

Book of Hebrews Part 28: Old and New Covenant; Law and Spirit; Third Temple Introduction (6/22/2019)

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/m8q9ss7/book-of-hebrews-part-28>.

***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.**

Last lesson we looked at the 8th chapter of Hebrews where we would say the writer dropped this theological nuclear bomb. He told us the Covenant, which is the only thing the Jewish people, Israel, knew for about 1500 years, has now changed. It's been rendered obsolete. It's been replaced by a New Covenant.

Think about the implications of what it means to actually be within this New Covenant. What are the details of that? How are we supposed to understand that covenant?

So, instead of moving forward in the book of Hebrews, we are going to hover here for a while and talk about the New Covenant. This is one of the most important things I can tell you. I wish this was a 101 Seminary class so we could cover the concept of really understanding what the New Covenant is and isn't. What are the changes between the Old Covenant and the New Covenant?

As I mentioned before regarding this topic, I have run into people who have very skewed and bizarre theology and doctrine. You could trace it all back to this one thing. This is the common denominator of confusion and of misunderstanding. It is the lack or deficiency to truly understand the New Covenant.

There is really no way we could spend enough time on this; however, this is critical. So we're going to put some effort into this today, and the beauty of today's message, that's going to get a little bit more controversial and intense in the coming weeks, is that it is very straightforward and a very simple message.

The way I want to open up is to show you something I want you to understand when we're dealing with Covenant. Whether we're talking about the Old Covenant or New Covenant, understand there's a fundamental structure that exists. There is, if you will, a genetic code God has designed specifically to enter into relationship with His people. You need to understand this genetic code. This fundamental framework does not change. It is identical whether under the old or under the new. Therefore, I want to show you this.

There are five key points we need to recognize in regard to this genetic code just as there are five books in the Torah. They are the following:



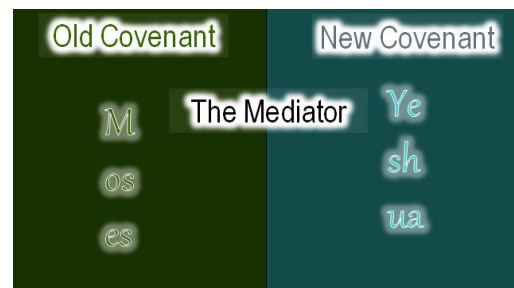
These five components are there whether we're under the Old Covenant or the New Covenant. This is a must; this framework does not change under the New Covenant. You must have a priest under the New Covenant. You have to have a mediator under the New Covenant. There is a Law under the New Covenant. There is a Temple, and there is sacrifice. This is the genetic code. So old or new, this is now it works.

What we are going to do today is we're going to go through these one by one. We have already covered the first one in great detail. Under the Old Covenant, it is the Aaronic priesthood. Under the New Covenant, it is the order of Melchizedek and Yeshua comes on the scene as Kohen Gadol.



I want to point something out because it is pivotal. When the New Covenant came on the scene, God didn't say, "Well, we don't need a priesthood. Wipe out that whole concept of the office of priesthood and get rid of it because we have a New Covenant. The Old is gone." No, no, no. He did not say that. A Kohen is required for there to be true relationship.

The second thing, which we have already talked about, is the Mediator. Under the Old Covenant it is Moses; under the New Covenant it is Yeshua. However, Yeshua doesn't come on the scene implementing a New Covenant and then all of a sudden tell us this whole concept of a mediator is dissipated. It's gone, it just dissolved and there is no concept of a mediator anymore because we're under a New Covenant. That's not the case. There's a mediator that is required for this Covenant. That's the way God's genetic code is set up



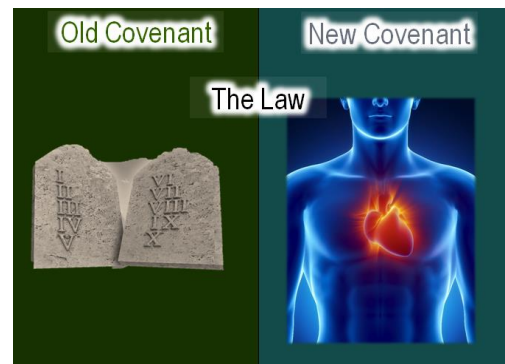
for us to enter into relationship with Him. So the genetic code, the framework, doesn't change, but the mediator does. We got an upgrade. Moses doesn't compare to the Messiah Yeshua. Moses, himself, worshiped Yeshua. We couldn't get a better system than that.

Moving on to the third point, and we're going to spend some time on this one. That is the Law. This is why I made the statement, "I wish this was taught in seminaries so Christians could have this information and understand the reality of the New Covenant, the genetic code or framework, of God as He enters into relationship and Covenant. There must be Law whether we're under the Old Covenant or the New Covenant.

