

Book of Hebrews Part 27: 8:1-13; Covenants: First/Old, Second/New; NOT Renewed; Transition (6/8/2019)

The following text is a message from Corner Fringe Ministries that was presented by Daniel Joseph. The original presentation can be viewed at <https://cornerfringe.com/media/qssr774/book-of-hebrews-part-27>.

*Portions of this document have been edited from the video message to better present a comprehensive, written document. Special attention was given to preserve the original context, but this document is not verbatim. Scripture verses are in the red text with other quotes in blue. Therefore, it is recommended that this document is printed in color. The Hebrew words are generally accompanied by the transliterate, English word. In most cases, the Hebrew is to be read from right to left.

In this lesson, we are going to get through chapter eight entirely on a formal level, but we are not going to be done today. There is information we're going to be breaking into today that we will not be able to cover in one lesson, so we will be looking at that next week and maybe even the following week.

With that said, I want to open up. Last week we looked at chapter seven and noticed how the writer threw this theological nuclear bomb down and went through this whole discourse telling us the Aaronic priesthood has been changed. Now he's going to present a summation or conclusion to this. This is what we find in Hebrews 8:1—**Now this is the main point of the things we are saying:** [referring back to chapter seven] **We have such a High Priest, who is seated at the right hand of the throne of the Majesty in the heavens** (emphasis added).

Now think about this for a second, because I alluded to this last week. The writer's whole goal is to exalt Yeshua to the highest of heights. Yeshua is superior to that of the Kohen Gadol. Yeshua is superior to Aaron or any of his sons. Here is an example of that. Year after year, Yom Kippur after Yom Kippur, what happened? The priest would go into the Temple taking incense and the blood of the sacrifice. One thing he never did was sit down by the mercy seat. He never pulled up a stool next to the Ark of the Covenant.

By comparison, Yeshua is completely different. This is exactly what Yeshua did. He went and sat down at the right hand of the Father. So this is very different.

The writer continues to build his case here in Hebrews 8:2 where we find something incredible happening—a **Minister [Yeshua] of the sanctuary and of the true tabernacle which the Lord erected, and not man**. This describes Yeshua's superiority. Aaron and his sons were worshipping and ministering in something made by man. Yeshua, when He went into heaven, does not minister in a Temple that is made by flesh. It is completely divine and holy. It is perfect in every way. It's the heavenly versus the earthly. That's what we're dealing with here. Yeshua and the Temple He is in is totally superior in every way.

Moving on to Hebrews 8:3—**For every high priest is appointed to offer both gifts and sacrifices. Therefore it is necessary that this One also have something to offer**. Obviously, one of the primary functions of the Kohen was to minister at the altar. They were the ones who had to facilitate the

sacrifices. Nobody else could come in and do this. It was only appointed for the sons of Aaron. This was critical because they were facilitating atonement according to what God mandated. However, when Yeshua came on the scene, things changed.

The writer of Hebrews doesn't get into it right here, but he will get into it in chapter nine. I think we can offer a little spoiler here and tell you Yeshua must also offer something, so He offers Himself. Think about that contrast for a moment. Year after year, for almost 1,500 years, this system is in place where the Aaronic priesthood performed the only way to make atonement. The blood of the animals was needed, and so they facilitated this. However, never did the Kohen Gadol go into the Holy of Holies on Yom Kippur and offer himself. He never offered his own blood. That's a stark contrast to Yeshua who did exactly that. Yeshua offered His own blood.

So no matter how you look at this, the Aaronic priesthood versus the order of Melchizedek, Yeshua as the Kohen Gadol, there's no comparison because of the greatness and the glory of the latter. The former doesn't even compare.

Moving on to Hebrews 8:4—**For if He were on earth, He would not be a priest, since there are priests who offer the gifts according to the law.** Obviously, the writer points out something significant here. If Yeshua were here on Earth, He wouldn't serve at the altar. Why? Because Torah mandates only sons of Aaron can serve at the altar. To take it a step further, where in the gospels do you find Yeshua ministering at the altar? Is there a Yom Kippur where He went in with the blood of bulls and goats? No. You will not find that because it never happened. Yeshua wasn't a son of Aaron. That is why the writer of Hebrews brought that point forward.

He then continues in Hebrews 8:5—**who serve the copy and shadow of the heavenly things, as Moses was divinely instructed when he was about to make the tabernacle. For He said, "See that you make all things according to the pattern shown you on the mountain"** (emphasis added).

Again, we find the writer of Hebrews saying the sons of Aaron are serving only the copy, but Yeshua is the minister of the authentic, of the Holy. That is why Yeshua is being exalted in every verse we cover. He is exalted higher and higher.

Now we are at a point where things kind of take a turn. He is going to circle back because, as you remember, he had dropped this theological nuclear bomb in chapter seven. He told us the priesthood has been changed. Talk about destabilizing a people who are used to a structured system they've known for almost fifteen hundred years. That's earth-shattering.

