

וַיִּקְהַל

Vayyaqhel

(and assembled)

Shemot [Exodus] 35:1-38:20

הַבְּרִית הַחֲדָשָׁה

HaB'rit HaChadashah

(the new covenant)

Ivrim [Hebrews] 9:1-14

How Much More!

Ivrim (Hebrews) 9:1

Now even the first covenant had ordinances of divine worship, and its sanctuary, a sanctuary of this world.

From the very beginning YHWH has been telling His people what is acceptable to Him and how to approach Him and be accepted. It is when man comes up with all sorts of additions and his own ideas that gets him into so much spiritual difficulty.

The writer here recognizes that YHWH had put within His first covenant with Israel certain standards concerning worship and the service of the mishkan that was constructed in the wilderness. Many of these regulations were strict and explicit in what was expected from His people. In some cases not following these instructions meant the death penalty. We see this in the case of Aharon's two older sons, Nadav and Avihu. They went into the outer sanctuary and offered to YHWH incense that He had not commanded.

It is very important for us to understand that YHWH expects certain things from us, namely our obedience to His Voice, when we approach Him.

Ivrim (Hebrews) 9:2

For there was the mishkan prepared, the first, wherein were the candlestick, and the table, and the bread of the presence; which is called the holy place.

Inside the outer partition of the mishkan there were three furnishings that YHWH commanded to be made and to be placed there. There was the menorah, the table to place the bread upon, and the table of incense. This was called the “outer sanctuary” or the “holy place.” In Hebrew it is referred as the “beit qodesh” – בֵּית קֹדֶשׁ.

Ivrim (Hebrews) 9:3

And after the second veil, the mishkan which is called the Holy of holies;

Please note that there were two veils in the mishkan. Inside the first veil was the location of the בֵּית קֹדֶשׁ in which was the menorah, the table of bread and the table of incense. Inside the second veil was the location of the Ark of the Covenant. This was referred to in Hebrew as קֹדֶשׁ הַקֹּדְשִׁים – “qodesh haqqadashim,” commonly called in English the “holy of holies.”

Ivrim (Hebrews) 9:4

having a golden altar of incense, and the ark of the covenant overlaid with gold, wherein was a golden pot holding the manna, and Aharon's rod that budded, and the tables of the covenant;

Then we are given a list of the contents of the Ark of the Covenant, at least during the days of Moshe. It seems that at some time some of these items were removed.

Malakim Aleph (1st Kings) 8:9

There was nothing in the ark except the two tablets of stone which Moshe put there at Horeb, when YHWH made a covenant with the children of Israel, when they came out of the land of Egypt.

It may seem confusing to some that the golden altar of incense is listed here. However, this seems to be referring to those times when the kohen gadol (high priest) was to enter into the second veil and burn incense upon the mercy seat.

Vayyiqra (Leviticus) 16:12-13

12 “and he shall take a censer full of coals of fire from off the altar before YHWH, and his hands full of sweet incense beaten small, and bring it within the veil;

13 and he shall put the incense upon the fire before YHWH, that the cloud of the incense may cover the mercy-seat that is upon the testimony, that he does not die;”

When we understand that YHWH commanded incense to be placed upon the mercy seat and burnt there, then we can see that the mercy seat also acted as an altar of incense.

Ivrim (Hebrews) 9:5

and above it cheruvim of glory overshadowing the mercy-seat; of which things we cannot now speak.

On the top of the mercy seat were the cheruvim. These two figures were facing each other and were made of solid gold placed on top of the mercy seat with their wings stretched out towards each other, overshadowing the mercy seat.

Ivrim (Hebrews) 9:6

Now these things having been thus prepared, the priests go in continually into the outer mishkan, accomplishing the services;

Into the outer partition of the mishkan the priests were to go on a daily basis. In fact, they were to go there several times a day to perform the service which YHWH had commanded through Moshe.

Ivrim (Hebrews) 9:7

but into the second the high priest alone, once in the year, not without blood, which he offers for himself, and for the sins of the people;

However, into the second veil they were only to go once a year, on Yom Kippur – the “Day of Atonement.” The kohen gadol would make several trips inside the inner veil on this day. He would enter in with the blood of a bull for his own sin and then he would enter in with the blood of the goat for the sin of the people of Israel.

Ivrim (Hebrews) 9:8

the Holy Spirit signifying this, that the way into the holy place has not yet been made manifest, while the first mishkan is yet in existence;

It was difficult for the people of Israel to see that this was just a type and foreshadowing of the true mishkan which stands in heaven. And as long as the first mishkan was still standing for the majority their eyes were shut to this truth. Hopefully, one day soon their eyes will be opened to see that it can only be in the mishkan in heaven that our salvation may be secured.

