

Galatians Unearthed Part 11: Law is Knowing God; New Covenant Prophecy, Temple, Mediator, Priesthood (3/3/ 2018)

The following text is a message from Corner Fringe Ministries that was presented by Daniel Joseph. The original presentation can be viewed at <https://www.youtube.com/watch?v=dI97NIjTf1Y>

***Portions of this document have been edited from the video message to better present a written document. All the Scripture verses are from the New King James Version unless otherwise noted and are in the red text. Therefore, it is recommended that this document is printed in color. The Hebrew is to be read from right to left.**

Last week, in lesson 10, we began to dig deeper into Galatians 4, and we came across a very remarkable passage that kind of stopped us dead in our tracks. Paul was given this thorn in the flesh because of all these revelations he was given. The last lesson, we got to see one of these beautiful revelations, and that revelation was Abraham's two wives are a lot more than just historicity. The Bible gives us the account of these two wives for more than just the fact they were Abraham's wives and how their lives played out. The Apostle Paul reveals Hagar and Sarah represent two entirely different covenants.

Last week we looked at Hagar, and we started looking at the characteristics she bears. One could say the D.N.A., her genetic makeup, if you will. I say that in relation to the Old Covenant. We started to look at those primary principles that govern the Old Covenant such as the Ten Commandment, the Aseret Ha Devarim in Hebrew, which is a huge component regarding the Old Covenant. The fact the Ten Commandments were put on stone tablets is how they were preserved.

Then we have the Temple which was absolutely central. God said—**And let them make Me a sanctuary, that I may dwell among them (Exodus 25:8)**. That is one of the most important components of the Old Covenant. The Temple was the very symbol of relationship in that the God of Israel was their God, and people of Israel were his people. This is where they would go to meet with God and to pray.

Then we looked at the mediator, which is another key component. Moses was the mediator from the time of Mount Sinai to the time of Yeshua. We understand Moses died on the mountain in the wilderness, but who he was and what was given to him lived on. The rabbi's talk about this in Pirkei Avot. The authority of Moshe, Moses, went from Moshe to Joshua. Then Joshua gave it to the elders, the elders gave it to the judges, the judges gave it to the prophets, and the prophets gave it to the men of the great assembly, the Sanhedrin. We find the Sanhedrin existed in Yeshua's day in Matthew 23:2—**saying: "The scribes and the Pharisees sit in Moses' seat**. So on a very real level, Moses never stopped being the mediator of the Old Covenant despite him dying.

We then looked at the institution of the Aaronic Priesthood and what that really meant. The people would seek the Torah from their mouths. They are the ones who kept Israel in a relationship with God by making atonement for the sins of the people so God would not separate Himself from His people. In addition, they were the ones who did the Temple services.



Then we have the last one which is the Temple sacrifices. These are also affiliated with the Aaronic Priesthood sacrifices. This was another central principle to the Old Covenant because there had to be the shedding of blood. The priests would facilitate the atonement process, but they needed an animal to do this. At the time of Yom Kippur, the priest laid his hand on the head of the goat and confessed all the sins of Israel. The goat would bear the iniquity of Israel. Then the goat was killed.

There were also the normal sacrifices at the Temple. We have the ashes of the red heifer recorded in Numbers 19. The red heifer was the only way to get purified, and not cut off from God, because of touching a dead body. It was through the water of purification which included the death of the heifer. These blood sacrifices were instrumental in the forgiveness of sins and keeping the people in relationship with God. So these are the five key elements of the Old Covenant.

Today we are going to move from Hagar and begin talking about Sarah. We are going to start talking about the elements of the New Covenant. It is only when you put these two women side by side, Hagar next to Sarah, who represent the Old Covenant next to the New Covenant, when we really begin to get a true understanding of how faith, grace, and the Torah operate under the New Covenant. It brings so many things to light and clarity to muddied waters. And frankly, in this generation, the waters are very muddied.

With that said, we're going to go to Jeremiah 31:31. This is probably the most prolific passage regarding the New Covenant. This is what it says—**Behold the days are coming, says the LORD, when I will make a new covenant with the house of Israel and with the house of Judah (emphasis added).** I want to show you what this looks like in the Hebrew. The words New Covenant are *ברית חדשה*. The transliteration is *bĕriyth chadash*.

