

Hebrews 8

Priesthood, Sanctuary and Sacrifice

The true essence of the tabernacle realized by Stephen and those at the high council of Acts 15 was, Num 24:6 LXX: "Israel is as tents which ירה pitched".

Ms Num 24:6, "How fair are your tents, of Jacob, Your dwellings, O Israel! Like palm-groves that stretch out, like gardens beside a river, like aloes planted by ירה, like cedars beside the water."

LXX Num 24:6, " How goodly are thy habitations, Jacob, and thy tents, Israel! As shady groves, and as gardens by a river, and as tents which ירה pitched and as cedars by the waters."

8:1 Now of the things that we have spoken this is the summary: We have such a Kohen HaGadol, who is sitting at the right hand of the kesay of the Majesty in the shamayim; 2 An attendant of the Kadosh-Place, and of the emet Tent of Meeting, which vuvh pitched, and not man. (Who pitched your tent?) 3 For every Kohen HaGadol is appointed to offer gifts and sacrifices: So it was also necessary that this Man have something to offer.

Grace/Hesed is found over three times more in the OT than in the NT and it doesn't stop at Pentecost. Grace isn't the license to sin and not obey covenant Torah. Grace is the empowerment to live a holy and righteous life in a sick and perverted world. The Christian church isn't under YHWH's grace, they're under *his mercy - the withholding of deserved judgment!* If they were under His grace they wouldn't be violating his New Covenant Law, because grace empowers you to live a holy, just, righteous and godly life not a lawless life of church traditions! Grace is what empowers you keep covenant Torah, something the threat of death and cursing in the BoL *could never do!*

4 For if He were on earth, He would not be a kohen, seeing that there are Kohanim that offer gifts according to the BoL.

The author uses the present tense for both 'offer' and 'serve' meaning the temple service was still functioning giving us a date before 70C.E.

Yahusha's priesthood takes over where the Levitical priesthood left off, this is the 'change of law' (7:12) or rearrangement that the Torah has experienced as a result of the payment of the death penalty position of Gen.15 and the resulting restoration back to covenant fidelity that was breached at a the Golden Calf where *'the people received the BoL'* (7:11).

5 Who serve as the example and shadow of heavenly things, as Moshe was admonished by tvkt when he was about to make the Tent of Meeting: for, See, He said, that you make all things according to the pattern shown to you on the mountain.

2 Baruch 4:5 "I showed is also to Moshe on Mount Sinai when I showed him the likeness of the tabernacle and all its vessels. Behold, now it is preserved with me-as also Paradise."

Not only the tabernacle, but all its vessels and furniture were ultimately with the Malki-Tzedik in the shamayim, making those on earth to be replicas only! The copies, including the priesthood will always be inferior to the original. I heard the call back to authenticity, but to hear the call I had to be willing to let go of the replicas before my very face (Temple Institute). "We live by faith, not by sight." Yahusha operates in a priestly service, in a far deeper reality beyond what can be humanly seen on earth, this makes His ministry far superior to the earthly ministry of the Levites.

6 But now gauvh ha Moshiach has obtained a greater service, by which He also is the Mediator of a more advantageous 8 brit, which was given as Torah based upon more advantageous promises.

A will-full defiant mistranslation of "nenomothetetai" from 7:11 "received the law" here mistranslated as "which was established" to hide the obvious that the New Covenant is a return to Covenant Torah based upon the promises given to Abraham in Gen. 12. Mediated by Yahusha because he paid the death penalty position of Gen. 15 and so moves us from the BoL, not in lawlessness as this mistranslation established, but New Covenant Torah as Jeremiah prophecies as the context bares out below.

Yahusha as mediator is typified in the 'reconciling rainbow' encircling the throne, or in the ladder of Jabob's vision conjoining the sundered heaven and earth. He's the ladder, the bridge, the rainbow maker conserving the interests of both parties for whom he acts as *the ideal mediator!*.

7 For if the first (covenant - diatheke is missing from the text) had been faultless, then should no place have been sought for the second.

The Greek actually reads, "Ei gar he' prote ekeine en amemptos."

But what is 'he' prote' really connected to?

Is it even accurate to slip 'covenant' into the text?

