, that by means of death, for the redemption ^{G629=ransom in full, deliverance} of the transgressions that were under the first testament, they which are called ^{G2564=call forth, bid (invite)} might receive the promise of eternal inheritance. (Heb 9:15 KJV)

Yahushua is the mediator that paid the ransom in full. He provides deliverance under the First Testament, the Old Testament, to those who are called or bid or invited. We are invited that we might receive the promise of eternal inheritance. Yahushua bought out the first covenant with his blood. It is the ultimate buy out. In the business world you have company buy outs, one company will buy out another one by putting cash on the table for their assets and products and services. They pay a premium price for it and therefore own all.

Yahushua provided the ultimate buy out by his blood. He bought out this first covenant and believers receive the promise of eternal inheritance by the invitation that we receive. None of this was available in the old covenant contract. It's only available to us that believe and have faith and receive his grace and mercy. We have touched on the first contract being abolished but the next section coming up in Hebrews 10 shows us that.

- First contract abolished - Hebrews 10::9

Then said he, Lo, I come to do thy will, O YHWH. He taketh away ^{G337=takeaway violently, abolish} the first, that he may establish ^{G2476=to stand, appoint, holdup, setup} the second. By the which will ^{G2307=determination, decree} we are sanctified ^{G37=purify, make holy, consecrate} through the offering of the body of Yahushua Messiah once for all. (Heb 10:9-10 KJV)

The words "takes away" means take away violently and it also means abolish. Yahushua died a violent death, the old covenant was taken away violently by his death. "That he may establish ^{G2476=to stand, appoint, holdup, setup} the second. Do you see that? It's amazing that all of this is embedded in the scriptures in Hebrews. "By the which will", "will" equals ^{G2307}, and it means determination or the second covenant or that decree. We are sanctified, purified and made holy and consecrated through the offering of Yahushua. The first covenant contract is not the eternal law that you find in the first version of the covenant from Exodus 20 to 24. The

first covenant that is abolished is that which is after Exodus 24 through the end of Deuteronomy is what is being talked about here.

- Not eternal law Exodus 20-24
cf. Genesis 26:5

In Genesis 26 we know that there was law before Sinai

Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws. (Gen 26:5 KJV)

Here, way back in Genesis 26, over 400 years before Sinai, Abraham kept the commandments, statutes and laws. They must have been laws in effect at that point.

- Sanctified and purified
cf. Leviticus 16:4 and Revelation 19:7-9
White linen = righteousness of priests

Once we are sanctified we are purified. We put on white linen. We compare this from the Levitical system to the Melchizedek system and we see in Leviticus 16, the chapter that talks about the two goats.

Thus shall Aaron come into the holy place: with a young bullock for a sin offering, and a ram for a burnt offering. He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these are holy garments; therefore shall he wash his flesh in water, and so put them on. (Lev 16:3-4 KJV)

I have looked into this to see if he had white garments and I can't find that he did but what I found is that the color of the garments described here aren't specified. They are probably white, but certainly the garments are white in Revelation. The Saints have white garments on.

Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of YHWH. (Rev 19:7-9 KJV)

The white linen is the righteousness of the priests, particularly the priests and the saints who would be us. We will be kings and priests when Yahushua returns. We will have our white linen gowns on.

Reconciliation (Atonement) Under the New Contract

Greek – Atonement & Reconciled 8 of 10 matches in Rom 5 and 2Co 5	Dictionary
Greek G2643 – 4 matches kat-al-lag-ay' = from G2644= exchange, figuratively adjustment, restoration to divine favor	Exchange - the act or process of substituting one thing for another. IE. blood for sin or guilty to innocent Restoration - the act or process of returning something to its original condition by repairing it, cleaning it, the act of bringing back something that existed before, the act of returning something that was stolen or taken
Greek G2644 - 6 matches kat-al-las'-so = to change mutually, to compound a difference (change of attitude)	Reconciled or reconciling - restoring friendly relations, making compatible, making one account consistent with another

There are a couple of words in the New Covenant to examine. One is reconcile or reconciliation and the other is Atonement. When you look at this, you find that the word Atonement and reconciled occur in ten places in the New Covenant Contract. Of interest is that eight of those ten matches occur in two separate scriptures, one in Romans 5 and the other in 2 Corinthians 5. These words are used somewhat interchangeably in the scriptures.

There are four matches for the word “katalogay” which in Strong’s is G2643. It means exchange, figuratively adjustment or restoration to divine favor. Exchange and adjustment are somewhat key, we are exchanging the old way for the new way, exchanging sin for righteousness, exchanging guilt for freedom and liberty. We will see “katalogay” when we read the scriptures.

