

Yom Kippur,

Yom Kippurim יום הכּפּוּרִים day the-atonements, plural, @Lev.23:27)*

"Day of Atonements"

Torah portion:

Morning

Leviticus 16:1-34

Numbers 29:7-11

Afternoon

Leviticus 18:1-30 (!)

Haftarah portion:

Morning

Isaiah 57:14 - 58:14

Afternoon

Jonah 1:1 - 4:11

Micah 7:18-20

Brit Chadashah/New Testament portion:

Morning

Romans 3:21-26

2 Corinthians 5:10-21

We also read Hebrews chapters 7, 8, 9 & 10

Afternoon

Hebrews

We often read surrounding N.T. scripture because it is such a blessing to do so.

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Regarding the fast of Yom Kippur:

To the Jew:

Isaiah 40:2 Speak ye comfortably to Jerusalem; and cry unto her, that her warfare is accomplished, that her iniquity is pardoned, that she hath received of Jehovah's hand double for all her sins.

To the Christian/Messianic:

James 2:10 For one-who might-keep the total law, but in one-(thing) he-might-slip has-become-and-still-is liable of-all.

Hebrews 10:28 Some-one having-disregarded (a) law of-Moses, upon two or three witnesses if-dying-off separate-from pities;

v29 To-how-much of-worse vengeance are-YOU-thinking will-he-be-thought worthy, the (one) having-trodden-down the Son of-the God and having-considered the blood of-the covenant, in which he-was-made-holy, common, and having-insulted-within the Spirit of-the favor?

Perhaps "diet" rather than "fast"?

Properly plural as Yom Kippurim, "Day of Atonements" reflects **the atonement sacrifices** performed on this day **by Aaron for himself and his house, for the holy sanctuary, the tent of meeting, the altar, the priests, and for all the people of the assembly** (Lev16:33).

Yom Kippur is the holiest day of the year for Jews (and many Messianics). Jews (and many Messianics) are "afflicting their souls" on this day. Most follow rabbinical Judaism's teaching on this, which derives (somehow) from Lev. 16:31 & 23:27 a 25 hour fast and prohibitions against bathing, using perfumes, wearing leather shoes, and sexual relations. Many wear white burial robes and white clothes possibly to remind them of a coming judgment.

Even if you are not under the law, and you only keep this feast to show solidarity with Israel, it may be difficult to not think that on some level that your actions are making you holy. This is not what YHVH had in mind, as is explained in Isaiah 58:

Isaiah 58:3 Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge? **Behold, in the day of your fast ye find your own pleasure, and exact all your labors.**

4 Behold, ye fast for strife and contention, and to smite with the fist of wickedness: ye fast not this day so as to make your voice to be heard on high.

5 Is such the fast that I have chosen? the day for a man to afflict his soul? Is it to bow down his head as a rush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to Jehovah?

6 Is not this the fast that I have chosen: to loose the bonds of wickedness, to undo the bands of the yoke, and to let the oppressed go free, and that ye break every yoke?

7 Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?

Isaiah 58:13 If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, and the holy of Jehovah honorable; and shalt honor it, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words:

14 then shalt thou delight thyself in Jehovah; and I will make thee to ride upon the high places of the earth; and I will feed thee with the heritage of Jacob thy father: for the mouth of Jehovah hath spoken it.

The Sabbath is to be a delight, and yet YHVH tells Israel to afflict themselves on Yom Kippur, which he calls a "sabbath of solemn rest".

Leviticus 16:31 "It is a sabbath of solemn rest [שַׁבַּת שַׁבְּתוֹן] (shabbat shabbaton) unto you, and ye shall afflict your souls; it is a statute for ever. "

It would seem then that the rest is from the physical work, whereas the affliction is upon the soul. Otherwise you have to afflict your rest, which would not yield rest (or conversely). The two, rest and affliction, don't physically go together. Maybe there's enough affliction in thinking on this to suffice?

This is not to say we shouldn't ever fast or that there isn't a connection between the body of the soul and - the soul of the body. Fasting does tend to keep you focused, although it takes some work to concentrate on the Word - spiritual food - as opposed to physical food. At issue is God's chosen fast (read Jonah).

Perhaps "diet" rather than "fast"?