Given the surrounding context there are only four feminine nouns that 'he' prote' can be legitimately associated with:

1. *Diatheke* - covenant
2. *skene'* - tabernacle
3. *heirosune'* - priesthood
4. *leitourgia* - ministry or service

The latter three are of course associated with the Levitical sacrificial system, which our author has already confirmed in Vs. 1-4. These latter three - tabernacle, priesthood and service are bypassed, and surpassed, by Yahusha in His Malki-Tzedik order. The tempo of the 1,2, 3 - the change in priesthods brought about by the sacrifice of Moshiach has enacted a New Covenant, the 1,2,3!

It's only through the new priesthood that the New Covenant could be enacted!

What did you say? "It's only through the new priesthood that the New Covenant could be enacted"

The New Covenant is spoken of with in the overall context of the Malki-Tzedik With Yahusha's Malki-Tzedik realm we are the tabernacle of believers, ordained into His priesthood where we are "*presenting our bodies as a living sacrifice which is our reasonable service*" - total transference! **For if the first priesthood (tabernacle, ministry/service, all were in the hands of covenant breaking men. The problem was with man not with YHWH's covenant.) had been faultless, then should no place have been sought for the second.**

One priesthood and it's imposed law and resulting ministrations is juxtaposed with the new priesthood and New Covenant! It was the priesthood that was in the hands of men that was found by יהוה, and now even apparent to man that is was not faultless!

One was old and transitionary or changeable and temporary and the other is unchangeable and eternal. The old is superseded by the new. One was faulty in that it couldn't produce the power for justification, therefore it didn't produce justification. If יהוה intended the BoL and its ministrations to be permanent then there would of been no room for another priesthood and its resulting covenant, is the argument brought forthwith.

If it were faultless then the there would have been no need to look for another. But we know it (the priesthood and all that was associated with it) was faulty because its failure to produce justification (once a year covering/Keporah doesn't equal justification). Even the prophets anticipated an abandonment of the BoL upon which the old priesthood rested and the introduction of the New Covenant and its resulting justification.

The single longest quote of the Tanakh in the NT: **Heb 8:8 For finding fault with them (context is... the priests, יהוה had already found fault with the nation in the Wilderness. Of course, the priests have to offer up sacrifices for their sins as well as the nations, so the nation at large is still part of the picture here. The New Covenant is inaugurated because of the weakness of the Levitical priests - not difficult to assert in the First Century), **He says, Behold, the days come, says the Master vuvh, when I will make****

a Brit Chadasha with Beit Yisrael and with Beit Yahudah: 9 Not according to the brit that I made with their ahvot in the day when I took them by the hand to lead them out of the land of Mitzrayim; because they continued not in My brit, and I regarded them not (Ms. though I was a husband to them. Ba'al, traditionally translated as 'husband' can be translated as 'to loathe, reject,' in the sense of looking down upon.), 3 says the Master vuvh. 10 For this is the brit that I will make with Beit Yisrael after those days, says the Master vuvh; I will put My Torah into their mind, and write it on their levavot: and I will be their tvkt, and they shall be My People-Ami: 11 And they shall not teach every man his fellow Yisraelite citizen, 5 and every man his Yisraelite brother, saying, Know the Master vuvh for kol Yisrael shall know Me, from the least to the greatest of them. 12 For I will forgive their unrighteousness, and their sins and their Torah-less-ness will I remember no more.

This new relationship involves six things in particular:

1. Covenant Torah is made with the whole house of Israel, and the whosoever's - Ex 23.
2. The New Covenant affects all people but can only be assessed through...Israel!
3. Covenant Torah is planted within our psyche.
4. The Torah is connected to the enactment of the New Covenant as opposed to being add odds with it as institutionalized church teaches.
5. Covenant Torah is written on our hearts - the external to the internal shift. (stone represented the stony heart, flesh represents the regenerated heart of covenant circumcision).
6. The Ruach Ha Kodeshl teaches us - convicting our hearts and renewing our minds.
7. We Know יהוה through personal experience.
8. The blotting out of our BoC infraction and full restoration through the blotting out of sins of lawlessness!

The New Covenant, isn't a lawless grace like the institutionalized church would have us believe. Nor is it just a re-energized Old Covenant like the messianic's would have us believe! It's based upon an entirely different premise and is "not like the covenant which I made with their fathers." it's about the covenants of promise, not imposed laws being in our hearts and the circumcision of our hearts.

This New Covenant is made possible only through a higher order of priest than that which officiated in physical temples on earth. Only a High Priest after the Order of Melchizedek was able to bring the gift of His own blood into the heavenly temple, the "true tabernacle." Only this new order of priest could truly bring righteousness to men, write the law upon their hearts, and circumcise their hearts.

