

Book of Hebrews Part 31: 11:8-10; 12:18-24; Hagar and Sarah, Old and New Covenant; New Jerusalem (7/20/2019)

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/x68pq6y/book-of-hebrews-part-31>.

***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.**

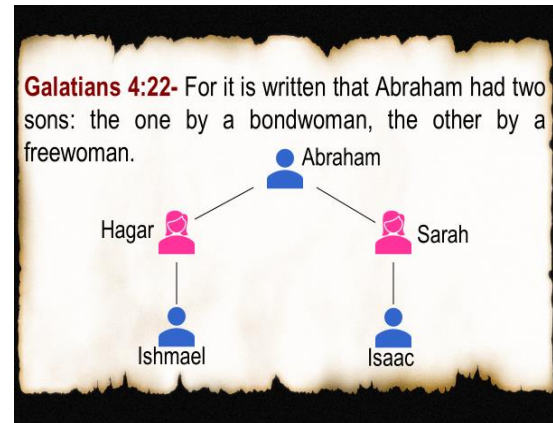
For the last several weeks, we have been studying the Third Temple and its relevance to present-day headlines. Jews in Jerusalem are trying to build the third Temple. There are numerous perspectives concerning the Third Temple, both theologically and eschatologically. Both Jews and Christians ask how to approach the topic of the Third Temple. One perspective teaches the Maschiach will build the temple; whereas Maimonides taught every generation must build the temple. A third perspective teaches the temple will be physically built because the antichrist must come to defile the temple to fulfill prophecy. These three different perspectives are an example of how many different ideas exist by which we are bombarded every day. How are we to understand and digest this issue?

The way we understand and must view the idea of the Third temple is through the lens of the New Covenant. Any other perspective will leave you with a distorted picture and interpretation. Also, in our day and age, we are living in a time where we cannot afford to not use the lens of the New Covenant because Yeshua warns us in Matthew 24:24 **“For false christs and false prophets will rise and show great signs and wonders to deceive, if possible, even the elect”** (emphasis added). Yeshua is talking about people who have been anointed with the Ruach and whose names have been written in the Lamb’s Book of Life. Yeshua is not talking about the new Gentile converts or non-believers; He is speaking of the elect. This shows us the intensity and magnitude of the deception occurring today. It is a compelling and convincing deception rampant today. If you do not have Yeshua nor do you view this issue through the lens of the New Covenant, you are no match for the deception, you are already deceived! I cannot stress the importance of the New Covenant perspective more. Now, we are going to build upon foundational material covered in the previous sermon by reading two passages.

The first passage comes from John 4:21, where Yeshua is speaking to a Samaritan woman at the well saying—²¹**“Woman, believe Me, the hour is coming when you will neither on this mountain [Mount Gerizim], nor in Jerusalem, worship the Father.** The Samaritans still worship on Mount Gerizim. For Yeshua to tell a Samaritan woman she will not worship in Jerusalem is a wild statement because Jerusalem is a significant portion of a Jew’s identity. Though this concept makes no sense, Yeshua is conveying this message anyway. Yeshua then gives a timeline in Matthew 23:38 ³⁸**“See! Your house is left to you desolate; ³⁹“for I say to you, you shall see Me no more till you say, ‘Blessed is He who comes in the name of the LORD!’”** Or, Baruch Haba B’Shem Adonai. The house will remain desolate until the second coming of the Messiah. To build on this foundational material, we will go to Galatians, written by the Apostle Paul.

Galatians has a passage vital to the understanding of the concept of the New Covenant, though there are other important passages as well, such as Jeremiah 31, 2 Corinthians 3 and several passages in Hebrews. Beginning in Galatians 4:22, Paul writes—**"For it is written that Abraham had two sons: the one by a bondwoman, the other by a freewoman."**

The graph will help to visualize this concept. Abraham takes two wives. The first wife is Sarah and she is a free woman: his second wife is Sarah's slave. Sarah instituted Abraham's marriage to Hagar because Sarah was barren, desperate for a child, and in despair. Because she wants a son, she is willing to give her slave and maidservant to Abraham as his wife. Hagar possesses status as a concubine because she is a wife while possessing slave status. Abraham has two wives: one is free while the other is a slave.