So look at what he says in Hebrews 8:6—**But now He has obtained a more excellent ministry, inasmuch as He is also Mediator of a better covenant, which was established on better promises** (emphasis added). So let me get this straight. In chapter seven, he tells us regarding the Aaronic priesthood; perfection was not through that priesthood; therefore, it has been totally changed. Now the writer tells us, we have a new mediator as well. If that weren't enough, we have a whole new covenant.

Think about how dramatic this statement was. There were Jews coming into the faith, but think about how resistant the Jews who didn't have the revelation of Yeshua would have been to this concept. They had done things the same for almost fifteen hundred years, and now they were being told Aaron was to step aside because Yeshua was here. They were being told it was time for Moses, the mediator of the old covenant, to step aside. The Jews had never stopped believing Moses was the mediator of the

Covenant, and even in Yeshua's day, look at Matthew 23:2-3 and what did He tell the people? He told them—**The scribes and the Pharisees sit in Moses' seat. ³Therefore whatever they tell you to observe, that observe and do....**

The fact Moses died in the wilderness didn't stop the mentality of the Jewish people that Moses was the mediator. Now they were being told that Aaron and Moses needed to step aside because there was a whole new covenant. There was a new kid in town, if you will. This was the Messiah Yeshua.

So the statement found in the beginning of Hebrews eight is earth-shattering and absolutely radical. You have to give the writer of Hebrews credit. He's got a lot of chutzpah bringing this all at once. It is one thing to kind of dabble and give a little tidbit here and there because this is really potent. He, however, unleashes it all. In a sense, metaphorically speaking, he goes for the spiritual jugular. He throws everything out on the table, no matter how controversial, challenging, and crazy this whole notion sounds.

If that weren't enough, he goes on to express this in Hebrews 8:7—**For if that first covenant had been faultless, then no place would have been sought for a second** (emphasis added). With regard to the word "faultless", you can go to the Greek and see this is exactly what it is saying. The writer is saying it is with fault. It is not something that has been blameless. It's not something without defect. Think about that statement again. Again, I challenge you to think about how some of the Jews would have responded to something like this in the first century? It would be controversial. So he says—**If the first covenant [meaning specifically Mount Sinai] had been faultless, then no place would have been sought for a second.**

The writer is very intentional here about how he's describing the two covenants. Why not simply call it the old covenant as we do, or how about you just call it the covenant given at Mount Sinai that had Moses as its mediator and Aaron as its priest? It's important you analyze how he is presenting this because it is so intentional and prophetic. He talks about the Covenant of Mount Sinai being the first. Then there is the other covenant, which has better promises. It's a better covenant. This is the second covenant.

Why is that significant to me? Because as you go back to Jewish thought regarding how they looked at the Torah, you have to remember Ma'eseh Avot Si'man Le'banim (The actions/deeds of the fathers are a sign for the children). The things we read about that are recorded of the fathers are prophetic for the children.

We're supposed to pick up on this, and let me just give you some examples. Adam and Eve had children. Who is their first son? Cain was their first son? Who is the second? Abel. That is interesting because Abel was accepted before the LORD; his sacrifices were acceptable. He gave of the best. He had the heart and needed to be in relationship with the LORD; therefore, he was elevated over his brother, Cain. There's greater glory having a son like Abel than that of Cain. It's not an accident.

Do you think it's a coincidence that Abraham's first son Ishmael was the lesser? Ishmael came first; then the second was Isaac. The second, Isaac, had far more glory.

I can show you this throughout Scripture. Look at Isaac's sons. Who was the first? Esau. Who was the second? Jacob. Jacob had the greater glory. There is no question Israel (Jacob) had the greater glory.

We can take this a step further by looking at the Temple. Look at the part in red. The writer of Hebrews actually identifies that as the first part, and we know it is holy. But the section in blue is the second. That is the Holy of Holies. Everywhere you go you see this pattern.



Okay, let me take it even a step further by taking you to 1 Corinthians 15:47—**The first man was of the earth, made of dust; the second Man is the Lord from heaven** (emphasis added).

So when we read in Hebrews 8:7—**For if that first covenant had been faultless, then no place would have been sought for a second** (emphasis added)—this is very intentional by the writer. He is exalting the newer covenant.

Moving on to Hebrews 8:8, he tells us why this first covenant was flawed. This is what he says—**Because finding fault with them**. Do you want to know what the problem was entering into that covenant at Mount Sinai? It wasn't God. It was the people. The people were the problem.

Think about what Paul says in Romans 8:3—**For what the Law could not do in that it was weak through the flesh**. We are the problem. The Law is holy, just, and good, but we are the problem. The fault is upon us.

Continuing in Romans 8:3—**For what the Law could not do in that it was weak through the flesh, God did by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh** (emphasis added). That is glory! He righted the wrong. Yes, although the first Covenant had fault, it was flawed, the Father made it right through His Son. That's a powerful concept!