If the fast only affects **the individual** that is fasting, **perhaps** it isn't the fast that YHVH has chosen? Today, if I don't eat any dark chocolate, no one else is affected by my "light affliction". If national Israel (or the Christian assembly) were to fast for one day, the money saved could support the poor in Israel (or elsewhere) for quite a time. So this supports the idea of tzedakah (charity) as a "fasting"; i.e. if I send a donation to a charity in Israel (for instance, Boys Town Jerusalem, or a group of believers in Yeshua in Israel), I have in effect affected affliction upon myself, as that money can no longer go towards paying my grocery expenses. This would appear by Isa. 58 to be a "greater" fast than one where I didn't eat anything for 25 hrs. And **in this, my Sabbath is still restful...**

Going back to man's idea that a good fast is a means for an opportunity to take pleasure in self pity ("oh, I'm so afflicted, I'm a little hungry, but now I've done something of merit that God will reward"):

As members of the Body of Messiah, there has been a change of priesthood and a change of law. We are no longer under the covenant/law of Sinai/Moses (Titus 3:5-8; Heb.8:6; Rom. 8:2, Gal.4:21).

Titus 3:3 For we ourselves were also at-one-time thoughtless, disobedient, being-led- astray, being-slaves to-various desires and pleasures, leading-through-out in malice and envy, abhorrent, hating one-another.

v4 But when the graciousness and the love-of-mankind of-the God our Savior appeared- clearly,

v5 **Not out-of works which we ourselves-did in righteousness, BUT according-to his mercy he-saved us through (the) bath of-regeneration and of-renewing of-the Holy Spirit,**

v6 **Which he-poured-out on us richly through Jesus Messiah our Savior,**

v7 **In-order-that having-been-justified by-the favor of-that-one we-might-become heirs according-to hope of-eternal life.**

v8 The word (is) trustworthy, and concerning these-things I-am-purposing you to-be- asserting-confidently, in-order-that the (ones) having-trusted-and-still-trusting God might-be-being-concerned to-be-standing of-fine works before-for-themselves. These- things are fine and profitable to-the MEN;

Hebrews 7:11 If on-the-one-hand therefore perfectness was through the Levitical priestly-office, for upon it the people has-been-given-and-still-is given-the-law, what need still (a) different priest to-be-standing-up according-to the arrangement of Melchisedec and (he is) to-be-being-said not according-to the arrangement of-Aaron?
v12 For (the arrangement) of-the priestly-office being-transferred out-of necessity (a) transfer is-coming-to-pass of-law.

Hebrews 8:6 Now on-the-other hand he-has-reached-and-still-has (a) more-diverse public-ministry, by-as-much-as he-is also mediator of-a-better covenant, one-which has-been-given-a-law on better promises.

Romans 8:1 So (there-is) now not-one condemnation's-punishment to-the (ones) in Messiah Jesus.

v2 For the law of-the spirit of-the life in Messiah Jesus made me free from the law of the sin and of-the death.

Galatians 3:19 Therefore what (is) the law? It-was added for-sake-of the transgressions, until the seed might-come to-whom it-has-been-and-still-is-promised, having-been-ordered through messengers, in hand of-a-mediator.

v20 But the mediator is not of-one, but the God is one.

v21 (Is) the law therefore against the promises of-the God? May-it not come-to-pass. For if law was-given, the (one) being-able to-make-alive, certainly the righteousness was out-of law;

v22 BUT the scripture shut-together the all-things under sin in-order-that the promise out-of trust of-Jesus Messiah might-be-given to-the (ones) trusting.

v23 But before the trust came we-were-being-protectively-guarded under law being-shut-together with-reference-to the future trust to-be-uncovered.

v24 So-that the law has-become-and-still-is (a) disciplinarian-tutor of-us with-reference-to Messiah, in-order-that we-might-be-justified out-of trust;

v25 But the trust having-come we-are no-more under (a) disciplinarian-tutor.

v26 For YOU-are all sons of-God through the trust in Messiah Jesus;

v27 For as-many-as with-reference-to Messiah YOU-were-baptized, YOU-clothed-for-yourself-in Messiah.

v28 There-is-within not Jew nor Greek, there-is-within not slave nor free, there-is-within not male and female; for YOU yourselves are all one in Messiah Jesus.

v29 But if YOU (are) of Messiah, so YOU-are seed of-the Abraham, heirs according-to promise.

If I fast, I lend credit to the spiritual idolatry/adultery of the Messianics that claim a "renewed" Covenant, as opposed to the New Covenant.