Ivrim (Hebrews) 9:9

which is a figure for the time present; according to which are offered both gifts and sacrifices that cannot, as touching the conscience, make the worshipper perfect,

The reality is that the blood of bulls and goats even when offered according to the commandment of YHWH can do nothing to change one’s heart. The condition of our heart is paramount in our worship of and service to YHWH our Elohim. But the earthly mishkan, even though commanded, cannot do this. It is only through the perfect Blood of Mashiach that this can be attained. Furthermore, the application of His Blood was done in the heavenly mishkan, not the earthly one!

Ivrim (Hebrews) 9:10

being only with meats and drinks and various washings, carnal ordinances, imposed until a time of reformation.

The truth is that the covenant given upon Mount Sinai was a foreshadowing of the perfect covenant to come after it. The covenant at Sinai was given to those whose hearts were made of stone. As YHWH clearly states Israel was a people which are stiff-necked and stubborn. These are heart characteristics and the commanded sacrifices of animals cannot change this errant condition.

Ivrim (Hebrews) 9:11

But the Mashiach having become a high priest of the good things to come, through the greater and more perfect mishkan, not made with hands, that is to say, not from this creation,

The mishkan which Moshe built under the direction of YHWH was copied according to the mishkan in heaven. YHWH made this quite clear to Moshe.

Shemot [Exodus] 25:9

“According to all that I show you, the pattern of the tabernacle, and the pattern of all the furniture thereof, even so shall you make it.”

YHWH showed Moshe the heavenly mishkan and He wanted Moshe to make a duplicate of what YHWH had shown him in heaven. However, as good and perfect a copy which Moshe and all the nation of Israel made, it was still just that, a copy. We must keep this squarely in our minds to understand this portion of Scripture.

In the verse above, what it states is that Yeshua our Mashiach did not enter into the copy of the mishkan here on earth, rather He entered into the heavenly mishkan. Please consider this passage.

Ivrim [Hebrews] 8:4

Now if He were on earth, He would not be a priest at all, seeing there are those who offer the gifts according to Torah;

The writer here is making a very clear and concise point that Yeshua is not, and would not, be a priest here upon earth. The reason that Yeshua our Mashiach is not a priest according to the Torah, is that He is not a direct (paternal) descendant of the house of Levi and, in particular, of Aharon.

Ivrim [Hebrews] 7:14

For it is evident that Adonenu has sprung out of Yehudah; as to which tribe Moshe spoke nothing concerning priests.

There are some today who put forth the notion that the Blood of Mashiach dripped down through a crack in the ground and fell on the copy of the Ark of the Covenant hidden deep in the earth. There are

several problems with this scenario. First, it contradicts Scripture, which teaches us that Yeshua applied His Blood to the altar in heaven. Second, Yeshua is not a priest on earth and has no right to enter into the earthly mishkan according to Torah. Third, the Ark was not located in the mishkan when this supposed incident occurred. Fourth, the Blood would not have been applied, but rather dripped. Fifth, it would no longer have been pure blood having filtered through the ground.

It is a nice story and evokes some very strong emotions, but the story is not based on fact, history, or Scripture! Thus, it should be rejected!

Ivrim (Hebrews) 9:12

nor yet through the blood of goats and calves, but through His own Blood, entered in once for all into the holy place, having obtained eternal redemption.

If you read very many of the teachings, studies, and writings of this present author, you will notice that when speaking of the Blood of Mashiach Yeshua, the word "Blood" is always capitalized. There is a very good and specific reason for this. We will explain it now in detail.

Yeshayah [Isaiah] 43:11

"I, even I, am YHWH; and besides Me there is no Savior."

There are many such passages that state or intimate the above truth, that YHWH is the Savior of Israel. Furthermore, there is no other Savior of Israel, only YHWH, which is one of the very strong indicators that Yeshua was YHWH in the flesh; or Yeshua was a manifestation of Elohim.

We are aware of many different manifestations of Elohim in the Tanak. He has revealed Himself to us in many ways and by many names. He has manifested Himself in a burning bush. He has manifested Himself in a pillar of fire. He has manifested Himself in a pillar of cloud. He has manifested Himself as the angel of death. He has manifested Himself as Satan. (Please don't stone me on that one until you read and study Numbers 22:32.) He has manifested Himself as El Shaddai. He has manifested Himself as El Chay. He has manifested Himself as El Gibbor. He has manifested Himself as YHWH Yireh.

There are many more that we could list, but this should be sufficient to show that Elohim has manifested Himself to us in many and various ways. These different ways do not reduce or change the reality that each one is a manifestation of Elohim. There is one manifestation that is spoken of very little and thus is little understood. This manifestation is the Blood of Mashiach. Mashiach Yeshua was, and is, a manifestation of Elohim. However, His Blood was also a manifestation as well. Why?

Let us prayerfully consider the following passages. Each one of these passages speak of the Blood of Mashiach.

