

We now break from the first part of the book of Hebrews, Chapters 1-10:18 where we dealt with mainly theological issues. Now, in the second part of the book we're going to see the practical application with superiority of the Son walked out in the believers life. Remember our author has already shown us the superiority of the Son to the three pillars of Judaism: angels, Moshe and the Levitical priesthood.

Only going to visit the first 8 verses today and then branch off on the backdrop to the **Holy of Holies**, the **Enochian view of the transfiguration** and the **corrupted priestly class** that were in full view to our writer and his audience. Next week we'll complete the verses of Ch. 10 in detail.

1. The backdrop to the Kadosh Ha Kedoshim - Holy of Holies
2. The Enochian view of the transfiguration
3. The corrupted priestly class

Heb 10:1 For the Torah having a "only a" shadow of tov things to come, and not the very image of the things (only" is totally unjustified by translators. As if the 'only' thing the law could do was be a shadow instead of instruct us in holy living. It purposely intends to denigrate the law.) The Torah doesn't have the 'eikon' 'the very 'form', of what it describes. The tabernacle, Levitical priesthood and sacrificial system had a limited earthly view of a much fuller heavenly substance.

V.1 For the Torah having a "only a" shadow of tov things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually, make those who draw near perfect. 2 Otherwise would they not have ceased to be offered? Because then the worshippers once cleansed, should have had no more awareness of their sins. 3 But in those sacrifices there is a yearly reminder of sins.

The sacrificial rites were a band-aid to the relationship, they could never heal and restore the relationship, let alone improve it!

The Son had been manifested in the royal high priests of the pre mosaic covenant realm. High priests, born normal human beings, like Enoch, became transfigured, but once a year through the ritual that happened inside the holy of holies. The high priest was understood to have undergone transfiguration and resurrection as a son of Elohim.

The writer of the book of Hebrews understood that the high priest had attained the MalkiTzedik through resurrection.

Heb 7:15. And it is yet far more evident if, in the likeness of MalkiTsedik there arises another priest.

'Arises', the Greek word, 'Anisette' is used for resurrection, it means to raise up from the dead.

MalkiTzedik was resurrected to the eternal priesthood which he held by the power of an indestructible life.

The high priest had been the son of Elohim long before the 1st century believers used that term.

The MalkiTzedik was expected to appear exactly when Yeshua began his public ministry (DSS prove this) the description of the role of the MalkiTzedik is exactly how Yeshua is portrayed in the Book of Hebrews.

The key to first century faith and living is that the MalkiTzedik temple was the world of the first century believing community.

Heb 10:4 For it is impossible that the dahm of bulls and goats can take away sins. 5 Therefore when He comes into the olam hazeh, He says, (Ps 40:6 LXX)

"Sacrifice and offering You did not desire, but a body You have prepared for Me: 6 In burnt offerings and sacrifices for sin You have had no pleasure. 7 Then said I, Behold, I come: in the volume of the scroll it is written of Me, to do Your will, O vuvh".

MSS anti-messiah edit: **Ps 40:6 "Neither feast-offering nor meal-offering did You desire, but you opened ears for me"** Does that even make sense? Desperate!

The Hebrew 'oznayim' 'karita' meaning 'to hollow out, dig, to dig out' the ears i.e open them.

But the two major versions of the LXX, LX(a) and LXX(b) which were in use in the the First Century had "but a body You have prepared for me."

Heb 10:8 In the above quote when He said, Sacrifice and offering and burnt offerings and offering for sin You did not desire, neither do You have pleasure in them; which are offered according to the Torah; 9 Then He said, Behold, I come to do Your will, O vuvh. He abolishes ('anaireo') the first (sacrificial system), that He may establish the second (perfect sacrifice).

The verb 'anaireo' means to get rid of by execution!, To do away with, to destroy. To get rid of someone by execution with legal or quasi legal procedures! (Greek-English Lexicon). יהוה 'killed' the continued viability of the first order of sacrifices by Yahusha's death, so the second order of the Malki-Tzedik sacrifice can stand! V. 9 speaks of the Levitical service and sacrifices in contrast to the Malki-zedik service and sacrifice.

Realize by citing all these OT texts our author is demonstrating that it's been prophesied in Scripture that יהוה would accord a higher status to the flesh of heaven as the instrument for accomplishing his will over the animal sacrifices proscribed in the BoL. There's a bunch of scripture that communicate this and parallel V.8

Hos 6:6 For I desired rachamim, and not sacrifice; and the da'at of Elohim more than burnt offerings.

Isaiah 1:11 11 To what purpose is the multitude of your sacrifices to Me? Says vuvh: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the dahm of bulls, or of lambs, or of goats.

1 Sam 15:22 22 And Shmuel said, Has vuvh as great a delight in burnt offerings and sacrifices, as in obeying the voice of vuvh? See, to obey is better than sacrifice, and to hear than the fat of rams. 23 For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry.

Ps 51:16 16 For You do not desire sacrifice, or else would I give it: You delight not in burnt offering.