Romans 7:1 Or are-YOU-being-ignorant, brothers, for I-am-speaking to-(ones)-coming-to-know law, that the law is-exercising-lordship of-the MAN on as-long time as he-is-living?

v2 For the woman under-a-husband has-been-and-is-still-bound by-law to-the living husband; but if the husband might-die-off, she-has-been-and-is still-rendered-inactive from the law of-the husband.

v3 So therefore, while the husband (is) living, she-will-be-termed (an) adulteress if she-might-become to-(a)-different man; but if the husband might-die-off, she-is free from the law, she (will) not be (an) adulteress having-become to-(a)-different man.

v4 **So-that**, my brothers, **YOU yourselves also were-put-to-death to-the law through the body of-the Messiah, with-reference-to YOU to-become to-(a)-different (one), to-the (one) having-been-raised out-of dead (ones), in-order-that we-might-bring-forth-fruit to-the God.**

v5 For when we-were **in the flesh**, the sufferings of-the sins the (sufferings) through **the law** were-operating in our members with-reference-to the (object) to-bring-forth-fruit to-the death;
v6 **But at-this-instant we-were-rendered-inactive from the law**, having-died-off in which we-were-being-held-fast, so-that we (are) to-be-being-a-slave in newness of-spirit and not in-oldness of-letter.

Hebrews 13:9 YOU-be not being-brought-away by-various and strange doctrines; for (it is) fine the heart to-be-being-made-firm **by-favor**, not **by-foods**, in which the (ones) walking-around were not profited.

v10 We-are-having (an) altar out-of which the (ones) serving to-the tabernacle are not having authority to-eat.

Shema! Different altars!

So now this becomes related to prohibitions against partaking of false sacrifices at 1 Corinthians 10! Keeping a "Yom Kippur" fast means nothing in regards to merit according to the New Covenant in Christ. *Jesus has fulfilled our Yom Kippur sacrifice completely and permanently (Heb.9:24-28). It's ok to keep this fast, as long as no one -else- thinks your fast is for merit. Unfortunately, most "Messianic" believers blindly follow the blind teaching of Rabbinical Judaism and believe that Moses is the mediator between them and God, and thus view the fast as a work that is required...they are still serving the altar of the Mosaic covenant. We should be careful not to lend support to that **doctrine of the (relative) darkness...**

I am convinced that when "Hebrew roots" becomes a worship of Judaism you have your "another Jesus".

The Christian/Messianic believer in Yeshua should not be idolizing the spiritual darkness of Rabbinical Judaism.

Therefore, my "fast" is to not fast.

My soul is afflicted in that alongside a temporarily blinded Israel, so many messianic believers lean more into their fasting (works) rather than into **Yeshua**...thus my fast (spiritually) is to not fast (physically) - "... to loose the bonds of wickedness, to undo the bands of the yoke, and to let the oppressed go free..."

a Christian, STRONG'S G5546 Χριστιανός *Christianos*

"But if as (a) Christian, let-him not be-being-ashamed, but let-him-be-glorifying the God in this name."

1 Peter 4:16

***Yeshua's sacrifice provides propitiation - our sin is removed!**

- as opposed to the atonement granted through the Mosaic Covenant's animal sacrifices, which only temporarily covers our sin.

HILASTERION

Leviticus 16:2 and Jehovah said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the veil, before the **mercy-seat** which is upon the ark; that he die not: for I will appear in the **cloud** upon the mercy-seat.

"mercy-seat" is from - הַכַּפֹּרֶת *hakapporet*. LXX: ἱλαστηρίου *hilastrariou*

"cloud" is from - עָנָן *anan*, the glory cloud

Leviticus 16:15 Then shall he kill the goat of the sin-offering, that is for the people, and bring his blood within the veil, and do with his blood as he did with the blood of the bullock, and sprinkle it upon the **mercy-seat**, and before the **mercy-seat**:

mercy-seat - הַכַּפֹּרֶת *hakapporet*. LXX: ἱλαστήριον, *hilastarion*.

2nd use – הַכַּפֹּרֶת *hakapporet*. LXX: ἱλαστηρίου, *hilastrariou*.

Leviticus 16:16 and he shall make **atonement** for the holy place, because of the uncleannesses of the children of Israel, and because of their transgressions, even all their sins: and so shall he do for the tent of meeting, that dwelleth with them in the midst of their uncleannesses.

atonement – כִּפּוּר *kippur*. LXX: ἐξιλάσεται, *exilasetai*.