This is very important under the Old Covenant. His Law was written on stone. It would eventually be written on Papyrus, animal skin, silver and copper scrolls, and so on and so forth, but this was the original delivery system. If you have a Law, you need a delivery system. This was God's methodology under the Old Covenant. The delivery was on tablets of stone.

The New Covenant is dramatically different. The New Covenant comes to our heart. The location is totally different. The location under the Old Covenant was in the physical Temple and was housed in the Ark of the Covenant. The 10 Commandments were located in the Ark of the Covenant.

This is not the case under the New Covenant. Under the New Covenant, there is a change of location. There is a change of the delivery system. The Old Covenant delivery system was stone tablets. Under the New Covenant, it is the Spirit of the Living God. We can see this when we read Ezekiel 36:27—**I will put My Spirit within you and cause you to walk in My statutes, and you will keep My judgments and do them** (emphasis added).



There was a massive upgrade between the Old Covenant and the New Covenant. With the New Covenant, the new delivery system of the Spirit, and new location of the Torah to inside our heart, this would actually provoke us to righteousness. We would have conviction; we would have the desire to dwell with God. We will have a desire to pray to Him. When we are not praying, we will want to praise Him. When we are not praising, thanking, or thinking about Him, we will be studying about Him.

This is the reality of what the Spirit does. This is monumental, but the Law doesn't evaporate. The Law doesn't disappear as the enemy has infiltrated into very wonderful Christian circles telling them the Law is gone. That is not the case. Look at what it says in Joel 2:28—**And it shall come to pass afterward That I will pour out My Spirit on all flesh; Your sons and your daughters shall prophesy, Your old men shall dream dreams, Your young men shall see visions** (emphasis added).

This is all part of it. God brings this new delivery system of His Holiness. He would pour His spirit out not just on men, but on women and all flesh. This is unheard of. Then it went beyond that concept. Before, God was in covenant with the Jewish people, Israel. Under the New Covenant, he did a brand new thing. His grace, mercy, and truth had come to the Gentiles. They were receiving it through the Ruach, the Holy Spirit. They were getting this blessing and anointing of the Holy Spirit.

Taking this conversation to Isaiah 8:16 where we find Isaiah prophesying about this—**Bind up the testimony, seal the Law among my disciples** (emphasis added). First, the word testimony is the same word used for the Ten Commandments that were written on stone tablets. Then he tells us—**seal the Law among my disciples**. Does it sound like the Law had gone anywhere? No. It is being sealed. In the Greek, seal is σφραγίζω (*sphragizō*). It is from the root word σφραγίς (*sphragis*). It means to seal. This will mean a lot more to you as we continue.

Reading from Ephesians 1:13—**In Him you also trusted, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise** (emphasis added). The word sealed is the same Greek word you will find in the Septuagint. This is the beauty of the New Covenant.

So every step of the way as we look at the New Covenant, it is blowing the Old Covenant out of the water. They're not even comparable because of the greatness of God. If we're going to understand Hebrews chapter 8 and the New Covenant, we have to understand the greatness and gravity of what He is trying to communicate. This is amazing, and the New Testament is filled with this reality.

Paul goes on in Ephesians 1:14 to say—**who is the guarantee of our inheritance until the redemption of the purchased possession, to the praise of His glory**. I think in the coming weeks we are going to spend a little bit of time on that statement so you can feel the weight of what Paul is really communicating. It is deep.

This is such a fascinating thing. With the New Covenant, we are given an absolute guaranteed we are radically saved and we will inherit the Kingdom of God. When we are sealed, *σφραγίζω* (*sphragizō*), with the Holy Spirit, we are in the Lamb's Book of Life. That is our proof.

This is important because there are people who carry the notion that no one can really know if they're saved. I remember having a conversation with an older gal who had been a believer for 30 years, and she said to me, "Daniel, no one knows if they're really saved." She is terrified. She is quaking in her boots. I responded by telling her that is not what Scripture says. That is the beauty of the New Covenant. I then began to proceed to talk about in the New Covenant, in the reality of the blessing of the Ruach, that assurance is our blessed hope. It is the assurance our names are written in the Lamb's Book of Life. With that, we absolutely have assurance.

Now, we could argue, of course, that only the people who have truly been sealed will have their names entered into the Lamb's Book of Life. So how do you know you have been sealed? You know it by looking at your fruit. Yeshua told us you will know His followers by their fruit. If you have the Spirit, you will be bearing spiritual fruit. If you do not, your fruit will be death. When you start to understand all these components, you will understand the New Covenant at a much higher level.

