



• MYTH •

DEBUNKED!

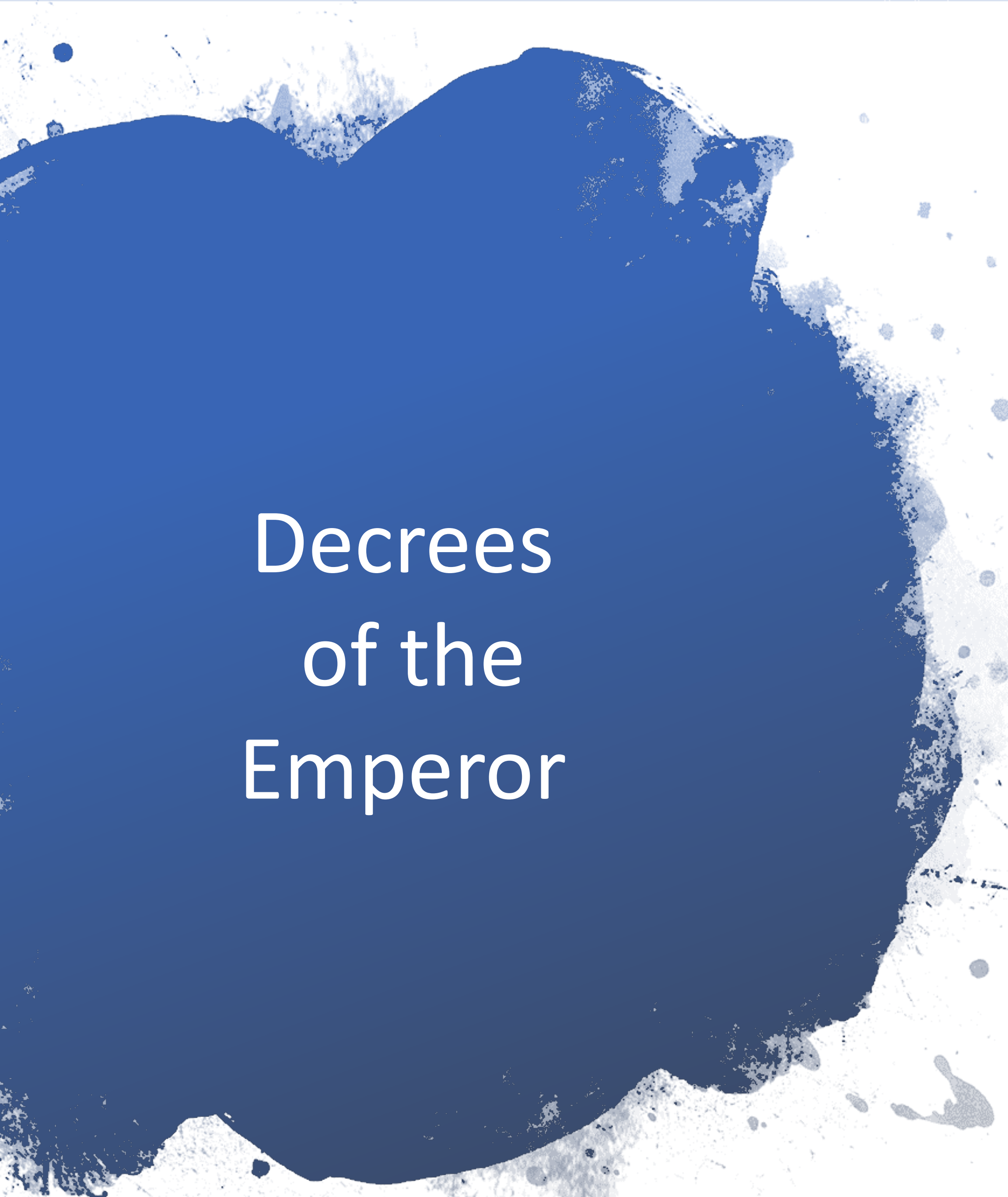
• MYTH •

Sitz im Leben

A term employed by German [Form Critics](#) and one difficult to translate exactly into English. It denotes the social context or 'life setting' in which a narrative emerged. The point being made is that particular items in the OT can only be understood when they are related to the culture and social life of ancient Israel. Before the sources which comprise the [Pentateuch](#) were written, they were transmitted orally, probably within the context of worship (their 'Sitz im Leben'). The character of the social situation determines the style of the communication.

What is the Confession of Faith?

Legal perspective of confession as a covenant Oath?



Decrees
of the
Emperor

Acts 17:7

and Jason has entertained them as guests. They are all acting contrary to the decrees of the emperor, saying that there is another king named Yeshua.”

Caesar's decrees (17:7).

The Roman Caesars issued decrees (*dogma*) warning anyone about predicting a change of ruler over the empire. Caesar Augustus issued an edict in a.d. 11 explicitly forbidding the use of astrology to predict his or anyone else's day of death.³⁵⁰ The emperor Tiberius reaffirmed this decree (*dogma*) by putting to death foreigners who ignored it.³⁵¹

In response to these decrees, some cities pledged their commitment to the Caesar by offering oaths of loyalty. A good example of such an oath comes from the city of Paphlagonia in Asia Minor (dated to 3 b.c.):

I swear ... that I will support Caesar Augustus, his children and descendants, throughout my life, in word, deed and thought ... that in whatsoever concerns them I will spare neither body nor soul nor life nor children ... that whenever I see or hear of anything being said, planned or done against them I will report it ... and whomsoever they regard as enemies I will attack and pursue with arms and the sword by land and by sea....

³⁵²

These oaths help us see how violence toward Paul and his companions could easily be formed.

³⁵⁰ Dio Cassius, *Roman History* 56.25.5–6.

³⁵¹ E. A. Judge, "The Decrees of Caesar at Thessalonica," *RTR* 30 (1971): 3–4; Dio Cassius, *Roman History* 57.15.8.

³⁵² Judge, "Decrees of Caesar," 6.

Arnold, C. E. (2002). [*Zondervan Illustrated Bible Backgrounds Commentary: John, Acts*](#). (Vol. 2, p. 381). Grand Rapids, MI: Zondervan.

Another king, one called Jesus (17:7).

Because Paul's preaching about Jesus includes references to him as "Lord," the fact that he has a "kingdom," and that he is coming again in judgment, it is easy to see how Paul's words can be turned against him as a threat to the Roman Caesar.

Furthermore, Paul's proclamation about the Day of the Lord and the impending return of Christ (the *parousia*) easily signals to those who hear that he is predicting a change of ruler in direct defiance of the decrees of Caesar.

Arnold, C. E. (2002). [Zondervan Illustrated Bible Backgrounds Commentary: John, Acts](#). (Vol. 2, pp. 381–382). Grand Rapids, MI: Zondervan.

Deuteronomy 6

⁴ “Hear, Israel, Adonai our God, Adonai is one. ⁵ And you shall love Adonai your God with all of your heart and with all of your soul and with all of your might.

⁶ And these words that I am commanding you today shall be on your heart.

⁷ And you shall recite them to your children, and you shall talk about them at *the time of your* living in your house and at *the time of your* going on the road and at *the time of your* lying down and at *the time of your* rising *up*.

⁸ And you shall bind them as a sign on your hand, and they shall be as an emblem between your eyes.

⁹ And you shall write them on the doorframe of your house and on your gates.

Deuteronomy

13 “If a prophet stands up in your midst or a dreamer of dreams and he gives to you a sign or wonder, ² and the sign or the wonder comes *about* that he spoke to you, saying, ‘Let us go after other gods (those whom you have not known), and let us serve them,’ ³ you must not listen to the words of that prophet or to that dreamer, for Yahweh your God is testing you to know whether you love Yahweh your God with all of your heart and with all *of* your inner self.

⁴ You shall go after Yahweh your God, and him you shall revere, and his commandment you shall keep, and to his voice you shall listen, and him you shall serve, and to him you shall hold fast.


⁵ But that prophet or the dreamer of that dream shall be executed, for he spoke falsely about Yahweh your God, the *one* bringing you out from the land of Egypt and the *one* redeeming you from the house of slavery, in order to seduce you from the way that Yahweh your God commanded you to go in it; so *in this way* you shall purge the evil from your midst.

⁶ “If your brother, the son of your mother or your son or your daughter or your wife whom you embrace or your intimate friend in secrecy says, ‘Let us go and let us serve other gods!’ *gods* that you and your ancestors have not known,

⁷ from *among* the gods of the people who are around you, those near you or those far from you, from *one* end of the earth and up to the *other* end of the earth,

⁸ you must not give in to him, and you shall not listen to him, and your eye shall not take pity on him, and you shall not have compassion, and you shall not cover *up* for him.

⁹ But you shall certainly kill him; your hand shall be first against him to kill him and next the hand of all *of* the people.



What is the Confession of Faith?

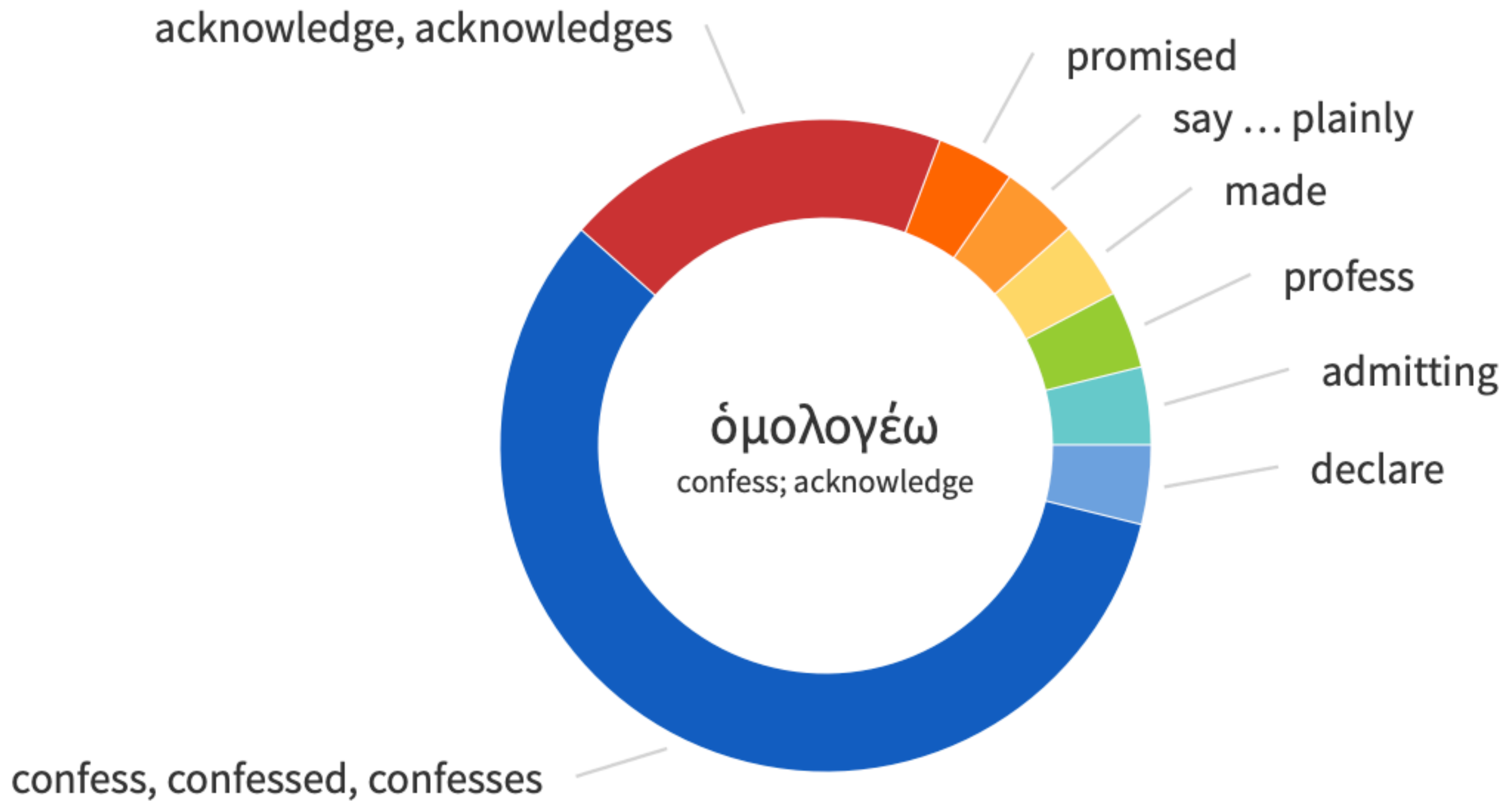
⁹ That, if you ***confess*** with your lips that Yeshua is ***Lord*** (***kurious***) and believe in your heart that God raised him from the dead, you will be saved.