Hebrews 9:5 But over-above it cherubim of-glory shadowing-down-on **the propitiatory**; concerning of-which (things) it-is not, according-to (each) part, to-be-saying (things) now.

Thayer lexicon:

ἱλαστήριος, -α, -ον, (ἱλάσκομαι, q. v.), relating to appeasing or expiating, having placating or expiating force, expiatory: *μνήμα ἱλαστήριον*, a monument built to propitiate God, Joseph. antt. 16, 7, 1; *ἱλαστήριος θάνατος*, 4 Macc. xvii. 22; *χείρας ἱκετηρίους, εἰ βούλει δὲ ἱλαστηρίους, ἐκτείνας θεῷ*, Niceph. in act. SS. ed. Mai, vol. v. p. 335, 17. Neut. τὸ ἱλαστήριον, as subst., a means of appeasing or expiating, a propitiation, (Germ. *Versöhnungs- oder Sühnmittel*); cf. W. 96 (91); [592 (551)]. So used of 1. the well-known cover of the ark of the covenant in the Holy of holies, which was sprinkled with the blood of the expiatory victim on the annual day of atonement (this rite signifying that the life of the people, the loss of which they had merited by their sins, was offered to God in the blood as the life of the victim, and that God by this ceremony was appeased and their sins were expiated); hence *the lid of expiation, the propitiatory, Vulg. propitiatorium; Luth. Gnadenstuhl, [A. V. mercy-seat]*: Heb. ix. 5 (Sept. Ex. xxv. 18 sqq.; Lev. xvi. 2, etc.; more fully *ἱλαστήριον ἐπίθεμα*. Ex. xxv. 17; xxxviii. (xxxvii.) 7 (6), for the Hebr. כַּפֹּרֶת, fr. כָּפַר to cover, sc. sins, i. e. to pardon). Theodore, Theophyl., Oecum., Luther, Grotius, Tholuck, Wilke, Philippi, Umbreit, [Cremer (4te Aufl.)] and others give this meaning to the word also in Ro. iii. 25, viz. that Christ, besprinkled with his own blood, was truly that which the cover or 'mercy-seat' had been typically, i. e. the sign and pledge of expiation; but in opp. to this interpretation see Fritzsche, Meyer, Van Hengel, [Godet, Oltramare] and others ad loc. 2. an expiatory sacrifice; a piacular victim (Vulg. *propitiatio*): Ro. iii. 25 (after the analogy of the words *χαριστήρια* sacrifices expressive of gratitude, *thank-offerings, σωτήρια* sacrifices for safety obtained. On the other hand, in Dion Chrys. or. 11, 121, p. 355 ed. Reiske, the reference is not to a sacrifice but to a monument, as the preceding words show: *καταλείψειν γὰρ αὐτοὺς ἀνάθημα κάλλιστον καὶ μέγιστον τῇ Ἀθηνᾷ καὶ ἐπιγράψειν, ἱλαστήριον Ἀχαιοὶ τῇ Ἰλιάδι*). [See the full discussion of the word in Dr. Jas. Morison, Crit. Exposition of the Third Chap. of the Ep. to the Rom. pp. 281-303.]*

Strong's Concordance:

relating to an appeasing or expiating, having placating or expiating force, expiatory; a means of appeasing or expiating, a propitiation
*used of the cover of the ark of the covenant in the Holy of Holies, which was sprinkled with the blood of the expiatory victim on the annual day of atonement (this rite signifying that the life of the people, the loss of which they had merited by their sins, was offered to God in the blood as the life of the victim, and that God by this ceremony was appeased and their sins expiated); hence the lid of expiation, **the propitiatory***
an expiatory sacrifice
an expiatory victim

Romans 5:11 (KJV) And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

"atonement" is from καταλλαγήν *katallagan*.

King James translates [reconciliation](#) 2, [atonement](#) 1, [reconciling](#) 1. Why "atonement" here?

Strong's Concordance:

exchange
of the business of money changers, exchanging equivalent values
adjustment of a difference, reconciliation, restoration to favour
in the NT of the restoration of the favour of God to sinners that repent and put their trust in the expiatory death of Christ

Romans 5:11 Consistent Translation: But not only (this), BUT also (ones) boasting in the God through our Lord Jesus Messiah, through whom we now took the **reconciliation**.