¹³ When He said, "A new priesthood," He has made the first obsolete. But whatever is becoming obsolete and growing old is ready to disappear.

How can the Levitical priesthood be abolished? What about Jer 33:17

Jer 33:17 For this says vuvh; Dawid shall never lack an heir to sit upon the kesay of Beit Yisrael; 18 Neither shall the Kohanim the Lewiym lack a man before Me to offer burnt offerings, and to kindle grain offerings, and to do sacrifice continually. 19 And the word of vuvh came to Yirmeyahu, saying, 20 This says vuvh; If you can break My brit with the day, and My brit with the night, and that there should not be day and night in their season; 21 Then may also My brit be broken with Dawid My eved, that he should not have a son to rule upon his kesay; and with the Lewiym the Kohanim, My avadim.

But don't forget the conditional context of the covenant!

1Kgs 9:5 "...as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel. But if ye shall at all turn from following me, ye or your children, and will not keep my commandments and my statutes which I have set before you, but go and serve other gods, and worship them: Then will I cut off Israel out of the land"

"But if.....then I" = a condition! This was a conditional covenant that Israel and Judah failed to walk in, this is NOT like a covenant of promise is it? All covenant authority of Monarchy and Priesthood were transferred to YHWH's Son. People twist this verse to mean a without end Davidic or Levitical dynasty. Well where is it -Selah ? Even in Yeshua's time there was no king of Israel let alone from the line of David and there hadn't been one since Zedekiah and the Babylonian captivity around 587 BCE and there's no Levitical priesthood to boot for the past 2000 years.

Yeshua Himself decreed over Jerusalem that their **'House would be left'** not *made* but **'left' to them desolate** as in already WAS! (Mt 23:38). Only a Kingdom has a King – A 'House' does not!(Their HOUSE would be left to them desolate, i.e that's what they ended up with a desolate house void of a King! The House of Judah i.e. they had no King!

Jeremiah identifies Monarchy and Priesthood as permanent parts of YHWH's plan for Israel - YES, but the promise of a perpetual priesthood is revealed in Yochanon Ha Matbeel's transference rights to Malk-Tzedik and the continuance of the Davidic monarchy seen as the Davidic Messiah fulfills all righteousness, NOT IN A LEVITICAL FANTASY!

People don't realize the Kingship change had already been prophecied in **Jer. 22:30....'**(*The kings line was going*) **to be childless, not prosper, neither him or his descendants would sit on the throne or rule anymore.'** and the priesthood change in **Jer. 3:16, 'the ark of the covenant (i.e priesthood) wouldn't come to mind, be remembered, visited or made anymore (i.e it was finished).**

To seal the transference יהוה breaks his agreement with the day and the night as Malki-Tzedik dies on the tree Matt 27:45 ("from the 6th-9th hour their was darkness all over the land" - his death is what qualifies His priesthood).

יהוה kingdom throne is to be eternally ruled by the Malki-Tzedik scepter.

Ps. 45:6 your throne O Elohim, is forever and ever, a scepter of Tzadikah is the scepter of your Malchut.

Heb 8:13 In that He says, a new (covenant) (priesthood), 6 He has made the first obsolete. Now that which decays and becomes old is near disappearing.

There are two different Greek words for 'old.'

The first is 'archaios', were we get the word archeology from. It means 'old in point of time,' If something is only old in the point of time it may still be usable (old pair of trousers or an old jumper). But that's not the Greek word that's used here.

The second Greek word is used here is 'paleios' where we get the English word 'paleontology.' It means 'old in the point of use' - it's worn out, useless, or obsolete. It's in the Greek perfect tense meaning the BoL and the Levitical priesthood are old in the sense of uselessness and continues to be so. The New Covenant Torah permanently antiquated them both. The BoL and the Levitical priesthood are obsolete, aged, and rendered by MalkiTzedik's as inoperative! (Temple, Sacrifice and Priesthood is transferred back to its original Malki-Tzedik state!)

Keeping it simple: Yeshua died for our sins not so wouldn't have to keep the commandments like, Sabbath, the dietary commandments and the Feasts of יהוה.

He's our eternal sacrifice, priesthood and temple!

Reconciliation to יהוה were accomplished by these three things!

These were the objects of atonement for sin, that were transferred with the close of the BoL administration and the return to BoC living through the New Covenant, Royal, that's kingly - Torah!