Moving on in Hebrews 8:8—**He says: "Behold, the days are coming, says the LORD**. Now there are a couple of things I want you to recognize here. Number one, the writer of Hebrews is going back to Jeremiah 31:31. It is a very important prophecy. The second thing I want to point out is who is doing the talking. Does it say—Behold, the days are coming, says Jeremiah? Does it say—the writer of Hebrews? Does it say—any other righteous man? It doesn't say that. It says—**the LORD**.

So who is this as we get into this prophecy in Jeremiah 31:31, who is speaking? It is the LORD. That makes all the difference in the world, especially when you go back to Mount Sinai. If you remember from last lesson, as Israel goes to enter into Covenant, the LORD says to them prior to entering in—**Now therefore, if you will indeed obey My voice and keep My covenant, then you shall be a special treasure to Me above all people...** (Exodus 19:5). If they obeyed His voice, He would be their God, and they would be His people.

So here you have the voice of the LORD, and are we going to obey it? This is what the writer of Hebrews is intentionally doing. Do you remember how he dropped this theological nuclear bomb regarding the change of the priesthood? How did he support his position? He went to the word of God, Scripture. He went to the prophet David in Psalm 110. Now he takes us back to the prophet Jeremiah to support this absolutely outrageous and outlandish statement that this Covenant has changed and there is a new mediator. He does this by going to Jeremiah 31.

Continuing on in Hebrews 8:8 he says—**Behold, the days are coming, says the LORD, when I will make a new covenant** (emphasis added). The first thing I want to point out here is this—**I will make a new covenant** (emphasis added). Keep in mind neither you nor I can add or take away from what God has done, but God can for the sake of saving His people. That is why He says—**I will make**. In the Greek, the word “make” means to cut. So the translation is—**the days are coming...when I will “cut” a new covenant**.

Why is that significant? It becomes very significant when you think of what happened to Yeshua Who was pierced, He was cut. He was the guy who implemented the New Covenant. As recorded in Luke 22, He was having the last meal with His disciples when He took the cup and told them that cup was the cup of the New Covenant in His blood. It was all about Him and what He would do. What He would implement and bring to fruition.

So the prophecy, as recorded in Hebrews 8:8—**when I will make a new covenant with the house of Israel and with the house of Judah**. There is one last thing I want to mention here before we continue. The term New Covenant in the Greek is exactly how you would understand it in the English. It means brand new and not repurposed. It is not like the Old Covenant. It is a brand new thing.

If you question any of that, look at what he says next in Hebrews 8:9—**not according to the covenant [לא כברית] that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they did not continue in My covenant, and I disregarded them, says the LORD** (emphasis added). So if you had any doubt or question whatsoever if this covenant, being spoken of by the voice of the LORD, was a brand new thing, unheard-of before, and never existed before, it should be put to rest right here. It is not like the Covenant given at Sinai. Not at all.

Now, why am I overemphasizing this point? Why am I stressing this? I'm stressing this in light of some of the very dangerous and disturbing teachings coming out. And again, unfortunately, this is coming out of the Hebrew Roots. There are some teachers coming out teaching a renewed theology, a renewed covenant theology. I'll just sum it up this way. These teachers are simply responding to modern-day Christians who when you ask them why they threw away the Law, the answer is, “Because we're under a New Covenant.” I am sure many of you have been in churches where you have heard, “We don't keep the Torah, the Law, because we're under a New Covenant now.” They will question you, “Don't you understand?”

So you have a few men in the Hebrews camp, and there is this pendulum effect. They're responding to that heresy and misunderstanding of not having to abide by the Law any longer. They are responding to the people who are misguided and don't really understand what the New Covenant is. So what they've done is they're attempting to create a teaching to combat that and say, “I'm sorry. It's not a new covenant. It's totally renewed.” Therefore, they think what they're doing is in fact defending and protecting the Torah, but it is in fact the pendulum effect, and the very thing they're accusing them of, they themselves are falling into because no truth is of the lie.

One thing I can tell is you can't get away from it. The Scriptures and the Prophets back you in a corner. You cannot get out. This is a brand new thing. This is something you have to grapple with, and that's

why I'm telling you we have really got to have an understanding of what the New Covenant is. What does it mean? What is different about it? We need to understand these things.

Before we continue any farther with the prophecy the writer of Hebrews is expressing, I want to take you back to Jeremiah. I want to go there because there is some foundation laid there that contains elements which are going to help you understand and appreciate the reality and beauty of the New Covenant. The writer of Hebrews is quoting from Jeremiah 31:31, but we're going to go back to Jeremiah 31:21-22—²¹ **Set up signposts, Make landmarks; Set your heart toward the highway, The way in which you went. Turn back, O virgin of Israel, Turn back to these your cities.** ²² **How long will you gad about, O you backsliding daughter? For the LORD has created a new thing in the earth** (emphasis added).