¹⁰ For one believes with the heart and so is justified, and one confesses with the mouth and so is saved.

¹¹ The scripture says, “No one who believes in him will be put to shame.”

¹² For there is no distinction between Jew and Greek; the same Lord is Lord of all and is generous to all who call on him.

¹³ For, “Everyone who calls on the name of the Lord shall be saved.”



Confess

▼ LEMMA

🔊 **ὁμολογέω** **ὁμολογέω**  *homologeō* confess; acknowledge; admit

26 

ὁμολογέω, ὁμολογήσω, ὠμολόγησα, ὠμολόγηκα, ὠμολόγημαι, ὠμολόγησα

PLGNT

LALS admit; confess; 2 הִדַּ; to praise; to confess, take confession; נָדַר; to perform a vow; to make a solemn promise

NIDNTT promise, confess, declare, praise; promise, confess, praise; confession

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Morphology Charts | ὁμολογέω

Confess

ὁμολογέω G3933 (*homologeō*), promise, confess, declare, praise; ἑξομολογέω G2018 (*exomologeō*), promise, confess, praise; ὁμολογία G3934 (*homologia*), confession.

^{CL} *homologeō* (Soph. onwards) and *homologia* (Hdt. onwards) are compounds of *homos*, the same, similar, and *legō*, say, or *logos*, word, speech. Hence *homologeō* means to say the same, i.e. agree in one's statements, and *homologia* means agreement, consent.

Soph. Sophocles (c. 496–406 B.C.)

Fürst, D. (1986). [Confess](#). L. Coenen, E. Beyreuther, & H. Bietenhard (Eds.), *New international dictionary of New Testament theology* (Vol. 1, p. 344). Grand Rapids, MI: Zondervan Publishing House.

The legal connotation is dominant. A man agrees with another's statement, concedes or confesses something (e.g. his guilt before a judge), agrees to something (e.g. another's wish) and so promises. This agreement expresses itself in an act of commitment, promise, or confession in a court or legal contract.

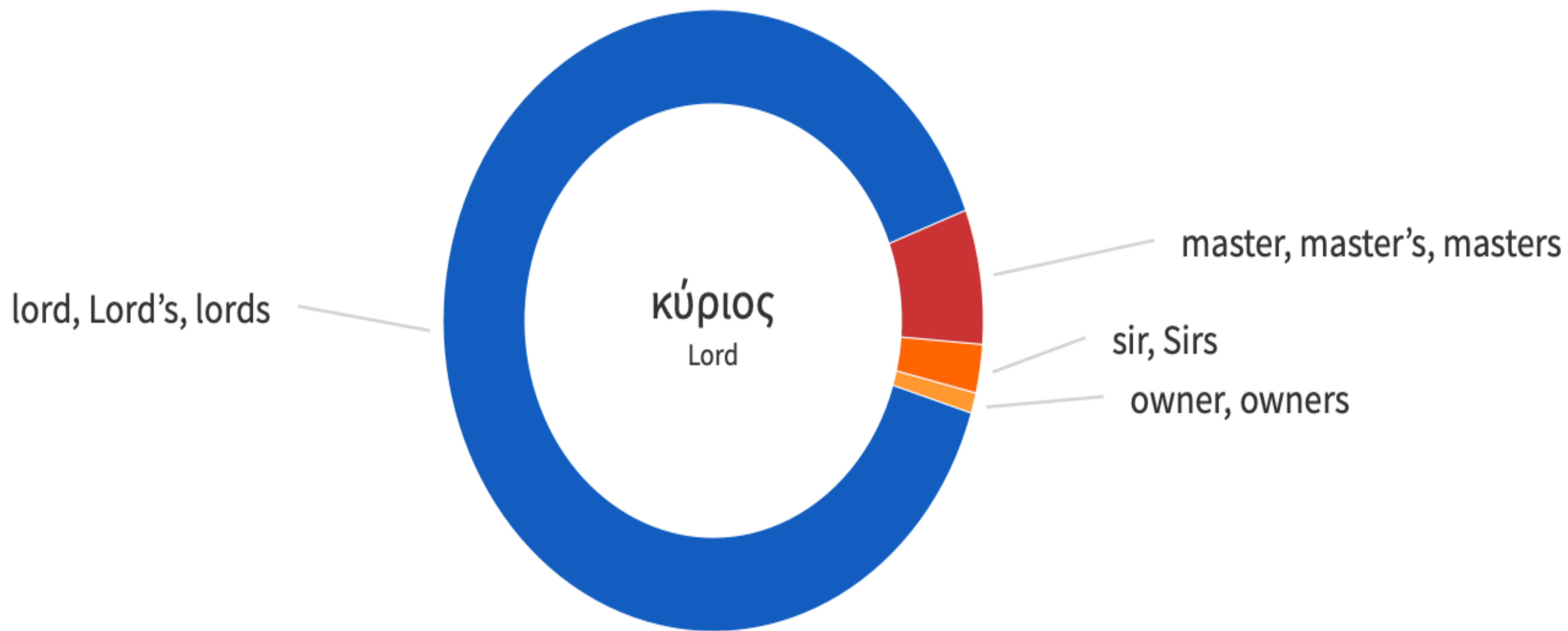
The religious use of the words is probably derived primarily from their use in the language of treaties and the law-courts. The man who binds himself by an oath (*homologeō*) enters into a treaty relationship with the deity. This concept was then transferred from the solemn confession of wrong-doing before a court of law to the confession of sin to the deity. These concepts were used especially in the oriental cults, as may be seen from Lydian and Phrygian expiatory inscriptions. In modern Gk. the concept has come to mean sacramental confession to a priest: *exomologeomai*, I make my confession; *exomologeō*, I hear a confession.

Fürst, D. (1986). [Confess](#). L. Coenen, E. Beyreuther, & H. Bietenhard (Eds.), *New international dictionary of New Testament theology* (Vol. 1, p. 344). Grand Rapids, MI: Zondervan Publishing House.

Kurious

1. In classical Gk. of the early period *kyrios* was not used as a divine title. Although the term was applied to the gods (e.g. Pindar, *Isth.* 5, 53; Plato, *Leg.* 12, 13), there was no general belief in a personal creator god. The gods were not creators and lords of fate, but were like men subject to fate. In effect, gods and men belonged to the same sphere of reality (cf. the beginning of Pindar's *Ode to Alcimidas*). The Gk. of this period did not understand his position as that of a → slave (*doulos*), dependent on a god. Nor did he feel himself in any way personally responsible to the gods. Only in so far as the gods ruled over particular individual spheres in the world could they be called *kyrioi*.

Bietenhard, H. (1986). [κύριος](#). L. Coenen, E. Beyreuther, & H. Bietenhard (Eds.), *New international dictionary of New Testament theology* (Vol. 2, p. 510). Grand Rapids, MI: Zondervan Publishing House.



κύριος G3261

(*kyrios*), lord, master, owner, Lord; κυρία G3257 (*kyria*), lady, mistress; κυριακός G3258 (*kyriakos*), belonging to the Lord, the Lord's; κυριότης G3262 (*kyriotēs*), lordship, dominion; κυριεύω G3259 (*kyrieuō*), be lord, master, rule; κατακυριεύω G2894 (*katakyrieuō*), rule over, subjugate, conquer, be master of, lord it over. See also → κυριακή, the Lord's (day) and → δεῖπνον, the Lord's Supper.

^{CL} *kyrios* (attested from Pindar on) adj. having power, authoritative, from *to kyros*, power, might; as a noun, lord, ruler, one who has control (over people things, himself). *kyrios* always contains the idea of legality and authority. *kyrios* is often used beside *despotēs* which means especially an owner (with overtones of high-handedness). Later anyone occupying a superior position was referred to quite generally as *kyrios* and addressed as *kyrie* (fem. *kyria*). From here it penetrated as a loan-word into the Heb. of the Talmud and Midrash, and also into Aram. (cf. e.g. Tg. Job 5:2; Tg. Ps. 53:1) to denote God.

Bietenhard, H. (1986). [κύριος](#). L. Coenen, E. Beyreuther, & H. Bietenhard (Eds.), *New international dictionary of New Testament theology* (Vol. 2, p. 510). Grand Rapids, MI: Zondervan Publishing House.

Food Sacrifice to Idols?

Acts 15

¹⁹ Therefore I have reached the decision that we should not trouble those Gentiles who are turning to God,

²⁰ but we should write to them to abstain only from things *polluted by idols* and from *fornication* and from whatever has been strangled and from blood.

²¹ For in every city, for generations past, Moses has had those who proclaim him, for he has been read aloud every sabbath in the synagogues.”

[*The Holy Bible: New Revised Standard Version*](#). (1989). (Ac 15:19–21). Nashville: Thomas Nelson Publishers.

Concerning Food Sacrificed to Idols

8 Now concerning food sacrificed to idols, we know that “we all have knowledge.” Knowledge puffs up, but love builds up.

2 If anyone thinks he knows anything, he has not yet known as it is necessary to know.

3 But if anyone loves God, this one is known by him.

4 Therefore, concerning the eating of food sacrificed to idols, we know that “an idol *is* nothing in the world” and that “*there is* no God except one.”

5 For even if after all *there* are so-called gods, whether in heaven or on earth, just as *there* are many gods and many lords,

^a Considered by many interpreters to be a slogan used by the Corinthians to justify their behavior

^b Considered by many interpreters to be slogans used by the Corinthians to justify their behavior

Now about food sacrificed to idols (8:1).