Paul mentions the fact the slave brought forth a son named Ishmael and the other brought forth יִצְחָק (Yitschaq), or Isaac. Continuing in Galatians—**"²³But he (Ishmael) who was of the bondwoman was born according to the flesh, and he (Isaac) of the freewoman through promise, ²⁴which things are symbolic. For these are the two covenants: the one from Mount Sinai which gives birth to bondage, which is Hagar (emphasis added).** The bold phrase indicates Paul is taking a traditional Jewish approach—Ma'eseh Avot Si'man Le'Banim, meaning the deeds of the fathers are a sign for the children. This is the traditional Jewish way of reading Torah and the capacity of history because they know what happened to the fathers is going to happen again because they are prophesy. Because Paul is a Jew, he is following this pattern of thinking. Paul has yet a better understanding because the veil is lifted, because he has Yeshua, who allows him to understand the Torah through the lens of the New Covenant while understanding concepts previously hidden from him. This new understanding shows Paul that Abraham's two wives are symbolic of the two covenants: the covenant at Sinai is symbolized by Hagar.

We are discussing two covenants; the covenant at Mount Sinai and Ha'Brit Ha'Dashah, which is the New Covenant. Notice Paul addresses the Old Covenant first or chronologically. Think of the parallels between the Old Covenant and the New Covenant and the fact that Hagar conceived and bore a son before Sarah. Paul applies the history of Hagar and her son in the context of the Old Covenant. Historical context suggests this is a dramatic statement.

Over the years, I have had so many conversations with Orthodox Jews, both here and in Israel. To put this into historical context, imagine Paul strolling into a synagogue full of devout Orthodox Jews. As they listen to him, he tells them: "Did you know the very covenant of your identity, and that of which your forefathers followed, and which you have revered, is the Covenant Hagar symbolizes?"

If the veil of the Old Covenant has not been lifted to give you understanding, this comment is very offensive and you could get thrown out of the synagogue, beaten, or killed. Continuing in verse 25: **"for this Hagar is Mount Sinai in Arabia, and corresponds to Jerusalem which now is, and is in bondage with her children (emphasis added).** If you avoid getting thrown out of the synagogue, despite saying Hagar is the Old Covenant made at Mount Sinai, stating that Jerusalem is in bondage will get you stoned. To say

Jerusalem is in bondage is antisemitic to many Orthodox Jews. They think, "Oh, you are one of those crazy Jews who hates his own people."

However, Paul loved his people so much he wished he himself would be cut off for the sake of his people. Moses had a similar passion and said in Exodus 32:32: "Yet now, if You will forgive their sin—but if not, I pray, blot me out of Your book which You have written." Paul is stirring up controversy by comparing Hagar to Jerusalem.

Another figure who spoke as Paul did was the prophet Jeremiah in Jeremiah 26. The King, the princes, and the people hated him because he spoke against Jerusalem and in Jeremiah 26:11, it reads: "¹¹And the priests and the prophets spoke to the princes and all the people, saying, "This man deserves to die! For he has prophesied against this city, as you have heard with your ears."

People can come, who have been enlightened by Hashem to speak the truth and have had the veil ripped off, but still be misunderstood by their audience thinking the speaker hates them and Jerusalem. Paul continues in Galatians 4:26: "**but the Jerusalem above is free, which is the mother of us all** (emphasis added).

You'll find that the Apocrypha also refers to Jerusalem as the mother of us all; furthermore, this was a common saying in the early first century. To show Paul's marvelous work and to provide context, I want to take you to Genesis 17:15: "Then God said to Abraham, "As for Sarai your wife, you shall not call her name Sarai, but Sarah *shall be* her name. "¹⁶And I will bless her and also give you a son by her; then I will bless her, **and she shall be a mother of nations; kings of peoples shall be from her**" (emphasis added).

