



Words mean things - but most often, the culture we live in dictates how we interpret the meaning of words. To properly understand the text of scripture, we need to know what the words would have meant to the people who first heard them. To understand what these Hebrew authors were actually trying to convey requires us to first understand the context they were speaking from. We must always consider the context the words are presented in, the context of the Hebrew perspective they are presented from and, most importantly, the audience they are presented to.

Table of Contents

Part One: [Establishing the Signet](#)

Part Two: [The Inheritance](#)

Part Three: [The Need For Atonement](#)

Part Four: [The Blood](#)

www.hethathasanear.com

A Kinsman Redeemer Establishing the Signet

by haRold Smith
a citizen of the Commonwealth (Ephesians 2:19)

*"Now then, if you will indeed obey My voice and keep My Covenant (commandments), then you shall be **MY OWN POSSESSION** among all the peoples, for all the earth is Mine; and you shall be to Me a kingdom of priests and a holy nation." Exodus 19:5-6*

*"And He came and preached peace to you who were afar off and to those who were near. For through Him we both have access by one Spirit to the Father. Now, therefore, you are no longer strangers and foreigners, **but fellow citizens with the saints and MEMBERS OF THE HOUSEHOLD OF YHVH.**" Ephesians 2:17-19*

*"Do not work for the food that perishes, but for the food that endures to eternal life, which the Son of Man will give to you. For on Him YHVH the Father **HAS SET HIS SEAL.**" John 6:27*

This series of articles on the Kinsman Redeemer are probably the most significant of any in understanding the purpose of *haMashiach* (Hebrew for "the Messiah"). Those having bought into the traditional religious portrayal of Who the Son Is will find this information difficult to comprehend without a paradigm shift in approach to scripture. That **tradition** (click on the highlighted words to view scripture verses) is the only thing Yeshua ever pointed to that could nullify **the Word of YHVH** (with emphasis on verse one). Most people read scripture as though it was written yesterday just for them through the lens of current culture without comprehending that all of the words in their bible were written by Hebrews from a Hebrew perspective formed out of a Hebrew mindset that was influenced by Hebrew culture and were addressed primarily to a Hebrew audience which understood the nuances of the Hebrew language. It is only when we set aside these blinders of tradition that we find these words take on a context different from those of our contemporary culture. Consequently, it is important to understand, from a scriptural perspective, what the atonement inherent in the celebration of the feast of *Pesach* (Passover) actually was in order to embrace the inheritance of what was released through that act by Yeshua, the Kinsman Redeemer of Israel, for those who would embrace the Life He exemplified.

From the beginning with Adam and Eve in *gan edan* (Hebrew for the *eden garden*), the Plan and Purpose of YHVH has been to have a people that would show forth His Glory. His Desire is for a family through whom **the Glory** of YHVH, the Essence of His Nature and Character, would be manifested to the rest of mankind - **a Light to the Nations**, that those nations would desire to come and to enter into His Family as well. In YHVH is LIFE and that **LIFE** was the Light of men. Adam was the **the first Hebrew son** of the Hebrew family of YHVH fashioned in the image of His Glory - the first to be set apart (the meaning of the Hebrew word for holy - *kadosh*), from the rest of mankind existing at the time. That there were **other people on the planet** when Adam was formed is evidenced in several ways but, primarily, with the mark of protection placed on Cain that he not be killed by others and that he took a wife from the land of Nod - outside of the land of Eden before Adam and Eve had given birth to other sons and daughters as recorded in **Genesis 5**. The Hebrew word for "mark" is **'owth** and actually means "sign (token) or seal". Thus, the verse in **Genesis 4:15** should be more accurately translated, "...and YHVH appointed to Cain **a sign or seal**..." The record does not say that this sign was placed on Cain's person in any way. The "sign" likely consisted of YHVH's solemn decree itself, known



Date of Discovery: 1975 from an Antiquities Dealer in East Jerusalem

Date of Writing: 700 - 600 BCE

Current Location: Israel Museum, Jerusalem

Language: Hebrew, **Writing Surface:** Clay

Transliteration: Line 1: l'berekhyahu; Line 2: ben Neriyaahu; Line 3: hasepher

Translation: Line 1: (Belonging) to Berekhyahu; Line 2: the son of Neriyaahu; Line 3: the scribe

Comments: Clay bullae such as this one are made by placing a lump of wet clay on a document then using a signet ring to impress the seal of the owner on the clay. It is possible that this seal belonged to Baruch, Jeremiah's scribe (see **Jeremiah 36:4**)

and observed by others throughout the world (compare [verse 24](#) where that decree is referred to by Lamech). Whatever the seal was, it was obviously distinguishable enough for assurance that no person would be allowed to slay him. Just as the [rainbow was a sign](#) given to Noah, this sign was there to protect Cain - not curse him. The "curse" resulting from the slaying of his brother was Cain's inability to cultivate crops and thus was forced to lead a nomadic life ([Genesis 4:12](#)),



...the High Priest

In [Song of Solomon 8:6](#) the Hebrew word *k'owtham* is also translated as the English word "seal". This word describes a cylindrical piece of stone with an external carved inscription. When this cylinder is "rolled" over a soft material, such as clay, it leaves a raised impression that establishes legal ownership over the possession and was often carried on a chain worn about the neck of the owner or on the finger as a ring. In near-Eastern cultures of the time, a seal was recognized as permanently establishing an unbreakable legal and moral bond. The passage from Song of Solomon describes this seal being placed over the heart and on the arm. This same Hebrew word used for "seal", *k'owtham*, is also found to be used for the word "signet" in [Exodus 28:21](#) describing the engravings on the stones of the breastplate worn by the High Priest, covering the heart. These stones carry the names of the twelve tribes of the Family of Israel. It is also the seal of Holiness engraved upon the plate of gold fashioned into the forefront of the mitsnepheth (Hebrew for the turban or mitre worn on the head of the High Priest). These are the "breastplate of righteousness" and the "helmet of salvation" depicted by *Sha'ul* (the apostle Paul) in [Ephesians 6:13-18](#) as part of the whole armor of YHVH that members of the family of YHVH are to "put on" to manifest to the rest of the nations the priesthood of YHVH's purpose.

The Hebrew word translated "own possession" (or "peculiar treasure") in the passage from [Exodus 19:5](#) at the start of this article is *segullah* and means "a valued property to which one has an exclusive right of possession." This passage says there are no other people on the face of the earth who are *segullah* to YHVH besides Israel. You read that correctly - no other people. Israel is YHVH's exclusive possession and

holiness is the mark, the sign, of His Ownership upon those people - His Family. The seal by which those who are *segullah* to YHVH (who are set apart for His Purposes) and are identified from the rest of mankind is by their obvious holiness. This passage in Exodus, along with similar ones in Deuteronomy, Leviticus and 1Peter 2, all point in the same direction - only through obedience to His Voice are we considered holy, righteous. It is why [Abraham's action of faith](#) was considered righteous ([Genesis 26:4-5](#)). Without that distinguishing Seal of Ownership, His People are nothing more than the mixture of other nations (see [A Nation of Priests](#)). Whether YHVH summarizes holiness in a single commandment as with Adam, in the constitution of a nation as with Moses, or in the expression of His Life as exemplified by Yeshua, the requirement is the same - there is only obedience or disobedience to His Word. "IF you will obey My voice and IF you will attend to My instructions by following them, THEN will you be My Holy People and THEN will you abide in the Presence of the Eternal One - the Source of LIFE." Obedience to His Direction IS Holiness and the fulfillment of His Purpose as His Family, His People. Obedience makes His People who they claim to be. Holiness is the mark, the seal, the signet of YHVH's Family and Yeshua was **the Kinsman Redeemer** - the One upon whom YHVH's seal was embedded as the rightful heir with the authority to restore the Kingdom of YHVH to [His family of Israel](#). The *Tanakh* (OT) is a chronicle of the passage of this seal, this signet, upon the status of first born through the Hebrew lineage beginning with [Adam](#) and culminating in [Yeshua](#).

"COMMIT your works to YHVH and your thoughts will be established." Proverbs 16:3

The Hebrew word translated as "commit" is *galal* and means "to roll over". Commitment is a voluntary, thoughtful choice of will. Commitment means giving up my rights to myself and placing those rights into the hands of another. To commit to another is a voluntary relinquishing of self-ownership. The first step in establishing a solid

in the Family of YHVH is **galal**, to allow that cylinder of ownership to roll over my actions, my attitudes and my thoughts. They don't belong to me anymore. When the psalmist instructs us to commit our works, our way to YHVH, he is telling us to allow the Father's seal of ownership to make its permanent impression on our lives. He is telling us that YHVH must take complete control of our very existence. From this point on, we are "owned". To commit is to be "rolled over," to submit to ownership - an unbreakable covenant bond of holiness.