The food offered to idols may be linked to major civic festivals. Meat was not a common item in the ancient diet and was usually only consumed as part of a religious ceremony. At Corinth some of the wealthy magistrates were known to give such banquets. Lucius Castricius Regulus, probably dating to the early first century a.d., who was the first president (*agōnothetēs*) of the Panhellenic Games within the territory of Corinth, once gave a banquet for all the “inhabitants of the colony”⁸⁶; those who were not Roman citizens and who were merely considered residents would have been excluded. A similar banquet was given by Sospis, president of the Isthmian Games and friend of Plutarch.⁸⁷

- ⁸⁶ Kent, *Inscriptions*, no. 153. For a convenient summary of his career, see Clarke, *Secular and Christian Leadership*, 143, no. 59.
- ⁸⁷ Plutarch, *Quaest. Conviv.* 723A: “During the Isthmian games, the second time Sospis was president, I avoided the other banquets, at which he entertained a great many foreign visitors at one, and several times entertained all the citizens” (trans. Winter).
- Arnold, C. E. (2002). [*Zondervan Illustrated Bible Backgrounds Commentary: Romans to Philemon*](#). (Vol. 3, p. 142). Grand Rapids, MI: Zondervan.

For even if there are so-called gods, whether in heaven or on earth (as indeed there are many “gods” and many “lords”) (8:5).

Paul is making the point that *even though* there are so-called gods, their claim is false.⁸⁸ The gods “in heaven” would include deities such as Jupiter, the chief of the pagan gods, and Aphrodite, the patron deity of the colony. *The gods “on earth” may be an allusion to the way the Roman imperial family was worshiped and considered to be divine. At Corinth there was a temple of Octavia, dedicated to the sister of the emperor Augustus. The focus for a provincial imperial cult, based at Corinth, was established about a.d. 54.⁸⁹ There was a regular festival celebrating the imperial family; thus a Christian attending a banquet in honor of the deified emperor might be compromised.⁹⁰*

⁸⁸ See Winter, *Seek the Welfare of the City*, 132, for the grammatical structure of this section.

⁸⁹ Spawforth, “Corinth, Argos, and the Imperial Cult,” 522. For its application to the Christian church at Corinth, see Winter, *Seek the Welfare of the City*, 126.

⁹⁰ See Winter, *Seek the Welfare of the City*, 174.

Arnold, C. E. (2002). [*Zondervan Illustrated Bible Backgrounds Commentary: Romans to Philemon*](#). (Vol. 3, p. 143). Grand Rapids, MI: Zondervan.

⁷ But this knowledge *is* not in everyone. But some, being accustomed until now to the idol, eat *this food* as food sacrificed to idols, and their conscience, *because it is weak*, is defiled.

Some people are still so accustomed to idols that when they eat such food they think of it as having been sacrificed to an idol, and since their conscience is weak, it is defiled (8:7).

When people in the ancient world described a cult statue to be displayed in a temple, they would drop the word “statue.” Thus at Olympia in the Peloponnese, the seated figure in the temple was Zeus; Strabo, writing during the reign of Augustus, made the comment that if the god were to stand up, “he would take the roof off the temple”!

⁹¹ Those believers who had been brought up to believe in the presence of a god within pagan sanctuaries would feel defiled if they continued to participate in such ritual meals.

⁹¹ Strabo, *Geography* 8.3.30.

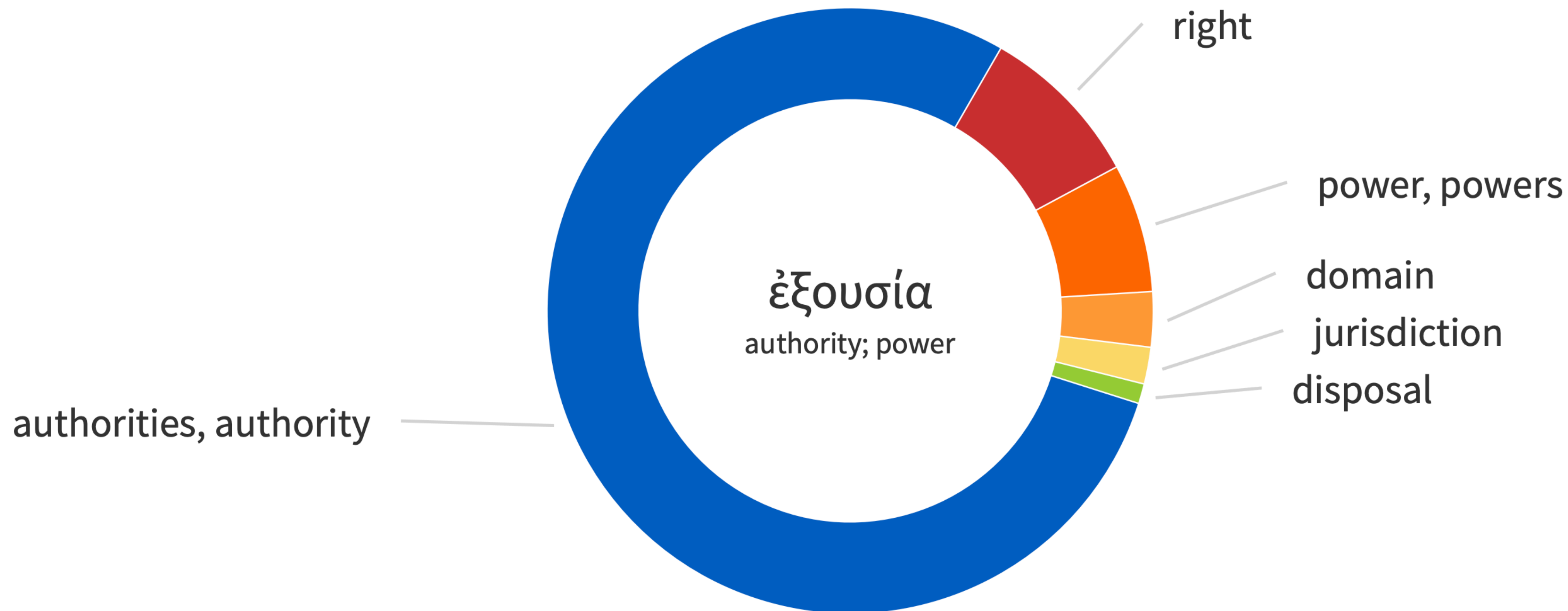
Arnold, C. E. (2002). [*Zondervan Illustrated Bible Backgrounds Commentary: Romans to Philemon*](#). (Vol. 3, pp. 143–144). Grand Rapids, MI: Zondervan.



⁹ But take care that this **liberty** of yours does not somehow become a stumbling block to the weak.

▼ LEMMA

⦿ ἔξουσία ἔξουσία, -ας, ἡ 🔊 *exousia* authority; power



Be careful, however, that the exercise of your freedom does not become a stumbling block to the weak (8:9).

The phrase translated as “**the exercise of your freedom**” can in fact mean “**this right of yours.**” One’s right (*exousia*) can be equated with civic privilege held by leading citizens within the colony.⁹² This can be compared with the rights of an apostle in the next chapter (which uses the same Greek word). **As citizens and Greeks, the leading members of the city may have had the right to participate in the festivals and associated athletic events, such as at Isthmia.**

⁹² See on this section Winter, *Seek the Welfare of the City*, 165–77.

Arnold, C. E. (2002). [*Zondervan Illustrated Bible Backgrounds Commentary: Romans to Philemon*](#). (Vol. 3, p. 144). Grand Rapids, MI: Zondervan.

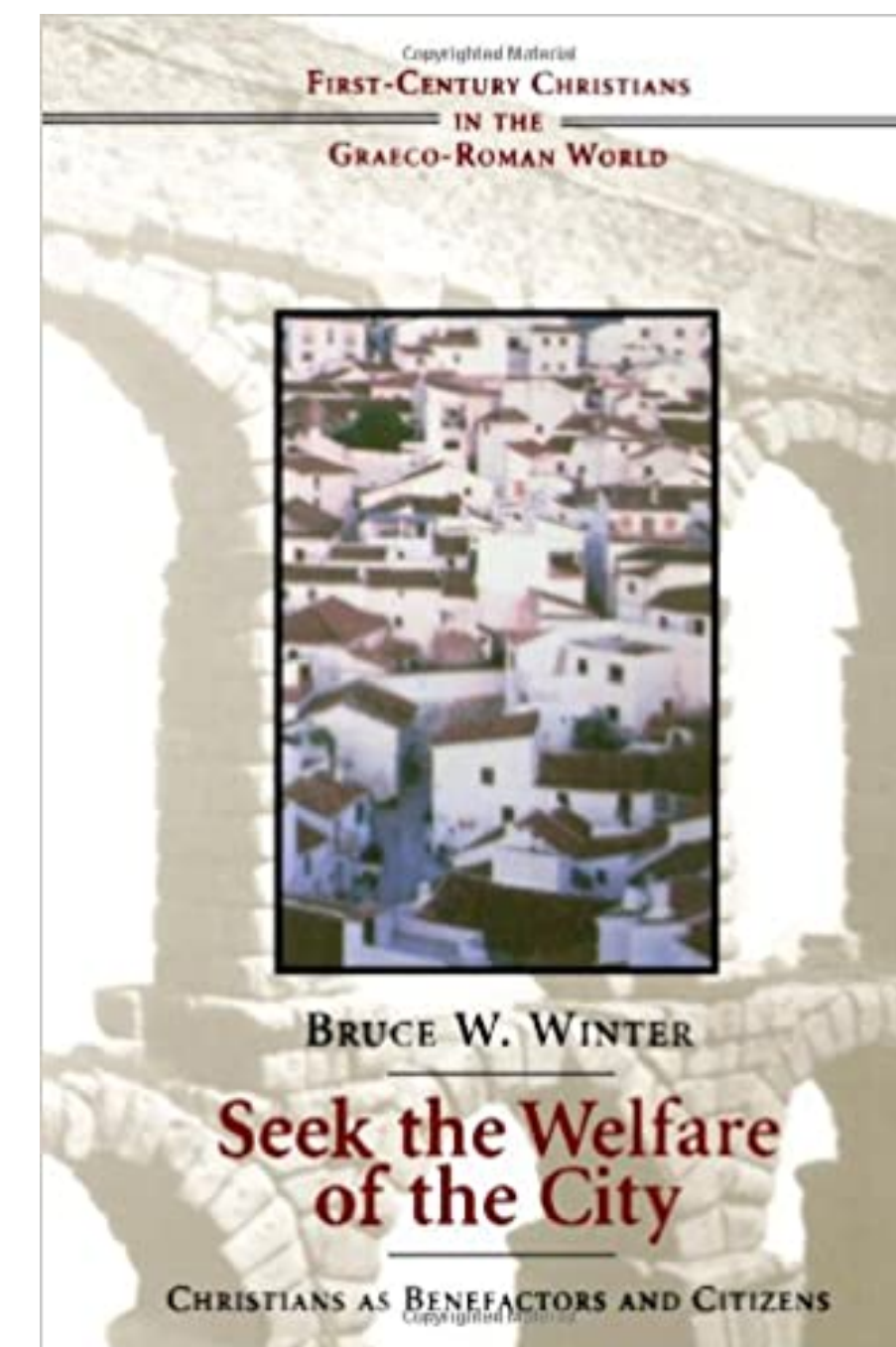
Citizenship Rights and Civic Feast

Candidates for election promised to perform important benefactions for their fellow (roman) citizens upon election, such as fund... banquets'.⁴ These banquets could be connected with temples, as shown by the following inscription, which records the restoration of the temple and the building of additional dining rooms by Euphrosynus and his wife, Epigone.