I want to build on this by taking you to 2 Corinthians. Paul is going to break into the beauty of the New Covenant and show us how exalted it is in contrast to the Old Covenant. In fact, if you're going to study the New Covenant, this passage is a must and has to be covered. Paul is going to say something in this passage that is absolutely going to provoke you to deep thought and reflection. 2 Corinthians 3:2—**You are our epistle written in our hearts, known and read by all men; ³ clearly you are an epistle of Christ, ministered by us, written not with ink but by the Spirit of the living God, not on tablets of stone but on tablets of flesh, that is, of the heart.**

The Apostle Paul is taking this right out of Ezekiel 36. He is pairing this reality and pulling from the prophecy the LORD would take a stony heart out and give us a heart of flesh. It is fascinating how he uses this because he is setting this up, but he is actually utilizing this in regard to the relationship with him and the reality behind that. Here you have a Jew, Paul, speaking to Gentiles. Keep that in mind as we continue through this because that's a backdrop that needs to be appreciated.

Moving on to 2 Corinthians 3:4-6—⁴ **And we have such trust through Christ toward God.** ⁵ **Not that we are sufficient of ourselves to think of anything as being from ourselves, but our sufficiency is from God.** Paul now gets to the core in verse 6—⁶ **who also made us sufficient as ministers of the new covenant** (emphasis added).

I want to stop here, and I really hesitate to even bring any credibility to what I'm about to tell you, but I need to stop here and let you know there are teachers out there teaching the New Covenant has not been implemented yet. They said we have not yet come to the New Covenant and are technically still under the Old Covenant. This is like a hybrid offshoot of the pendulum effect where certain individuals, because of what they see happening in Christianity, are reacting to them throwing away the Law, all under the guise of "because we're under the New Covenant there is no more Law." Then you have this pendulum effect where we have the other side actually saying, "We're not under the New Covenant yet. We're still under the Old Covenant. So don't get carried away and start changing stuff and doing away with the Law because we still need this."

It's interesting, because it's a little different take, compared to those who are standing on this idea of renewed Covenant. There are a lot of perverse heresies coming out, attempting to combat a lot of traditional Christian thought. And no, it doesn't necessarily line up. However, when you step back and look, you see it is absolute insanity. It is theological insanity.

Then you could go to YouTube. It is a nightmare. You could go to YouTube and spend a couple hours on the topic. You easily have forty different opinions on what is what and what is biblical truth. Everyone is making the claim what they present is what the Bible says. This is scary, and we live in scary times. Amen?

All right. So I went off on my little rabbit trail there and forgot my point. The simple point I'm making is the New Covenant is now. The New Covenant has been implemented. This is critical, if we're going to talk about the New Covenant. You have to know it's enacted right now. You cannot be a minister of something that doesn't exist. There are many other passages we could go to that would show the New Covenant is implemented right now and this is so critical to understand.

Moving on in 2 Corinthians 3:6—**not of the letter but of the Spirit; for the letter kills, but the Spirit gives life** (emphasis added). This is interesting because Paul shows the problem with the Old Covenant and he simply calls this Old Covenant—**the letter**. You have to see the contrast. What is the problem with the letter? What is the problem with this Old Covenant? Well, I'm going to tell you. If we were to put you in the ring with the Law, you will never come out. The Law will knock you out. The Law will kill you. You will not make it out alive. It's impossible.

This is the whole problem with this Old Covenant. The letter of the Law versus the Spirit. Paul articulates it this way in Galatians 3:21-22—²¹ **Is the Law then against the promises of God? Certainly not! For if there had been a Law given which could have given life, truly righteousness would have been**

by the Law. ²² **But the Scripture** (the Law) **has confined all under sin**, that the promise by faith in Jesus Christ might be given to those who believe (emphasis added).

You need to understand when Paul says—**for the letter kills, but the Spirit gives life** (2 Corinthians 3:6)—it is within the context of the Old Covenant versus the New Covenant. The Old Covenant does kill. There's no way you're going to be given life. It only condemns you. Every time you get into the ring with the Law, all it will do is show you failed, and you haven't walked in His ways. The Spirit, however, gives life.

Now, does that mean the Law has been eradicated? Interesting enough, let's look at what Paul goes on to say in 2 Corinthians 3:7—**But if the ministry of death, written and engraved on stones, was glorious, so that the children of Israel could not look steadily at the face of Moses because of the glory of his countenance, which glory was passing away** (emphasis added).

I want to draw your attention to is —**written and engraved on stones**. What are we talking about? We are talking about the Ten Commandments. Paul tells us it had glory. There was a great glory, but here is what's terrifying. What does Paul call it? He calls it a—**ministry of death**.

If you want to talk about provoking Christians to deep thought, this will do it. The Ten Commandments are a ministry of death. Isn't that interesting because, at least for today, I would like to believe a good chunk of traditional, Evangelical Christians would step up and say, "You know what? We should be keeping the Ten Commandments." There are Christians in this country fighting to keep them in courthouses. This tells me there are good Christians out there saying, "Hold on. Time out! This is the Law of God, and we need to observe this." However, the Apostle Paul could not have placed a greater negative connotation upon the Ten Commandments than he does here where he tells us it is death. The Ten Commandments are death.