The second word is “katalaso”, which has similar pronunciation but slightly different in meaning. It means to change mutually, to compound a difference or have a change of attitude. When we see the word “katalaso” meaning to change mutually, we have the idea that YHWH is going to change and we are going to change. Well we know that YHWH isn’t going to change because he doesn’t change. What really changes is us, our attitude, our nature; the old man becomes a new man. The change that YHWH makes is that He gives us life rather than death. He isn’t changing His way of doing things, but He is changing the sentence that we have which is life versus death.

When you look at these words in the dictionary you get a little bit of additional information about them. The first word “katalogay” or exchange means the act or process of substituting one thing for another. Of course this is substituting blood for sin or guilty to innocent. When we see Atonement and reconciliation that is indeed what is happening. Blood is being substituted for our sin and guilt is being taken away and giving us an innocent status.

When restoration occurs, it's the act or process of returning something to its original condition by repairing it. That's what we need. We need to be restored to our original condition, cleaning it. The act of bringing back something that existed before; the act of returning something that was stolen or taken. I like that part of the dictionary definition because our life has been stolen by Satan. Satan is the one that has caused the world to fall into sin and is the one responsible for that, of course we are our own person so we have to make the decision to sin which we all do. The act of returning something that was stolen from us, our eternity was stolen from us because of our sin.

Restoring friendly relations is part of this terminology in the dictionary for reconciled or reconciling. Being made compatible, making one account consistent with another. Again, some of these definitions are more useful than others, but making one account consistent with another is taking away the negative on one side and making it a positive on the other.

With all of that in mind, there are two scriptures where we see the majority of these words. The first one is in Romans.

*But YHWH commendeth his love toward us, in that, while we were yet sinners, Messiah died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were **reconciled**^{G2644 = katalaso} to YHWH by the death of his Son, much more, being **reconciled**^{katalaso}, we shall be saved by his life. And not only so, but we also joy in YHWH through our Master Yahushua Messiah, by whom we have now received the **atonement**^{G2643= katalogay}. (Rom 5:8-11 KJV)*

I hope you see by the examination of these definitions how significant this scripture is. We are reconciled, brought to friendly terms, our accounts are made consistent, and being reconciled and saved by Yahushua's life, now that we have received this exchange or adjustment or restoration to divine favor.

The second scripture that we see these words used, and notice, there are five times in 2 Corinthians 5, that these two words are being used interchangeably.

And all things are of YHWH, who hath reconciled^{G2644} us to himself by Yahushua Messiah, and hath given to us the ministry of reconciliation;^{G2643} (He has restored us to divine favor) To wit, that YHWH was in Messiah, reconciling^{G2644} the world unto himself, (making it compatible) not imputing their trespasses unto them; and hath committed unto us the word of reconciliation^{G2643}. Now then we are ambassadors for Messiah, as though YHWH did beseech you by us: we pray you in Messiah's stead, be ye reconciled^{G2644} (be you made compatible) to YHWH. For he hath made him^{Yahushua} to be sin for us, who knew no sin; that we might be made the righteousness of YHWH in him^{Yahushua}. (2Co 5:18-21 KJV)

Jubilee Connection

- Leviticus 25:8-13 - master reset on Atonement (Yom Kippur)
Physical assets reconciled

Those that have studied the Jubilee will know that on this day, every 50th year is when the Jubilee trumpet is blown.

*And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubile to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubile unto you; **and ye shall return every man unto his possession, and ye shall return every man unto his family.** A jubile shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed. For it is the jubile; it shall be holy unto you: ye shall eat the increase thereof out of the field. In the year of this jubile ye shall return every man unto his possession. (Lev 25:8-13 KJV)*

I like to call this the master reset, it's beyond the reboot of your computer to reset everything, and this is the master reset for 50 years. We believe this year (2019 - 20) to be the beginning of one of the seven Sabbatical cycles. Actually, we believe the six of the seven Sabbatical cycles started on the Day of Atonement so we will be having a land rest. It isn't the Jubilee, which is to come eight years from now which would be one more Sabbatical plus the next year would be the eighth year.

Physical assets are reconciled on the Day of Atonement according to Leviticus. When you start looking for Jubilee or "yobel" examples in the scriptures, you can come up with a few and one of them is in Luke chapter 4. It would appear that what is being described by Yahushua in the Synagogue is a yobel event.

