

Hebrews 10 part 2

Heb 10:10 By that desire we are now *kadosh* through the offering of the body of *gavh ha Moshiach* once for all.

What was once unattainable through the old order is now attainable 'once and for all' through the new order. It's the Atonement that explains the incarnation. We must now appropriate the priesthood and thus participate in its power and awakening it brings!

11 And every kohen stands daily serving and offering the same sacrifices, which can never take away sins:

In contrast to the Levitical priest that remains standing, their work was never finished. 'The One', in contrast to 'the many'.

12 But this Man, after He had offered one sacrifice for sins *le-olam-va-ed*, sat down as the right hand of *vuvh*; 13 Waiting from then on until all His enemies are made His footstool. 14 For by one offering He has perfected *le-olam-va-ed* them that are being set-apart.

He is expecting - waiting, until the fulfillment of Ps.110 (all his enemies being underfoot). He's sitting and waiting.....because His work *is finished!*

We're assured of a permanent maintenance in right relationship with יהוה - a permanent perfection is brought to the saints, the point is drive home by use of the Greek verb, '*teteleioken*' '*hath perfected*' which emphasis the permanent nature of Yahusha's sacrifice!

But in contrast the work of holiness and sanctification is a continual action of the RHK upon the life of believers, captured by the use of the present passive participle '*hagiazomenous*' '*them that are being set apart*'.

You can ONLY begin the work of sanctification by yoking yourself with '*The Gift*' RHK and keeping the commandments!

You cannot be sanctified by the blood of Christ, in a one time altar call or through a salvation experience!

Justification declares you good but doesn't make you good, that's sanctification!

Heb 13:12 Wherefore Yahusha also, that he might sanctify the people with his own blood, suffered without the gate - '*hagiazō*' '*to separate from profane things and dedicate to יהוה*'.

When Yahusha does rise it will be to judge, (He judged Steven a tzaddik and his enemies guilty of murder).

Vs 11-13 we see six contrasts:

1. The many priests in contrast to the one priest
2. They were still standing (an incomplete and never ending work) contrasted with Him sitting
3. They had to sacrifice daily whereas He sacrificed on only one day
4. They sacrificed many times, He sacrificed only once
5. They offered many sacrifices He offered only one
6. They accomplished a temporary covering, He a permanent all encompassing atonement

In verse 14 he sums it all up, Yahusha's one offering perfected the saints forever. Even though we're still in the sanctification process, from יהוה viewpoint we have been perfected forever.

This shows us the contrast between position and practice. In position you're perfected, in practice you still engaged in a battle to overcome sin - an ongoing work called practical sanctification.

15 And the Ruach Hakodesh also is a witness for us: (RHK is speaking here, NOT Jeremiah) **for after that He had said before, 16 This is the brit that I will make with them after those days, says the Master vuvh, I will put My Torot into their levavot, and in their minds will I write them;** (the implanting of יהוה's laws together with the will and power to carry them out!) **17 And their sins and Torah-less-ness will I remember no more. 18 Now where forgiveness of these is, there is no more offering for sin.** (Yahusha's single offering has provided permanent forgiveness, 'sacrifice for sins is no longer necessary'. Just because a permanent atonement is now in place, YHWH's standard of holiness in the Torah doesn't all of a sudden become invalid. Its the cultic status of the Tabernacle, priesthood and sacrifices that become invalid in light of the Malki-Tzedik. It's the added BoL regulated by the Levitical priesthood that's invalid - NOT the Torah holiness code that sanctifies the believer through righteously applying a biblical diet, a biblical Sabbath and biblical Holy days!) **19 Having therefore, Yisraelite brothers, boldness to enter into the Makom Kadosh by the dahm of gauvh, 20 By a new and living way, which He has set-apart for us, through the veil, that is to say, His flesh;** (His body was like the veil - the incarnation. We can enter the Holy Place but not the Holy of Holies.. The veil that ripped was that of the Hekel/ Holy Place curtain, gaining us access into the Holy Place, Yahusha, as our High Priest does His work alone in the Holy of Holies, a place to where no believers have ever gone - we are a Kingdom of priests not Kings and not the High Priest of the nation.) **21 And having a Kohen HaGadol over the Beit HaMikdash of vuvh; 22 Let us draw near with a true lev in full assurance of emunah, having our levavot sprinkled from an evil conscience, and our bodies washed with pure mayim. 23 Let us hold**

fast the confession of our emunah without wavering; (for He is faithful that promised;) 24 And let us care for one another to stir up ahava and tov mitzvot: 25 Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as you see the Yom approaching.