Now you think about that statement—a **new thing in the earth**. In other words, it's unheard of, and we are to marvel at what He has done. The LORD is crying out—I have done a new thing in the Earth. Turn back, repent, and turn back to me. There's a new way.

That is an incredible statement. In order to help you feel the weight of how new and different this is from Sinai, listen to what he says next in Jeremiah 31:22—**A woman shall encompass a man**.

Now, ladies, you need to bear with me for a second as we work through this statement—A woman shall encompass a man. There have been women's liberation groups in the culture we live in today who have used this statement to support their proposition. They have used this to show that men should put the apron on and women should go to work, and this is many times said by Christians. I'm not making this up. This has been used to support women being pastors and being in authority over men, and so on and so forth.

I want to be clear about this. There are some things we need to talk about in regard to those, and I didn't want to get distracted with those, but I have to say a little bit here, and I'll hear about it later. I guarantee it. So take your mind and put it back in its historical context and understand the recipients of Jeremiah. Jeremiah is prophesying. Who are the recipients? It is the children of Israel. It's the Jewish people, right? They are the recipients. So when they read this cry to turn back and repent, and they hear that the LORD is going to do a new thing, and then we have the statement—**A woman shall encompass a man**.

That is mind-blowing in its historical context because the biblical narrative is the exact opposite. The biblical narrative is man is exalted over women. This doesn't mean man is exalted in value or by the love of the LORD. Remember what Paul told us in Galatians 3:28 **...there is neither male nor female; for you are all one in Christ Jesus**. And all throughout Scripture, beginning in Genesis onward, see this. Man wasn't created out of woman. Woman was created out of man. Paul talks about man being created in the image and glory of God, but woman is the glory of man. Are you understanding this?

We even find in the Torah the authority of a man, in that, if a woman wanted to speak directly to the LORD and make a vow, that vow could be nullified by the husband or by the father. Now, there would be a reason to do this and it wouldn't be to push his power and authority around. The reason to do it was to defend her and protect her. That was his job.

So the concept of what I'm getting at here is that all through the narrative of Scripture, both Old Testament and New Testament, this concept of a woman encompassing a man absolutely makes no sense whatsoever. So the LORD, through the writer, is attempting to create shock to the system.

Having said that, I actually want to get to the point. Who is the woman in this passage because it is prophetic and it has everything to do with the New Covenant? The woman is the—**virgin Israel**. It's mentioned in the passage. There's no question about this. So when it says—**A woman shall encompass a man**—and it is going to be—**a new thing**—it is Israel encompassing a man.

That leaves the question: who is the man? Let me take you to Revelation 12:1-4 for an explanation. **Now a great sign appeared in heaven: a woman** [this is Israel] **clothed with the sun, with the moon under her feet, and on her head a garland of twelve stars.** ² **Then being with child, she cried out in labor and in pain to give birth** (emphasis added). ³ **And another sign appeared in heaven: behold, a great, fiery red dragon having seven heads and ten horns, and seven diadems on his heads.** ⁴ **His tail drew a third of the stars of heaven and threw them to the earth** (emphasis added). A side note on this is that the tail represents deception. We are told in Isaiah 9 that the Prophet who teaches lies is the tail. So when Satan drew a third of the angels out of heaven, it was through deception and lies.

Continuing in Revelation 12:4—**And the dragon stood before the woman** [Israel] **who was ready to give birth, to devour her Child as soon as it was born** (emphasis added). So this is the prophetic revelation of Yeshua. He's going to be born on earth. Who is waiting to destroy him? The dragon, Satan. This is his job. We can see this if we go to the book of Matthew 2:16-18—¹⁶ **Then Herod, when he saw that he was deceived by the wise men, was exceedingly angry; and he sent forth and put to death all the male children who were in Bethlehem** [this is important because that is the city where Yeshua was born. That is why the dragon, Satan, is going after Him] **and in all its districts, from two years old and under, according to the time which he had determined from the wise men.** ¹⁷ **Then was fulfilled what was spoken by Jeremiah the prophet, saying:** ¹⁸ **"A voice was heard in Ramah, Lamentation, weeping, and great mourning, Rachel weeping for her children, Refusing to be comforted, Because they are no more"** (emphasis added).

Isn't this interesting, because the very thing being prophesied in Revelation, about the dragon waiting in the wings to kill this male Child, the Savior, is actually recorded in the gospels. This recordation in Matthew takes us right back to the exact chapter in Jeremiah where we read about the New Covenant. That chapter is Jeremiah 31, and you can see this was fulfilled prophecy. The writer is recognizing this.

What is interesting is after that statement, it is recorded in Jeremiah 31:6-17 that he instructs the people not to weep because there is hope for them. That's an incredible thing. Why would there be hope? Because of the Deliverer; that Deliverer has been prophesied to come. All of this goes to work towards understanding the New Covenant.