Hebrews 9:2 For (a) booth was-constructed, the first, in which (were) both the lampstand and the table and the plan of-the loaves, one-(booth)-which is-being-said, Holy-place;
v3 **But after the second veil (a) booth, the (one) being-said Holies of-Holies,**
v4 Having (a) censer made-of-gold and the ark of-the covenant having-been-covered-and-still-covered-around on-all-sides with-gold-objects in which (was) (a) jar made-of-gold having the manna and Aaron's rod, namely-the (one) having-sprouted and the flat-tablets of-the covenant,
v5 But over-above it cherubim of-glory shadowing-down-on **the propitiatory;** concerning of-which (things) it-is not, according-to (each) part, to-be-saying (things) now.

Review: ["redemption-back" - ἀπολυτρόσεως -apolutroseos- and "propitiatory" -ἱλαστήριον -hilasterion-](#)

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Hebrews 9:6 But of-these (things) thus having-been-and-still-constructed on-the-one-hand with-reference-to the first tabernacle the priests are-entering through all (time) accomplishing the services,

v7 But into the second (booth) the chief-priest alone, *once of-the year, not separate-from blood, which he-is-offering in-behalf-of himself and of-the faults-of-ignorance of-the people, (*i.e. @Yom Kippur)

v8 The Holy Spirit making-evident this, the way of-the holy (ones) not-yet-to-have-been-manifested (while) of-the first tabernacle still [having] standing,

v9 One-which (is a) parable with-reference-to the season namely-the (one) having-stood-in-and-still-standing-in, according-to which both gifts and sacrifices are-being-offered not being-able, according-to conscience to-make the (one) serving perfect,

v10 Only on foods and drinks and diverse baptisms-of-things, **just-acts of-flesh** lying (on them) as-far-as (a) season thoroughly-straight.

v11 But Messiah having-come-to-be-alongside chief-priest of-the future good-things, through the greater and more-perfect tabernacle not made-by-hand, this is not of-this creation,

v12 **Nor through blood of-he-goats and of-calves, but through (his) own blood he-went-in all-at-once into the holy-places, having-found eternal redemption.**

v13 **For if the blood of-he-goats and of-bulls and ashes of-a-heifer sprinkling the (ones) having-been-and-still-defiled is-making-holy to the cleanness of-the flesh,**

v14 **By-how-much more will the blood of-the Messiah, who through (the) eternal Spirit offered Himself unblemished to-the God, cleanse your conscience from dead works with-reference-to-be-serving (the) living God?**

v15 **And because-of this he-is mediator of-a-new-quality covenant, in-which-case a-death (is) having-come-to-pass with-reference-to redemption-back-of-the transgressions on the first covenant,** the (ones) having-been-and-still-being-called might take the promise of-the eternal inheritance.

v16 For where-in-which (there-is-a) covenant, (it-is) (a) necessity (a) death to-be-being-brought from-the (one) having-himself-covenanted;

v17 For (a) covenant on deads (is) firm, since it-is (not) at-any-time being-strong when the (one) having-himself-covenanted is-living.

v18 Whence neither has the first (covenant) been-and-still-is-dedicated separate-from blood.

v19 For of-every commandment having-been-spoken according-to the law by Moses to-all the people, having-taken the blood of-the calves and of-the he-goats with water and scarlet wool and hyssop, he-sprinkled both the little-book itself and all the people,

v20 Saying: This (is) the blood of-the covenant which the God commanded to YOU.

v21 He also sprinkled the tabernacle but even all the vessels of-the public-ministry likewise with-the blood.

v22 And according-to the law nearly all-things (are) being-cleansed in blood, and separate-from shedding-of-blood forgiveness is not coming-to-pass.

v23 On-the-one-hand therefore (a) necessity **the copies of-the (things) in the heavens to-be-being-cleansed with-these,** on-the-other-hand the (things) themselves in-(the)-**heavenlies with-better sacrifices beside these.**

v24 For the Messiah went not in into holy (places) made-by-hands, patterns-in-turn of-the authentic (things), **BUT into the heaven itself, now to-be-revealed to-the face-of-the God in-behalf-of us;**

v25 But not in-order-that he-might-be-offering himself often, as-altogether the chief-priest is-going-in into the holy (places) according-to (each) year in blood belonging-to-another,

v26 Since it-was-essential he suffer often from casting-down of (the) world; **but at-this-instant**, once he-has-been-and-still-is-manifested upon complete-finish of-the ages with-reference-to (a) disregarding of-the sin through his sacrifice.

v27 And according-to as-much-as it-is-being-laid-away for-the MEN once to-die-off but after this, (a) judgement,

v28 **Thus also the Messiah, once having-been-offered with-reference-to bring(ing)-up sins of-many**, out-of (a) second (time) he-will-be-seen separate-from sin by-the (ones) waiting-anxiously (for) him with-reference-to salvation.