Two basis for exhortation are established:

1. free access to יהוה (V. 19 'therefore' in light of what has been said previously the audience has free access to יהוה so now they need to learn how to start using it! This summarizes all of the previous section Ch 1-10:14.
2. the Sovereign power of our High Priest.

Now that the two basis for exhortation are set the author gives **five specific exhortations:**

1. In V.22 we're exhorted to **'draw near'** (ritual and worship driven-a continuous action. This is two fold: with a *'true heart'* and a *'full assurance faith.'* A mature and vigorous faith - ripe where we daily inspect and investigate our heart and conscience for any signs of evil. The second way to approach יהוה is by having our bodies washed with pure water - Mayim Chayim. This is practical sanctification.
2. V.23 **to hope:** *'let us hold fast the confession of hope.'*
3. V.24 **to love:** *'let us consider one another.'*
4. V.25 **to fellowship on Shabbat** *'not forsaking our assembling together.'* **Episunagogei.** *'So we can exhort one another'. 2 Thess 2:1 'Episunagogei',* apparently we're still to be gathering together in synagogue when Yahusha returns for the final Episunagogei - Where's your Church pre-trib rapture there?
5. *Heb 10:24 And let us care for one another to stir up ahava and tov mitzvot: 25 Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as you see the Yom approaching.*

Heb 10:26 For if we sin willfully (abandoning ones confession & thus transgressing the Torah vertically. We're not talking about horizontal transgressing between man & man-1 Jn.1:8) **after that we have received the da'at of the emet** (come to Yahusha in faith) , **there remains no more sacrifice for sins**, (He's not going to climb back on the tree again for you) **27 But a certain fearful anticipation of mishpat and fire, which shall devour His enemies. 28 Anyone that rejects Moshe's Torah dies without rachamim under two, or three witnesses:** (atheteō - 'rejects' - ongoing. Apothnēskō - 'dies' - i.e about to die -ongoing! NIV, NAS put this in the distant past) **29 Of how much worse punishment, do you think, he shall deserve, who has trampled under foot the Son of vuvh, and has counted the dahm of the brit, by which he was made kadosh as a common thing, and has insulted the Ruach of favor?**

How does the Son get trampled underfoot? You kick out the Malki-Tzedik altar 'outside the gate' and the Son of יהוה falls to the ground as you count the Malki Tzedik BoC a common thing, trampling the Son underfoot. You choose Judaism dressed up as a lamb, complete with Levitical altars that can't hold up the sacrifice of Son causing him to fall under your foot!

Heb 10:30 For we know Him that has said, Vengeance belongs to Me, I will repay, says the Master vuvh. And again, vuvh shall judge His people. 31 It is a fearful thing to fall into the hands of the living tvkt.

Deut 32:35 - vengeance is the sole prerogative of יהוה . Deut. 32:36 יהוה will judge his people! If you take the wrong action you can expect judgement! The Living Eloah is aware if you commit the sin of apostasy in regards to the altar!

How do you know if you're in apostasy? Simple! Does the Levitical altar system permit the sacrifice of flesh of heaven outside the gates on the Mount of Olives? Ch. and verse please! It doesn't!

Does the Malki Tzedik altar system permit the sacrifice of the flesh from heaven outside the gates on the Mount of Olives?

- ***Ex 20:22 I have talked with you from heaven.....an altar of earth you shall make for me.....where I record my name (under a Malki administration)***
- ***Jer 3:17 At that time they shall call Jerusalem the throne of יהוה ; and all the nations shall be gathered unto it, to the name of the יהוה , to Jerusalem***
- ***Ez. 11:23 And the glory of יהוה went up from the midst of the city, and stood upon the mountain which is on the east side of the city.***
- ***Heb.10 Then said he, Lo, I come to do thy will, O Elohim. He taketh away the first sacrificial system, that he may establish the second sacrificial system.***
- ***13:10 We have an altar, whereof they have no right to eat which serve the tabernacle.***

By returning to the Levitical altars, they caused the Son to fall underfoot, thus yoking themselves with the generation of the 'unpardonable sin' - the blasphemy of the Ruach Ha Kodesh - the generation that was making the claim that Yahusha was not the Moshiach on the basis of His being demon possessed! That generation would face physical judgment - death - as will this generation, 40 years from the Iranian revolution when they choose to reject the BoC and return to Judaism dressed up as a lamb in the Hebrew Roots.