-They built the temples which had been in utter ruins and they added dining-rooms to those existing and they provided the (religious) societies with treasuries... worshipping the gods reverently at sacrificial expense, in providing all men alike with a festive banquet. ⁵

4. D. Engles, Roman Corinth: An Alternative Model for the Classical city pg 68

5. IG v2 (end of first century A.D.) Mantinea, Antogonea, Greece



We know that well before Paul's time the games were of such fame that task of financing and running them was enormous. These duties had been transferred from the Aedile to the president of the games who was ranked in status above the president of the city magistrates.¹⁴

The games were moved from Sicyon to Corinth soon after the latter was declared a Roman colony.¹⁵ Recent work has shown that it is unlikely that the games were taken back to the ancient site at Isthmia until a much later period.¹⁶ The first recorded games appear to have been held there in the A.D. 50's, some ninety years after they were moved to Corinth. It is assumed that the site where they were held after they were returned to the colony was somewhere in the environs of Corinth.

Lucius Castricus Regulus... who was (the first) to preside over the Isthmian games at the Isthmus under the sponsorship of Colonia Lus Julia Corinthiensis... and after the buildings of Caesarea were renovated...gave a banquet for all the colonist' *(citizens) mine (epuluno omnibus colonis).*¹⁷

Atonement for the Individual & Community:

The Function of the Day of Atonement
in the Letter to the Hebrews

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How do you pray to say goodbye to the sukkah?

Farewell to the Sukkah

kein ez'keh l'shanah haba'ah leisheiv b'sukat oro shel Liv'yatan.

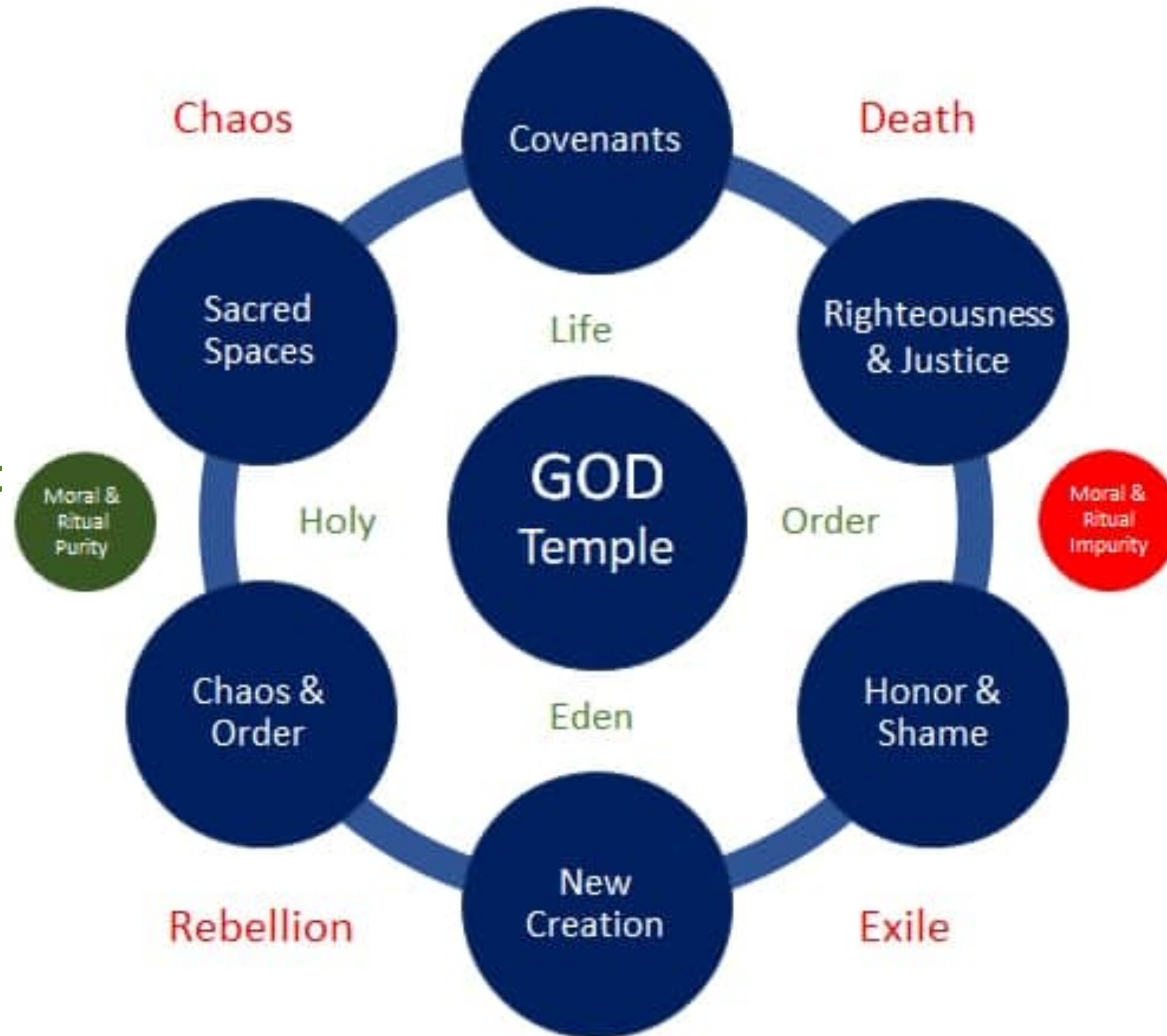
**So may I merit next year to dwell in the sukkah of the hide
of the *Leviathan*.**

l'shanah haba'ah birushalayim Next year in Jerusalem!

(Dragon, Leviathan, Devil, Rahab, Serpent, Chaos, Sea, Beast,
Darkness, all synonymous with Death)

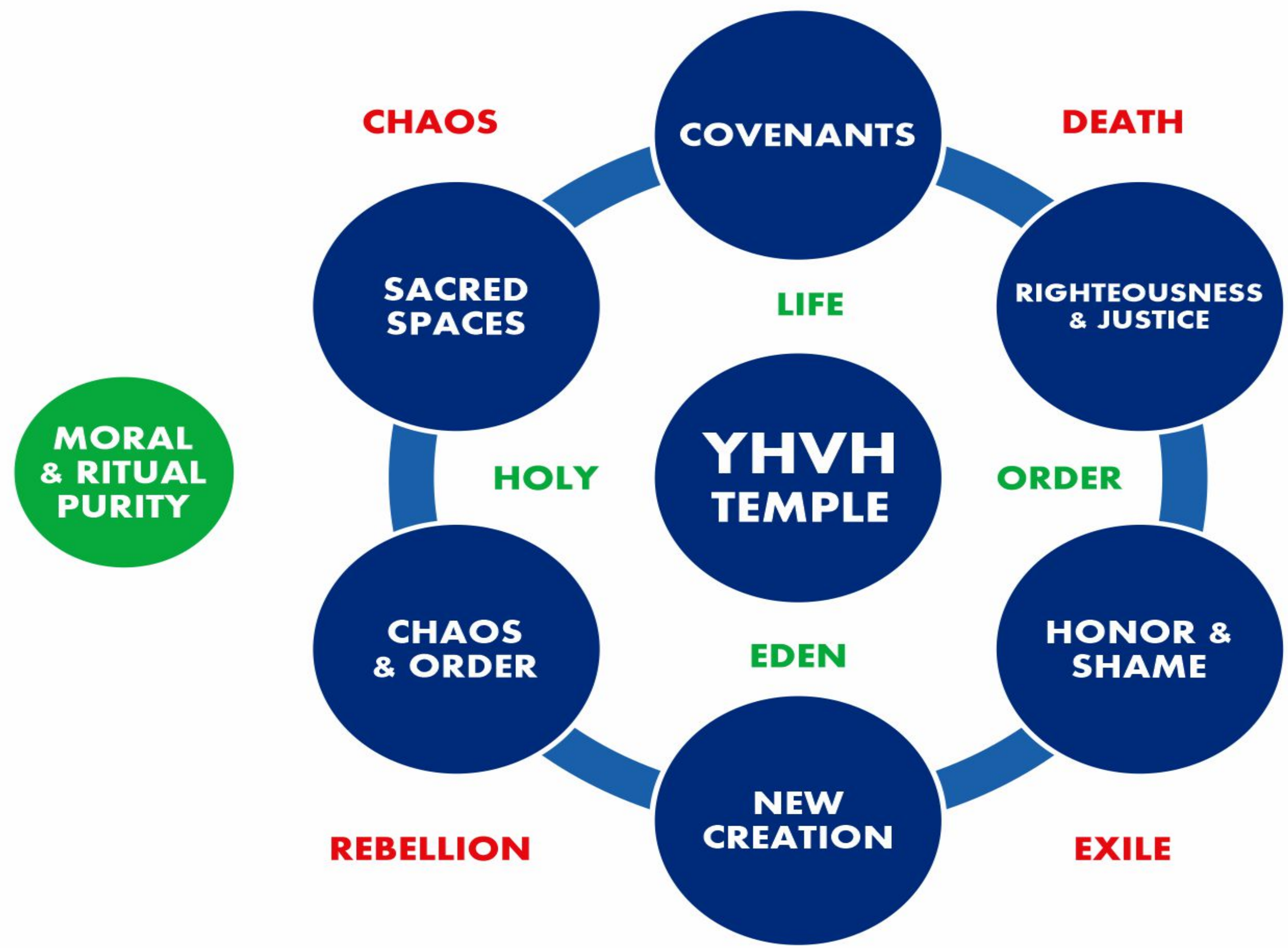


Israel is to represent
the
realm of life



Humanity lives
in the
realm of death





MORAL & RITUAL PURITY

MORAL & RITUAL IMPURITY

BIBLICAL TEXT

CONTEXT OF A CHAPTER

CONTEXT OF A BOOK OR LETTER

CONTEXT OF THE TEMPLE

GEOGRAPHICAL CONTEXT

HISTORICAL CONTEXT

CULTURAL CONTEXT

BIBLICAL ARCHAEOLOGY



What is the problem of humanity?

