

The Most Holy Place

Lev 16:2-3; Heb 10:19-27 — This is a severe warning to Yahweh's own people (Heb 10:28-31). Lev 16:2 refers to the time when Aharon's sons had approached the holy place to sacrifice an unauthorized sacrifice with an arrogant attitude (Lev 10:1). Inside the veil was the Most Holy Place, the inner sanctuary of the Tent of Meeting, set apart from the larger room, which was called the Holy Place, by a veil of fine blue, purple, and scarlet linen (Ex 26:31). Carelessly approaching the presence of Yahweh is dangerous (Heb 10:19,22; 1 Cor 11:25-32). One must judge himself rightly or the same dire consequences will result. Ex 26:34-35 — In the room that is prepared, the only furniture is the table, and on the table is the lampstand. In the New Covenant, the replacement for the Ark is the bread and the wine, which represents complete atonement for the sins of the world. In the room, sitting around the table, are Yahweh's most excellent ones — the twelve tribes, the holy nation, chosen out of the world and redeemed by the blood of the Lamb. His majesty is over His glorious ones, in whom is all His delight (Ps 16:3). They are giving thanks and praise to His Son Yahshua for His sacrifice, remembering His death and proclaiming His excellence, who called them out of darkness and into His marvelous light (1 Pet 2:9). This is the pattern of the room that is prepared beforehand by chosen ministers (Lk 22:7-8).

Ex 26:31 — The veil is rent by which we all enter into the prepared room, into the Holy of Holies, but only through Heb 10:19-22 — only after we have carried out a thorough investigation upon ourselves (1 Cor 11:27-32). The new and living way that He consecrated for us, through the veil of His body, which was rent for us, is the only way to the Father.

Heb 10:22 (Amplified) — We come forward with our bodies (as Rom 12:1), and draw near with our spirit and soul. Both souls and bodies must be washed — blood for the one, and water for the other. So we enter the Most Holy Place by the blood of Yahshua, having confessed our sins and washed our bodies, so as to cause no offense whatsoever. However, if we go on sinning in the ways that verses 22-25 speak of, then verse 26 will come upon us.

Heb 10:27 gives no hope of forgiveness — all one can expect is judgment if we go on sinning in these ways.

Heb 10:26 — “Sin willfully” — There is no sacrifice for our sins if we continue to sin in these ways, especially entering in to the holiest place, the very presence of Elohim, before His throne where He is enthroned upon the praises of Israel. We cannot praise Him due to guilt, unconfessed sin, not judging ourselves right in these matters. Heb 10:19-25 includes sins that can be confessed and forgiven, but verse 26 means that if we keep on sinning in these ways after having come to the knowledge of the truth, then it is like Num 15:30. But while we may sin unintentionally as Num 15:22-29, after one comes to the knowledge of the truth, knowing that not loving his brothers — especially when you see them in need — is deliberate sin as Num 15:31 says, this person despises the word of God and Heb 10:27 comes upon him.

1 Jn 5:16-17 — But if a brother brings one back from going astray in his heart as Heb 3:10 and Jms 5:19-20, he will save his soul from death. 1 Jn 4:17 — We can have boldness in the Day of Judgment if we are continually abiding in Him (1 Jn 2:27-28; 3:6). But if we are like 1 Jn 4:20, then we will not obey Heb 10:24, and if we won't obey this in verse 24, then we won't obey what verse 19 says either, or verse 22, and we already are as verse 25 in our hearts anyway, so verse 27 is awaiting us (Rev 3:2-3; 1 Cor 16:22). So we first must examine ourselves, judging ourselves *right*, not wrong (1 Cor 11:27-32), for Heb 10:26 is the sober truth. No longer does the sacrifice of Yahshua cover our deliberate sins, since now they are *intentional* as Num 15:31 says. We become just like example of the man in Num 15:32-36 — *presumptuous*. So we see that 1 Jn 2:1 is not speaking of *presumptuous* sins such as 1 Jn 3:17. If we abide in Him we will not commit deliberate sin, presumptuously or high-handedly. Unintentional sin are like Gal 6:1 or Jms 5:19 or 2 Tim 2:25-26, but deliberate sins are like walking past a brother in need as 1 Jn 3:17, since verses 14 and 16 is overcoming behavior for normal disciples of Yahshua (Mk 8:35; Jn 7:37-38).

To disobey Heb 10:24 is hating your brother (1 Jn 3:15; 4:20). The sin in Num 15:30-31 has the same consequence as Heb 10:27 for us in the New Covenant — with no hope of forgiveness in this life (Heb 10:30-31).