There's a judgment coming for lawlessness - the institutionalized church, and a judgment coming on Levitical insurgence peddled by the Messianic NWO conspirators with their judgmental, spiritless council!

This judgement affects our nation and the battle will be fought in our churches, our rotundas and our stadiums!

Heb 10:32 But remember the former days, in which, after you were immersed in mikvah, you endured great fights and sufferings; 33 On one hand you were made a gazingstock exposed to reproaches and pressures; and on the other hand you became sharers with those who were so treated.

Remember your former, courageous faith. We must never lose the zeal 'from the former days' when we were first believers, when we were first enlightened! Since they suffered as real believers it showed them *to be real believers!* The first deterrent to apostasy is to remember our earlier days of the faith!

V.33 points to two aspects of suffering, direct and indirect:

1. **direct suffering:** they suffered personally being made a 'gazingstock' 'theatrizō' - origin of our English word 'theater'! Do you ever feel like a side show? Do you know how many times lukewarm believers have asked me to debate their pastors! To be brought on stage like clowns and mocked! They were mocked and then they suffered in two ways: 1). they suffered reproaches - meaning ridicule and mockery. And 2). they suffered afflictions, meaning persecution in relation to their possessions - they were robbed! (You and I have been robbed by the liberals financing their Marxist global cabal.
2. **Indirect:** suffered because of their associations with other believers (following this ministry!) We become partakers together! Don't forsake our assembling together - our Shabbat gathering together, here or online!

34 And you had pity on those who were prisoners and you allowed the seizure of your property cheerfully, for you yourselves know that you have a better and more enduring possession in the shamayim.

Heb. 10:35 Do not lose your confidence, which has great reward. 36 For you have need of patience, that, after you have done the will of vuvh, you will receive the promise. V.37 In yet a little while, He that shall come will come, and will not tarry. 38 But the just shall live by My emunah: but if anyone draws back, My being shall have no pleasure in him. (Habakkuk 2:3 יהוה will fulfill His promises in due time, hang onto hope during persecution - the just shall live by faith and see the NWO hanging from the lampposts!) ***39 But we are not of those who draw back to perdition; but of them that believe to the saving of the being.***

We find ourselves in a parallel universe to our audience: What would our audience do with their faith in Yahusha should the Levitical sacrifices suddenly end? Would they really be able to recognize Yahusha's sacrifice for the final sacrifice for sins?

Our perspective today is slightly different: what will we do should animal sacrifices be restored by the NWO upon the fake Temple Mount? Will we be deluded into thinking its part of some divine plan or will we have the wherewithal to see the deception that's been in the planning stages for millennia? What will we do with our priesthood position? What altar will we choose, what priesthood will we choose and what High Priest will we officiate under? Will we be able to recognize that Yahusha's sacrifice is the final sacrifice for sins and that *'we have an altar outside the gates of which they that officiate at the NWO altar have no right to eat'*.

The Messianic Movement has aligned itself with the NWO Bolshevik's because they consider declaring the restoration of sacrifices on the Temple Mount, to be an *'abomination'* as actually speaking against the sovereign plan of יהוה as laid out in prophecy.

There's 4 problems with this view:

1. The Messianic Movement believes the State of Israel is an answer to prophecy and part of the Sovereign plan of יהוה when it's not! Its a man made invention of the Bolshevik Hertzl and his Communist minions. There is no 12 tribes in the land and Joseph has the right the name Israel, not Judah!
2. The Temple Mount isn't the Temple Mount it's the Anatonian Fortress.
3. The Book of Ezekiel isn't future prophecy but a past conditional promise that was rejected and never realized with no future application.
4. The covenant with the Levites in Jer 33 was again a conditional covenant which they broke so there is no present or future application to this broken covenant.