As the mother of us all, Sarah represents the New Covenant and the New Jerusalem, which is in Heaven. Paul is making this connection right out of the text of the Torah. Continuing in Genesis 17: "¹⁷Then Abraham fell on his face and laughed, and said in his heart, "Shall a child be born to a man who is one hundred years old? And shall Sarah, who is ninety years old, bear a child?" ¹⁸And Abraham said to God, "Oh, that Ishmael might live before You" (emphasis added). HaShem is speaking to Abraham and telling him what will happen and Abraham and Sarah laugh.

Think about Abraham's response to God's specific promise to him. Abraham thinks that God's promise to him is ridiculous, so he comes back and says "Oh, that Ishmael might live before you". I have a question: Knowing that Ma'eseh Avot Si'man Le'Banim (The deeds of the father are a sign for the children) and if Abraham does something particular, might it be that future generations would follow suit? In other words, if the gospel was preached in the first century, would there not be Jews who would not believe and cling to the Covenant at Mount Sinai and say the promise is in Jerusalem? We know from looking at history this reaction happened. Only a remnant confessed the gospel. It has always been a remnant. The tendency of the Jewish people to cling to the Old Covenant started with Abraham. They do not accept the New Covenant because it is ludicrous to them. There are Orthodox Jews who say their believing brothers and sisters are no longer Jews. The Orthodox believe Messianic Jews have forsaken the Jewish people. They suffer from a blindness that does not allow them to see the whole power of God.

Abraham is requesting that God fulfill the promise through what happens at Mount Sinai and the Jerusalem that is here. "Then God said: "**No, Sarah your wife shall bear you a son, and you shall call his name Isaac; I will establish My covenant with him for an everlasting covenant, and with his descendants after him**" (Genesis 17:19). So, God has something better than the Old Covenant; an

eternal inheritance that does not involve getting stabbed, runover by cars, nor getting bludgeoned to death like what you see happening in Israel.

God had an eternal covenant in mind, one which was going to be a reality through Sarah and Isaac, who is representative of the Messiah Yeshua Himself.

After Hagar gives birth, many years passed before Isaac was born. During this time, Abraham had years to enjoy, love, and bond with his son, Ishmael. The correlation is between Abraham bonding with Ishmael and the Jewish people bonding with covenant at Sinai and with Jerusalem, however the birth of Isaac completely changes the narrative of the story.

It is interesting, when Isaac is born, Ishmael rises up and scoffs at him, giving rise to an environment of dissent. Luke 16:16 reads: **“The law and the prophets [Nevi'im] were until John. Since that time the kingdom of God has been preached, and everyone is pressing into it.”** (emphasis added)

Something changed when John the Baptist, the one who came to bear witness of the Light, came on the scene. He was the one to prepare the way of the LORD. In Matthew 3, John says, **“...Repent, for the kingdom of heaven is at hand!”** Though this statement may sound familiar, never in the Tanakh is the phrase “Repent, for the kingdom of heaven is at hand” found. You only see repent, repent, repent.

The birth of Isaac and the birth of Yeshua was the radical occurrence that made the change. Yeshua is the one who brings blessings upon the New Jerusalem; without Him, everything is dead. Colossians 3:1 **if then you were raised with Christ, seek those things which are above, where Christ is, sitting at the right hand of God.** All the emphasis went from the horizontal, the things of this earth, to the vertical.

First century Jews were radically saved, were anointed with the Holy Spirit, and had the veil of ignorance lifted, allowing them to understand things previously hidden from them. They were looking up at Shamayim (Heaven). 2 Corinthians 4:18: **while we do not look at the things which are seen, but at the things which are not seen. For the things which are seen are temporary, but the things which are not seen are eternal.** Without the grace and mercy of God, walking this verse out is impossible because, every single one of you have eyes that constantly see works of the flesh. You have no idea how influential the world really is upon you. It is easy to start to value the things of this world and to emulate the actions of the world. And we are desensitized until Satan has filled our hearts with corruption. If we can divorce the lusts of the flesh, the love of the world, and the pride of life, then we can walk in the power of the Holy Spirit. The fact that we do not have to be in bondage to the world is the message Yeshua brought. We must not look on anything worldly as if it matters or has any value. We must not worry about where people are living, what kind of car they are driving, etc. What matters is the New Jerusalem; our inheritance.