*And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, **The Spirit of YHWH is upon me, because he hath anointed me¹ to preach the gospel to the poor; he hath sent me to² heal the brokenhearted, to³ preach deliverance to the captives, and⁴ recovering of sight to the blind, to⁵ set at liberty them that are bruised, To preach⁶ the acceptable year** G1184=approved, propitious, (favorable, heaven sent) **of YHWH.** And he closed the book, and he gave it*

again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears. (Luk 4:16-21 KJV)

1. Preach the gospel
2. Heal the grief stricken
3. Proclaim forgiveness and liberty
4. Restore those that are blind
5. Provide freedom for the oppressed
6. Declare the Jubilee

- Isa 61:1-2 - Quoted by Yahushua

Yahushua is making six proclamations that are being fulfilled, but he is saying “*This day is this scripture fulfilled*”. Obviously he is pointing to himself and saying through me these are being fulfilled. I also think there is good reason to believe that this was a declaration of a Jubilee year also. This would have been in 27 CE and there is a lot of background that goes with making that statement. It has to do with when Yahushua was born which was 5 BCE.

There is evidence that this would be 27 CE when you examine it. A few of the items would be when Herod the Great died, which is well established in the Historical record. It would have been 4 BCE just before Passover when Achelous took over. Herod’s other sons took over Tetrarch seize of his kingdom and his will was opened. There are a lot of things going back, such as the time he was made a Roman King and the King of Judea in 40 BCE and 37 BCE respectively.

The time that is discussed in Luke chapter 3 shows of Tiberius’s 15th year when he came into reign. It is somewhat a different story because Tiberius took over from Augustus as a sole emperor in 14 CE. Tiberius had co-regency with Emperor Augustus starting in 12 CE. All of these facts add together to show that in 27 CE when Yahushua is speaking in Luke 4 that it is likely pointing to a Jubilee. I don’t want to go into the details of that at this time. I will work on the Sabbatical and Jubilee as the year unfolds this year.

Yahushua announces this Jubilee and he is talking about physical and spiritual reconciliation. Notice that he says “*To preach the gospel*”, and by the way, what is the gospel? This scripture in 1 Corinthians hits the nail on the head.

Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Messiah died for our sins according to the

scriptures; And that he was buried, and that he rose again the third day according to the scriptures: (1Co 15:1-4 KJV)

Here is the gospel: “Messiah died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures.” That is the good news. Yahushua rose and since he rose he is the forerunner and we have the opportunity by invitation to rise also with him when he returns. I believe that to be The Gospel.

To heal the grief stricken, proclaim forgiveness and liberty, to restore those that are blind, provide freedom for the oppressed and declare the Jubilee. Where did this come from? Yahushua says he is reading from Isaiah. In comparing the Masoretic Text Version versus the Septuagint Version because there are differences. Now that you see what the six highlights are:

1. Preach the gospel
2. Heal the grief stricken
3. Proclaim forgiveness and liberty
4. Restore those that are blind
5. Provide freedom for the oppressed H6495=jail delivery, figuratively salvation from sin
6. Declare the Jubilee (acceptable year) H7522= delight, favor, good pleasure

Jubilee Connection Compare Isa 61 MT and LXX		
• Luk 4:16-21 – Yahushua announces the Jubilee	<i>The Spirit of YHWH Elohim is upon me; because YHWH hath anointed me</i>	<i>The Spirit of YHWH is upon me, because he has anointed me; he has sent me</i>
1. Preach the gospel	1. <i>to preach good tidings unto the meek; he hath sent me</i>	1. <i>to preach glad tidings to the poor,</i>
2. Heal the sick	2. <i>to bind up the brokenhearted,</i>	2. <i>to heal the broken in heart,</i>
3. Proclaim forgiveness & liberty	3. <i>to proclaim liberty to the captives, and</i>	3. <i>to proclaim liberty G859= freedom, pardon to the captives,</i>
4. Restore those that are blind	4. <i>(missing)</i>	4. <i>and recovery G309=restoration of sight to the blind G5185= opaque, blind physically or mentally</i>
5. Provide freedom for the oppressed	5. <i>opening of the prison H6495=jail delivery, figuratively salvation from sin to them that are bound;</i>	5. <i>(missing)</i>
6. Declare the Jubilee	6. <i>To proclaim the acceptable H7522=delight, favour, good pleasure year of YHWH, and the day of vengeance H5359=vengeance of our Elohim; to comfort all that mourn (Isa 61:1-2 KJV)</i>	6. <i>to declare the acceptable year of YHWH, and the day of recompence G469= good or bad requital (compensation) ; to comfort G3870=to call near, invite all that mourn (Isa 61:1-2 Brenton)</i>

Look to see what Isaiah 61 says, which is where these are quoted from. This slide shows those differences. The middle column is the Masoretic Text and the column on the right is the Septuagint Version.

The first three items, to preach the good tidings, to bind up the broken hearted and proclaim liberty but number 4 is missing in Isaiah 61 in the Masoretic Text. Number 5 is there, *opening the prison* and giving (figuratively salvation from sin). I think that's interesting, we think of these things, "*provide freedom for the oppressed*", we think of that in a physical sense, but in the Hebrew original, the Masoretic Text Version it's figuratively salvation from sin.