Hebrews 7:11 **If on-the-one-hand therefore perfectness was through the Levitical priestly-office, for upon it the people has-been-given-and-still-is given-the-law**, what need still (a) different priest to-be-standing-up according-to the arrangement of-Melchisedec and (he is) to-be-being-said not according-to the arrangement of-Aaron?

Hebrews 7:12 **For (the arrangement) of-the priestly-office being-transferred out-of necessity (a) transfer is-coming-to-pass of-law. (Gal 4:21-31; Romans 8:2)**

HILASTERION ~ Summary:

"mercy seat" is from - **הַכַּפֹּרֶת** *hakapporet*. LXX: ἱλαστήριον, *hilastarion*.

"propitiation" and "propitiatory" better translate the meaning.

"atonement" is from - **כִּפּוּר** *kippur*. LXX: ἐξιλάσεται, *exilasetai*.

Jesus is the once for all propitiatory, our sins are removed, not covered (atonement) for a year.

1 Corinthians 1:30 "But out-of him YOU yourselves-are in Messiah Jesus, who became wisdom to-us from God, both righteousness and holiness and redemption."

2 Corinthians 5:17 So that if anyone (is) in Messiah, (he-is) (a) new-quality creation; the ancient-things went-past, behold the all-things have-become-and-still-are new-quality.

v18 But the all-things (are) out-of the God namely-the (one) having-reconciled us to-himself through Messiah and having-given to-us the ministry of-the reconciliation,

v19 As that **God in Messiah** was reconciling (a) world to-himself, not figuring their offences to-them, and having-himself-placed in us the word of-the reconciliation.

v20 In-behalf-of Messiah therefore we-are-being-delegates as of-the God entreating through us; we-are-petitioning in-behalf-of Messiah, YOU-be-reconciled to-the God.

v21 **The (one) not having-come-to-know sin he-made sin in-behalf-of us, in-order-that we ourselves-might-become (the) righteousness of-God in him.**

Titus 3:3 For we ourselves were also at-one-time thoughtless, disobedient, being-led-astray, being-slaves to-various desires and pleasures, leading-through-out in malice and envy, abhorrent, hating one-another.

v4 But when the graciousness and the love-of-mankind of-the God our Savior appeared-clearly,

v5 **Not out-of works which we ourselves-did in righteousness, BUT according-to his mercy he-saved us through (the) bath of-regeneration and of-renewing of-the Holy Spirit,**

v6 Which he-poured-out on us richly through Jesus Messiah our Savior,

v7 In-order-that **having-been-justified by-the favor** of-that-one we-might-become heirs according-to hope of-eternal life.

v8 The word (is) trustworthy, and concerning these-things I-am-purposing you to-be-asserting-confidently, in-order-that the (ones) having-trusted-and-still-trusting God might-be-being-concerned to-be-standing of-fine works before-for-themselves. These-things are fine and profitable to-the MEN;

Hebrews 8:6 Now on-the-other hand he-has-reached-and-still-has (a) more-diverse public-ministry, by-as-much-as **he-is also mediator of-a-better covenant, one-which has-been-given-a-law on better promises.**

*** Messianics! -Shema!**

The Sinai law required the Levitical priesthood for its operation:

Hebrews 7:11 If on-the-one-hand therefore perfectness was through the Levitical priestly-office, **for upon it the people has-been-given-and-still-is given-the-law,** what need still (a) different priest to-be-standing-up according-to the arrangement of-Melchisedec and (he is) to-be-being-said not according-to the arrangement of-Aaron?