Do you understand what I mean when I say this provokes you to thought? It provokes you to think about your theology. That is a theology where typically Christians say, "No. The Law is done away with. We're under a New Covenant; therefore, the Law can say nothing to me." What they do is they hand-pick specific statements Paul makes such in Galatians 3 where it says—**Christ redeemed us from the curse of the Law** (Galatians 3:13). Who would want to go back to a curse; therefore, we need to forsake the Law. Yet some of these very same individuals will at the same time tell you it is not good to commit adultery, steal, or covet. They will tell you it is not good to take the LORD's name in vain. They will tell you it is not good to do these things, and they will tell you Paul calls it a ministry of death.

Do you see how this forces you to understand where Paul is coming from and what he's attempting to articulate? Do you understand? Can we make the distinction he's making the statement under the context of the Old Covenant? That righteous, holy, and faithful Law is not done away with. It has simply been given a new location. It's been given a new home by a new delivery system, the Spirit of the Living God. This is so we would want to keep and do them.

One of the most frightening things I have had happen is people will come to me with this passage and tell me, "With all due respect, you are a heretic." They call me that or tell me I am perverting the truth and other interesting little things. Most of the time they're very respectful regarding how they say it, but they say, "It's a matter of fact; you're a false prophet."

They will then take me to the passage in Galatians 3:13 and tell me, “Daniel, with all due respect, we don't even have to keep the Ten Commandments. They are death.” My response is, “So you can murder, commit adultery, and bear false witness? All these things are good?” This gentleman said, “absolutely.” I stepped back because of what was going to happen next. You know what I'm saying?

Apparently, this guy has no conscious about killing somebody. In his mind, because he's looking at this negative connotation Paul put on the Ten Commandments, the enemy comes in and says, “You're absolved from doing any of that. Don't even look at it. Throw it away. That is not the New Covenant.”

So when Paul says in Romans 2:13—**for not the hearers of the Law are just in the sight of God, but the doers of the Law will be justified**—you have a problem. You have a problem when he says in Romans 3:31—**Do we then make void the Law through faith? Certainly not! On the contrary, we establish the Law.** Then Paul says in Romans 6:1-2— **What shall we say then? Shall we continue in sin that grace may abound? ² Certainly not!**

Then we come to Paul's statement in Romans 8:7-8—**⁷ Because the carnal mind is enmity against God; for it is not subject to the Law of God, nor indeed can be. ⁸ So then, those who are in the flesh cannot please God.** Paul is not crazy. He's not telling us here that the Law is done away with. He is revealing the reality; this is the difference between the Old Covenant and the New Covenant. Amen?

Now the Apostle Paul is going to go on to say this in 2 Corinthians 3:8—**how will the ministry of the Spirit not be more glorious?** (Emphasis added). Do you see the contrast: Old Covenant is a ministry of death. The New Covenant is a ministry of the Spirit where He writes God's Laws in our heart.

Is it my imagination, but the reason that you guys are in here is not because of Daniel Joseph. The reason you're in here is because the Spirit of God revealed truth to you. Because you bore the Spirit, you can confirm that truth. It burns in your heart. You'll never let it go, and that's why you're here. It's evidence. Everybody watching on live stream is seeking the truth; when they hear truth, they do not let it go. They know the truth; they know the voice of the Shepherd. This is the Spirit of God. This is the New Covenant.

Moving on to 2 Corinthians 3:9-10—**⁹ For if the ministry of condemnation had glory, the ministry of righteousness exceeds much more in glory. ¹⁰ For even what was made glorious had no glory in this respect, because of the glory that excels** (emphasis added). I love how Paul does this intentionally by using different terms for the Old Covenant such as ministry of death or ministry of condemnation. He is an expert in teaching and getting you to understand the reality of the ministry of condemnation.

In other words, Paul is simply saying, “Yes, the Old Covenant had a beautiful glory, but now that the New Covenants came into view, the Old Covenant doesn't even compare. That's how great this New Covenant is. Do we understand this? Do we really understand what this means for us today?”

When I was growing up, I would hear different pastors say, “Do you know who you are in Christ?” To be honest with you, I didn't even know what that meant. In my mind, I knew there was forgiveness of sin, so now I can have eternal life, but there was no true, internal understanding of the level, the depth, and the reality of what it meant. Today, however, this is very different for me. We need to have the reality and truth of what the New Covenant really is. This is something we were meant to have; and the New Testament is dedicated to this. We should not be missing this. Amen?

Moving on to 2 Corinthians 3:11—**For if what is passing away was glorious, what remains is much more glorious** (emphasis added). Does this sound familiar at all? We read Hebrews 8:13 where it 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). That is exactly what Paul is communicating to these Gentiles. Paul says the Law is dissolving right before his eyes; here we have the writer of Hebrews conveying to his fellow Jewish brethren the same thing. The two statements are perfectly parallel.