*"Whoever receives Yeshua's testimony **SETS HIS SEAL TO THIS**, that YHVH is true."
John 3:33 and 2Timothy 2:19*

The Hebrew language differs from English in that it often contains a duality of meaning for words and phrases. In Hebrew, the meaning of hearing is not just sound waves striking the sensory portion of the ear but has a concurrent meaning as well. The Hebrew word for "listen" or "hear" in **Exodus 15:26** is **shama'** - but, in **Exodus 19:5**, this same Hebrew word is also found to be translated "obey". From a Hebraic perspective, to hear IS to obey, to obey IS to hear. Whether you hear what is spoken or not is measured by how you obey what you hear. Conversely, how you obey determines



...elders at the gate accepting strangers

whether or not you heard what was said. Yeshua said of those who hear, who know Him in this fashion, no man is able to **snatch them out of His Hand** or out of the Hand of His Father. **Hearing His Voice** is essential for remaining within YHVH's Kingdom; otherwise, the sheep would be led astray by other voices. The sheep that know Him, **know** His Voice. Many would counter this statement by saying that the only requirement for remaining in the Kingdom is just to believe the Son existed. These folks are not hearing the Voice of the One in scripture but the voice of the traditional religion of men and would be well served by heeding to the definition of what it means **to believe** - "to trust in, to adhere to, to rely upon, to fashion one's life after". The example Yeshua set was twofold - He did not do anything without first **hearing** the Voice of the Father and He said He knew He was loved by the Father because He **kept the Commandments** of the Father. Committing to obey His Voice and keep His Covenant IS to become His Possession and is evidenced by my actions in response to His Words. Commitment to His Words is my choice to receive His impression of ownership - to be holy even as He is Holy (**Leviticus 20:26**). This is the seal seen by the rest of the world - the mark of ownership showing separation into His Family, Israel. Throughout the Original Book, there has always been an accommodation for the foreigner, the stranger to come into the family of YHVH (**Leviticus 19:34**). That accommodation was for the stranger who behaved as the rest of the family, to obey the Voice and keep the Words of YHVH (translated as the Commandments), to be treated as a member of the family (**Isaiah 56:1-8**, see **the Word**).

Choosing for the Words of YHVH to be actionable in my life is to be obedient to those Words, even as Yeshua said He was obedient to them in **John 14:23-24**, and in **John 15:10**. As YHVH's Words establish my heart and my thoughts, they cause me to become as He is - **Light**. Light and darkness cannot abide in the same space at the same time (see **the Law of Grace** for more explanation). If YHVH's Word is LIFE and His LIFE is the Light of men, then DIS-obedience to His Word of LIFE is to move into darkness and death - a place of UN-holiness. Adam, created in the image of YHVH with the free will to make choices, placed himself into darkness by his DIS-obedience to YHVH's Word, corrupting the pure blood of LIFE that was breathed into him, causing **a separation** (the definition of "condemnation" used in **John 3:16-18**) and necessitating a **redemption**. Next, we will look into the inheritance of ownership, how that inheritance can be forfeited; the results of forfeiture and why a ransom is required to reclaim it.

the Signet, a discussion

*"For when I brought your forefathers out of Egypt and spoke to them, I did not just give them commands about burnt offerings and sacrifices, but I gave them this command: **OBEY ME, and I will be your God and you will be my people**. Walk in all the ways I command you that it may go well with you." Jeremiah 7:22-23*



[DOWNLOAD "the Inheritance" MP3](#)



A Kinsman Redeemer The Inheritance

by haRold Smith
a citizen of the Commonwealth (Ephesians 2:19)

*"Now then, if you will indeed obey My voice and keep My Covenant (commandments), then you shall be **MY OWN POSSESSION** among all the peoples, for all the earth is Mine; and you shall be to Me a kingdom of priests and a holy nation." Exodus 19:5-6*

*"Do not labor for the food that perishes, but for the food that endures to eternal life, which the Son of Man will give to you. **For on Yeshua the Father has set his seal.**" John 6:27*

So - just what is the inheritance of the saints in Light? From both sides of the Book we are told that Life in the Presence of YHVH includes provision **shoes not wear out, lacked nothing** ([click on highlighted words to view scriptures](#)); there is sustenance **manna in the wilderness, birds of the air**; there is health,

none of these diseases, any deadly thing; and there is freedom from bondage **the fowler, demons subject to authority**. All of these benefits are made available to members of YHVH's Family who are obedient to His Voice by adhering to and following **His Words** (not arbitrarily changing the dynamics of those Words - **John 14:24**). There is LIFE in the Presence of the Eternal One -which is why it is called **Eternal Life**. All of these things mentioned are external and are usually what people expect to happen to them if they **put their trust in Him**. That they are not evident in one's life can mostly be traced back to **becoming disobedient** to one of more of His Words. The inheritance bequeathed to those embracing the example of the Life of Yeshua, however, is a different matter because it constitutes a restoration of the Kingdom, of Life **within**.

To inherit something speaks of ownership. The previous article, [Establishing the Signet](#), explored the origin of the Hebrew word **segullah**, (translated as own possession in Exodus above) to mean "a *valued property to which one has an exclusive right of possession*" and that holiness is the sign, the Signet, of YHVH's Ownership upon those people who obey His Words (His Family). The seal by which those who are *segullah* to YHVH (who are set apart for His Purposes) and are identified from the rest of mankind is by their obvious holiness. Obedience to His Words is His Signet, His mark - that distinguishing seal of holiness. The One True God of Creation says that without His distinguishing Seal of Ownership (regardless of what they may say they believe), *homo sapiens* are nothing more than "brute beasts". From the Hebrew perspective of scripture to **become human** means to be "set apart" to YHVH from the mixture of other nations and peoples (see [A Nation of Priests](#)). The Seal or Signet of Ownership establishes an exclusive legal right of possession to an entity that has an enforceable claim or right to something - whether created, purchased or inherited. Mere possession is not ownership. An **Inheritor** receives from an ancestor the right of ownership by legal succession through a will, by bequest or as a legacy. While that succession usually transpires upon the death of the principle owner, it is not a necessity. **Co-ownership** means that more than one person has a legal right in the same thing at the same time. Co-ownership is a legally binding status placed upon both parties who enter into an agreement (covenant) over a possession to honor the actions of the other. Thus, co-ownership can be the result of an act of bequeathment while the primary owner is still alive and the recipient agrees to his terms. In Hebrew culture, while becoming a member of the family qualifies each member to receive an inheritance, the firstborn son was usually chosen to be the **Kinsman Redeemer** - receiving a double portion, his father's seal (ring) and the right to be the head of the family (what is known as **Primogeniture**). The Father of the family pronounced which son was to become son-placed. Once this son was confirmed as the family's Kinsman Redeemer, he was trained and disciplined to take the responsibility accorded the head of the family. Simple birthing order, however, does not necessarily constitute firstborn status. If he was not fit or did not meet up to his responsibility of the Kinsman Redeemer, another family member could fulfill the responsibility. It was the father who made this decision as to which son would become the Kinsman Redeemer of the family (i.e., Abraham's choice of Isaac over Ishmael at the direction of YHVH).

So much of what it means to be the family of the One True God *of Israel* has been lost by the deliberate separation and rejection of Hebrew heritage through the embrace of Hellenized Christianity's god of mankind (see [Who's Name Is It?](#)). What it means to come into YHVH's Family of Faith and the shared responsibility expected from each member of the family has been subjected to another gospel through the tradition of men (see [the Word](#)). In ancient cultures when a bequeathment was passed and the giver was still alive, he was obligated by *co-ownership* to be responsible for the actions of the recipient. Such was the case originally found between YHVH and His first son, [Adam](#). We find the same approach involving the Pharaoh of Egypt and his newly adopted son, the Hebrew Joseph, in [Genesis 41:39-43](#). That Yeshua is able to offer eternal life (John 6:27 above) is due to the seal of *co-ownership* set upon Him by the Father of the Family of Israel, [YaHoVeH](#). Those family members who embrace the example of Yeshua's Obedience in their own lives become *qualified* (Greek *hikanoo*, meaning "to make sufficient, render fit, to equip one with adequate power to perform duties") to share in His inherited possession - the restored [Kingdom of YHVH](#). Every Hebrew coming out of this culture understood the purpose of the Messiah was to restore YHVH's Kingdom to Israel ([Acts 1:6](#)). In order for something to be "*re*"-stored means there had to be something to start with to be restored *to*. We have to ask ourselves, then - what was the *original* Kingdom and why is it in need of restoration? To answer those questions, we must go back to the beginning. Words mean things and, if we are to understand what these words were given for, we must first understand the meaning of the words.