Going back to Revelation 12:5-8—⁵ **She bore a male Child who was to rule all nations with a rod of iron. And her Child was caught up to God and His throne.** We know Yeshua died, was resurrected, and went to be with the Father. ⁶ **Then the woman fled into the wilderness, where she has a place prepared by God, that they should feed her there one thousand two hundred and sixty days.** ⁷ **And war broke out in heaven: Michael and his angels fought with the dragon; and the dragon and his angels fought,** ⁸ **but they did not prevail, nor was a place found for them in heaven any longer.** Just as a side note, we're not going to get into it now, but this actually took place upon Yeshua's ascension.

Continuing in Revelation 12:9-11—⁹ So the great dragon was cast out, that serpent of old, called the Devil and Satan, who deceives the whole world; he was cast to the earth, and his angels were cast out with him. ¹⁰ Then I heard a loud voice saying in heaven, "Now salvation, and strength, and the kingdom of our God, and the power of His Christ have come, for the accuser of our brethren, who accused them before our God day and night, has been cast down. ¹¹ **And they overcame him** (emphasis added).

Who is the "they" in this verse? It is actually Israel. This is the woman talked about in Jeremiah 31:22, the woman is virgin Israel. It is they who overcame him. So who is the "him"? It is the devil.

Do you know Satan is actually called the man? So when you think about this prophecy—a woman will encompass a man, will overcome a man, something that is unthinkable, he will do this. Let me share with you this prophecy in Isaiah 14:16 that is all about the devil—Those who see you will gaze at you, and consider you, saying: **'Is this the man who made the earth tremble, who shook kingdoms** (emphasis added). Think about how all of this ties in when we read this.

Continuing on in Revelation 12:11—**And they overcame him by the blood of the Lamb and by the word of their testimony, and they did not love their lives to the death** (emphasis added). This is all hinging upon our ability to overcome the devil; to do a brand new thing because the writer of Hebrews already covered this prior to even getting to this point. He said when Yeshua came He destroyed the power of the devil. Yeshua did the unthinkable. Until Yeshua came, that was an impossibility. That is why the New Covenant is so instrumental. It is total liberty and freedom from death. We overcome by the blood of the Lamb.

So as we look at this statement in Jeremiah 31:22—**For the LORD has created a new thing in the earth-- A woman shall encompass a man**—this is what it's talking about. This has everything to do with the New Covenant. The LORD has absolutely created a brand new thing.

Let me build upon this and show you how new this covenant really is and how it is not like the covenant given at Mount Sinai. Isaiah 43:19-20—¹⁹ **Behold, I will do a new thing, Now it shall spring forth; Shall you not know it? I will even make a road in the wilderness and rivers in the desert.** ²⁰ **The beasts of the field will honor Me, the jackals and the ostriches, because I give waters in the wilderness and rivers in the desert, to give drink to My people, My chosen** (emphasis added).

The animals that are mentioned here are representative of the Gentiles coming into the woman. They are coming in to be a part of Israel. That's why it mentions jackals and ostriches. When Peter was looking at the sheet that was being lowered down from heaven, and he saw all these unclean animals in it, those animals represented Gentiles. Remember how the LORD told him not to call unclean what He had made clean?

Do you want to talk about a new thing? I challenge you to look prior to the first century. Gentiles coming and being part of Israel did not exist. In fact, it was so controversial and so rejected in the first century there were even believing Jews who struggled with this concept even to the point that Peter would separate himself from Gentiles when they ate, for fear of the Jews. Barnabas too struggled with this concept.

So think about the brand new thing? This all comes into play with the New Testament. This New Covenant is an element of it. It is brand-new. It is not renewed. It's not even made like the Old Covenant. This is completely a brand new thing—a woman encompassing a man. This was unheard of.

Isaiah 42:9—Behold, the former things have come to pass, and new things I declare; before they spring forth I tell you of them.

I have shown you these verses to support what the writer of Hebrews has said. Every step of the way the writer makes these radical statements, and he keeps going back to the prophets to support his position. He does this because we are told long before these new things began to happen, the LORD tells us these things were going to happen. He leaves the testimony.

With that backdrop, let's continue on with Hebrews 8:10—For this is the covenant that I will make with the house of Israel after those days, says the LORD: I will put My laws in their mind and write them on their hearts (emphasis added). This becomes problematic for a Christian who has been misguided and misunderstands the Bible and thinks that the New Covenant is all about doing away with God's Law. When you think like that, this doesn't work. It kind of backs you into a corner because the New Covenant is not doing away with the Law; it is transferring it to a new location.

When you go back to the days of the Temple, and you look at the Ten Commandments that were housed in the Temple, which was God's Law. This is the heartbeat of the Torah. This was written on stone tablets by the finger of God. He etched it into those tablets.