Kepha Aleph [1st Peter] 1:18-19

18 knowing that you were redeemed, not with perishable things, with silver or gold, from your vain manner of life handed down from your fathers;

19 but with precious Blood, as of a lamb without spot, even the Blood of Mashiach;

In this passage, we are told that we are redeemed by the Blood of Mashiach. Furthermore, this passage strongly intimates that His Blood is not perishable; i.e., it is eternal. It does this by telling us that we were not redeemed with something that was perishable. Rather, we were redeemed by His Blood, which is not perishable. This aspect of His Blood is extremely critical, because if His Blood were not eternal, then neither would be one's salvation. Salvation can be, and is, eternal by virtue of the Blood of Mashiach which never perishes!

Let us observe, that with this redemption comes a cleansing from sin.

Yochanan Aleph [1st John] 1:7

but if we walk in the light, as He is in the light, we have fellowship one with another, and the Blood of Yeshua His Son cleanses us from all sin.

Notice the correlation of the previous passage in Yochanan with the following passage.

Yermeyah [Jeremiah] 33:8

“And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned against me, and whereby they have transgressed against me.”

Notice, that it is YHWH speaking in this passage. He will be the One who cleanses Israel. However, Yochanan states that it is the Blood of Mashiach which cleanses us from sin. This shows us that the Blood of Mashiach is actually a manifestation of Elohim.

Please note in this passage how we are justified.

Romans 5:9

Much more then, being now justified by His Blood, shall we be saved from the wrath of Elohim through Him.

Shaul teaches us that we are justified by His Blood. Now notice this next passage.

Yeshayah [Isaiah] 45:25

In YHWH shall all the seed of Israel be justified, and shall glory.

The prophet Yeshayah tells us that it is in YHWH and through YHWH and by YHWH that Israel is justified. When we understand this truth in light of what Shaul teaches us, we see that the Blood of Mashiach

must be a manifestation of Elohim, because it is by the Blood of Mashiach that we are justified and saved.

And in what way do we receive our redemption? How is it that we receive forgiveness of our sins? It is through His Blood.

Ephesians 1:7

in whom we have our redemption through His Blood, the forgiveness of our trespasses, according to the riches of his grace,

And again we see this here in this passage.

Colossians 1:14

in whom we have the redemption through His blood, the forgiveness of the sins,

Now notice what YHWH says through Yeshayah the prophet concerning who it is that is the Redeemer of Israel.

Yeshayah [Isaiah] 44:24

Thus says YHWH, your Redeemer, and He that formed you from the womb; "I am YHWH, that makes all things; that stretches forth the heavens alone; that spreads abroad the earth;"

And who is it that forgives sin? It is YHWH.

Tehillim [Psalm] 103:3

Who forgives all your iniquities;

Who heals all your diseases;

The psalmist teaches us that it is YHWH who forgives us of all our sins. When we put this truth together with what Shaul teaches us, we see that both YHWH and the Blood of Mashiach do pretty much the same thing. We could make more comparisons, but this should be sufficient to demonstrate the strong parallel between YHWH as our Savior, Redeemer and Justifier, with the Blood of Mashiach Yeshua doing these same things. The conclusion which one arrives at, is that the Blood of Mashiach is, in fact, just another manifestation of Elohim. This is why, as a writer, I capitalize the word "Blood" when referring to the Blood of Mashiach.

Ivrim (Hebrews) 9:13

For if the blood of goats and bulls, and the ashes of a heifer sprinkling them that have been defiled, sanctify unto the cleanness of the flesh;

The point that the writer is making here is that if the blood of bulls and goats can cleanse the flesh, then how much more can the Blood of Mashiach do for us.

Ivrim (Hebrews) 9:14

how much more shall the Blood of Mashiach, who through the eternal Spirit offered Himself without blemish to Elohim, cleanse your conscience from dead works to serve the living Elohim?

One of the seven principles of Hillel in interpreting and understanding Scripture is found in this passage. That principle is called Kal V'khomer. This principle is often found in the format of "if this is true" then "how much more" it is true of this. In the passage above we find this very concept. The writer is saying that if the blood of goats and bulls and the ashes of the red heifer can sanctify a person, then how much more this is true of the Blood of Mashiach, who is the perfect sacrifice.

Again, notice that it is the Blood of Mashiach that cleanses us.

The whole point of this section is to show how much more that the Blood of Mashiach is as compared to the blood of bulls and goats. The Blood of Mashiach has the power to forgive and cleanse us of all our sin, transgressions, and iniquities. Let us repent and turn from all our wicked ways and return to our heavenly Father's house, the house of Torah.

ABBA YHWH, please cleanse us of all our unrighteousness with the Blood of Mashiach; in the name of Yeshua our Mashiach we ask. Amein.

Shabbat Shalom

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