Joseph interpreting dreams

*"Behold, the days are coming, declares YHVH, when I will fulfill the promise I made to the house of Israel and the house of Judah. In those days and at that time I will cause a righteous Branch to spring up for David, and He shall execute justice and righteousness in the land. In those days Judah will be saved, and Jerusalem will dwell securely. And this is the name by which it will be called: 'YHVH is our righteousness.' For thus says YHVH: **David shall never lack a man to sit on the throne of the house of Israel**.'" Matthew 2:1-12*

The Original Books (OT) are a [chronology](#) of the lineage of a people that carry the bloodline of the owner of the Kingdom, YHVH. More importantly, they are a chronology of the bloodline of the legality of passage of the Signet of Ownership to the first-born of each house of the family of Israel of which Adam was [the first Hebrew](#). [Genesis 5:1](#) begins the list of the generations of Adam through Noah and his son Shem. [Luke 3:23-38](#) lists the generations of Yeshua in reverse through Noah back to Adam. The purpose of this series of articles is to explain this chronology of the legality of lineage leading up to the birth of [the second son](#) of YHVH, Yeshua *haMaschiach* (the Hebrew Messiah - not the Greek "[Christ](#)") - the promised seed of YHVH, through Whom the purity of the Kingdom of YHVH, once lost through disobedience, would be restored to the Family of YHVH - Israel. The insertion of the English word "begotten" into our modern translations has been the source of misunderstanding of what the Greek word, [monogenes](#), actually means: "single of its kind, only; used of only sons or daughters (viewed in relation to their parents)". While this word has been traditionally handed down to us as meaning "only one", it would be more correctly translated as ["unique one"](#). We can know this because of the same usage of monogenes in [Hebrews 11:17](#) where Abraham's offering of Isaac was clearly not his "only son" - but the "unique one" selected to carry the mantle of "firstborn status" forward to the rest of the family of YHVH. In similar fashion was Yeshua the "unique one" because while born into the family of YHVH with the same [corrupted blood of Adam](#) that the rest of the family carried, He chose [to purify that blood](#) through His Obedience to YHVH's Words ([Philippians 2:6-11](#)).

There is another genealogy listed in [Matthew 1:1-16](#) that seems to differ from the one in Luke. The genealogy in Matthew 1, however, is clearly that of Joseph, Mary's husband. Matthew records it for legal purposes. He is writing to prove to the Hebrews that Yeshua is the Messiah, the Kinsman Redeemer of Israel, from the Hebraic custom of keeping records to trace descent through the father. Legally, the Hebrews of Yeshua's day looked on Yeshua as a son of Joseph ([John 6:42](#)). However, because YHVH cursed one of Joseph's ancestors, Yeshua could never sit upon the throne of David. *Jechonias*, called *Coniah* in [Jeremiah 22:24-30](#) was so evil that YHVH cursed him and his descendants, saying, "*Write this man down as childless... for none of his descendants shall prosper, sitting on the throne of David and ruling anymore in Judah*" (verse 30).

Jechoniah, as his name is spelled in the *Tanakh* (OT), did have children (**1Chronicles 3:17-18**), but was childless insofar as none of his descendants ruled as king over Israel. *Jechonias* is listed in the lineage of Joseph in **Matthew 1:11-12**. So how, then, could Yeshua be considered a descendant of David and qualify to sit on the throne? Enter the genealogy in Luke 3, which is Mary's who was of **the lineage of Nathan**. According to Hebrew usage, Mary's ancestry is given in her husband's name. The original Greek merely says Joseph was "of Heli" or Eli (**Luke 3:23**). In fact, since Joseph's father is said to be Jacob in **Matthew 1:16**, Heli is most probably Mary's father. Joseph, then, is his son-in-law. According to Israel's Torah, all inheritances had to pass through the male line; however, when a daughter is the only heir, she can inherit her father's possessions and *family rights* if she marries within her own tribe (**Numbers 27:1-8, Numbers 36:6-8**). Unlike Joseph's lineage, there was no block in Mary's genealogy to Yeshua sitting on the throne of David. Mary's descent from David comes through his son Nathan, not Solomon or one of David's other children (**Luke 3:31**). To fulfill His promise to establish David's throne forever, YHVH honored Nathan by making him the ancestor of the promised King who would sit on David's throne. There is no record that Mary had any brothers to inherit her father's possessions and rights so Joseph became Heli's heir by marriage to Mary, inheriting the rights bequeathed to her. Thus, Yeshua, carrying the mantle of first-born status to the family of Israel, became both the heir to the throne of David, making Him King over Israel and *haMashiach*, the restorer of the Kingdom of YHVH to Israel as well. The question that we now have to ask is - just what was restored?

The LIFE breathed into the first Hebrew, Adam, was manifest as **Light**, the *shared image* of YHVH (**John 1:4, 1John 1:5**). They were *echad* - Hebrew for one. In **John 17:20-23**, Yeshua prays to His Father, YHVH, that we become *echad* with Spirit "just as", in similar fashion, in like manner as He is *echad* with Spirit "...that My joy might abide in them and that their joy might be full". Yeshua was drawing on the **figurative imagery** found in **Psalms 16:11**. He knew where His Joy was to be found - in the Nature of Spirit found in the Presence of His Father, by being obedient to His Father's Words, He became *echad* with His Father and **He opened the Way** for us to become *echad*, too. In **Paleolithic-Hebrew** the letters **תנא** (reading right to left *aleph-chet-dalet*) are what make up the Hebrew word *echad*. The Hebrew letter *aleph* is shown as the head of an ox and *chet-dalet* is a door in the fence to enter into covenant with Him. *Aleph* represents a fullness of strength and power. So, when this word, *echad*, was originally used it would have been defined as "the strength of someone coming into covenant". Where did Yeshua find His Joy? He found it in the keeping of His **Father's commandments** for they are what caused Him to *abide* in the Presence of His Father where there is "**fullness of joy**". This shared image of *echad* is a mystery - a mystery of Spirit. It is the mystery the Hebrew apostle *Sha'ul* (Paul) spoke of concerning the marriage relationship being the physical illustration of *echad* in **Ephesians 5:31-32** - where two become one. He was referring to the original passage of **Genesis 2:24** where we see YHVH saying a man shall "cleave" to his wife. The Hebrew word used for "cleave" is **davaq** and means *to cling, stick to, be joined together*. It means to be inseparable - like two sticky mudballs slapped together and molded so as to be indistinguishable except as one. This is the mystery Yeshua claimed as the restorer of the Kingdom - being **One** with the Father (**John 10:30**). and what He said had been given to us **to understand**. From the beginning, the plan and purpose of this family was intended to be as a "Light to the Nations" (**Isaiah 49:6**), exposing the rest of mankind to the Goodness, the "fullness of joy" found in the family abiding as One with the Spirit of Creation, YHVH. Adam and Eve were the first to enjoy this shared intimacy of relationship in the Essence of Spirit (**John 4:24**). The characteristics of the Essence of Spirit they shared is described in **Exodus 34:4-7** beginning with the definition of Light by the Ten Words (what has come to be known as commandments) and ending with the *law of inheritance* - the essence of a father passed to subsequent generations. This is called a *legacy* - an inheritance of spirit that is handed down or carried over from a previous generation. Laws were set in place at creation which governs the universe today. One such law we observe every day is the governance of Light over darkness. Light and darkness are not compatible - meaning they are not able to occupy the same space at the same time. Like trying to connect two ends of a magnet, no matter how hard we try - combining Light and darkness is a physical impossibility. It is a universal law. The definition of darkness is "the absence of Light" (see **the Law of Grace**).