Yeshua said in Matthew 6:19: **“Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal; ²⁰but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal”** (emphasis added).

How many of us are currently working in the world to obtain worldly riches? Most of us, and myself included, have worked for material possessions because they are important to us.

Philippians 3:20: **“For our citizenship is in heaven, from which we also eagerly wait for the Savior, the Lord Jesus Christ”** (emphasis added). Paul is a Jew and he is trying to convey to Gentiles that through the

covenant of the New Jerusalem, we have a common identity. We will circle back to one similar prophetic statement. It had long been taught that coming out of Egypt and into the physical land of Israel was the source of Jewish identity. Paul is making the radical statement that our identity is in heaven and not on earth. Psalm 84:5: **"Blessed is the man whose strength is in You, Whose heart is set on pilgrimage** (emphasis added). Though this passage has a practical application, such as the twelve tribes going up to Jerusalem for the feasts, this also describes what Paul, John the Baptist, and Yeshua were talking about—the kingdom of God. Our hearts must be pining to go home. In my own life, the times that my heart is not pining to go home will be the times where my prayer life diminishes, and I experience separation from Yeshua and I will suffer for it. Continuing in Psalm 84: **"⁶As they pass through the Valley of Baca, [this is the valley of weeping. David would call it the Valley of the Shadow of Death] They make it a spring; The rain also covers it with pools. ⁷They go from strength to strength;** (this statement is referring to Shamayim, heaven). Paul makes a similar statement in Romans 1:17: **"For in it the righteousness of God is revealed from faith to faith; as it is written, *"The just shall live by faith."*** These passages are referring to eternity and teach that you will reap what you sow. Continuing in Psalm 84:7 **"Each one appears before God in Zion"** (emphasis added). This verse refers to the New Jerusalem.

We often forget how close we are to the coming of Yeshua and that our lives are but a vapor. Because of this, we need to have our heart set on pilgrimage and preparation for the return of Messiah. That is the time at which we will learn where we will spend eternity. Having our heart right with God is the most important concept to keep in mind while discussing the Third Temple.

To get back to Galatians, Paul writes in Chapter 4:25: **"for this Hagar is Mount Sinai in Arabia, and corresponds to Jerusalem which now is, and is in bondage with her children—²⁶but the Jerusalem above is free, which is the mother of us all. ²⁷For it is written: *"Rejoice, O barren, You who do not bear* (emphasis added). This is interesting Paul's talking about Sarah and Hagar, and quotes Isaiah 54:1, especially since we know Sarah is barren. Isaiah 53 talks about the suffering of Yeshua and His resurrection. And the first verse of the very next chapter teaches that we and Jerusalem can rejoice in what Yeshua has done. Continuing in verse 27: **"Rejoice, O barren, you who do not bear! Break forth and shout, You who are not in labor! For the desolate has many more children Than she who has a husband. ²⁸Now we, brethren, as Isaac was, are children of promise.** Paul is teaching we are not children of Hagar, Sinai, or Jerusalem, but we are children of the Berit Hadashah, the New Covenant and the New Jerusalem, to the Jew first and then the Greek.**

Galatians 4:29: **But, as he who was born according to the flesh then persecuted him who was born according to the Spirit, even so it is now.** This verse supports the idea that Abraham's family dynamic was changed by the birth of Isaac (Yitschaq). The scoffing of Ishmael illustrates the child of flesh striving with the child of the Spirit. Yeshua taught in John 15:18: **"If the world hates you, you know that it hated Me before it hated you. ¹⁹"If you were of the world, the world would love its own. Yet because you are not of the world, but I chose you out of the world, therefore the world hates you.** In Matthew 10, Yeshua tells His disciples that they will be hated because the world hated Yeshua first. The Tanakh teaches in Proverbs 29 that the wicked and righteous are incompatible. The relationship is like that between water and oil and light and darkness. **"For what fellowship has righteousness with lawlessness? And what communion has light with darkness" (2 Corinthians 6:14).** Galatians 4:30: **"Nevertheless what does the Scripture say? *"Cast out the bondwoman and her son, for the son of the bondwoman shall not be heir with the son of the freewoman."* ³¹ So then, brethren, we are not children of the bondwoman but of the free (emphasis added). Paul is teaching Hagar is the Old Covenant, confirming Yeshua's words while He was speaking to the woman at the well: **Jesus said to her, "Woman, believe Me, the hour is****

coming when you will neither on this mountain (Gerizim), nor in Jerusalem, worship the Father” (John 4:21).