The law and the priesthood have both changed:

Hebrews 7:12 For (the arrangement) of-the priestly-office being-transferred out-of necessity (a) transfer is-coming-to-pass of-law.

and that makes for an easy fast

Galatians 4:21 YOU-be-saying to-me, the (ones) willing to-be **under law**, are-YOU not hearing the law?

v22 For it-has-been-and-still-is-written that Abraham had two sons, one out-of the maidservant and one out-of the free-woman.

v23 BUT-on-the-one-hand the (one) out-of the maidservant has-been-and-is-begotten according-to flesh, on-the-other-hand the (one) out-of the free-woman through the promise.

v24 Which-things are being-allegorized; **for these (women) are two covenants**, on-the-one-hand one from mount Sinai, bearing with-reference-to slavery, one-who is Hagar.

v25 But the Hagar is mount Sinai in the Arabia; but it-is-being-in-line-together to-the now Jerusalem, for she-is-being-a-slave with her children.

v26 But the above Jerusalem is free, one-who is our mother;

v27 For it-has-been-and-is-still-written: You-be-made-merry, barren, the (one) not bringing-forth, you-rend-asunder and you-shout, the (one) not suffering-birth-pains, because many (are) the children of-the desolate more than of-the (one) having the husband.

v28 But YOU, brothers, are-yourselves children of-promise according-to Isaac.

v29 BUT as-altogether then the (one) having-been-begotten according-to flesh was-persecuting the (one) according-to Spirit, thus also now.

v30 BUT what is-saying the scripture? **You-cast-out the maidservant and her son; for by-no-means will the son of-the maidservant inherit with the son of-the free-woman.**

v31 On-this-account, brothers, we-are not children of-a-maidservant BUT of-the free-woman.

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v1 To-the freedom Messiah made us free; YOU-be-standing-firm therefore and YOU-be not being again held-in (a) yoke of-slavery.

Do not mistake 4:30 as anti-Semitism. It is not. It is scripture. Be confident ("firm") in the Word and rejoice in knowing that all Israel **will** (future) be saved (Romans 11:26).

Romans 8:1 So (there-is) now not-one condemnation's-punishment to-the (ones) in Messiah Jesus.

v2 For **the law of-the spirit of-the life in Messiah Jesus** made me free from the law of the sin and of-the death.

v3 For the impossible (thing) of-the law [of sin and death /Hagar/Sinai], in which it-was-being-weak through the flesh, the God having-sent the son of-himself in similitude of-flesh of-sin and concerning sin he-condemned the sin in the flesh,

v4 In-order-that **the just-act of-the law** might-be-fulfilled in us, the (ones) walking-around not according-to flesh BUT according-to spirit.

v5 For the (ones) being according-to flesh are-having-an-opinion-of-the-things of-the flesh, but the (ones) according-to spirit the-things of-the Spirit.

This is the now:

Yeshua is our Sabbath rest:

Hebrews 4:3 For we, the (ones) having-trusted, are-going-in into the rest, according-as he-has-said-and-still-says: As I-swore in my wrath; if they-will-go-in into my rest; and-yet of-the works having-been-come-to-pass from casting-down of-(a)-world.

v4 For somewhere he-has-said-and-still-says concerning the seventh (day) thus: And the God rested in the day namely the seventh from all his works;

v5 And in this (place) again: If they-will-go-in into my rest.

v6 Since therefore it-is-being-left-behind (for) some to-go-in into it, and the (ones) formerly having-been-brought-good-news went not in because-of disobedience,

v7 Again he-is-appointing (a) certain day, today, saying in David after this-much time, according-as he-has-said-before-and-still-says: Today if of his voice YOU-might-hear, might YOU-not harden your hearts.

v8 For if Joshua rested them, he-was not speaking concerning another day after these (things).

v9 So a-resting-as-on-the-Sabbath is-being-left behind for-the people of-the God.

v10 For the (one) having-gone-in into his rest he himself also rested from his works, as-altogether the God from his own.

v11 Let-us-be-diligent therefore to-go-in into that rest, in-order-that some-one might not fall in the same copy of-the disobedience.

Don't hesitate...don't look back....Hallel (praise)....Nirtzah (it should be accepted)....

[John Parson's summarizes "Yom Kippur for the believer":](#)

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In these things: spiritually, the sanctuary if the God is in you (1Cor.3:16), and while physically speaking ["Berlin" is not Jerusalem.](#)

never-the less.

***The Christian/Messianic believer in Yeshua should not be idolizing the spiritual darkness of Rabbinical Judaism.**

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**Isaiah 40:2** Speak ye comfortably to Jerusalem; and cry unto her, that her warfare is accomplished, that her iniquity is pardoned, that she hath received of Jehovah's hand double for all her sins.  
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