What happened with Adam in *gan edan* (the eden garden) was the *relinquishment* or forfeiture of his birthright as the legal heir to the ownership of the Kingdom because of disobedience to YHVH's Word. Since Adam was created in the *shared image* of the Father of Light, his disobedience allowed a spirit of darkness to mingle with the Spirit of Light. Since Light and darkness cannot abide in the same space at the same time, preserving the Purity of the Spirit of Light from the mingling of the impure spirit of darkness necessitated **a separation** from *echad* - the unity of relationship enjoyed with the Father. Adam's disobedience corrupted the purity breathed into him as Life by the Father and, thus, that disobedience caused him to become estranged from the Father of Light - the absence of Light is darkness. Separation from the Source of Life is death. Adam's legacy to his subsequent generations was the bondage to death and darkness he incurred because of that disobedience. Adam's placement as the firstborn son by the Father gave him legal status as co-



owner of creation. All of the rights the family had to co-habit in echad with the Father of Life and Light was given over to a legacy of bondage to death and darkness. Because of their sin of **self-determination**, Adam and Eve became like the rest of mankind, a mixture, thus subjecting their descendants to **futility**. The Father's insertion of "the earth as His" in Exodus 19 above was no accident. He was validating His rightful ownership to creation. Through co-ownership, however, that possession was subjected to what the Greek word **mataiotes**, (translated futility) means, "what is devoid of truth" - and the Father of Truth was legally obligated to honor the actions of the son until the appearance of another son, **a Kinsman Redeemer**, willing and able to pay the

price required to legally reclaim ownership of the Kingdom. What was primarily lost in *gan edan* by Adam's disobedience was not the ability to come into YHVH's Presence. Scripture tells us that Adam and Eve, Cain and Abel, all had access to His Presence and hearing His Voice immediately after leaving the Garden. This has always been accomplished through adherence to the Protocol of Light (the Ten Words) and the temporary atonement made by the High Priest once a year for the sins of the fathers (the corruption of blood) which had been handed down to the family as their legacy. What was lost was a forfeiture of inheritance to the right of co-ownership of the Kingdom as the firstborn son of the family - the loss of *echad*, the shared image, being One in agreement with the Father. That inheritance was not sold or given away to **a fictional "Satan"** - it was simply relinquished; thus creating a void in the rightful passage of ownership to the Kingdom. That the **adversarial opposition** created by Adam's disobedience to YHVH's Word was able to fill the void left by that relinquishment and possess it did not usurp YHVH's ownership - mere possession is not ownership. Hence, in Exodus YHVH proclaims "the earth is mine". YHVH created it and, while obligated to honor the actions of his son, Adam, that subjected His Family to futility - He was still the legal, rightful owner of a possession in need of reclamation.

Yeshua and the Father are One (*echad*). Yeshua prayed in **John 17:13-21** that those who believe He is sent of the Father be One in the Father **just as**, in like manner, the same way He is One in the Father that His "joy may be full". Yeshua's responsibility as Kinsman Redeemer was to reclaim, to redeem the inheritance that had been given over to the dominion of darkness and restore the Kingdom of *echad* to its rightful owners - the Family of Israel (**Matthew 15:24**), The Kingdom that was lost as a result of disobedience has now been restored through the obedient Life of Yeshua *haMaschiach* (Hebrew for the promised Messiah). Now that **restoration** has occurred in YHVH's Kingdom through His Resurrection of Yeshua, ***ruach ha kodesh*** (reading right to left is Hebrew for "the holiness of spirit" - as there is no capitalization in Hebrew, thus, there is no personification, no third person "**Holy Spirit**") has been made available to all who believe Yeshua to be the Messiah of Israel sent to restore the promise of *echad* with the Spirit of LIFE. By replacing the Holy One of Israel with **a triune god of mankind**, those embracing the religion Christianity have contracted Alzheimer's disease and cannot remember who they are, where they came from or who their family is - their identity has become obscured through the mixture of other cultures and observances. Yeshua did not come to establish a religion. **His stated purpose** was to restore the Kingdom of *echad* to the rightful inheritors - the family of Israel, thereby opening the opportunity for all of mankind to enter into echad with Him by joining with His Family of Light. This is the good news of the gospel. of the Kingdom.

*"That which was from the beginning, which we have heard, which we have seen with our eyes, which we looked upon and have touched with our hands, concerning the Word of Life. **The Life was made manifest**, and we have seen it, and testify to it and proclaim to you the eternal life, which was with the Father and was made manifest to us - that which we have seen and heard we proclaim also to you, so that you too may have fellowship with us; and **indeed our fellowship is with the Father and with his Son**, Yeshua haMaschiach. And we are writing these things so that our joy may be full." 1John 1:1-4*

the Inheritance - a discussion



[DOWNLOAD "the Need for Atonement" MP3](#)

A Kinsman Redeemer the Need for Atonement

by haRold Smith
a citizen of the Commonwealth (Ephesians 2:19)

"Now then, if you will indeed obey My voice and keep My Covenant (commandments), then you shall be My own possession, among all the peoples, for all the earth is Mine; and you shall be to Me a kingdom of priests and a holy nation." Exodus 19:5-6

"He saw that there was no man and wondered that there was no one to intercede; then His own arm, brought His Salvation, and His Righteousness upheld him." Isaiah 59:16

"For the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your souls; for it is the blood that makes atonement, for the soul." Leviticus 17:11



Most have been taught to believe that it was in the suffering and death of "the Christ" on the cross that an atonement was made with the God of creation for the "sins of mankind" so that all would be forgiven to those who made some sort of a verbal acknowledgement to that end. But to truly understand what was actually released through the Resurrection (not the death) of the Messiah, the Kinsman Redeemer of the House of Israel, we must closely examine what the words of scripture actually say and mean about it - not simply what has been handed down to us through [the tradition of men](#) ([click on highlighted words to view content](#)). So, then, the first thing we need to investigate is - just what is an atonement, to whom is it extended and why is it needed? The first article of this series, [the Signet](#), established the family of YHVH to be Israel, i.e., those who keep the Words of the Father of the family through the embrace of the Life the Son exemplified - not "mankind." The second article, [the Inheritance](#), established the legality of the firstborn status of the family of Israel to co-ownership of the family, the Kingdom of YHVH, the legal obligation of co-owners to abide by the actions of the other and the subsequent right of inheritance. This article will deal with the need for **atonement** in order to reclaim or **redeem** the inheritance forfeited by the first Son, Adam, to **restore** it to the rightful heirs - the family of Israel. Words mean things. Those who seek and desire ([hunger and thirst](#)) Truth more than life itself eventually realize that, in order to find Truth in the words of scripture, a disassociation from "tradition-think" is required - a separation from the traditions of men the world extends through religious theology ([Mark 7:13](#), see [Who's Your Daddy?](#)). To appreciate these words of scripture written by Hebrews, from a Hebrew mindset, out of a Hebrew culture and primarily addressed to a Hebrew audience requires us to look at them from that same Hebrew perspective - to do otherwise would be disingenuous. So, let us look at what the words of scripture say from this Hebrew perspective to get a clear understanding of what atonement really means. To that end, some brief foundational groundwork must first be laid.

*"In YHVH was Life; and **The Life was the Light** of men, And the Light shines in darkness; and the darkness has not overcome it." John 1:4*

*"And this is the condemnation, **that the Light has come into the world** and men loved darkness rather than Light, because their deeds were evil." John 3:19*

The Greek word translated as "condemnation" is [krisis](#) and means separation - a separation from the Light. What is the Light? [John 1:4](#) and [1John 1:5](#) both tell us that YHVH, the Source of Life, **IS** Light. So, how does separation from the Light occur? Yeshua tells us in John 3:19 above that abiding in darkness causes separation from the Light. He is speaking of a comprehensive law governing the universe - Light and darkness can not occupy the same space at the same time. In order to occupy or abide in Light one must first become Light ([1John 4:17](#)). To find how all this applies to us will require us to go back to the beginning, over 6000 years ago to where it all began in *gan edan* (Hebrew for the "edan garden") where the first family of YHVH enjoyed a unique, shared intimacy of relationship between Spirit ([John 4:24](#)) and flesh apart from the

rest of mankind - they were *echad* (Hebrew for One). They became One in the shared image of Spirit because YaHoVeH, the Source of Life, breathed His Life into **the first son** of the family, Adam. That Life was the beginning of a family of Light through which the rest of **mankind would be attracted** to the Goodness found in YHVH, thus fulfilling **the Declared Purpose** of YHVH. This shared mystery of *echad* was what was to be **inherited** by the rightful heirs of the family. The Hebrew word for "inherit", **yarash**, means "to occupy, to take possession of". YHVH's Purpose was to have a family who, like Himself and with Himself, would "occupy" a space of Light so brilliant that it would attract **the other nations** like a moth to a flame to want to come and be a part of His Family. Something happened, however, which abrogated the Plan of YHVH and placed it into abeyance (a legal term meaning *suspension of activity*). What happened was the first son's forfeiture or relinquishment of birthright through his embrace of darkness which caused **a separation** from being *echad* in the shared image of Spirit Who is Light - because it is **impossible** for Light and darkness to occupy the same space at the same time. This separation happened as a direct result of **Adam's disobedience** to YHVH's Words. Consequently, this forfeiture caused a disruption of the passage of inheritance to the beneficiaries of the family because, as co-owner of the Kingdom, the Father was legally obligated to honor the actions of the son. YHVH's footprint in the earth is **deliberately limited** to the choices of those who embrace Him.