2 Corinthians 3:12-13—¹² **Therefore, since we have such hope, we use great boldness of speech--** ¹³ **unlike Moses, who put a veil over his face so that the children of Israel could not look steadily at the end of what was passing away** (emphasis added). That is powerful because the Apostle Paul goes back to the Torah, Exodus 34, because he doesn't read the Torah as just an antiquated document. He considers it totally prophetic, and he's looking at the situation where Moses comes back from speaking with God and the glory is radiating off his face. We are actually told in Exodus 34 that no one from Israel would come near him; not even Aaron because they're terrified to look at that glory. So what does Moses do? He drops the veil!

That is so amazing. Now that Paul has the Ruach, the Holy Spirit, he has total understanding. He goes back and says, “Ah ha. That story was recorded. This is prophecy. It's prophetic of what would happen to my people in that there would be blindness. When that veil dropped, they couldn't see that the glory would dissipate. Do you understand? So what Paul is conveying is the Jewish people wouldn't recognize they had moved from the Old Covenant to a New Covenant.

This is exactly what Paul goes on to talk about. Listen to what he says in 2 Corinthians 3:14-16—¹⁴ **But their minds were blinded. For until this day the same veil remains unlifted in the reading of the Old Testament [Old Covenant], because the veil is taken away in Christ.** ¹⁵ **But even to this day, when Moses is read [The Torah. Remember that Paul just quoted from the Torah in Exodus 34], a veil lies on their heart.** ¹⁶ **Nevertheless when one turns to the LORD, the veil is taken away** (emphasis added).

What he just communicated to these Orthodox is so instrumental on so many levels. Today, these Orthodox, that we love, don't have the Messiah. They spend all day studying. They spend all this time in the Torah and the prophets, and they've memorized unbelievable amounts of Scripture. Yet Paul says there is blindness. They will never extrapolate the riches, the mysteries of the Kingdom of the Living God, unless they have Yeshua. That is the only way.

So when Yeshua told the people He was the key of David, He meant He unlocks the door of understanding. We're told at the end of Luke that Yeshua said He came to give them understanding that they might comprehend the Scriptures. Who gives us understanding? No one but Yeshua. He is the one who removes the veil. We get to have understanding through Him; then we can look at Scripture and understand.

We do not look at Scripture the way the Orthodox do. When Messianic Jews are witnessing to the Orthodox, there's a massive blindness. The Holy Spirit never comes down until they confess Yeshua; then the floodgates open. The Holy Spirit comes upon them, and they start seeing things they've never seen before. They understand things they've never understood before. It is awesome. But without Yeshua, that will never ever happen. The understanding of Yeshua is instrumental in the New Covenant.

Paul goes on in 2 Corinthians 3:17—**Now the LORD is the Spirit; and where the Spirit of the LORD is, there is liberty** (emphasis added). Wherever the Spirit is, those people are free. How critical is that?

Especially in light of what we just read that He would pour out His Spirit on all flesh. If we have the Spirit, we know we've been sealed, and our name is in the Lamb's Book of Life. We know that we are free. We're sons of the Living God. This is a powerful thing. The Spirit does it, and this is the New Covenant. This is what we must be a part of.

There is one thing said here, and it pertains to what we're dealing with. I want to highlight this—**the LORD is the Spirit**. I want to be very clear; there is no debate. There is only one person that's in view here. That is Yeshua. The Greek word used here is κύριος (*kyrios*). This is the typical term used for Yeshua versus θεός (*theós*) which is typically used of the Father. Yeshua is the Spirit. Wrap your mind around that.

In fact, let me take it a step further by going back to John 4:24—**God is Spirit and those who worship Him must worship in spirit and truth** (emphasis added). You want to talk about Paul peeling back the veil of revelation here? Yeshua is the Spirit, and we're told God the Father is the Spirit. Whoa!

This puts this whole giving of the Ruach a whole different dimension. We're being told the Ruach really is the Father and the Son. You want to talk about understanding the greatness and the divine nature of Yeshua? If so, look at these two verses, and let me tie this together.

II Corinthians 3:17- Now **the Lord is the Spirit** and where the Spirit of the Lord is, there is liberty.

John 4:24- **God is Spirit** and those who worship Him must worship in spirit and truth."

Yeshua ties it together for us in John 14:21—**He who has My commandments and keeps them, it is he who loves Me. And he who loves Me will be loved by My Father, and I will love him and manifest Myself to him"** (emphasis added). Understand something: part of the New Covenant is you will know Him.

Isn't that what relationship is about? When you have a husband or wife, they know each other. The New Covenant is part of this. We will know Him.