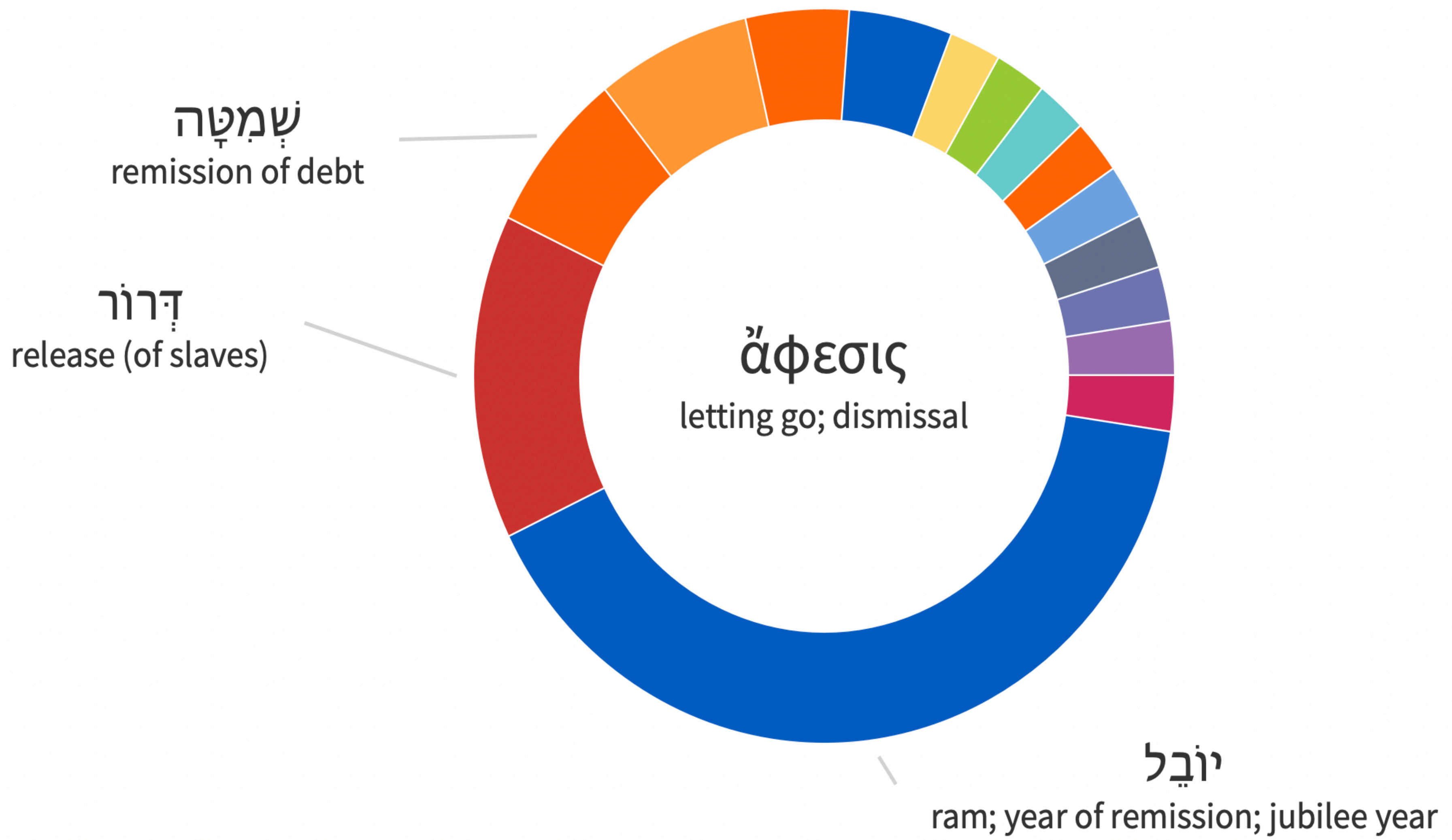
DEATH

1. DEATH BRINGS DIVISION BETWEEN GOD & ADAM
2. SHALOM – STATE OF PEACE BETWEEN ADAM & GOD BY ACCEPTING HIS COVENANT
3. SACRED SPACES KEEPS YOU IN THE REALM OF LIFE

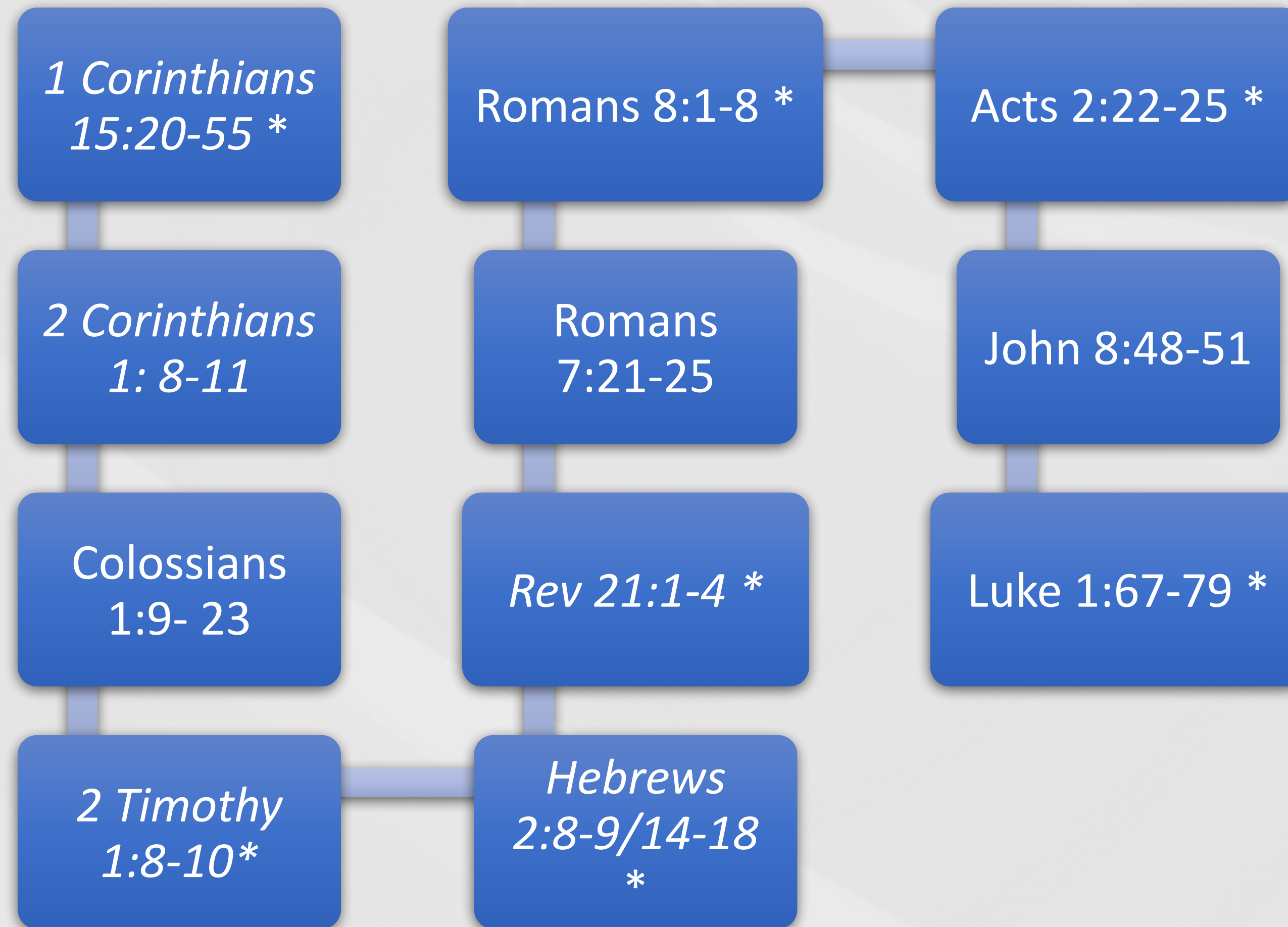
Isaiah 25:

⁸ He will destroy death forever,
and the Lord Yahweh will wipe off *the* tears from
all faces,
and he will remove the disgrace of his people
from all the earth,
for Yahweh has spoken.

Aphesis is used in medical language of the relaxation (remission) of disease.



God defeating death is the main point of the gospel.



1 Corinthians 15:20-55

²⁰ But now Christ has been raised from the dead, the first fruits of those who have fallen asleep.

²¹ For since through a man *came* death, also through a man *came* the resurrection of the dead.

²² For just as in Adam all die, so also in Christ all will be made alive.

²³ But each in his own group: Christ the first fruits, then those *who are* Christ's at his coming,

²⁴ then the end, when he hands over the kingdom to the God and Father, when he has abolished all rule and all authority and power.

²⁵ For it is necessary for him to reign until he has put all his enemies under his feet. ²⁶ The last enemy to be abolished is death.

²⁷ For "he subjected all *things* under his feet." But when it says "all *things*" are subjected, *it is* clear that the one who subjected all *things* to him *is* not included.

²⁸ But whenever all *things* are subjected to him, then the Son himself will be subjected to the one who subjected all *things* to him, in order that God may be all in all.

1 Corinthians 15:54

"Death is swallowed up in victory.

1 Corinthians 15:55

⁵⁵ Where, O death, is your victory?

1 Corinthians 15:55

Where, O death, is your sting?

2 Corinthians 1: 8-11

⁸ For we do not want you to be ignorant, brothers, concerning our affliction that happened in the *province of Asia*, that we were burdened to an extraordinary degree, beyond *our* strength, so that we were in despair even of living.

⁹ But *we* ourselves had the sentence of death in ourselves, so that we would not be putting confidence in ourselves, but in God who raises the dead,

¹⁰ who delivered us from so great *a risk* of death, and will deliver *us*, in whom we have put our hope that he will also deliver *us* again,

¹¹ *while* you also join in helping on our behalf by prayer, so that thanks may be given on our behalf by many persons for this gracious gift *given* to us through *the help* of many.

Colossians 1:9-13

⁹ Because of this also we, from the day we heard about *it*, did not cease praying for you, and asking that you may be filled *with* the knowledge of his will in all wisdom and spiritual insight,

¹⁰ so that you may live in a manner worthy of the Lord, to please *him* in all respects, bearing fruit in every good deed and increasing in the knowledge of God,

¹¹ enabled with all power, according to his glorious might, for all steadfastness and patience with joy,

¹² giving thanks to the Father who has qualified you for a share of the inheritance of the saints in light,

¹³ who has rescued us from the domain of darkness and transferred *us* to the kingdom of the Son he loves,

2 Timothy 1:8-14

⁸ Therefore, do not be ashamed of the testimony about our Lord, nor me his prisoner, but suffer along with *me* for the gospel, according to the power of God,

⁹ who saved us and called *us* with a holy calling, not according to our works but according to his own purpose and grace that was given to us in Christ Jesus _l before time began,

¹⁰ but has now been disclosed by the appearing of our Savior Jesus Christ, who has abolished death and brought to light life and immortality through the gospel,

¹¹ for which I was appointed a proclaimer and an apostle and a teacher,

Hebrews 2:8-9/14-18

⁷ You made him for a short *time* lower than the angels; you crowned him with glory and honor;

⁸ you subjected all *things* under his feet. For in subjecting all *things*, he left nothing *that was* not subject to him. But now we do not yet see all *things* subjected to him,

⁹ but we see Jesus, for a short *time* made lower than the angels, because of the suffering of death crowned with glory and honor, so that apart from God he might taste death on behalf of everyone.

¹⁴ Therefore, since the children share in blood and flesh, he also in like manner shared in these *same things*, in order that through death he could destroy the one who has the power of death, that is, the devil,

¹⁵ and could set free these who through fear of death were subject to slavery throughout all their lives.