Do you think that Yeshua and the Apostle Paul knew what they were talking about?

Let’s take a peek.



What does this look like? This does not look like a temple to me. This is Islamic—the Dome of the Rock. They have got Al-Asqa Mosque, which is not pictured here.

This is a picture of bondage. There is no other way to define it. That is a picture of Jerusalem in bondage. What is not photographed here is all the Jews being stabbed, run over, and slaughtered. This is frightening. I don’t not know how else you would define bondage. Paul might say, “I told you so!” This is Paul’s point. Would Paul weep with tears at the sight of present-day Jerusalem? You better believe it. He wept for his own people and

he would weep for what we are seeing today. Did you see what happened earlier this year?

THE TIMES OF ISRAEL

In this article, do you understand what is happening? In the Holy City, you have the unthinkable pride parade happening. This is the very definition of desolation and bondage. Are there religious Jews in the land who are mourning this? Absolutely—they can’t handle it!

I want to share another article with you.

I am going to read parts of this particular article to you. It is amazing.

Over 10,000 march in Jerusalem Pride Parade under heavy security

At least 49 people arrested; some 2,500 police deployed to secure event; crowd smaller than in years past

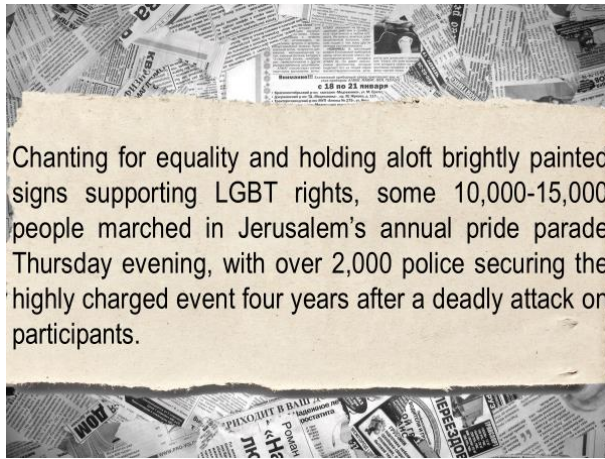
By TOI STAFF
6 June 2019, 6:43 pm | 9

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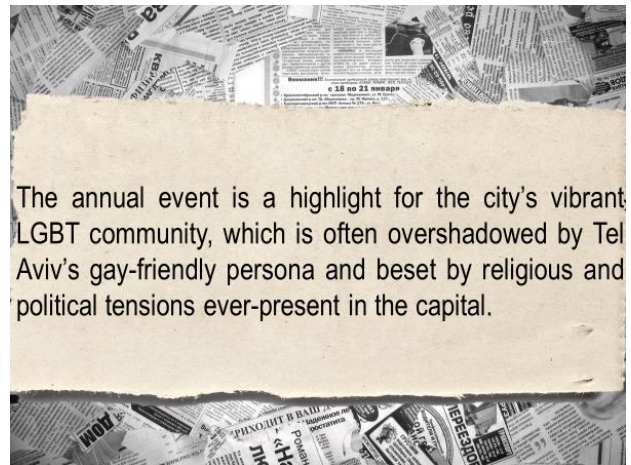
People take part in the annual Gay Pride Parade in Jerusalem on June 6, 2019. (Yonatan Sindel/Flash90)