He goes on and says in John 14:22—**Judas (not Iscariot) said to Him, "LORD, how is it that You will manifest Yourself to us, and not to the world?"** ²³ **Jesus answered and said to him, "If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our home with him** (emphasis added). He is explicitly referring to the giving of the Ruach HaKodesh, the Holy Spirit, and yet He says it is "We". This is in the plural; Me and My father. We will come and make our home with you.

Try to swallow that and the greatness of the New Covenant where the God of all Heaven and Earth wants to come inside you and literally dwell inside your heart.

Some of these statements are so overused they lose their luster. You hear preachers giving altar calls saying, "Have you asked Jesus into your heart?" What does that mean? This is New Covenant terminology. It's literally talking about how the Holy Spirit will come inside of you. The Father and the Son, the Spirit of the Living God, will come and habituate within you, and you will know Him. He will encourage you, He will strengthen you, and He will convict you where you need to be convicted. That is the New Covenant. That is the most precious relationship you could ask for. He wants to be with you. He's a relational God.

There are so many lies that people buy into. They believe that God, "Doesn't love me, and He doesn't want me." It's a total lie from the pit of Hell. He wants to be in relationship with you so much that He wants to come and dwell inside your heart.

That takes us to the next fundamental framework and regard to the Covenant. Number four is the



Temple of God. I want to be very clear; under the Old Covenant, a Temple was mandatory. You had to have a Temple because there is no Covenant without Temple. I say it again, "There's no Covenant without a Temple." It was needed in the Old Covenant; it is needed in the New Covenant.

Let me show you the purpose of the Temple from Exodus 25:8—**And let them make Me a sanctuary, that I may dwell among them.** This is the purpose of the Temple. It's all relational. In order to insure the closeness, the intimacy, God desires with His people, you must have a Temple. This is the command.

So under the Old Covenant, we had a physical Tabernacle. A physical Tabernacle was built. Here's the thing about this; go back and read the Torah. What will you find? What you will find is almost immediately as Israel comes into the wilderness they begin collecting and gathering the materials to erect the Tabernacle. It had to happen because God wanted to dwell among them. He needs the Temple; period. What you will notice as you get to Exodus 40 is the Tabernacle was raised up on the first month of the first day of the second year, which means it wasn't even a full year of them coming out when they had already raised it up.

So the point I'm making is it was immediate. This had to happen for God to Covenant with His people. He must have a Temple, and under the Old Covenant it was a physical Tabernacle.

Are there any differences in the New Covenant? There is a dramatic difference because now we are the Temple of God. God literally wants to dwell within us. What the Orthodox would tell you is the temple is the dwelling presence of God. What is the New Covenant? We are the Temple.

Old Covenant	New Covenant
The Temple of God	
Exodus 25:8- And let them make Me a sanctuary, that I may dwell among them.	
physical	us

Let me take this a step further. Under the Old Covenant, all of Israel had to come from all the nations up to Jerusalem. They had to come to the Beit Hamikdash, the Temple, to dwell in His presence. However, under the New Covenant, He comes to us.

Think about that. Does that sound in any way superior? In fact, let me give you scriptural proof of this from Ezekiel 11:16, which is a passage all about the New Covenant. **Therefore say, 'Thus says the LORD GOD: "Although I have cast them far off among the Gentiles.** Let me stop here and remind you what the prophecies said. It said the Jews would go to the nations, and they would bear light. That is the truth.

Continuing in the passage—**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). Now keep in mind this is all about the New Covenant. He has scattered His people all over the globe, but are they deficient? Are they without him? No. He says He will come to them and—**I shall be a little sanctuary for them.**

So what does He mean by that? He is talking about us. This is a prophetic reference to the fact we are the Temple of the Living God. 2 Corinthians 6:16—**And what agreement has the temple of God with idols? For you are the temple of the living God** (emphasis added).

Put this in historical context. What do you have here? You have a Jew speaking to uncircumcised Gentiles, the very sewage of the earth prior to this New Covenant when Yeshua commanded Paul to go be a light to the Gentiles. The Jews wanted nothing to do with the Gentiles. They were pagans, heathens, yet here you have this Jew, sanctified by grace, speaking to the uncircumcised, telling them—**you are the Temple of the Living God.**

In the first century, that would get you stoned by fellow Jews who are not enlightened. That's blasphemy! God would never dwell among the uncircumcised. How disgusting. What a perverse idea.

Now I say this because do we really appreciate what Yeshua has done for us? Do we appreciate His sacrifice? Gentiles do not deserve the faith? They don't deserve anything. When Israel was at the mountain entering into Covenant with God, our fathers were worshiping demons. This is the reality.

So you look at the situation where Paul actually says to these Gentiles—you are the Temple of God; God dwells among you. There's nothing more glorious that could have come out of his mouth. God did not hold back. The Gentiles who came into the faith were not considered second-class citizens. Not when they are referred to as the Temple of God. This is where the dwelling presence of the Living God is. This is awesome!