I challenge you to do a word study on those words. What you will find is this translation is excellent. *Chadash* means new, and I want to be very clear that in the context of brand new it is a brand New Covenant. It is vitally important to understand this because there are some teachers out there who teach this is a renewed covenant. I want to be very clear as we look at this passage. The immediate context of the passage does not allow for that understanding. In fact, it speaks directly against that idea. These are the things we are going to be looking at today regarding the *bĕriyth chadash*. If there is anything we are going to establish today, it is this is not a renewed covenant; it is absolutely a brand New Covenant.

Now to be sympathetic, I can understand the motive behind what's been purported as this renewed covenant. I agree with the motive because there are people in the arena of Hebrew roots who are frustrated with traditional Christianity and their interpretation of the New Covenant. They have oversimplified it. Traditional Christianity looks at it and concludes this is the New Covenant, and what it means is Christ did away with the Law. This is what they see. Then you have people on this other side of the arena saying, "Whoa, time out. That is not what the New Covenant is. The Torah is still valid." Regarding these latter people, I stand with them. However, let me be clear on something. Listen to me very carefully because it will serve you well as you go through and become a student of the Word. As you begin to study the Torah, you will realize you cannot establish truth by peddling a fallacy

Do you understand that? The stance Christianity is taking today is very scary because they're doing away with the Torah. That doesn't mean you take the liberty to create a whole new doctrine and start twisting Scripture just to prove your point that Torah is not done away with. The reality is, if you stand

on truth, then stand on the Word; let the Word do the debating. Don't get caught up in twisting Scripture. I see this happening a lot where well-intentioned people are trying to defend the Torah, and I support defending the Torah, but they're getting caught in the crossfire and are getting caught creating stumbling blocks for other people who are investigating. Unfortunately, these people are going to get their information from online rather than in the Bible. So this creates a lot of stumbling blocks.

I'm going to tell you right now. For any Christian scholars who know how to read and speak Hebrew well, they look at this and say, "These people have no idea what they're talking about. I am tuning you out right now."

I want to be very clear on all of that as we engage in this study, look at Sarah, and the New Covenant. This is a principle you have to understand and be grounded on. I'm going to tell you if you are not grounded on this, you're going to turn into a dumpster where the enemy is going to start heaping piles of theological garbage within you. You will open the door to false theology. I promise you I've seen what it looks like out there. I've seen the topography of the land and of what the enemy is doing. It is frightening, and I don't want you getting caught in that. As we continue, we're going to see beyond a shadow of a doubt this is a New Covenant, not a renewed covenant.

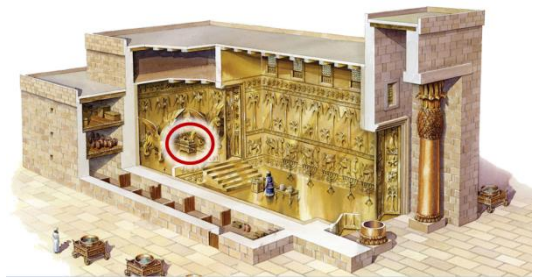
Continuing in Jeremiah 31:32—**not according** (לא כְּבְרִית, *lō kabbārīt*) **to the covenant that I made with their fathers in the day that I took them by the hand to lead them out of the land of Egypt, My covenant which they broke, though I was a husband to them, says the LORD (emphasis added).** I put the Hebrew there so you can see what it means. לא כְּבְרִית means not like the covenant.

The words used there could not be any clearer. If you go back and look at the covenant given at Mount Sinai, this New Covenant is not like that one. It is very different. The question is, how is the covenant different? Well, we get the answer from the prophet as we continue in Jeremiah 31:33—**But this is the covenant that I will make with the house of Israel after those days, says the LORD. I will put My Law in their minds, and write it on their hearts, and I will be their God, and they shall be My people (emphasis added).**



The first change in moving from the Old Covenant, Hagar, to Sarah, the New Covenant, is the location. The Law had a specific location under the Old Covenant. The Law was etched onto stone tablets, and this was its home. However, the difference is not just the stone tablets. It is because these tablets had a home, and what was that home? It was the Temple of God. That is specifically where the Commandments were kept. They were kept behind the veil to the Holy of Holies which was the most sacred spot on planet Earth. We're told this in Deuteronomy 31.

So the Ten Commandments, which are the heartbeat of Torah, were housed in the Ark of the Covenant in the Holy of Holies within the Temple of God. What is interesting is the Ark of the Covenant had two Cherubim over the top of the Ark, and this is where God spoke with Moses and later the Kohen Gadol. We are told in Psalm 80 and 99 God dwells between the Cherubim. So you are talking about the presence of God and His Commandments. What was laid up against the Ark of the Covenant was the whole Torah. You can read Deuteronomy 31 for that information.