...the Present Presence

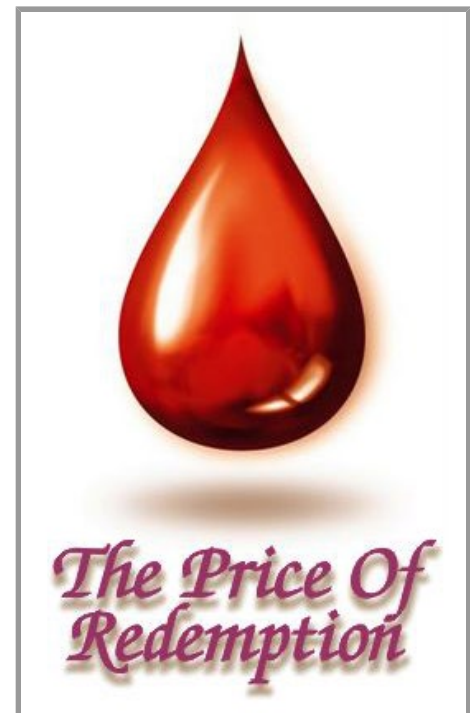
There is a difference between adhering to the protocol that allows us to come into **the Present Presence** of the Source of Life (**Matthew 19:16-22**) which has always been available even though externally (**Exodus 33:7**) and being *echad*, one with the shared image of the Father of Light. Immediately after the separation, we see where Adam, Eve, Cain and Able were still in His Presence and heard His Voice (**Genesis 4:1-7**). Being *echad*, however, is a very different state of being (see **the Inheritance**). It is the same state Yeshua prayed those who followed Him **would become** - just as, in like manner, in similar fashion as He is One with YHVH. **Leviticus 17:11** tells us that **the Life is in the Blood**. When YHVH breathed Life into Adam, **that Life created blood**. This was not some mystical allegory, but an actual occurrence. When Adam was formed in the Garden, he was not "created" as **the others of mankind**. Adam was formed in the shared image of YHVH - meaning he shared the DNA of the Father. Adam's blood was as pure as the Father's. John 1:4 tells us that the LIFE IS the Light of men. YHVH's LIFE, His Blood, is manifest as Light. Adam was Light since, as the son of the

Father, he carried the pure Blood of the Father of Light. As the first son he was a co-owner of the Kingdom of Light with the Father and, being in agreement with the Father's Words, was responsible for maintaining the Light of the Kingdom (**Genesis 2:15**). In similar fashion, as co-owner, the Father was responsible for the actions of the Son.

Yeshua is called "**Rabbi**" by those who drew near to him. As Rabbi, he taught Torah. The rabbinic idea of **"fulfilling" Torah** is simply teaching correct interpretation (Greek **pleroo** - to make completely full). Yeshua came to complete the understanding of Torah. The Greek word for **evil** spoken of by Yeshua in John 3:19 at the start of this article is **poneros** meaning "*full of labours*" and **phaulos** in v20, which means "*ordinary*" - much different than the dark moral vileness normally associated with evil. It is a mixture of the world with Spirit, the pure with the impure. Adam's act of disobedience allowed an impurity, a mixture of his own will, his own **determination** of what is Good (darkness), to mingle with the pure blood of agreement in the shared image of YHVH - which is Light. The Greek word used for "pure" in **Matthew 5:8** is **katharos**, meaning to "purify with fire", is the same Greek word used in **John 15:3** for "clean". The Hebrew word translated as "pure" in **Daniel 11:35** is **barar** and carries the meaning "to purge, cleanse or make bright". To be impure does not necessarily imply "evil" but means to have a "mixture" - not separate from the ordinary. Purging is the process by which the pure (Word of Light) is separated from the impure (darkness of self-will). This being at "One" Adam experienced with the Father was corrupted because of disobedience. His blood became "impure" or **estranged**, - meaning

he took on properties that were strange to the Essence of the One Who is Pure. He placed himself and the Kingdom he was made a part of into the bondage of corruption - that state of being considered "impure". He engaged in a transaction that corrupted his purity, placing himself (and the estate of which he was a co-owner as a son) into the bondage of his own futility, becoming a stranger to the agreement found in *echad* - just like the rest of mankind. What has been lost over time due to the breakdown of the family unit in society is the notion that the Father is bound by the acts of the son. But, from the beginning, this was so. Hence, the fifth instruction of **the Ten Words** is to **honor** your mother and father. The impurity of disobedience injected into the pure blood of *echad* was strange, like darkness; and, since Light and darkness cannot abide in the same space at the same time, a separation became necessary to keep the purity of the Source of Life intact - to keep the well of Life holy (set apart from what is common among men) and the Light brilliant, "**Lest he partake of the tree of Life (the pure blood) and live forever (Genesis 3:22-23)**". The separation that occurred was from *echad*, the shared image of the Essence of Spirit. In order to recapture that brilliance of intimacy would require **atonement** through a *re-injection* of Life, a transfusion of pure blood into the bloodline - pure Light not mingled with impurity, not subjected to a mixture of the darkness of self will. Here enters the need for a **Kinsman Redeemer** - a member of the family afforded the status of the firstborn to reclaim the family of YHVH out of the dominion of darkness it had been given over to and to restore the Kingdom of *echad* to its rightful beneficiaries, the rightful heirs - the family of Israel.

ATONEMENT (sometimes referred to as "expiation", although any form of the word "expiate" is not found in scripture) comes from the Hebrew root word **kaphar** which means *to purge, the setting at one or reconciliation of two estranged parties*. The Hebrew word translated as **estranged** is **zuwr** and means *to become a stranger to* (**Ezekiel 14:5, Ephesians 2:12**). It is out of this root, **kaphar**, that the Hebrew word **kippur** comes from to mean "to atone, or atonement". The Hebrew feast of **Yom Kippur** means "Day of Atonement". This verb form, however, seems to be a derivative from the noun **kofer** meaning *ransom, or the price of a life* to have originally meant "to atone." While common usage of the word ransom is linked to hostage taking, its Hebrew definition lends itself more to a simple method of retrieval - an act, or payment, needed to restore a relationship between two parties when that relationship has been severed through some transgression. Atonement is accomplished when the person who has *caused* a break, or separation in relationship with another *fulfills* the restoration obligations with some sort of payment. The kind of grievance determines the kind of payment. Atonement for something destroyed could be satisfied through a replacement with something of equal or greater value, for instance. But since Adam was not able to secure his own redemption (because once his blood was corrupted he was unable to restore it on his own) a "transfusion" was needed which required another to exchange uncorrupted blood for the corrupted. Adam's disobedience to the Words of YHVH was what corrupted his blood, causing a separation from *echad* with his Father and placed him in the same category as that of the **rest of mankind**. This was the legacy subsequently passed to his descendants which required an exchange of obedient blood to restore the family to the intimacy of *echad* with its Father - thus the need for a kinsman-redeemer whose responsibilities can definitively be seen in **Leviticus 25:47-48** and in the Book of **Ruth**. The Hebrew word for "**Kinsman**" and the Hebrew word for "**Redeemer**" are the same - **ga'al**, meaning *to redeem, act as kinsman-redeemer, do the part of a kinsman, avenge, revenge, to regain possession of by payment, to reclaim*. That these words are interchangeable places a double emphasis on the *status* of the redeemer (the status of first-born receives a double portion of **the Inheritance**). A Kinsman Redeemer is defined as a blood relative charged with the duty of restoring the rights of another *family member* who is unable to avenge his own wrongs. Redemption means *to buy back, to secure* - payment secures redemption. Redemption of property or of individuals that have been given over to **bondage (slavery)**, either forcefully or voluntarily, can only be accomplished by a family member who had the *price of redemption* and was prepared to pay it if the individual affected could not effect his own redemption. *A person in need of redemption himself could not redeem somebody else in need of redemption because he would not have the price.* If he did have the price, he would not be in slavery or destitution himself. This problem is alluded to in **Psalm 49** and what it means to be a "slave to sin":