Revelation 21:1-4

21 And I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and the sea did not exist *any* longer.

² And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared like a bride adorned for her husband.

³ And I heard a loud voice from the throne saying, “Behold, the dwelling of God *is* with humanity, and he will take up residence with them, and they will be his people and God himself will be with them.^a”

⁴ And he will wipe away every tear from their eyes, and **death will not exist *any* longer**, and mourning or wailing or pain will not exist *any* longer. The former *things* have passed away.”

Romans 8:1-8

8 Consequently, there is now no condemnation for those who are in Christ Jesus.

2 For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and death.

3 For what was impossible for the law, in that it was weak through the flesh, God did. By sending his own Son in the likeness of sinful flesh and concerning sin, he condemned sin in the flesh,

4 in order that the requirement of the law would be fulfilled in us, who do not live according to the flesh but according to the Spirit.

5 For those who are living according to the flesh are intent on the things of the flesh, but those who are living according to the Spirit are intent on the things of the Spirit.

6 For the mindset of the flesh is death, but the mindset of the Spirit is life and peace,

7 because the mindset of the flesh is enmity toward God, for it is not subjected to the law of God, for it is not able to do so,

8 and those who are in the flesh are not able to please God.

Acts 2:22-25

²² “Israelite men, listen to these words! Jesus the Nazarene, a man attested to you by God with deeds of power and wonders and signs that God did through him in your midst, just as *you* yourselves know

²³ this man, delivered up by the determined plan and foreknowledge of God, you executed *by** nailing to *a cross** through the hand of lawless men.

²⁴ God raised him up, having brought to an end the pains of death, because it was not possible *for* him to be held by it.

Luke 1:76-79

⁷⁶ And so you, child, will be called the prophet of the Most High, for you will go on before the Lord to prepare his ways,

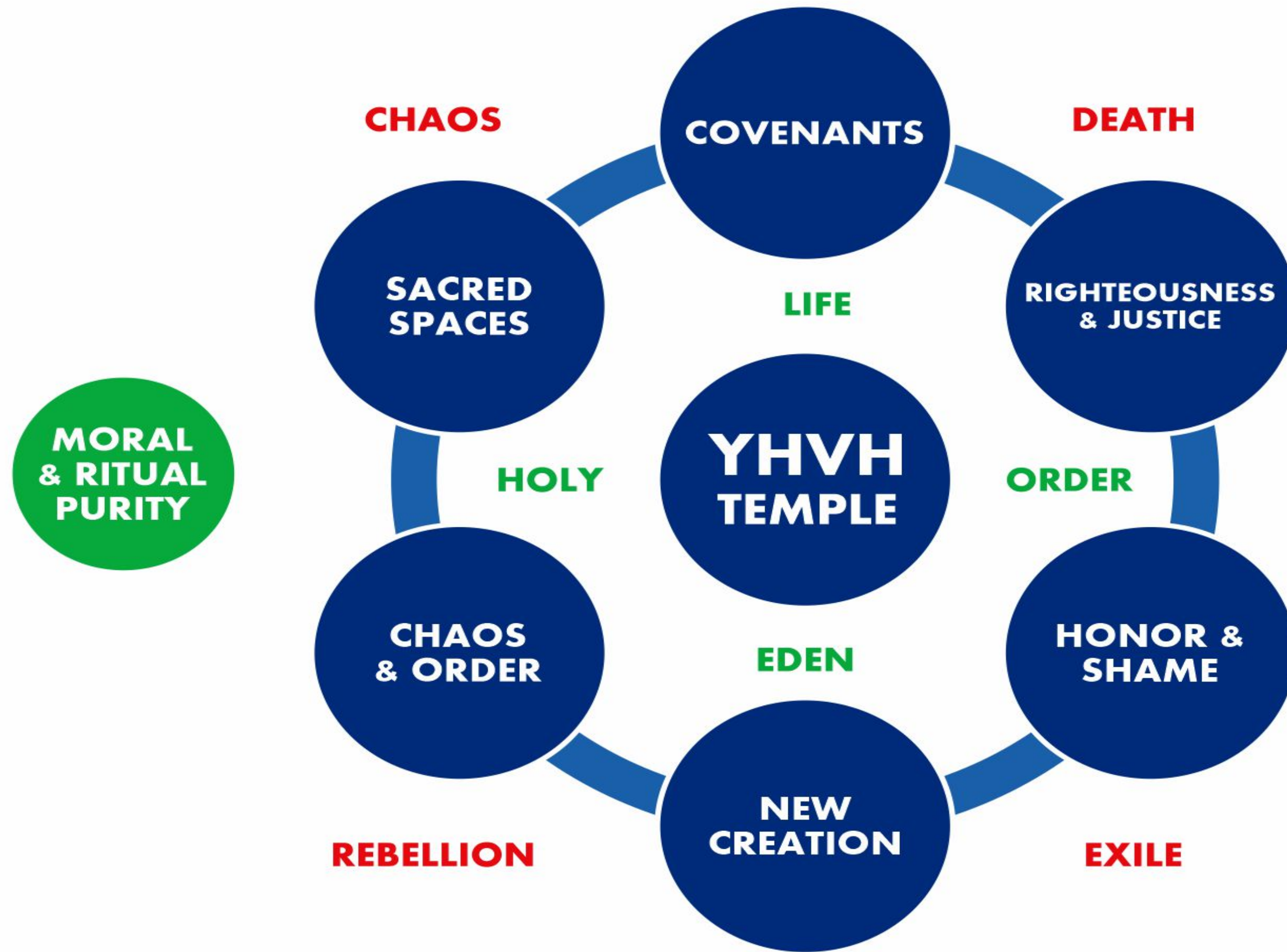
⁷⁷ to give knowledge of salvation to his people by the forgiveness of their sins,

⁷⁸ because of the merciful compassion^o of our God by which the dawn will visit to help us from on high,

⁷⁹ to give light to those who sit in darkness and in the shadow of death, to direct our feet into the way of peace.”

John 8:52

⁵² The Jew said to him, “Now we know that you have a demon! Abraham and the prophets died, and you say, ‘If anyone keeps my word, he will never taste death [forever].’