"*To proclaim the acceptable*", or delightful day of YHWH, and "*the day of vengeance*", Yahushua didn't talk about this, so when he quoted this in Luke, he didn't talk, he stopped at "*the favorable year*", and didn't go on to say "*and the day of vengeance of our Elohim to comfort all that mourn*", that would be item number seven if you would put it on this list, but it's not in the list in Luke 4.

Comparing that to the Septuagint Brenton Version, you see the first four items are the same and its item number 5 that is missing. "*to provide freedom for the oppressed*" is missing there. The rest of it is the same. I thought it of interest to show you the comparison. What Yahushua said is a combination of all of this, and appears to be a Jubilee connection and is worth looking into from that perspective.

Summary

With all that we have gone into, we have a page of some summary items that we have looked at.

- **The Day of Atonement is a major milestone in YHWH's plan of Salvation** to say the least. This is all about Yahushua covering our sins.
- **The Day of Atonement is a tribute to deliverance, liberty and restoration.**
- **The Day of Atonement provides a memorial of the original reconciliation event specified in Leviticus 16 and the final episode ending at Calvary.** This was the reconciliation of the two goats.
- **Yahushua's accomplishment on Passover in 30 CE is of no use (to you today) if we do not reconcile to Him.** Once saved, always saved is not applicable. We must all reconcile to Yahushua in order for his crucifixion and His shed blood to be applicable to us.
- **Yahushua paid the penalty we all deserve - death.** Yahushua paid the penalty for our iniquity, but we have things to do. We must make amends for our iniquity.

- **Yahushua is the atonement covering that allows us to be reconciled to YHWH.** He is the one, the covering that allows the transition to take place, the change to a favorable status to take place. It only happens through Yahushua.
- **Reconciliation costs us nothing.**
- **YHWH provides an Atonement covering for us in response to our genuine repentance.**
- **Reconciliation with YHWH requires 2 active participants.** He is active participant number one, but we must do our part.
- **He did His part, we must do our part:**
 While Atonement is a day of reconciliation, we are to reconcile
 While Atonement is a day of making amends, we are to make amends
 While Atonement is a day of repairing wrong doing, we are to repair our wrongdoing

We have to repair our wrongdoing by asking for forgivingness. We have work to do.

Conclusion

Romans 3:23-26 read in a couple of translations.

For all have sinned, and come short of the glory of YHWH; Being justified freely by his ^{YHWH's} grace through the redemption ^{G629=ransom in full} that is in Messiah Yahushua: Whom YHWH hath set forth to be a propitiation ^{G2435=hilasterion=expiatory (power to atone for), atoning victim, lid of the ark} through faith in his ^{Yahushua's} blood, to declare his ^{YHWH's} righteousness for the remission of sins that are past, through the forbearance ^{G463=self-restraint, tolerance} of YHWH; To declare, I say, at this time his ^{YHWH's} righteousness: that he ^{YHWH's} might be just, and the justifier of him ^{us} which believeth in Yahushua (Rom 3:23-26 KJV)

In the Hebrew Roots Version:

For all have sinned and fall short of the glory of YAHWEH, being justified freely by His grace through the redemption in Messiah Yahushua, whom YAHWEH set forth as a propitiation through faith in His blood, as a demonstration of His righteousness through the remission of our sins that are past, in the forbearance of YAHWEH, for a demonstration of His righteousness in the present time, for His being just and justifying the one that is of the faith of Yahushua. (Rom 3:23-26 HRB)

The RSV Translation:

Since all have sinned and fall short of the glory of YHWH, they are justified by his grace as a gift, through the redemption which is in Messiah Yahushua, whom YHWH put

forward as an expiation by his blood, to be received by faith. This was to show Elohim's righteousness, because in his divine forbearance he had passed over former sins; it was to prove at the present time that he himself is righteous and that he justifies him who has faith in Yahushua. (Rom 3:23-26 RSV)

The Day of Atonement is a day of fasting, or afflicting our souls. Are we hungering for food, or are we hungering and thirsting after righteousness?

Do Your Own Homework

Blessed are they which do hunger and thirst after righteousness: for they shall be filled. (Mat 5:6 KJV)

Prove ^{G1381=test, discern, examine} all things; hold fast that which is good. (1Thess 5:21 KJV)

These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched ^{G350=scrutinize, examine} the scriptures daily, whether those things were so. (Act 17:11 KJV)

Study to shew thyself approved unto YHWH, a workman that needeth not to be ashamed, rightly dividing ^{G3718=make a straight cut} the word of truth. (2Tim 2:15 KJV)

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