That is kind of a mind-blowing thing when you think about it. The gospels tell us the Spirit of God is the finger of God; they are equated. They're one and the same. So here you have the Spirit of God at Mount Sinai etching into stone tablets these commandments, which are the heart of the LORD. Under the New Covenant, they move off the stone tablets, and they get written into our hearts.

So what does that really mean? That would mean we will have conviction. When we sin, the Holy Spirit will convict us. The Spirit will recognize truth when It hears it. The Spirit will teach us, guide us, and will lead us. All these amazing things will happen. God Himself interacts with man by writing His heart upon our heart. That's a powerful thing. This is a new thing because He's going to pour out His Spirit as the Prophets say—on all flesh. The very prophecy I'm quoting is really the theme for tomorrow, for Shavuot, because it is recognizing the Spirit of God fell, and It fell in power. It was amazing, and It testified of the glory of God, of Yeshua.

Continuing on in Hebrews 8:10—and I will be their God, and they shall be My people. When you see this, you recognize these passages are tied so closely to the New Covenant in that—I will be their God, and they shall be My people. You need to understand this is a declaration of redemption. It is a declaration of Salvation. If God sees you as His people, you have eternal life.

So with this New Covenant and the anointing of the Holy Spirit that comes upon us, this is the confirmation. This is the relationship. This is how God wants it to be. It is far superior to that of the Old Covenant.

Let's look at Ezekiel 36:26-28—²⁶ I will give you a new heart and put a new spirit within you. Everything about this New Covenant is new, including us. We are new creations. Continuing—I will take the heart of stone out of your flesh and give you a heart of flesh. ²⁷ I will put My Spirit within you and cause you to walk in My statutes, and you will keep My judgments and do them. ²⁸ Then you shall dwell in the land that I gave to your fathers; you shall be My people, and I will be your God (emphasis added).

You can see the confirmation of eternal salvation and the beauty of this New Covenant. By putting His Holy Spirit in us, we will desire to walk in His Commandments. It doesn't mean that you'll never sin again. In fact, David was a very unique individual who had the anointing of the Holy Spirit, yet David sinned. That is why he cries out and begs God not to take the Holy Spirit from him. He begged and repented; therefore, he retained the Spirit.

Going back to Hebrews 8:10-11 where we find the writer still quoting Jeremiah—¹⁰ **For this is the covenant that I will make with the house of Israel after those days, says the LORD: I will put My Laws in their mind and write them on their hearts; and I will be their God, and they shall be My people.** ¹¹ **None of them shall teach his neighbor, and none his brother, saying, 'Know the LORD,' for all shall know Me, from the least of them to the greatest of them** (emphasis added).

So part of this New Covenant is that all are going to know Him. The question is: what does that mean? We can find that answer in 1 John 2-3—**Now by this we know that we know Him, if we keep His commandments.** This is the concept. Those who are anointed, who have the Spirit of God, bear the fruit of the Spirit. You will know who they are by their fruits. Amen?

Going to Hebrews 8:12—**For I will be merciful to their unrighteousness, and their sins and their lawless deeds I will remember no more.** The most profound and prolific aspect to the New Covenant is right here. When you are broken and on your knees, weeping and confessing your sin, begging for forgiveness, this is the promise you have. God will never remember your failures. They will be wiped clean as far as the East is from the West (Ps 103:12); they'll be thrown into the sea (Micah 7:19). They will be totally gone.

This is critical for you to understand because I've talked to many people who bear a very heavy yoke of shame for things they have done. These sins range from stealing, blaspheming the LORD, getting involved in homosexuality, and having abortions. I mean, we're talking about heavy sin, such as committing adultery.

What you need to understand is there is hope, and the shame that the devil wants to heap upon you, so you do not go to the LORD in repentance and call upon Him for forgiveness of sins, can be gone. These people are so loaded down with guilt and lack of hope. The devil is convincing them there's no hope for them. He tells them they screwed up too much. That, however, is not the New Covenant. The New Covenant is the power of His blood. It washes away the unthinkable—**a woman shall encompass a man.** That's the power we have in the Messiah Yeshua. That is the hope; that's where we want to be.

There is something that is interesting. We are not really popular because we're supporting this Freedom March. You wouldn't believe the kind of emails and comments we get from Christians who say there is no hope for gay people. They will tell you that gay people can't be saved. People who tell you that are people who have no concept of the love of the Messiah Yeshua. They do not understand the power of the New Covenant. I feel sorry for you if you think like this because you don't have love in your heart. You have no idea. You're in a worse place than the people you're condemning.

Now the writer goes on to say in Hebrews 8:13—**In that He says, "A new covenant," He has made the first obsolete** (emphasis added). In the Greek, the word obsolete means just that, obsolete. So the writer is basically saying, "Are you sitting down? I am about to drop a bombshell on you. The first Covenant that reigned supreme for almost fifteen hundred years is obsolete."

