

Hebrew's - The Wrap Up

Ch. 1 dismantling the 1st of the 3 pillars of Judaism (angels, Moshe, Levitical priesthood) - Angelogy: the Son's superiority over the angels. The greatness of the Son receives sevenfold confirmation from the Tanakh.

7 quotations from the Tanakh to prove the Sons superiority over the angels!

Ch. 2. the mystery of Yeshua's composition - Bible defines a human being as flesh coming from dust!

Four reasons for Yeshua's decent and death in Ch.2.

1. to bring many sons to glory - V.10
2. to overcome s.a.tan - V. 14
3. to free us from fear and slavery - V. 15
4. to aid and assist mankind - V. 16

The author is a second generation believer, well versed in the LXX, a person who didn't witness Yeshua firsthand. *So how can it be Paul or any of the twelve disciples?*

Heb 2:3 How shall we escape, if we neglect so great a salvation; which at first began to be spoken by the Master Himself, and was confirmed to us by them that heard Him. (Meaning: the author hadn't heard Yeshua firsthand).

The author was in Paul's inner circle because he/she attests to know Timothy.

He 13:23 Know that our brother Timtheous has been set free; if he comes shortly, I will see you with him.

This is why so many churchmen have got hung up, wrongly, on Paul being the author. Hebrews may be Pauline in character because the authors familiarity with Paul but it's certainly not Pauline in composition.

Apollos was a very important traveling leader in the early assembly. We know that Hebrews was written by a highly educated, scripture saturated, oratorical mind who was extremely familiar with the work of John the Immerser. John the Immerser's crowning moment was transferring the priesthood rites to the Malki-Tzedik - Yahusha! -

Acts. 18:24 And a certain Yahudi named Apollos, born at Alexandria, an eloquent man, and mighty in the Keetvay HaKadosh, came to Ephsiyah. 25 This man was instructed in the Torah and halacha of the Master vuvh; and being fervent in the Ruach, he spoke and taught diligently the things of vuvh, knowing only the mikvah of Yochanan ha Matbeel.

Ch. 3. The dismantling of the second pillar of Judaism - Moshe Rabainu: ***Heb 3:2 Who was faithful to Him that appointed Him, as also Moshe was faithful in all his bayit.***

Moshe was a *servant* in the house of Israel, but Messiah built the house and is owner Son and heir! Yahusha was over the house whose house we believers are now - '*the Israel of Eloah*' - Gal 6:16.

Using five disparities between the Levitical and the Malki-Tzedik our author communicated the Malki-Tzedik superiority.

- I. Yahusha has a better position
- II. He is a better priest
- III. based upon a better covenant
- IV. based upon a better sanctuary
- V. based upon a better sacrifice

It's all about *access!* Israel had limited access through a servant in the house. We have greater access and special privilege through the owner, son and heir of the house.

Ch. 4. Keeping Shabbat, observing the Feasts and keeping the dietary requirements and so on, had *nothing to do* with atonement for sin. He did NOT end these commandments!

Heb 4:9: There remains therefore a Shabbat-keeping duty (sabbatismos) to the people of Elohim.

The only time in the NT where, *sabbatismos* is used, derived from *sabbatizo*, to keep the Sabbath in the LXX. The normal word for rest, *katapausis*, we discovered was deliberately absent from the text! Proving without a shadow of a doubt that Shabbat keeping is still very much a part of the believers observant lifestyle. Now marry this linguistic textual proof with the context carried forward with Psalm 95 - the Sabbath temple psalm.

Even in early Christian literature *sabbatismos* is used, not to refer to the Sabbath day but "to Sabbath *observance*, or Sabbath *celebration*."

D. L. Moody, Weighed and Wanting (Fleming H. Revell Co.: New York), pp. 47, 48.

The Sabbath was binding in Eden, and it has been in force ever since. This fourth commandment begins with the word 'remember,' showing that the Sabbath already existed when God wrote the law on the tables of stone at Sinai. How can men claim that this one commandment has been done away with when they will admit that the other nine are still binding?"

In 4:14 our author starts dismantling the third pillar of Judaism - the Levitical Priesthood by addressing the supremacy of the Malki-Tzedik Priesthood.

Ch.5. The contrast between milk and meat and delving into the Malki-Tzedik.

Four prerequisites for the priesthood:

- I. He must be taken from among men
- II. He must be able to offer gifts and sacrifice
- III. He must be able to sympathize,
- IV. He must be appointed by יהוה - unlike the previous 240 year Levitical history of our audience.

Ch. 6.

6:4 For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Ruach Hakodesh, 5 And have tasted the tov word of vuvh, and the powers of the olam haba, 6 And they fall away, to renew them again to teshuvah; seeing they crucify by themselves the Son of vuvh again, and put Him to an open shame.

The five privileges: There is something impossible for those who've experienced these five privileges to do - if they fall away, to renew them again to repentance.

1. 'a once and for all enlightenment' - one time regeneration, the moment that they came into the light!
2. 'they have tasted the heavenly gift.' this means to partake of messiah and later His Passover.
3. 'Partakers of Ruach Ha Kodesh' this means to really participate in.
4. 'Tasted the good word of יהוה' taste of the spoken word, to hear special utterances this is not passive participation but personal character experience.
5. 'Tasted the powers of the age to come' to taste the power of the Messianic Kingdom, the millennium.