Paul goes on to prove his point. Like a responsible Jewish believer, Paul goes to the Torah in 2 Corinthians 6:16 to quote from Exodus 29:45—As God has said: "I will dwell in them and walk among them. I will be their God, and they shall be My people." Remember, this is the New Covenant declaration; I will be their God, and they shall be My people.

I want to take you to the passage he actually quoted so you can see there is a little more. Leviticus 26:11 says—I will set My tabernacle among you. Here again I am showing you, Paul is looking at the Torah. This was prophetic and the Torah applies to the Gentiles. This is mind-blowing! Talk about reading the Torah from a whole different dimension. It applies to the Gentiles!

To further shed light on this, we can look at this in the Septuagint. It says—I will establish My Covenant among you (LXX). Think about that. For Him to establish His Covenant, there must have a Temple. It is required. Why? Because He is establishing His Covenant. To have the Covenant you have to have a Temple. This is the reality.

Now he goes on in Leviticus 26:11-12—My soul shall not abhor you. ¹² I will walk among you and be your God, and you shall be My people. This is the ultimate form of relationship. Instead of having to go to the physical Temple, God is coming to His people all over the world through this anointing of the Ruach Ha Kodesh. Through the Holy Spirit, Ruach, He establishes His Covenant by sealing His Torah in our hearts. Let me ask you something; when you are called the Temple of God, where the Living God is literally dwelling in you, do you lack anything? Do you have a deficit in any way? The answer is no. That this ridiculous. What does Scripture say? The LORD is my shepherd; I shall not want. He is for you. We have nothing to fear.

That being said; I want to talk about the Third Temple. How do we understand this? I bring this up because you're going to ask me anyway. Everything we are learning about the New Covenant will be instrumental for your perspective, understanding, and how you digest current events. Almost weekly I am getting an article that comes across my desk regarding the Third Temple. Let me give you just a little taste of this—



END OF THE WORLD: Jerusalem third temple 'fulfils Biblical prophecy' of the end times

FEARS of the apocalypse were stoked by calls for the construction of a third Jewish Holy Temple in Jerusalem, which according to some, will herald the imminent end of the world.

By SEBASTIAN KETTLEY

Then we have this—

WND - <http://www.wnd.com> -



Posted By -NO AUTHOR- On 04/06/2019 @ 8:57 pm In APP Frontpage,Faith,Front Page,Politics,U.S.,World | [No Comments](#)

One political party chief in Israel is going where others have feared to tread.

He's insisting that a third Jewish Temple be built.

Now.

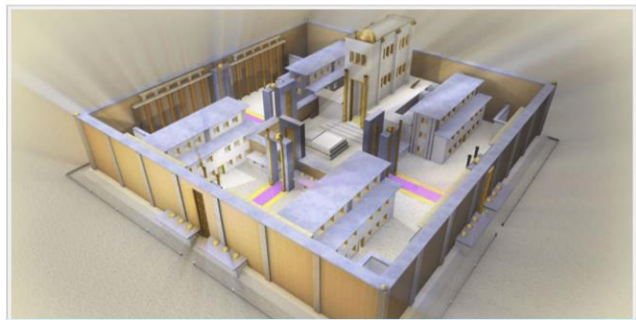
This was written not that long ago. There are unprecedented things happening; there is a push to build the Third Temple. It is never had the movement that it is having today.

Then we have these two articles—

HOW THE THIRD TEMPLE IS BEING BUILT TODAY

By Adam Eliyahu Berkowitz February 13, 2017, 12:30 pm

“Thus saith Hashem of hosts: Let your hands be strong ye that hear in these days these words from the mouth of the Neviim that were in the day that the foundation of the house of Hashem of hosts was laid even the temple that it might be built.”
Zechariah 8:9 (The Israel Bible™)



BREAKING ISRAEL NEWS

Latest News Biblical Perspective



By Adam Eliyahu Berkowitz March 5, 2018, 4:00 pm

“This is what everyone who is entered in the records shall pay: a half-shekel by the sanctuary weight—twenty giera to the shekel—a half-shekel as an offering to Hashem.
Exodus 30:13 (The Israel Bible™)



Many have seen similarities between the Biblical King Cyrus and President Donald Trump. (Breaking Israel News)

Some of you may have heard how there are many Jews who were paralleling Donald Trump, our president, to that of Cyrus. If you look at what Trump has done, you can see why. He moved the US Embassy to Jerusalem, which makes sense. So there are a lot of parallels between the two men.

Then you have videos you can watch on YouTube where the rabbi's are training the Kohanim right now. They are training them to do sacrifices in Jerusalem. Not just that, but they made everything they need for the Temple. This has been in the works for many years. They've been breeding cattle trying to get the red heifer that would qualify.