Jer 11:15 them in the time that they cry to Me for their trouble. 15 What has My beloved to do in My Bayit, seeing she has worked lewdness with many, and does your kadosh flesh remove you from doing evil? When you do evil, then you gilah

The Levitical Priests couldn't even maintain the Wilderness Tabernacle without syncretism with Molechian and 'Star of David'/Remphan worship!

Amos 5:21-27 21 I hate, I despise your moadim, and I am not pleased with your miqra qedoshim. 22 Though you offer Me burnt offerings and your grain offerings, I will not accept them: neither will I regard the shalom offerings of your fattened beasts. 23 Take away from Me the noise of your shirim; for I will not hear the melody of your stringed instruments. 24 But let mishpatim run down as mayim, and tzedakah as a mighty stream. 25 Have you offered to Me sacrifices and offerings in the wilderness forty years, O Beit Yisrael? 26 But you have borne the tabernacle of your Moloch and Chiyun your idols, the cochav of your elohim, which you made as an idol for yourselves. 27 Therefore will I cause you to go into exile beyond Dameshek, says vuvh, whose Name is Elohim tzevaoth.

Acts 7:41 41 And they made a calf in those days, and offered sacrifices to the idol, and rejoiced in the works of their own hands. 42 Then tvkt turned, and gave them up to worship the cochavim of the shamayim; as it is written in the scroll of the neviim, O you people of Yisrael, why have you offered to Me slain beasts and sacrifices during forty years in the wilderness? 43 Yes, you took up the tent of Moloch, and the cochav of your mighty one Remphan-Derphan, and made images to worship: and so I will carry you away beyond Bavel. 44 Our ahvot had the tent of witness in the wilderness, as He had appointed, speaking to Moshe,

that he should make it according to the pattern that he had seen.45 Which also our ahvot that came after brought in with Yahoshua son of Nun

I know commentators try and twist this to mean a later portable Molechian tabernacle but Scripture records no such thing. Here the context is immediately after the Golden Calf and the subsequent 40 years in the Wilderness prior to Joshua bringing them into the land (V.45). Here Israel is accused of bringing Moloch, 'Star of David' and other idolotrous worship practices into the tabernacle!

Prov 21:3 3 To do tzedakah and mishpat is more acceptable to vuvh than sacrifice.

Yeshayahu 57:7 – the Second Temple: the harlot on a hilltop: thou poured a drink offering, thou hast offered a meat offering. Should I receive comfort in these? Upon a lofty and high mountain hast thou set thy bed: even thither wentest thou up to offer sacrifice.

The standing temple that was in view for our author and audience made a mockery of the priestly system – ***Yeshayahu 66:1 where is the house that ye build unto me? and where is the place of my rest?....V.3 He that killeth an ox is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood; he that burneth incense, as if he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations***

With the backdrop of the Qumran Zadokites who were no doubt in the audience, they who believed in a permanent form of redemption without need of animal sacrifices:

1QS 9:4 "When these become members of the Community in Israel according to all these rules, they shall establish the spirit of holiness according to everlasting truth. They shall atone for guilty rebellion and for sins of unfaithfulness that they may obtain loving-kindness for the Land without the flesh of holocausts and the fat of sacrifice."

How many of us in our day will reject the Bolshevik NWO temple and sacrifices? John the Immerser rejected the last temple and so did Yahusha, His altar is outside the gates, of which the harlots wages had no right to eat.

Hebrews 13:10 We have an altar from which those who serve in the 2nd temple have no right to eat....lets go forth to Him, outside the camp

Psalm 110 – an enthronement psalm, set in the holy of holies. A human king was believed to be able to become a transfigured Malki-Tzedik through the ritual in the holy of holies.

Damaged ancient Hebrew text of Ps 110 (non Masoretic) but the oldest Greek texts “*in the glory of the holy ones (angels) I have begotten you.*” The damaged Hebrew also mentions ‘dew’ as a part of the process, ‘dew’ is a symbol of resurrection.

Psalm 110.3 “*from the womb comes dew*”. I.e a new state is birthed in the holy of holies.

The secret of the holy of holies and the priesthood: the generation of the Son in eternity the Malik-Tzedik high priest.

The true high priest represented the incarnation. If Judaism doesn't believe in the incarnation, then doesn't it make sense that they'd hide all aspects of it, especially in their corrupted priestly class.

It's no different with The Name: יהוה Hand, Behold, Nail, Behold - ‘witness the nailed hand of Yah!!!’ Removed close to 7000 times! Why?

2nd Enoch: Enoch the high priest, Michael the arc angel is summoned to remove Enoch's earthly clothes, his mortal body, and clothe him in garments of glory, the resurrected body. The high priest was understood to have undergone transfiguration and resurrection as a son of Elohim, long before the apostles wrote in these terms.

This transformation was lost in the 2nd temple era, it could never happen in an unfurnished holy of holies, without the quantum level of quantum physics in place that the furniture created.

Lev 16:17:*And there shall be no man in the tabernacle of the congregation when he goeth into make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.*

Philo, the Jewish historian, understood this to mean, “He shall not be a man when he enters to make atonement.”