BIBLICAL TEXT

CONTEXT OF A CHAPTER

CONTEXT OF A BOOK OR LETTER

CONTEXT OF THE TEMPLE

GEOGRAPHICAL CONTEXT

HISTORICAL CONTEXT

CULTURAL CONTEXT

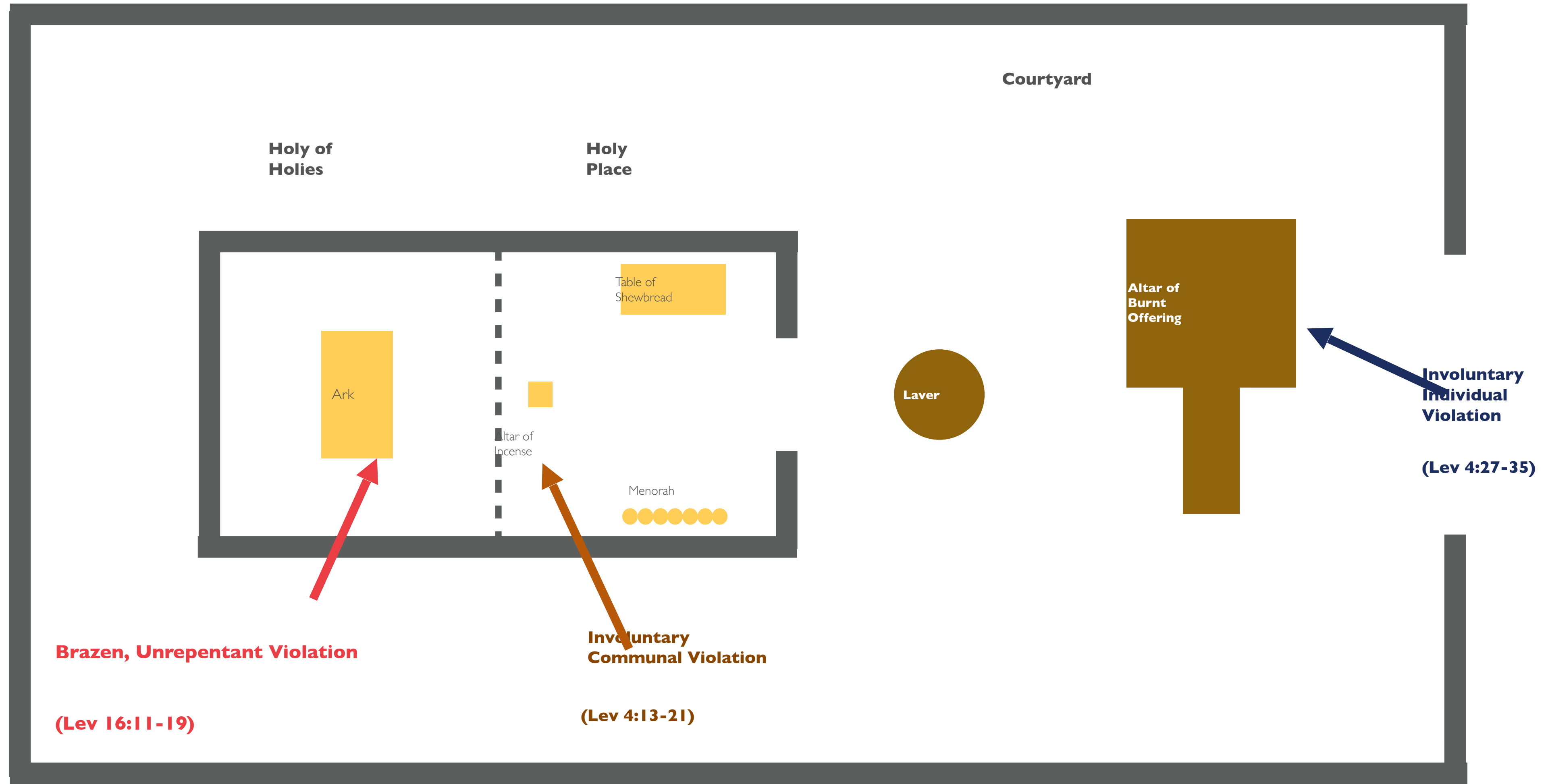
BIBLICAL ARCHAEOLOGY



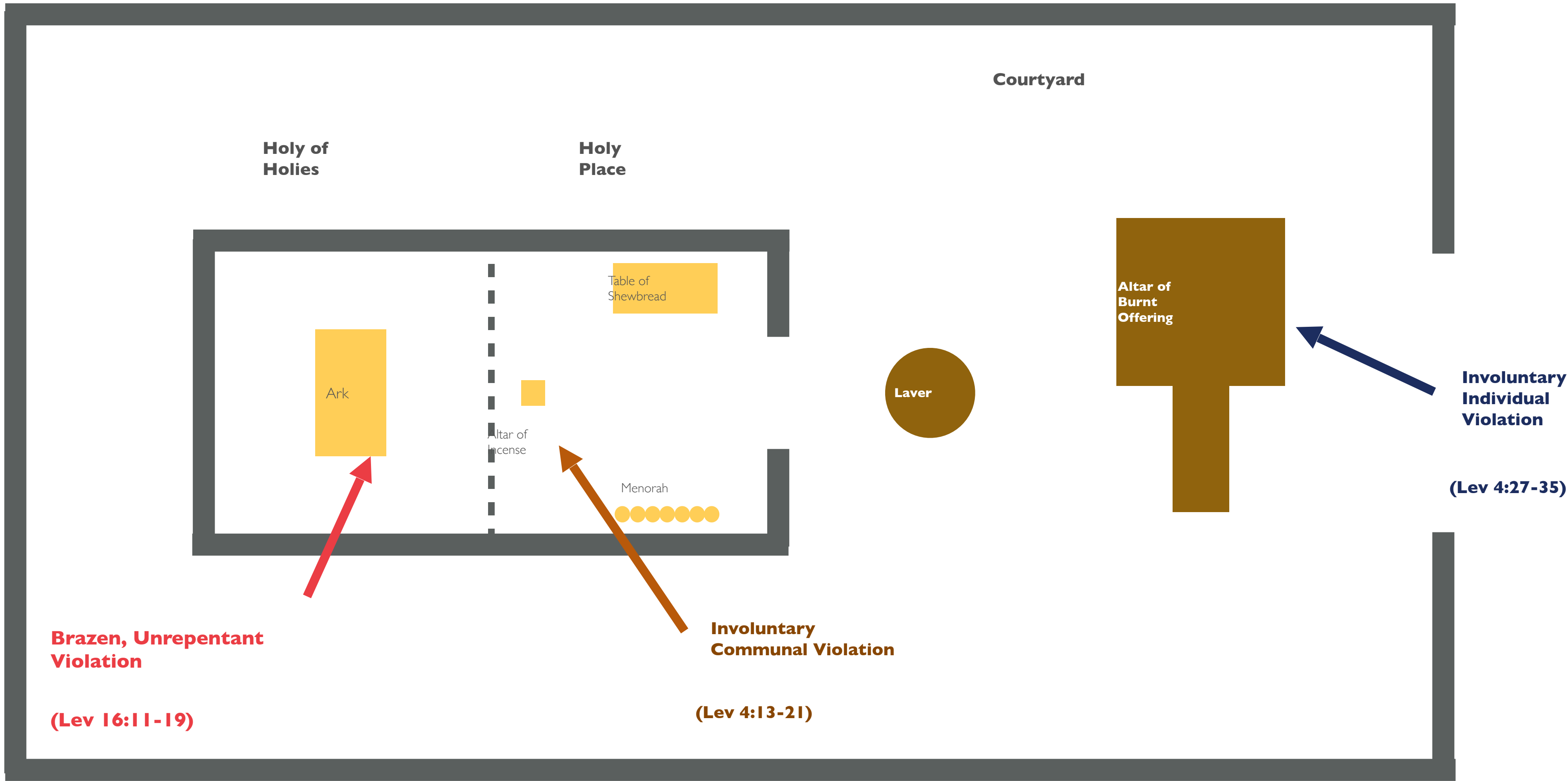


Yom Kippur

DECLARATION OF PERMANENT FREEDOM FOR THE WHOLE COMMUNITY AND NATIONS



Individual vs National Remission



Day of Atonement is about Freedom from slavery, debt, and Sin.

The Letter to the Hebrews presents Yeshua as:

1. Broker
2. Mediator
3. Patron
4. Benefactor of Israel and nations
5. High Priest

Day of Atonement and the Jubilee Connection

‘You shall then sound a ram’s horn abroad on the tenth day of the seventh month; **on the day of atonement you shall sound a horn all through your land.** ‘You shall thus consecrate the fiftieth year and proclaim a release (LXX: ἄφεσις) through the land to all its inhabitants. **It shall be a jubilee (LXX: ἄφεσις) for you,** and each of you shall return to his own property, and each of you shall return to his family.

Leviticus 25:9-10

New American Standard Bible: 1995 Update (La Habra, CA: The Lockman Foundation, 1995), Le 25:9–10.



Messianic Expectation on the Day of Atonement in Qumran

Col 2:4[the interpretation] is that it **applies [to the L]ast Days and concerns the captives**, just as [Isaiah said: **“To proclaim the jubilee to the captives”** (Isa. 61:1)....] and ⁵whose teachers have been hidden and kept secr[et], even from the inheritance of Melchizedek, f[or ...] and they are the inherit[ance of Melchize]dek, who ⁶will return them to what is rightfully theirs. **He will proclaim to them the jubilee, thereby releasing th[em from the debt of a]ll their sins.** This word [will thus co]me ⁷in the first week of the jubilee period that follows ni[n]e j]ubilee periods. Then **the “D[ay of Aton]ment” shall follow at the e[nd of] the tenth [ju]bilee period, ⁸when he shall atone for all the Sons of [Light] and the peopl[e who are pre]destined to Mel[chi]zedek. [...] upo[n the]m [...] For ⁹this is the time decreed for “the year of Melchiz[edek]’s favor”**

Michael O. Wise, Martin G. Abegg Jr., and Edward M. Cook, *The Dead Sea Scrolls: A New Translation* (New York: HarperOne, 2005), 592.



The Language of the Day of Atonement in the Gospels

Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they will see 'the Son of Man coming on the clouds of heaven' with power and great glory.

And **he will send out his angels with a loud trumpet call,** and **they will gather his elect** from the four winds, from one end of heaven to the other.

Matthew 24:30-31

Amidah Prayers

INGATHERING OF EXILES

Sound the great shofar for our freedom, and raise a standard (banner) to gather our exiles, and gather us from the four corners of the earth to our land. (Isaiah 11:12) Blessed are You, Yahweh, who gathers the dispersed of His people Israel.

Ancient near eastern principles of freedom

It has been established that the Biblical Jubilee laws were analogous to the royal proclamations of the Sumerian *andurarum*, “freedom”, or Akkadian *misharum*, “justice”, that are attested to as early as mid-third millennium BCE in Mesopotamia and continued to be practiced throughout the ancient Near East into the Greco-Roman era. The enactment of this freedom, also known as “establishing righteousness and justice”, was very similar to the Biblical Jubilee except that rather than proclaiming the release every 50th year, it was enacted upon the ascension of a new king to the throne. This was because it was considered to be the responsibility of the king to establish a just rule for his people. This attribute of “establishing righteousness and justice” for the people by the king is found in passages referring to King David and King Solomon as well.

ANCIENT NEAR EASTERN PRINCIPLES OF FREEDOM

In other nations, the enacting of liberation was performed by liberation of slaves and prisoners, restoring land, release of debts, restoration of temples, and the punishment of the oppressors. **This liberation was preceded by its announcement through a messenger proclaiming liberty throughout the land.** This establishment would have likely been fresh in the minds of the Qumran authors as the liberty proclamation by Cyrus had ended the Babylonian exile and, more recently, the liberation proclamation by Demetrius II (142 BCE) played a part in the establishment of Judean freedom and independence.

Liberty in Yeshua

Isaiah 61:

1 The Spirit of the Lord Yahweh is on me; because Yahweh has anointed me to preach good news to the humble; he has sent me to bind up the broken-hearted, to **proclaim liberty (ἄφεισις) to the captives**, and the opening [of the prison] to those who are bound;

2 to proclaim the year of Yahweh's favor, and the day of vengeance of our God; to comfort all who mourn:

Lu 4:18

“The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to heal the brokenhearted, **to proclaim release to the captives**, recovering of sight to the blind, to deliver those who are crushed



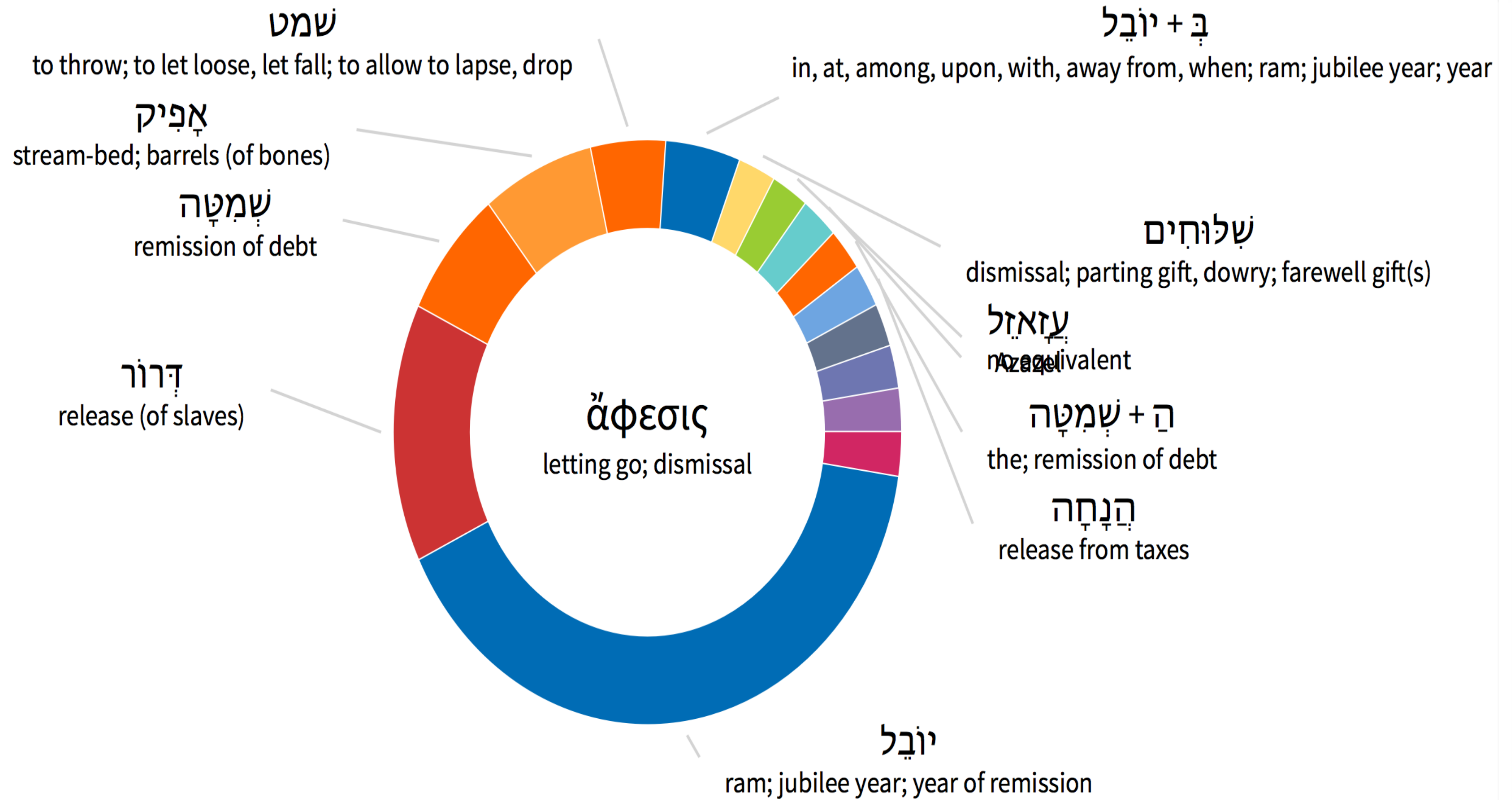
Connection to Hebrews

Indeed, nearly everything is purified with blood according to the law, and **apart from the shedding of blood there is no forgiveness (ἄφεσις)**

Hebrews 9:22

ἘΛΥΣΙΣ) APHESIS = RELEASE

Of the 50 or so instances of aphasis in the LXX, 22 are found in Lev. 25 and 27 (for Heb. *yôḇēl*, year of jubilee) and 5 in Deut. 15:1–9 (for Heb. *šāmāth*, release from debts in the year of jubilee). In general, it is more often used of the release of captives and slaves (Isa. 61:1; Jer. 34:8, 15, 17; Ezek. 46:17). Only once does aphasis appear in the sense of forgiveness (Lev. 16:26), and there it is without Heb. equivalent, used as an interpretation of Azazel...It is used relatively seldom in the sense to forgive. Where it is, it usually renders the Heb. *nāšā'*, to release from guilt or punishment (Gen. 18:26; Ps. 25:18; 32:1, 5; 85:2; Isa. 33:24), or *sālah*, to forgive, pardon (Lev. 4:20ff.; 5:6ff.; Num. 14:19; 15:25f.; Isa. 55:7)...The occurrence of *aphiēmi* and *aphesis* thus indicates that they are not the words chiefly used in the LXX to convey the concept of forgiveness.