My goodness! That is powerful. Again, I challenge you to go to Israel and start quoting statements like this out of context to the rabbis. If you do that, you're not going to be popular. You're going to be seen as a blasphemer; as a filthy pagan. If you give them context, we can challenge them in regard to thinking about the Messiah Yeshua.

The writer goes on in Hebrews 8:13—**Now what is becoming obsolete and growing old is ready to vanish away** (emphasis added). It's near to vanishing. To understand this, go back in the historical context to the first century. The writer of Hebrews is looking at a functioning Temple. The physical Temple was still standing; it was open. The priests, Kohanim, are functioning in this Temple. They are offering sacrifices. Yom Kippur after Yom Kippur is taking place. The Kohen Gadol, high priest, is going into the Holy of Holies making atonement. All of these things are still happening as the writer of Hebrews pens these words. This is very important to remember because notice what he says—**ready to vanish away**. He sees that they are in a transition period between the Old Covenant and the New Covenant.

To further press this point, I want to take you to the Gospel of Luke. In this gospel, we are going to read about a specific man. Luke 1:5—**There was in the days of Herod, the king of Judea, a certain priest named Zacharias, of the division of Abijah. His wife was of the daughters of Aaron, and her name was Elizabeth** (emphasis added).

So here you have Zacharias, who is the son of Aaron. He serves in the Temple doing the duties of the priests. He has a wife, who is also a daughter of Aaron. I mean, this is keeping it within the tribe of Levi. Who was their son? None other than Yochanan the Immerser, John the Baptist. What does that make John? He is a Kohen. He is a son of Aaron. He is the embodiment of the Aaronic priesthood.

Think about how the priests were supposed to function according to LORD's heart. What was John's ministry? To call people to repent for the Kingdom of Heaven is at hand. The leaders did not mess with him because he was a Kohen. The people were coming to him and repenting. He was doing what the Prophets foretold. He was turning the hearts of the fathers to the children and the children to the fathers. This is exactly what the priests were called to. John was the embodiment of the priesthood.

Let me take you to the gospel of John 3:26—**And they came to John and said to him, "Rabbi, He who was with you beyond the Jordan, to whom you have testified--behold, He is baptizing, and all are coming to Him!"** John's disciples are totally bewildered. This doesn't make sense. This is John's ministry. John has been called to go forth in the embodiment of the Aaronic priesthood. He's called to go forth and to baptize these people. Then all of the sudden Yeshua comes on the scene with His disciples, and now everybody's starting to go to Him. This is interesting.

We continue on in John 3:27-29—²⁷ **John answered and said, "A man can receive nothing unless it has been given to him from heaven. ²⁸You yourselves bear me witness, that I said, 'I am not the Christ,' but, 'I have been sent before Him.' ²⁹He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices greatly because of the bridegroom's voice.**

In other words, John is actually calling himself the best man. He is Yeshua's best man. That's interesting considering Yeshua returns the favor when He says, "No greater man has ever been born among women than John the Baptist" (Luke 7:28). Think about that considering John is the embodiment of the Aaronic priesthood. He is the greatest man ever born among women with the exception of Yeshua. This is an amazing situation that is happening!

Continuing in John 3:29—**Therefore this joy of mine is fulfilled.** John the Baptist welcomes Yeshua! John is basically saying, “Yeshua, come and do Your ministry.”

Moving to John 3:30-31 were we find John speaking to his disciples—³⁰ **He must increase, but I must decrease.** ³¹ **He who comes from above is above all; he who is of the earth is earthly and speaks of the earth. He who comes from heaven is above all** (emphasis added).

I want you to understand what the writer of Hebrews is saying in 8:13—**Now what is becoming obsolete and growing old is ready to vanish away**—he is looking at this system that's been going for almost 1500 years. Then we find John the Baptist telling his disciples—**He must increase, but I must decrease.** However, John the Baptist didn't stop baptizing when Yeshua came on the scene. He didn't stop the ministry. This is what the writer of Hebrews was seeing. The priests didn't just stop because Yeshua rose from the dead. There was a transition period. One system was increasing while another was decreasing.

Let me take you to some rabbinic commentary. First I want to say the Talmud does not contain writing that looks favorable towards Yeshua as the Messiah. The writers don't want to say anything that would at all prove Yeshua as the Messiah. So what I'm about to read to you is really fascinating in that regard. This quote comes out of Yoma 39b, which is the tractate of Yom Kippur—**Our Rabbis taught: during the last forty years before the destruction of the Temple...** I want to stop here and explain something. The temple was destroyed in 70 AD. You have to go back 40 years to understand where they were. It's 30 A.D. That was when Yeshua died. The year Yeshua was crucified and rose from the grave was 30 A.D. Now all of a sudden something started happening in the Temple that goes on for the last 40 years. The lot for the LORD did not come up in the right hand of the priest on Yom Kippur, which is so critical to the New Covenant.