Judaism's ideas and understandings of the Temple are gleaned from the second Temple period, Zerubbabels temple, Herods temple they do not come from the Mishkan like our authors, they don't convey the enlightenment of the first Temple that's why he references the Mishkan.

We need to return to the place and the priesthood from which we've been driven (Eden). This is what Yeshua taught. Yeshua's divinity was embraced, His priesthood recognized because the restoration of the 1st temple practices and beliefs, that were absent in Jerusalem were anticipated with fervor at the time of Yeshua's ministry.

The ancient Jerusalem kings before the giving of Torah had been priests in the manner of Malki-Tzedik, Malki Tzedik represented the older faith. Yeshua espoused the faith of Abraham – the Malki-Tzedik rites, rooted earlier than the Torah that was given at Sinai. Rav Sholiach Shaul understood this: **Romans 4: Avraham Tzduk, Avraham Tzadik, Avraham Tzadik.**

Before Avraham, I was. Yeshua constantly hearkened back to Avraham, why? Because the Avrahamic faith, which was kingly righteousness, wasn't finally replaced until just before the 1st temple was destroyed.

The Qumran community expected Malki-Tzedik to appear exactly when Yeshua began His public ministry. The description of Malki-Tzedik is exactly how Yeshua is presented in Hebrews. Malki-Tzedik's temple was the world of Yochanon Ha Matbeel, the world of Yeshua's followers.

Mark 11:9 Hosanna means save us, the high priest bears the name on his forehead as the sin bearer of Israel.

John 2:15: Why did Yahusha cleanse the temple with a whip?

The high priest would cleanse the temple by sprinkling seven times within the holy of holies, and then seven times on the temple veil, up and down, a movement described by the 1st temple faithful as the *"cleansing of the whip."*

We're heirs to those who rejected the 2nd temple and its traditions, why? Because we must have the understanding to reject the anti messiah's temple and religious traditions as he exalts himself in the holy places before the last generation.

The onlookers at the crucifixion understood that Yahusha was the high priest, who was to be transfigured and attain the eternal sonship of the MalkiTzedik:

The letter of Barnabas:

The priests used to eat the holiest portion of the sacrificed goat raw and mixed with sour wine vinegar.

1st temple believers understood the high priest became one with the blood he was offering inside the veil, he was both the high priest and the offering. Can you see why Yeshua's sacrifice, high priesthood and resurrection were so easily embraced by thousands in His day? (The veil was ripped: the outer veil

giving us access to the High Priest: He's the one who goes into the Holie of Holies - not us! Judaism dressed up as a Lamb has sown back up the veil and is the mouthpiece for the NWO temple system and it's regulations of Levitical heirachy!

Yeshua, the king of righteousness reigns. Masoretic text: **Psalm 96:10 say among the nations YHWH (YOD, HEH, WAW, HEH) reigns.**

An ancient synagogue in Iraq, that's Babylon depicts a king enthroned on a tree.

The early church father, Justin claimed that the Jews had removed from Psalm 96:10 the words, "*YHWH reigns from the tree.*"

The letter of Barnabas backs this up by saying: "***The royal kingdom of Yahusha was founded on a tree.***"

Church historian Origen records that the first century mss read: "***YHWH reigns from the wood.***"

The text in circulation at Yeshua's time: DSS **Isaiah 61 Your Elohim is Malki Tzedik.**

Lk 4:21 Yeshua quoted Isaiah 61, He would of been reading the DSS Hebrew texts, not the modern Masoretic text, the text He read breaks after the verse, "***Your Elohim is Malki-Tzedik.***"

Yeshua claimed to be malki tzedik, he claimed to be Elohim, He claimed to be Divine.

Yeshua and our author opposed what the 2nd temple had become, He prophecised it's destruction: Mk 13:2, they identified themselves as the true temple and Yeshua as the true high priest. **John 2:19 Destroy this temple and in three days I will raise it up.**

Yeshua was proclaiming the prophecy of Enoch: a book that was regarded as scripture at the time of Yeshua.

Enoch 90:28 And I stood up to see till they folded up that old house; and carried off all the pillars, and all the beams and ornaments of the house were at the same time folded up with it, and they carried 29 it off and laid it in a place in the south of the land. And I saw till the Lord of the sheep brought a new house greater and loftier than that first, and set it up in the place of the first which had been folded up.

The DSS show us that the book of Enoch was one of the most widely used books in the time of Yeshua. The Moshiach from Malki-Tzedik would destroy the temple be crucified and resurrected.

The second temple was empty – no ark, no throne, mercy seat, no Eytz Chayim Menorah. The book of Revelation instructs us to expect a fully furnished holy of holies, complete with throne and malachim.

John the Revelator is to be remembered as being given the high priestly vision as one who wore the name on his forehead! The NAME is an extremely important part of the revelation enabling us to access the heavenly vision and keep us safe from the worldly deception and entrapment!

Yahusha was the true high priest who had taught the secrets to His followers. **Heb 9:5** talking about the mysteries of holy of holies: ***of these things we cannot speak in detail.***