From Logos Bible Software, LXX to MSS

Connection to Hebrews

Indeed, nearly everything is purified with blood according to the law, and **apart from the shedding of blood there is no (ἄφεσις) (Yovel)**

Hebrews 9:22

The Lord's Supper

Matthew 26:

²⁶ Now *while* they were eating Jesus took bread and, *after* giving thanks, he broke *it*, and giving *it* to the disciples, he said, "Take, eat, this is my body."

²⁷ And *after* taking the cup and giving thanks he gave *it* to them, saying, "Drink from it, all of you,

²⁸ for this is my blood of the covenant which is poured out for many for the forgiveness (remission) of sins.

John the Baptist

Mark 1

⁴ John was there baptizing in the wilderness, proclaiming a baptism of repentance for the forgiveness (**remission**) sins.

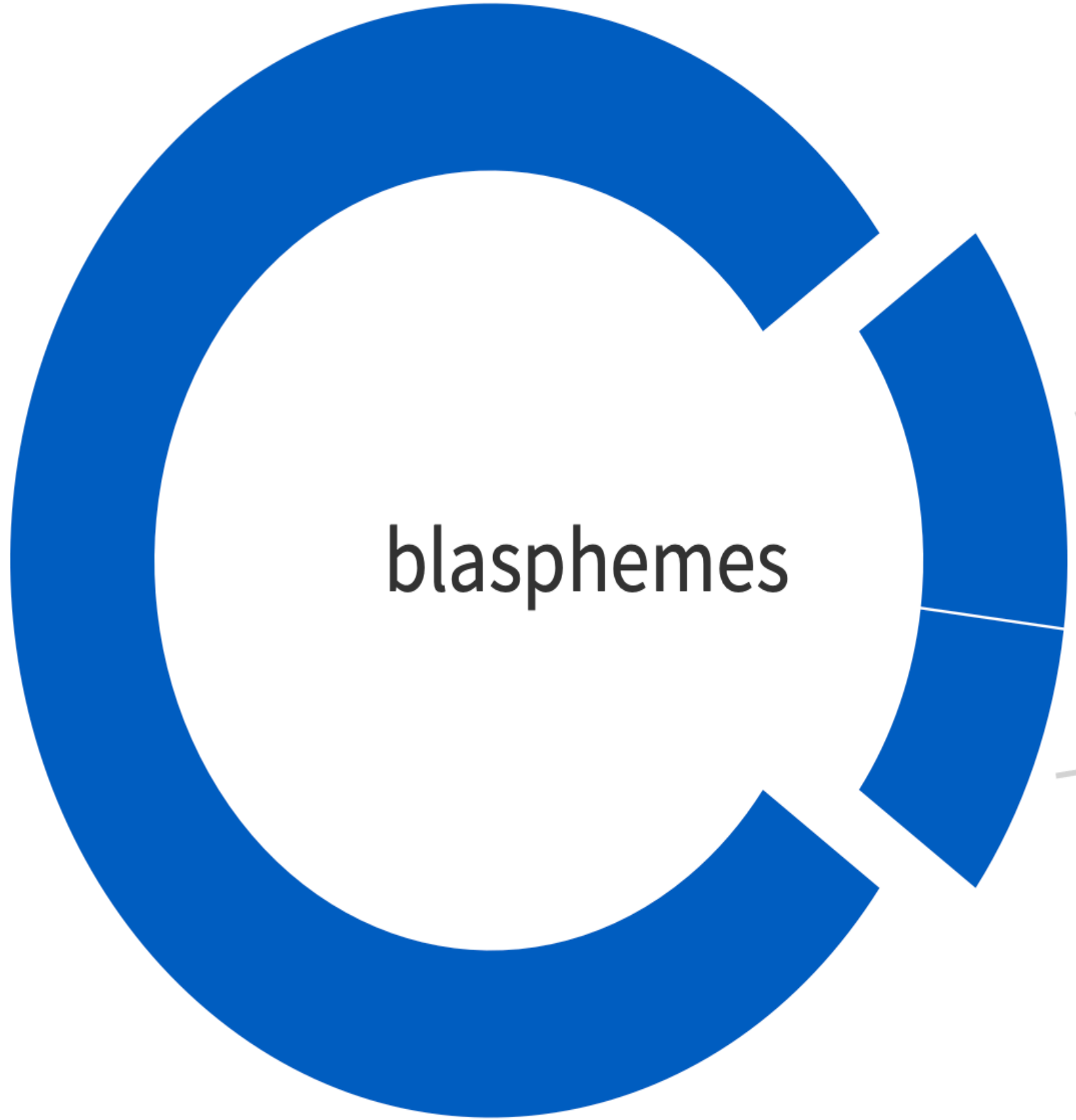
Blasphemes - Slander

Mark 3

28 “Truly I say to you that all the sins and the blasphemies will be forgiven the sons of men, however much they blaspheme.

29 But whoever blasphemes against the Holy Spirit does not have forgiveness (Yovel) forever, but is guilty of *an* eternal sin”

30 because they were saying, “He has an unclean spirit.”



βλασφημέω
revile; blaspheme; slander

βλασφημία
blasphemy; slander

βλάσφημος
slandering; blaspheming

LUKE 1

⁷⁶ And so you, child, will be called the prophet of the Most High,
for you will go on before the Lord to prepare his ways,
⁷⁷ to give knowledge of salvation to his people by the *forgiveness*
(Yovel) of their sins,
⁷⁸ because of the merciful compassion of our God
by which the dawn will visit to help us from on high,
⁷⁹ to give light to those who sit in darkness and in the shadow of
death, to direct our feet into the way of peace.”

Luke 3: 3

And he went into all the surrounding region of the Jordan, preaching a baptism of repentance for the **forgiveness (remission)** of sins,

Luke 24

⁴⁵ Then he opened their minds to understand the scriptures,
⁴⁶ and said to them, “Thus it is written *that* the Messiah would suffer and would rise from the dead on the third day,
⁴⁷ and repentance and the **forgiveness (remission)** of sins would be proclaimed in his name to all the nations, beginning from Jerusalem.

Acts 2

³⁸ And Peter *said* to them, “Repent and be baptized, each one of you, in the name of Yeshua Messiah for the **forgiveness (Yovel)** of your sins, and you will receive the gift of the Holy Spirit.

³⁹ For the promise is for you and for your children, and for all those *who are* far away, as many as the Lord our God calls to himself.”

Acts 5

³⁰ The God of our fathers raised up Yeshua, whom you killed *by* hanging *him* on a tree.

³¹ This one God has exalted to his right hand *as* Leader and Savior to grant repentance to Israel and **forgiveness (Yovel)** of sins.

³² And we are witnesses of these things, and *so is* the Holy Spirit whom God has given to those who obey him.”

Acts 10

⁴² And he commanded us to preach to the people and to testify solemnly that this one is the one appointed by God *as* judge of the living and of the dead.

⁴³ To this one all the prophets testify, *that* through his name everyone who believes in him receives forgiveness of sins.”

Acts 13

³⁶ For David, *after* serving the purpose of God in his own generation, fell asleep and was buried with his fathers, and experienced decay.

³⁷ But he whom God raised up did not experience decay.

³⁸ “Therefore let it be known to you, men *and* brothers, that through this one forgiveness of sins is proclaimed to you, and from all *the things* from which you were not able to be justified by the law of Moses,
³⁹ by this one everyone who believes is justified!

Acts 26

¹⁶ But get up and stand on your feet, because for this *reason* I have appeared to you, to appoint you a servant and witness both *to the things* in which you saw me and *to the things* in which I will appear to you,
¹⁷ rescuing you from the people and from the Gentiles to whom I am sending you,
¹⁸ to open their eyes *so that they* may turn from darkness to light and from the power of Satan to God, *so that* they may receive **forgiveness** (Yovel) of sins and a share among those who are sanctified by faith in me.'

Ephesians 1

⁴ just as he chose us in him before the foundation of the world, *that* we should be holy and blameless before him in love,
⁵ having predestined us to adoption through Jesus Christ to himself according to the good pleasure of his will,
⁶ to the praise of the glory of his grace that he bestowed on us in the beloved,
⁷ in whom we have **redemption through his blood**, the *forgiveness (remission)* of sins, according to the riches of his grace,

Colossians 1

¹² giving thanks to the Father who has qualified you for a share of the inheritance of the saints in light,
¹³ who has rescued us from the domain of darkness and transferred *us* to the kingdom of the Son he loves,
¹⁴ in whom we have the redemption, the **forgiveness (yovel)** of sins,
¹⁵ who is the image of the invisible God, the firstborn over all creation,
¹⁶ because *all things* in the heavens and on the earth were created by him, things visible and things invisible, whether thrones or dominions or rulers or powers, *all things* were created through him and for him,

Hebrews 10

¹⁶ “This *is* the covenant that I will decree for them after those days, says the Lord: I am putting my laws on their hearts, and I will write them on their minds.”
¹⁷ *He also says,* “Their sins and their lawless deeds I will never remember again.”
¹⁸ Now where *there is forgiveness (yovel)* of these, *there is* no longer an offering for sin.

God defeating death is the main point of the gospel.

1. 1 Corinthians 15:20-55 ****
2. 2 Corinthians 1: 8-11
3. Colossians 1:9- 23
4. 2 Timothy 1:8-14
5. Hebrews 2:8-9/14-18 ****
6. Revelation 21:1-4 ****
7. Romans 7:21-25
8. Romans 8:1-8 ***
9. Acts 2:22-25 ***
10. John 8:48-51
11. Luke 1:67-79 *****