Red heifer candidate born in Israel. (Credit: The Temple Institute/YouTube screen capture)

A couple weeks ago I actually got an article that they might have found one that would qualify where he won't even have any dark hairs. The heifer would be without blemish. Let me be clear; you cannot have a Third Temple without a red heifer. You have to have the ashes for purification. Nobody could reside in the Temple without them there for purifying from sin such as when you touch a dead body. For that you need the ashes of the heifer because you need to go through this process. It's not just simply going through a mikveh. You need the ashes of the heifer. This has to be sacrificed.

The Third Jewish Temple is coming to your Facebook feed. It says—The Temple Institute, dedicated to rebuilding ancient Holy site, now using new internet tools to bring its message to the masses. I can tell you right now the Temple Institute has been pushing this agenda to rebuild the Third Temple for many years. They've been touring the world speaking a Christian churches to create a passion, a unity, between Jews and Christians. They are doing this with integrity; however, that unity is not through Christ. They're not just simply trying to drum up money or push political clout to try to get this pushed through. To understand their mindset, it is important to understand their perspective of the Temple and its function. What they know is redemption will never be brought to the world until the Temple is built. That's why they're doing it.

AUGUST 13, 2016, 8:14 AM

The third Jewish Temple is coming to your Facebook feed

The Temple Institute, dedicated to rebuilding ancient holy site, now using new internet tools to bring its message to the masses

By ANDREW TOBIN

So from their mindset of how important it is, they realize it is not just about Israel. They will tell you flat out, this is for the entire world. That is what they read in the Tanakh. It's not fake. They're telling you, with integrity, it's not just for them. It's for the entire world.

This is what they're reading in the Tanakh. They understand it is fundamental to Israel as a nation and their identity. They also understand, from their mindset, the Gentiles need it. So there is this big push to rebuild the Temple. We know through the information out there the Temple Institute has had great success—

The Temple Institute in Jerusalem Has Spent Approximately 27 Million Dollars on Preparations for the Rebuilding of the Jewish Temple.

Posted November 27, 2009

The executive director of the Temple Institute, Yehuda Glick, says that a large portion of the financial support for the Temple Institute actually comes from evangelical Christians.....

Keep in mind this article is ten years old. I don't know the exact dollar amount today, but that number could have easily doubled. There are many Evangelical groups that are super pro-Israel, and we support that, but do you know a lot of these Christian groups who are contributing to this Temple fund are Christians who believe in dual covenant theology? In other words, what I'm telling you is they are giving the money but not for the same reasons the Jews are collecting it. Do you understand?

Let me share a true story about this. Many years ago I went and saw one of the gentlemen from the Temple Institute. This rabbi is a beautiful human with a magnetic personality. He is charismatic and a Torah scholar. He had come to a Christian Church to pitch the Third Temple, and he brought some artifacts that had already been built for use in the Temple. They were amazing.

It was a beautiful night, but the highlight of the night for me was this, an Evangelical Christian stood up to ask a question. He probably didn't do it intentionally, but he was really ignorant of Jewish eschatology and asked the rabbi, "Rabbi, tell me what are you going to do when the Temple is desecrated because the Antichrist stands in it and perverts it?"

I have to say, I commend the rabbi because he held his composure, but you could see on his face he was fighting irritation because his eye was twitching. The rabbi answered respectfully. He said, "My friend, let me tell you the Third Temple will never be destroyed. It will never be defiled. No enemy or adversary will ever rise up in it. It is impossible."

You have to understand something about Jewish eschatology in regard to this Third Temple. According to the Tanakh, the Third Temple will be perfect and cannot be defiled. I'm not going to give you the reasons this week, but you'll get them in the next lesson. However, I can share this with you from Isaiah 33:22—**Look upon Zion, the city of our appointed feasts; your eyes will see Jerusalem, a quiet home, a tabernacle that will not be taken down; not one of its stakes will ever be removed, nor will any of its cords be broken.** This is just one sample passage.

So this was a fascinating discourse between an Evangelical Christian, who has his own eschatology. Then you have on the other side an Orthodox Jew who has his own eschatology. They're totally coming from different places, yet they are coming together and raising fund. You have Christians and Jews coming together, but the Christians are looking at this like, "Well, we're giving money because we're fulfilling biblical prophecy because the Antichrist is going to take over the Temple." Think about this logic. Then on the other side you have the Jews who believe in their hearts there is no redemption apart from having this Temple built.

So in the coming weeks we're going to talk about this reality and you're going to see the benefits of truly understanding the New Covenant and how it affects your understanding of biblical prophecy. You will understand how it affects theology and how it affects your view on the Third Temple. People are asking is the Third Temple going to be built or not be built. Is it a good thing for it to be built? Is it not a good thing for it to be built? If it is built, is it going to be defiled by the antichrist? Traditional Christianity would say it is. There are a lot of things to mention; we will continue this in the next lesson.