*"None of them can by any means **redeem his brother**, nor give to YHVH a ransom for him: for the redemption of their soul is costly, and must be let alone forever". Psalm 49:7-8*

Redemption from sin (darkness) can only be accomplished by someone who has never been in slavery or bondage to sin. Sinful men cannot redeem themselves or their friends. In spite of the popularity of the Christian doctrine, **Psalm 31:5** *does not* teach that Yeshua needed redemption - **"Into your hand I commend my spirit: You have redeemed me, O YHVH of Truth."** Yeshua quoted the first half of this passage, but not the second half, which did not apply to him. If the whole of Psalm 31 were to apply to Yeshua, then so must verse 10, which says **"My strength fails because of my iniquity, and my bones are wasted away."** This *cannot* apply to Yeshua because He had no iniquity, and His bones did not waste away. Psalm 31 is a Psalm of David, who was a person in need of redemption. Yeshua only quoted the part of the verse that was appropriate to His circumstance at the time - functioning as the Kinsman Redeemer to the family of Israel. Truth says the sins of the fathers are passed on to subsequent generations unless they are stopped (**Exodus 34:6-7**). Forgiveness of sin does not mean alleviation from the consequence of sin (**Numbers 14:20-24, James 1:14-15**). To become an inheritor means *to take possession of* (Hebrew, **yarash**). The manner in which transgressions are stopped is to own them - to purchase them and then repent of them by not doing them anymore. To ensure the corruption of pure blood would never happen again, **Isaiah 59:16** at the opening of this article tells us that YHVH cut off His Own Arm to be used as the price of redemption, for the payment of disobedience. **Acts 2:33** tells us that Yeshua now occupies that place to the right of the Father. So, when Yeshua hung on the stake out of obedience, all of the sins bred of a single act of disobedience that had tentacled their way down through the subsequent generations to Yeshua were literally heaped upon Him and He bore them all in that hour - they became His, He owned them. He absorbed them and **Romans 6:23** tells us that the consequence of sin is death. But, in absorbing those sins, Yeshua stopped the progression, the consequence of disobedience upon the family. Because His Blood remained pure through obedience, He was able to exchange His Pure Blood of obedience for the impure mixture of disobedience as the price of redemption for **the people of the family of Israel**. It was in YHVH's Resurrection of the obedient Yeshua where the exchange was made that allowed the Breath of Life to once again become active in those faithful to YHVH's Words. That Yeshua is able to offer eternal life is because He is echad, One with the Source of Life - YHVH. The ownership of the Kingdom of the family of YaHoVeh, Israel, thus redeemed was restored and established - once and for all time by the reclamation *through* the legal status of the firstborn Kinsman Redeemer of Israel.

Yeshua's blood became pure because in His suffering He chose obedience to His Father's Words in every regard. Being born in **a corrupted body** just like you and I did not deter Him, thus re-establishing echad with the Father. There are only two places where scripture tells us that the Life was breathed into men by Spirit. The first was in the Garden with Adam and the second was in **John 20:21-22** when the resurrected Yeshua breathed upon the eleven gathered there, **the precursor** to the outpouring of Spirit into all who would receive Him in the same manner of behavior as He exemplified to become echad. This is what Yeshua prayed in **John 17:20-21** (see **Just As - Even So**). This is the inheritance of the saints in Light, the re-establishment of echad to the rightful inheritors, the family of Israel; and the opportunity for the purity of Spirit to be manifest in those who choose to become members of the family of Israel by following the example of Life found in Yeshua - Sons of YHVH (**John 1:12, Romans 8:19**). This is the fulfillment, the **Elevation** of the Feast of **Pesach**.

the Need for Atonement - a discussion

*"Whom YHVH has set forth to be an atonement **through faith in His blood**, to declare His Righteousness for the remission of sins that are past, through the Mercy of YHVH; to declare, I say, at this time His Righteousness: that He might be Just, and the Justifier of him **who believes in Yeshua as the Messiah of Israel.**"*
Romans 3:25-26



[DOWNLOAD "the Blood" MP3](#)



*"For **I WILL**, pass through the land of Egypt that night, and **I WILL**, strike all the firstborn in the land of Egypt, both man and beast; and on all the gods of Egypt **I WILL**, execute judgments: I am YaHoVeH. **The blood shall be a sign for you**, on the houses where you are. And when I see the blood, **I WILL**, pass over you, and no plague will befall you to destroy you, when I strike the land of Egypt. For **YHVH WILL**, pass through to strike the Egyptians, and **when He sees the blood**, on the lintel and on the two doorposts, **YHVH WILL**, pass over the door and will not allow destruction to enter your houses to strike you."* Exodus 12:12-13, 23

*"Do not work for the food that perishes, but for the food that endures to eternal life, which the Son of Man will give to you. **For on Him, YHVH, the Father has set His seal.**"* John 6:27

*"In Him (YHVH) we have obtained an inheritance...you also, when you heard the word of truth, the gospel of your salvation, and believed in Him, were **sealed with the promised spirit of YHVH, the guarantee of our inheritance until we acquire possession of it, to the praise of His glory.**"* Ephesians 1:11-14

A Kinsman Redeemer **The Blood**

by haRold Smith

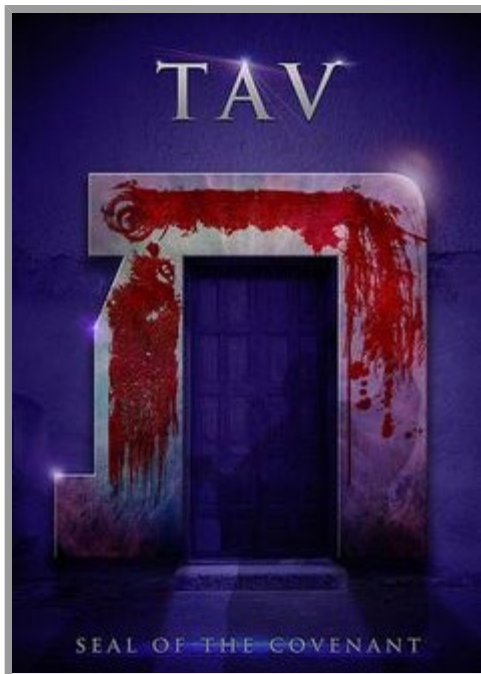
a citizen of the Commonwealth (Ephesians 2:19)

It is imperative to understand, from a scriptural perspective, what the feast of *Pesach* (Passover) actually was in order to comprehend just what **the inheritance** ([click on highlighted words to view content](#)) of the saints in light that was released through the Resurrection of Yeshua, the Kinsman Redeemer of Israel, on that day really is apart from all the traditions of men that have been attached to it. The first article of this series expounded on **the Signet** and the significance of the chronicling of its passing from generation to generation through the Hebrew Family of YHVH, until it came to rest with Yeshua - validating His status as the Kinsman Redeemer **of Israel**. That article showed the Hebrew word translated as the English "mark", **'owth**, to actually mean **"sign (token) or seal"**. This same Hebrew word is also found in the Exodus 12 passage at the opening of this article describing the blood that is to be placed on the side posts and overhang of the houses to spare the death of the firstborn within. In **Song of Solomon 8:6** the Hebrew word **k'owtham** (containing 'owth) is also translated as the "seal" which Yeshua refers to in **John 6:27** above. The Greek word translated as the English "seal" in that verse, **sphragizo**, is the same Greek word used in the Ephesians 1 passage above describing **the Fulfillment of the Covenant** that guarantees the acquisition of **Inheritance** to all who embrace Yeshua for who **He says He Is**. There is also a distinction made in **2Corinthians 1:22** between the seal and the guarantee of inheritance. That seal is the blood of the slain Lamb spread over the dwelling places of the Family of YHVH. So, what is it about "the blood" that it becomes a sign, a seal to defray the specter of death? What makes the Blood so important? And what kind of death is being spoken of - are we to become immortal? YHVH told Adam in the Garden that **in the day** he ate of the fruit from the tree of the knowledge between what is good and what is evil - **he will die**. But Adam did not physically die on that day. In fact, scripture tells us he lived for another **930 years** with he and his family having interaction with **the Present Presence** all during that time. Since we know that YHVH is not a liar, then, in what sense did that dying occur? There are only two places in scripture where Spirit breathed upon men. The first was in the Garden where **Genesis 2:7** tells us that the breath of YHVH became Life to Adam, **the first of the Hebrews**. **Leviticus 17:11** also tells us that the Life is in the blood; so when YHVH breathed Life into Adam, it became his blood. Just as my son's blood carries the DNA of his father, Adam's blood carried the DNA of his Father, YaHoVeH. Adam and YHVH were **echad** (Hebrew for "one"). They were in complete union, meaning the Nature they shared caused them to be as one.