Now, however, under the New Covenant, what happens? The Commandments have been moved into us. I want you to think about something for a second. What are the implications of that? If what I'm telling you is true, and it is, under the Old Covenant the actual home where the Torah resided was in the Holy of Holies within a physical Temple, then what are the implications of the LORD moving the Law into us? What does that mean? That would mean you now are the Temple of God. That's what it would mean.

Notice what Paul says 1 Corinthians 3:16-17—¹⁶ **Do you not know that you are the temple of God and that the Spirit of God dwells in you?** ¹⁷ **If anyone defiles the temple of God, God will destroy him.** I want you to think about something. All you need to do is look at the history of Israel. Look at when Babylon came in and destroyed the Temple. Look at what happened when Antiochus Epiphanies came in and desecrated the Temple, which is why we celebrate Hanukkah. It was because Israel sinned.

There is a reality to all of that. We are supposed to shake and tremble with fear knowing this is a real event. Continuing in 1 Corinthians 3:17—¹⁷ **If anyone defiles the temple of God, God will destroy him. For the temple of God is holy, which temple you are.**

Now, I want you to think about that statement. You have Paul, who is a Jew, writing the letter known as 1 Corinthians to Gentiles, and calling them the temple of God. That is insane! I challenge you to go through the Tanakh and tell me where you find the prophets or any righteous man running around telling their own brethren they are the temple of God. You will not find it anywhere in the Tanakh because it doesn't exist. This is something that was revealed. This massive, radical change happened in the New Covenant. Talk about putting things into perspective for us about the beauty, the superiority, of the New Covenant versus the Old Covenant.

Let me show you one more example from 2 Corinthians 6:15-16—¹⁵ **And what accord has Christ with Belial? Or what part has a believer with an unbeliever?** ¹⁶ **And what agreement has the temple of God with idols? For you are the temple of the living God. As God has said: "I will dwell in them and walk among them. I will be their God, and they shall be My people" (Emphasis added).** In the last two sentences, Paul is quoting from the book Christians run for their life from. He is quoting from Leviticus, which is the heart of the Torah.

What was the point of the Temple? God told them to make Him a sanctuary that He what might dwell among His people. This is the point in Exodus 25:8. Paul is quoting this and telling the people they are the temple of God, and He is to dwell in you. Telling the people—I will be their God, and they shall be My people—was the very mark of the temple. It was the very evidence the God of Abraham, Isaac, and Jacob was among His people. Now, under the New Covenant, you literally are supposed to be the temples of God.

I wonder, are your temples clean? Are you as scrupulous and as careful with your temple as the Jewish people have been with their physical temples?

That's a frightening thought. You need to go home and meditate on the reality of it because of what Paul said—¹⁷ **If anyone defiles the temple of God, God will destroy him (1 Corinthians 3:17).** God will take you out. You are supposed to have a fear of God. The word Paul speaks should strike fear into you. You should be thinking, "Oh LORD Yeshua, have mercy. I need to purify my temple."

What idols are you bringing into your temple? What things of the world are you exulting higher than the Messiah? What things are taking precedence in your time? What things matter the most? Most of us don't like to think about it because it's too real, and it would require change. Some of us are not willing to give up our idols because we love them. Well, there's a price that's going to be paid someday. Judgment is coming, and God will destroy those temples.

Now, we look at these changes regarding the covenants and the great sacrifice Yeshua made. How did the Spirit come upon man? How did man become a temple? I mean you have got to think about it. For every action there's a reaction; there's a reason this took place. This is the secret, and we need to know it. The answer to that question is faith explicitly in Yeshua makes the New Covenant possible. Faith in Yeshua relocates the Torah from tablets of stone into your heart. This is what faith in Yeshua does.

Yeshua proves this point as we get into John 7:38-39—³⁸ **He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water.** Go and read the prophets. We're not going to look at this today, but the prophets, when they speak of water, and this is why Yeshua is consistent with the prophets, they speak of water in the context of the Holy Spirit.