Ch. 7. in 10 points:

1. Yahusha represents all, His priesthood is universal in scope whereas Aaron represented Israel, was limited and national in scope.
2. Aaron was only a priest but Yahusha is King and Priest.
3. Aaronic priesthood dealt with sin and judgment, Yahusha's priesthood is characterized by righteousness and peace.
4. Yahusha didn't inherit or pass on his High Priesthood whereas as Aaron did (83 High Priests from Aaron to the fall of the Temple in 70 C.E.)
5. Aaron's priesthood is tribal thus limited, Yahusha's priesthood is trans-tribal and all encompassing in scope! It doesn't belong to any tribe but to those who are 'the called' - the children of El Elyon Most High.
6. Aarons priesthood kept the people under guard in a state of infancy whereas Yahushua through the Malki-Tzedik bring us to maturity.

7. The ministry of Yahusha brings blessing whereas Aaron's ministry *"brought forth that which was weak and unprofitable."*
8. The Aaronic priesthood was based upon the BoL which was administered by dying men - limited! Yahusha's priesthood is based upon Covenant Torah and an endless life!
9. The Malki-Tzedik is based upon the sinless priest. The Aaronic is based upon the sinful priest!
10. In the language of the Apocalypse, it's as the Lamb once slain that he exercises world dominion from the heavenly throne over the NWO, the global elites! Hillary knows her days on earth are numbered as her throat becomes a rotting grave that's swallowing her unto the death!

Ch. 8.

8:13 When He said, "A new priesthood," He has made the first obsolete. But whatever is becoming obsolete and growing old is ready to disappear.

It cannot be stated any clearer. The priesthoods and covenants of the BOL are obsolete. The Greek word means *"to advance in age, to grow old, to decay."* It's a word picture that supports the word OLD as in "Old Covenant, Old priesthood." Even Jeremiah insisted that Israel and Judah had broken that covenant, and that for this reason there was a need for an entirely New Covenant based upon better promises.

The prophets confirm the abolishment of the Levitical Priesthood:

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.

People forget the conditional context of the covenant that's already in force:

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!

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 like to forget the Kingship change had already been prophesied 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).

Ch. 9.

9:15 literal translation without the King Jimmy grammar added:

V.15 And because of this, of a new covenant (diathēkē) he is mediator, that, death having come, for redemption of the transgressions under the first covenant (diathēkē Ex 32 and BoC unfaithfulness), those called may receive the promise of the age-during inheritance (Eph 2:12).V.16 for where a covenant is (diathēkē - Gen 15.),

the death of the covenant-victim to come in is necessary (*diatithēmi* - some one had to die if Gen. 15 was broken i.e the flaying open of the pieces).

For the making of this covenant the Greek word “*pheres*” is used. It means ‘to carry a burden’ i.e the one who made the covenant would carry the burden!

Yahusha bears the burden and carries the punishment for those who violated the BoC.

V.17 for a covenant (*diatheke*) **over dead victims is steadfast, since it is no force at all when the covenant-victim liveth** (*diatithēmi*. The return to BoC living could only happen after Yahusha died and paid the death penalty position of Gen. 15. No matter what, it could not function when the covenant-victim lived. Yahusha was a covenant victim, a victim of Israel’s unfaithfulness and a victim of our unfaithfulness).

It’s impossible to ignore the direct attachment back to Gen 15. So the question you have to ask yourself is, if there is NO BoC - BoL distinction, then why is Gen. 12, Gen. 15, Ex. 19 and Ex. 24 and Ex 32 all explicitly referenced when talking about the work of the Malki-Tzedik?

Ch.10

10:9 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). יהורה ‘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!

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?**

Ch. 11. The four important principles:

- I. Because the OT/ Tanakh's saints exercised faith, if we fail to exercise faith then we will depart from the OT saints! (*Herein lies the reality of the Institutionalized Church, they don't have the faith to believe in the literal Torah Covenant of the OT saints, so they do away with the Torah because it reminds them of their lack of faith!*)
- II. Our author in V. 35 encourages us to exercise 'patient endurance'. The same patient endurance of the OT saints, so we can like them win the battle! Patient endurance is the key to gaining victory in the battles of our lives!
- III. We are to imitate the examples that are going to be laid out before us.
- IV. The key word is *faith*, it's used twenty four times!

9 summary points of Ch.11:

- I. The Patriarch's lived according to faith
- II. They didn't see everything unfold before their eyes in their lifetime - but they hoped
- III. They saw the future fulfillment by faith
- IV. They believed יהוה would bring the promises into fruition
- V. They clung to those promises
- VI. They confessed that they were strangers in a strange land
- VII. They looked to a heavenly country
- VIII. They had no desire to return to Ur or Haran
- IX. They're faith enabled their loved ones to activate their faith even if at first they 'laughed' it off

Ch. 12. Therefore seeing that we 9 also are surrounded with so great a cloud (*'nephos' i.e a mass or pile of clouds not a single 'nephele' cloud*) **of Yisraelite witnesses,**

Ch. 13: Yahusha *is not* unchangeable in His person and He *is not* unchangeable in His activities with men and He's not unchangeable in His order!