The Hebrew letters *aleph-chet-dalet* are what make up the Hebrew word *echad*. In the [Paleo-Hebrew pictograph](#) of these letters, we see that the Hebrew letter *aleph* is shown as the head of an ox - representing a fullness of strength and power. The *chet* is shown as a wall or fence and the *dalet* is shown as a door (Frank Seekins, *Hebrew Word Pictures* - Seekins is the acknowledged founder of the modern study of Hebrew word pictures). The *dalet* is an interesting character because in ancient Hebrew culture, to pass through a doorway was an act of coming into covenant with the leader of the home. So not only does *dalet* represent "a way in," but it is also considered a way into covenant with someone. Together, the picture *chet-dalet* presents is "a door in the fence." So, what is the fence? YHVH's fence around His people is found in the protection of the instructions found in [His Ten Words](#). His Covenant with His family of Israel is based on this fence. It is the distinguishing characteristic between Hebrew and Gentile. Those who join themselves to the Family of Israel stand in special relationship to YHVH because [they choose](#) to keep YHVH's Words - they choose to stay within His protective fence. This is not a relationship of rescue or deliverance. It is a relationship of [purpose](#). YHVH chose Israel as the vehicle for bringing the world to Him, a [Light to the Nations](#), and Israel was to accomplish this great purpose by living according to His Words - His Covenant. Israel is to be a "kingdom of priests". In [John 10:7](#), Yeshua said He is the **DOOR** to this sheepfold. The word for "door" in this passage is [thyra](#) and means "the vestibule; used of any opening providing passage". In the Hebrew, the word most commonly used for door is [pethach](#) meaning "an opening, **gate of entrance**" to describe the entryway to a temple, a house or a city. It is the Life Yeshua exemplified that becomes the entryway, providing passage into [the sheepfold](#), into the house of His Father - a door in the fence to enter into covenant with Him. So, when this word, *echad*, was originally used it would have been defined as "the strength of someone coming into covenant". It is in the keeping of YHVH's Words that bring us into covenant with Him and what allows us to *abide* in His Presence. Adam carried the Essence of the Nature of his Father in his blood. That Essence is expressed in the Father's [Glory](#), in [His Name](#) and in [His Word](#). Adam's disobedience to his Father's Word injected the darkness of [self-determination](#) into that Nature - thus corrupting the Purity of the Blood and necessitating a [separation](#). The Hebrew word for "sin" found in [Isaiah 1:18](#) is *chet'*. It is the combination of the Hebrew letters *chet*, *taw* and *aleph*. The images in Paleo-Hebrew these letters represent when strung together mean "first to destroy the fence". Anything that stands in [opposition](#) to the Words of YHVH is sin and destroys the protection of His Covenant fence.

"For You rescued me from death, You kept my feet from stumbling, so that I can walk in YHVH's Presence, [in the Light of Life](#)." Psalm 56:13

Notice in the passage from Exodus 12:12-13 above that it was not an "angel of death" that passed over those houses, but YHVH [Himself](#). The Hebrew word found in most English translations as "the destroyer" is [shachath](#) and actually means, "...to destroy, corrupt, go to ruin, decay". Adding an English "the" before the word converts the Hebrew verb to a noun which suggests another entity apart from YHVH caused the destruction when, in fact, it was YHVH Himself who was the source of the destruction. It was the intensity of the Light of Life that caused the ruin of the firstborn in Egypt - the same intensity that caused YHVH to place Moses in the cleft of a rock so that, as He passed by, Moses would not be consumed by His brilliance. That the Life of Spirit is a [consuming fire](#) ([Hebrews 12:29](#), quoting [Deuteronomy 4:24](#)) totally enveloping darkness is consistent with the Nature of Light. In the same manner that Light and darkness cannot abide in the same space at the same time, neither can Life and death. You will have one or the other - there is no in between. In what sense, then, was Yeshua *haMashiach's* (the Messiah's) blood "poured out" - what was its purpose? In Christian terms, the blood of the slain innocent Lamb is a substitutionary sacrifice - an atoning for the sins of the sinner in place of the sinner himself being sacrificed. It is [assumed](#) that the universal "Christ" is based on the sacrificial system of the Torah, who became the Lamb for mankind, once for all, covering all their sin with His Blood and providing forgiveness for those sins because of the cross - regardless of their behavior. However, [there is no foundation for this premise anywhere in scripture](#) - it is only found in religious doctrine by subverting the definition of the words written in order to support the pre-conceived agenda of [replacement theology](#). As the verse from [Acts 5:30-31](#) suggests, Yeshua was raised up in order that the family of YHVH, Israel, might come to repentance and be forgiven - [not the world](#). Because it is the same spirit of religion at work, this is simply a twist on the same premise the Pharisees and Sadducees used in Yeshua's time to excuse their behavior because they felt their [connected lineage to Abraham](#) absolved them of all sin. Christianity has embraced this same religious spirit, only with a [different mask](#). The fact is, Torah provides many ways to [forgive sin](#) apart from the shedding of blood because forgiveness is part of the [Nature of YHVH](#). So, does the sacrifice of "the Christ" rise to this occasion of scriptural sacrifice? Not really. As it was with our study of [the Beatitudes](#), here is where an understanding the Hebrew perspective of these sacrifices becomes critical in our comprehension of the Hebraic meaning of the words in the Messianic Writings (NT). The [Pesach](#) (Passover) Lamb described in the Torah [was not a sin sacrifice](#) nor does it meet any of the requirements of a sacrifice - it was not slain in the Tabernacle or Temple on an altar attended to by Priests and [specifically did not include human sacrifice](#).



From the time of Noah, everyone on the planet has carried the blood of Adam which meant that, like Adam after the separation in the Garden, anyone could hear the voice of YHVH speaking to them externally - but it was still corrupted blood they carried internally. Yeshua's blood was made pure because even while He was in **a body of flesh** - Yeshua's blood *became* pure because of His faithful obedience to the Father's Word in every regard, thus re-establishing **echad with His Father**. As mentioned, there are only two places where scripture tells us that the Life was breathed into men by Spirit. The first was in the Garden with Adam and the second was in **John 20:21-22** when Yeshua, resurrected as Spirit, breathed upon the eleven gathered there; **the precursor** to the outpouring into all who would receive the Breath of Life. Yeshua's Blood **cleanses the Temple** (that has now become His Body) of impurities, making it a clean and fit habitation for the Spirit of Life. What Yeshua prayed in **John 17:20-21** **IS the inheritance** of the saints in Light. That inheritance is the re-establishment of *echad* to the rightful inheritors, YHVH's family of Israel; and the *opportunity* for the purity of Spirit to be manifest in any of those who *choose* to become members of that family by following the example of Life found in Yeshua - they become Sons of YHVH (**John 1:12, Romans 8:19**). *Tav* is the final letter of the Hebrew alphabet. In **Paleo-Hebrew**, *tav* is the sign or seal of a covenant. Conceptually, *tav* is a wounding, as the sealing of a covenant required the wounding of the sacrifice whose blood sealed the covenant. *Tav* resembles a doorpost, just as the blood was applied on in Egypt, thus sealing that household and sparing them from the tragedy of death of the firstborn. Wearing the mantle of the status of firstborn, the Blood of YHVH's Son, Yeshua, has become the seal of that Covenant. The fulfillment of the Covenant is the **Elevation** of the Feast of **Pesach**.