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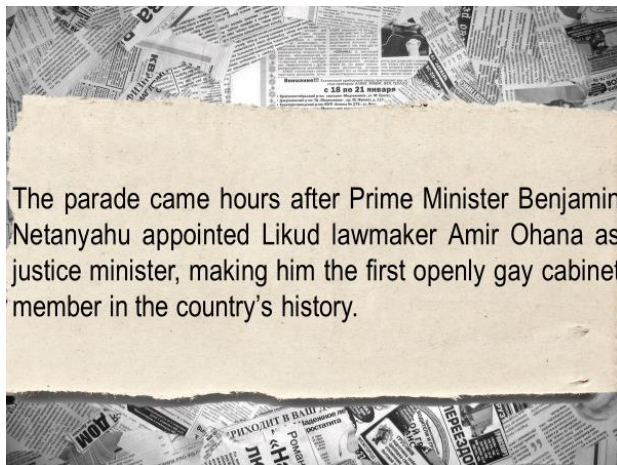


Chanting for equality and holding aloft brightly painted signs supporting LGBT rights, some 10,000-15,000 people marched in Jerusalem's annual pride parade Thursday evening, with over 2,000 police securing the highly charged event four years after a deadly attack on participants.

Tel-Aviv has been identified as the Gay Capital of the World.



The annual event is a highlight for the city's vibrant LGBT community, which is often overshadowed by Tel Aviv's gay-friendly persona and beset by religious and political tensions ever-present in the capital.



The parade came hours after Prime Minister Benjamin Netanyahu appointed Likud lawmaker Amir Ohana as justice minister, making him the first openly gay cabinet member in the country's history.

There were things happening in the 50's and 60's as Israel is being blessed, they are growing, and God is supernaturally bringing His people back into the land of Israel.

Who could have foreseen this? What is frightening and painful is that the prophets did.

This is unbelievable. I want to share with you the real point of this article: [“demonstration against the march was held nearby by the right-wing extremist Lehav organization. Police outnumbered the 150 or so protesters three to one, according to Channel 12, and metal barriers prevented them from getting close to the pride event. \(Listen closely to this.\) “Lehava leader Bentzi Gopstein said: “The aim of the](#)

[pride] march is to destroy the Jewish family values and turn Jerusalem and the whole of Israel into Sodom” (Times of Israel: Jerusalem Pride Parade). Do you know how prophetic those words are? This is mind-blowing prophecy unfolding before our very eyes.

I want to take you to the book of Revelation. Most of you are probably aware it deals with the end times. The Jews are mourning and bewailing their city. They can't handle the sin of their city and they themselves recognize Jerusalem is being turned into Sodom. The very word used is “Sodom.”

In Revelation 11, we have two witnesses, who are prophet, and they possess unbelievable power. If someone wants to harm them, they open their mouth and fire devours the perpetrators. They can turn water into blood. They can call down plagues at their will. These men are second to none. It reminds you of Moses and Aaron in Egypt. Revelation 11:7: **“When they finish their testimony, the beast that ascends out of the bottomless pit will make war against them, overcome them, and kill them. ⁸And their dead bodies will lie in the street of the great city which spiritually is called Sodom and Egypt, where also our Lord was crucified”** (emphasis added). I want you to understand that this passage is referring to Jerusalem at the end of days. Did you know these two prophets come right before the seventh trumpet is mentioned and the city is being called Sodom? This is incredible. We can see similar situations for the article I shared.

In the past, teachers and pastors have struggled with this verse, thinking it cannot be referring to Jerusalem. This makes sense because there are many times in Revelation where Babylon is referred to as the Great City. We are going to go back to the prophets to show this is Jerusalem in verse seven. Jeremiah 22:8 reads: **“And many nations will pass by this city; and everyone will say to his neighbor, ‘Why has the LORD done so to this great city?’ ⁹“Then they will answer, ‘Because they have forsaken the covenant of the LORD their God, and worshiped other gods and served them’ ”** (emphasis added). The phrase in bold are the very same words that John uses in Revelation. Jumping ahead to Jeremiah 23:14 **“Also I have seen a horrible thing in the prophets of Jerusalem: They commit adultery and walk in lies; They also strengthen the hands of evildoers, So that no one turns back from his wickedness. All of them are like Sodom to Me, And her inhabitants like Gomorrah”** (emphasis added).

Isaiah 1:1: **“The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah”** (emphasis added). Skipping ahead to verse 10: **“Hear the word of the LORD, You rulers of Sodom; Give ear to the law of our God, You people of Gomorrah”** (emphasis added). I could take you to other places like Ezekiel. In other words, it is common to see the holy and beautiful city that possesses a wonderful history and heritage to be called Sodom once it enters a state of depravity. Once it enters that state, it is no longer Jerusalem, the City of Peace, but Sodom. This is frightening.