One of the things they would do ceremonially on Yom Kippur is they would have a lottery box. In the lottery box there would be two lots. One would be labeled La Adonai, for the LORD, and the other La Azazel, for the scapegoat. The priest would put his hands in the box and would always end up pulling up the La Adonai lot in his right hand. After Yeshua's resurrection, the lot for the LORD stopped coming up in the priest's right hand and would come up in his left instead. This was one of the miracles of the Temple recorded by the rabbis that would happen every Yom Kippur. It had always come up in the right hand, but after Yeshua's death and resurrection, the lot came up in the left hand, and the rabbis saw this as a bad omen.

Continuing with the commentary—**the lot [for the LORD] did not come up in the right hand; nor did the crimson-colored strap become white.** Something else they did on Yom Kippur was to tie a crimson thread to the horn of the scapegoat, La Azazel, and also to the Temple. What would happen as they were leading the scapegoat, that was bearing the sins of Israel out of the Temple, was this crimson thread hanging in the Temple would turn white. That was how the rabbis knew God has accepted this offering.

But interestingly, for the last 40 years that was not what happened. With Yeshua's death and resurrection, something happened. To the people, this was traumatic and controversial; something supernatural was happening.

Continuing—*nor did the western-most light shine; and the doors of the Hekal [Temple] would open by themselves* (Yoma 39b, the Soncino Talmud). The people were freaking out. There are other things I could talk about that were happening, but we don't have time right now. Men were seeing visions in heaven. Josephus, in his writings, records things like this. This was unbelievable stuff.

So looking at this we see a time of transition happening. But isn't it interesting that Israel has had the opportunity to rebuild the Temple several times. They have even tried several times, but it has never happened even when they were given the go-ahead by governors to do this. Are you recognizing how significant that is?

I want to share with you one other thing that talks about a transition of moving from the old to the new In John 4:19-20. We read this interchange between a Samaritan woman and Yeshua—¹⁹ *The woman said to Him, "Sir, I perceive that You are a prophet. ²⁰ Our fathers worshiped on this mountain.*

She's a Samaritan, and they worship on Mount Gerizim, which is the Mount of Blessing. Even to this day, Samaritans in Israel are worshipping on Mount Gerizim where the blessings were put when Joshua and the Israelites came out of the desert.

Continuing in the verse—*and you Jews say that in Jerusalem is the place where one ought to worship."* This kind of gives you a little insight as to why the Samaritans and Jews did not get along. The Jews are saying there's only one place God has chosen to sacrifice, Jerusalem. That is where He put the Temple. So because the Samaritans would not accept this, they were considered heretics, and the Jews and Samaritans could not get along as a result.

John 4:21—*Jesus said to her, "Woman, believe Me, the hour is coming when you will neither on this mountain, nor in Jerusalem, worship the Father. He says—the hour is coming. This is what the writer of Hebrews said in Hebrews 8:13— In that He says, "A new covenant," He has made the first obsolete. Now what is becoming obsolete and growing old is ready to vanish away* (emphasis added).

Think about that statement—*the hour is coming....* Yeshua is prophesying a radical change is coming. This will be something totally unheard of. He then goes on to say in John 4:22-23—²² *You worship what you do not know; we know what we worship, for salvation is of the Jews. ²³ But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him.*

One of the most radical statements you will find in the Bible in regard to Jerusalem is right there and was made by Yeshua. Think about His statement because worship at that time was centered at the Temple in Jerusalem. You can't even fathom how His statement would have made no sense to a Jew. They would have been saying, "What do you mean? We're not going to worship in Jerusalem?" That is where God wrote His Name. That's where we're to serve Him." Yet Yeshua flat out says—*the hour is coming when you will neither on this mountain, nor in Jerusalem, worship the Father* (John 4:21).

This is all interesting because when you read from the Prophet Ezekiel 11:16, this is what the LORD prophesied about the Temple— *"Therefore say, 'Thus says the LORD GOD: 'Although I have cast them far off among the Gentiles, and although I have scattered them among the countries, yet I shall be a little sanctuary for them in the countries where they have gone.'" (emphasis added). When He says—I*

shall be a little sanctuary for them—He is talking about the outpouring of the Holy Spirit. Paul talks about the same thing in 2 Corinthians 6:16— **For you are the temple of the living God.**

In closing, I want to say there are some things here we need to start to put together, and we're really only beginning because there are a lot of pieces to this puzzle, which is really controversial. It's still controversial today. Later in Hebrews, we are going to cover the topic of sin sacrifices. The goal today, when you go to Jerusalem, is getting that Temple up and running in order to resume the sacrifices. There are many people attempting to support that, including believers in the Hebrew Roots Movement. They say the sin sacrifice is necessary; therefore, it is going to be reinstated, and it's going to be necessary for us to participate.

So living in these times, it is critical for us to go through the book of Hebrews. We need to look at what Yeshua has said and what His Apostles had to say. Amen?