*"He shall make **atonement for the holy place**, because of the impurities of the sons of Israel and because of their transgressions in regard to all their sins; and thus he shall do **for the tent of meeting** which abides with them in the midst of their impurities." Leviticus 16:16*

While the word "atonement" is found often in the *Tanakh* (OT), interestingly, the coinciding Greek word, **katalage**, only occurs four times in the Messianic Writings and of those four times only in Romans 5:11 and only in the King James Bible is it actually translated "atonement" where the other three verses translate the word as "reconciliation". Christianity views its meaning as, *"the restoration of the favor of God to sinners that repent and put their trust in the expiatory death of Christ"* - or, simply put, the forgiveness of individual sin. You would think that a premise as foundational to the Christian faith as this one is would find more prominence in actual scripture. Comparing that definition to the original Hebraic meaning like this one in Leviticus, however, creates huge obstacles because, here, atonement is not about forgiveness - it is about cleaning up the Holy Place, the dwelling place of YHVH. It is what allows the compatibility of abiding in YHVH's Presence without being consumed by **His Light** - so brilliant, so pure that it becomes a "consuming fire". The Hebrew verb translated "atonement" in this Levitical verse is **kaphur** and, while Strong's places its primary definition on "to cover over", this same verb is found in **Ezekiel 43:20** and other verses where it is translated "purged" or "cleansed" (also part of the definition). But, when you cleanse something, it is wiped away - it isn't covered up. In other words, while Christianity presents atonement as though God is wiping the blood of the Lamb over their sins so that He no longer sees them (i.e., the blood of **"Jesus"** covers transgressions), the actual usage of this verb in the context of sacrifice never means "covering over" - it means "cleaning away." Out of the root of **kaphur** comes the Hebrew word, **kippur**, which is also translated as "atonement". Atonement was necessitated by the disobedience of the first Hebrew son, Adam, with that darkness becoming subsequently passed onto his descendants as part of **the Nature of Light**. Since Light cannot abide in the same space at the same time as darkness because Light consumes darkness, the Levitical sacrifices were intended to mitigate this defilement so the people of His Family, Israel, could temporarily be in the company of His Presence without being consumed (once a year the High Priest alone entered the "holy of holies" to make that offering) until **the Atonement** of the second son, Yeshua, could be made; thereby, permanently restoring the state of **echad** to His Family of Israel. According to the Levitical sacrifices, blood is the cleansing solvent - cleaning the house of darkness so that the Light of YHVH might abide there without consuming the individual. The Greek word translated as the English "pure" in **Matthew 5:8** is **katharos** and is the same Greek word translated as the English word "clean" in **John 15:3**. The way we become pure is to keep Yeshua's words. He said those words were not His, but **His Father's**. The Hebrew word translated as "purified" in **Daniel 11:35** is **barar** and carries the meaning "to purge, cleanse or make bright". To be impure does not necessarily imply "evil" but to have a "mixture" - not separated. Purging is the process by which the pure (Word of Light) is separated from the impure (darkness of self-will). To **praise** YHVH is the Hebrew word, **halal**, which means to "flash forth light".

By Yeshua's own confession, **the purpose** He was sent was for the restoration of the Kingdom to YHVH's family, Israel. Just as the pure blood of Life breathed into the first son, Adam, had been corrupted by disobedience to YHVH's Words resulting in a separation from the *echad* found in the Garden, the Kingdom of YHVH; so the restoration of that Kingdom would be redeemed by the obedience of **the second son**, Yeshua, with His Pure Blood poured out as the exchange, the ransom required to restore His Family to *echad* with YHVH. Scripturally, the **"story of redemption"** is the **good news of the gospel** - that through the Resurrection of Yeshua, the Kingdom of YHVH has been restored in the earth right now, today, as it was originally in the Garden, giving all who embrace the Life exemplified by Yeshua as their own the opportunity to become partakers of His Divine Nature by having the fullness of Spirit **dwell within**. We can be *echad* with YHVH, the Creator of the universe **just as** Yeshua is. The **testimony**, the Word we keep, is His Life lived in and through us - today, in the here and now. Most are familiar with the mighty "resurrection" scripture in **1Corinthians 15:52-53**; that, *"In a moment, in the twinkling of an eye. At the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible and we shall be changed. For this corruptible must put on incorruption..."* In the original Greek, the English word translated "moment" comes from the Greek word **atomos**. The translators took it to mean "an atom of time," but in our day we understand an atom to be the smallest particle of matter. It has to do with being **changed in the atoms** of our body! Yeshua's blood literally changes the very makeup of the physical bodies of those who embrace Him as the Resurrected Messiah of Israel. Yeshua's Pure Blood cleanses the separated corrupt blood of YHVH's family from within the assembly (not "the world"), thereby redeeming the corrupt blood of the family with His Own Pure Blood. Yeshua became the healing conduit by which the family of YHVH was recovered from the consequences of Adam's sin and the Kingdom of YHVH is restored (**Acts 1:6-7**). As mentioned earlier, the **Pesach** (Passover) Lamb described in the Torah was not a sin sacrifice nor does it meet any of the requirements of a sacrifice, but was slain in the individual homes of the Family with the blood spread over the door of the house that the **specter of death** would pass over those embracing that blood. In the same manner, the individual embrace of Yeshua's Pure Blood today **replaces the corrupt blood** of Adam flowing within the veins of His Family preventing them from being consumed by the intensity of His Light. It is not your body that is a Temple - it is the Body of Yeshua. If we become a member of His Body, then we become part of **the Temple of YHVH**. Yeshua's atonement has made the Temple clean, a fit habitat for His Father among the Body of Yeshua today. If we **remain clean** by keeping His Words then that corner of the Temple we occupy, that is our responsibility, remains clean.

The scriptural sin sacrifice for **forgiveness** that is celebrated every year on *Yom haKippurim* (plural - the singular *Yom Kippur* never occurs in scripture) is not slain, but rather, sent into the wilderness **outside the camp** tied around the neck of **a goat** - not a lamb. The animals that WERE sacrificed are a bullock and another goat - not a lamb. It was their blood that was used to wash away what defilement was brought into the Temple. It is only the Temple that is cleaned in Leviticus 16:16 - not what behavioral choices were made to cause that defilement to enter the Temple initially. The behavioral sins of His Family create the need for wiping away, for removing the impurities resulting from that behavior so that the spirit of holiness might abide there - but the wiping away action doesn't remove the choices made by an individual. Blood wipes away the pollution so that, after a change of direction in our lives (the true definition of **repentance**) we may enter into the *echad* of His Presence. Blood cleans the Temple. It removes the impurities so that **we can be at one** with YHVH. Blood does not "save" us. It does not provide us with forgiveness. It simply cleans the abode from previous defilement that Spirit might abide there.



the scapegoat

Before the disobedience, Adam and Eve were the holy place. Yeshua reclaimed **the Holy Place within**, but it now becomes the task of those who wish to remain within the Kingdom to be **Gatekeepers** over that Kingdom.

The first of a series of articles entitled **the Temple** spoke of how the physical Temple of scripture has been translated to within or among those who comprise the Body of Yeshua. The **last article** of that series spoke of some of the challenges that lay before us. To be able to walk in Truth is to see how the words of the Torah have not been abolished but have been actively elevated into Spirit to still be valid today. Yeshua showed us how the Father's Words are to be elevated in Spirit - to **lust in your heart** is to have already committed adultery

because you have allowed darkness to enter the Temple through your gateway; to **hate a brother** is to have already murdered because we **open the door** to allow darkness into our being. Did you **murder** someone today by hating them, by shunning them, by separating yourself from them? Did you commit adultery today by lusting after another, by allowing an image to form in your thoughts? If you did not, then, today, you are keeping those commandments. There are only eight others to approach with the same resolution given to these two. It's not complicated and they are not hard to do (**1John 5:3** - quoting **Deuteronomy 30:11**). It is only in the absence of being faithful to His Words that keeps anyone from His Power - not your power, but His. **John 1:12** tells us it is in receiving YHVH by trusting His Words that He grants us power - **eksousia**, the power of choice. Yeshua said that **YHVH's Spirit** "...will bring to your remembrance all the Words I have spoken to you" (**John 14:26**). To have actionable faith is to choose to **BE** faithful to His Words - and to be baptized in the holiness of spirit as they were in Acts 2 and 10. Yeshua pointed to that event in **Acts 1:8**, "... and you shall receive power when **ruach ha kodesh** (reading right to left is Hebrew for the holiness of spirit) has come upon you" - **AND WITH FIRE**. It is the fire of life's tribulation that causes the impure to **separate** from the pure - not the other way around. Mixing motives for selfish gain, concerns for self-protection, preoccupation with selfish desires and moral "holidays" with the real salt only turns us into Salt Sea salt - salty, but useless in **YHVH's Kingdom**.

the Need for Atonement - a discussion

*"Whoever receives Yeshua's testimony
sets his seal to this, that YHVH is true."
John 3:33 and 2Timothy 2:19*

???Questions???

Please feel free to email me at harold@hethathasanear.com. While not claiming to have all the answers, it would be an honor to partake with you of what Spirit is uncovering.



[Download the Scriptural Salvation ebook.pdf](#)