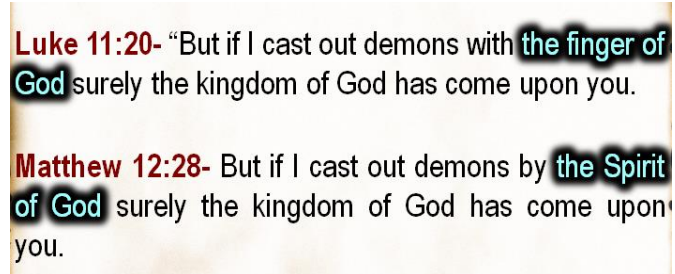
Continuing—³⁹ **But this He spoke concerning the Spirit, whom those believing in Him would receive.** Think about that statement. How do we get that Spirit? It is through faith in Yeshua. You can read in Acts 10 when Peter is preaching the pure milk of the gospel. He is preaching Yeshua crucified and resurrected, and his audience of uncircumcised Gentiles are hearing this, and they believed in their heart. It is because of this belief the Holy Spirit gets poured out on them immediately. This happened even as Peter was speaking because they believed. Peter's friends could not handle it. They marveled that the gift of the Holy Spirit had come upon the Gentiles. It literally inhabited their temples (bodies). That is what Yeshua did and it happened through faith.

You want to talk about the kind of faith Yeshua talks about that will move mountains? If you want that, let Yeshua inhabit your being. Nothing is impossible. When God is for you, who can be against you when God inhabits your temples? When we put our faith in Yeshua, there is a reaction. He gives of His Spirit. With the Spirit being given to us, then that Spirit in turn writes His Torah on our hearts and on our minds.

All of that is really interesting when you consider what happened in the Old Covenant. In Exodus 31:18, we read—**And when He [God] had made an end of speaking with him [Moses] on Mount Sinai, He gave Moses two tablets of the Testimony, tablets of stone, written with the finger of God.** I want you to think about that. The tablets were literally written on with the finger of God. So now we know how these Commandments were preserved. God first gave them audibly, but that audio didn't just keep recycling over and over again. He preserved His Word by literally etching it into stone. Now we are told His Law, His Commandments, were etched into stone through the vehicle of His finger.

Well, this gets super interesting as you go to the New Testament and it talks about the finger of God. Interesting enough, we find in both Matthew and Luke where they are speaking about the exact same story, which is not uncommon with the Gospels. They record the exact same story, and they reveal something amazing about the finger of God. So I want to take you to the Gospel of Luke first, and I want to show you how Luke records this story because he is very specific. And just as a backdrop, Yeshua had been accused of casting out demons by the ruler of demons. He does not let that charge go. He answered the charge by saying—**But if I cast out demons with the finger of God surely the kingdom of God has come upon you (emphasis added, Luke 11:20).**

Think about that statement. The same finger that etched righteousness, the holiness of His word or His Commandments, into stone tablets, Yeshua tells them is the same finger that is casting out devils. It is the same finger. Let me show you how Matthew records this. And this is where it really all comes together. Matthew 12:28—**But if I cast out demons by the Spirit of God surely the kingdom of God has come upon you (emphasis added).** We just learned something here. The finger of God is the Spirit of God. How amazing it is because now we understand at Mount Sinai when God etched into stone tablets the Commandments of the LORD, it was the Spirit of God who literally etched them? How appropriate is that then under the New Covenant? It is the same Spirit etching into our hearts the same Law. That is powerful!



Luke 11:20- “But if I cast out demons with **the finger of God** surely the kingdom of God has come upon you.

Matthew 12:28- But if I cast out demons by **the Spirit of God** surely the kingdom of God has come upon you.

So already we see this concept, and we were just a little bit into this. We see some amazing differences, but we also see some amazing similarities. The difference is it was on stone tablets. Now it's on my heart. At the time of the Old Covenant, in the presence of God, it rested in the physical Temple. Now it rests in us who believe and have faith.

Then we have similarities. The same Spirit who etched the Law into stone tablets is the same Spirit who etched the Law into our hearts today. Try to wrap your mind around this and what it really means to be a servant of God and a believer in Yeshua. The same Spirit who dwelt in the Holy of Holies and would talk to Moses from between the Cherubim, causing his face to glow, is the same Spirit who raised Yeshua from the dead. That is the same Spirit who is in you as a believer in Yeshua. That is a whole different revelation of who we are in the LORD Yeshua. We are children of God. What that means is He has infinite power. You can kill this body, but you cannot kill us. We will be resurrected.

I want to go back now to Jeremiah because he has more to say about this New Covenant. Jeremiah 31:33-34—³³ **But this is the covenant that I will make with the house of Israel after those days, says the LORD. I will put My Law in their minds, and write it on their hearts, and I will be their God, and they shall be My people.** ³⁴ **No more shall every man teach his neighbor, and every man his brother, saying, 'Know the LORD,' for they all shall know Me, from the least of them to the greatest of them, says the LORD (emphasis added).**

Think about that. This is a significant benefit we get within in the New Covenant. We can actually know God and understand His character. If you want to understand the ultimate expression of relationship, it's the New Covenant, and it was all made possible through faith in Yeshua. This expression of relationship comes through the Holy Spirit literally writing His Law upon our hearts. Isn't that interesting?