When we look at Revelation 11, we see these prophets are in Jerusalem, which is spiritually called Sodom. To prove this look at Revelation 11:8 **“And their dead bodies will lie in the street of the great city which spiritually is called Sodom and Egypt, where also our Lord was crucified”** (emphasis added).

There is no debate, this is not Babylon—it is Jerusalem.

Recognizing this is Jerusalem is critical to understanding the current events we read about concerning Israel; to know how close we are to His return. Jesus is coming soon. Yeshua is coming soon and we need to be prepared, we need to be refocused, and have our heart set on pilgrimage. As we study, Paul does not appear to be so crazy or ludicrous anymore.

We are going to wind down now. I want to jump ahead to the book of Hebrews to read passages we have not yet reached because the writer deals with this subject. Hebrews 11:8: **“By faith Abraham obeyed when he was called to go out to the place which he would receive as an inheritance. And he went out, not knowing where he was going. ⁹By faith he dwelt in the land of promise as *in a foreign country*, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise”** (emphasis added; italics from source).

The great patriarchs of the faith, whom God decided to leave a memorial name to of Himself, dwelt in the land of promise as strangers; not as citizens.

This only makes sense in light of the New Covenant. And there are other passages I could take you to like Leviticus 25:23: **“The land shall not be sold permanently, for the land is Mine; for you are strangers and sojourners with Me.”** And there are other places we could go. Look at what Hebrews 11:10 says, **“for he waited for the city which has foundations, whose builder and maker *is God*”** (emphasis added). Abraham, who is considered our father, knew his inheritance was in the New Jerusalem. He waited for the city that God built, not man.

Jump ahead to Hebrews 12:18: **“For you have not come to the mountain that may be touched and that burned with fire, and to blackness and darkness and tempest,¹⁹ and the sound of a trumpet and the voice of words, so that those who heard *it* begged that the word should not be spoken to them anymore.²⁰ (For they could not endure what was commanded: “*And if so much as a beast touches the mountain, it shall be stoned or shot with an arrow.*”²¹ And so terrifying was the sight *that* Moses said, “*I am exceedingly afraid and trembling.*”)²² But you have come to Mount Zion and to the city of the living God, **the heavenly Jerusalem**, (he is saying the exact same thing Paul is saying) to an innumerable company of angels,²³ to the general assembly and church of the firstborn who are registered in heaven, to God the Judge of all, to the spirits of just men made perfect,²⁴ to Jesus the Mediator of the new covenant, and to the blood of sprinkling that speaks better things than that of Abel”** (emphasis added).

Do you want to know who you are in Christ? That is who you are. This is literally an amazing articulation of who we are in Yeshua.

Then says in Hebrews 13:14: **“For here we have no continuing city, but we seek the one to come.”**

Without having the veil of misunderstanding lifted, that statement seems very antisemitic. You don't love your own people—what is wrong with you? Keep in mind, He is writing to Hebrews, to Jews. But he has the veil lifted. In closing, look at these two verses; Psalm 147:2: **“The LORD builds up Jerusalem; He gathers together the outcasts of Israel.** This goes back to the fact that Yeshua clearly is the temple of God. As John looks up in Revelation 21:22 he says: **“But I saw no temple in it, (He is looking at the New Jerusalem) for the Lord God Almighty and the Lamb are its temple.”** Many other places teach that we are the temple because we are the body of Yeshua, and He is the head. This is the New Jerusalem, the resurrection of the dead, the gathering of the outcasts of Israel from the four corners of the earth, and the dead bones coming alive.

I'll close with Ephesians 5:30: **“For we are members of His body, of His flesh and of His bones. ³¹“For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh.” ³²This is a great mystery, but I speak concerning Christ and the church.** (emphasis added). This

concept of echad basar, one flesh, is called a great mystery by the Apostle Paul. This is symbolic of something greater—it is the Ekklēsia (church) and Yeshua while they are echad (one).