So He tells them He is going to give them a New Covenant, “Behold, I'm going to make a New Covenant with you.” The very next thing you read is He is going to write His Law into our hearts and minds. And right after that He says, “After I write My Law into your hearts and minds, no longer will you teach

anyone because you are all going to know Me.” I want that to register in your brain for a second. To write His will on our hearts is to get to know God.

Now I'm going to tell you this becomes very problematic for those who are antinomian. For those who are anti-Torah, for those who are anti-Law, and believe the Law is thrown away because it is a curse, this is problematic. They believe the Law has nothing to do with the believer who is under the New Covenant. In fact, many Christians will step into the New Covenant and say, “It is my obligation to reject the Law otherwise I'm not in the New Covenant.”

For those people, they need to read the prophecy because it is the exact opposite. Without even realizing it, what they are saying is they don't want a relationship with God. They are saying they don't want to know God. Isn't it fascinating the Spirit of God writing His Law upon our hearts is what facilitates and nurtures the relationship? Talk about having to rewire and recalibrate our thought process.

Through the writing of the Law, we get to know the LORD's likes and dislikes. We get to know what He loves, and what He hates. It is the ultimate marriage. It is the ultimate form of communication and conflict resolution. But if we are not willing to hear, how can anything be resolved.

When my wife and I went through marriage counseling, they could not stop talking about conflict resolution and communication. Essentially, they stood on a platform and basically said, “Without communication, you're going to end up in divorce.” Isn't that apropos when you think God's form of communication with us today is speaking to us through His Spirit, His Torah? That is relationship. It brings us closer to Him so we can actually get to know Him. And guess what? That is exactly what the New Testament stresses. John, in his little epistle, says—**Now by this we know that we know Him, if we keep His commandments (1 John 2:3).**

That statement is amazing! How do you know you have a relationship with God? How many times have you heard Christians say, “You don't need to talk to me. You know I have a relationship with God. Everything is fine.” Really? So the question is, how do you know that you know Him? **Now by this we know that we know Him, if we keep His commandments (1 John 2:3).**

There is an awesome evangelist by the name of Ray Comfort. Have you ever seen his methodology of going out preaching the gospel and challenging people? He essentially challenges them as to if they know they are going to heaven or not. It is the same point, how do you know you know the LORD. Essentially, it comes down to this; he preaches the Ten Commandments. He will ask them if they have ever stolen. When they answer yes, he tells them that by God's definition they are a thief. He will ask them if they have ever looked at a person with lust. When they answer yes, he tells them by God's standard they have committed adultery. Think about what Ray is doing. He is challenging these people, “Do you know the LORD.” **Now by this we know that we know Him, if we keep His commandments (1 John 2:3).**

Most of us are too afraid to go there. The truth is, the only way you will know that you know him is to do a self-audit and ask, “Am I walking in His Commandments.” Do you think it is a peculiar coincidence the very thing the enemy has gone out and done in these last days is to take the Commandments away from the believers, so they think they're in a relationship with God, but they really are not? The truth is they think they are in relationship with the LORD, but they don't know Him.

This attack by Satan is calculated, strategic, and deadly. Satan stripping the Torah out of the Church is going to equal death. Look at what John goes on to say in 1 John 2:4—**“He who says, ‘I know Him,’ and does not keep His commandments, is a liar, and the truth is not in him.** We need to be very clear about this statement. John is not talking about atheists. He is very specific in telling us these people are professed believers— **“He who says, ‘I know Him.’”** These are people who are believers in Jesus who are going out and confessing Jesus is their LORD. But John tells us if you do that, but you're not keeping His Commandments, you are—**a liar and the truth is not in him [you].**

I'm going to challenge you to look at the character of all the righteous men who have lived and are mentioned in both the Old Testament and New Testament. Look at their character and desires. What you find is they pined after God's Commandments. They yearn to know Him more.

Look at Moses in Exodus 33:13—**“Now, therefore, I pray, if I have found grace in Your sight, show me now Your way, that I may know You.** Isn't that amazing? He says, “Show me your way because there's a purpose behind it. I want to know who You are. I need to know who you are.”

Go to Psalm 103:7— **“He made known His ways to Moses.** His ways are His Commandments. If you want to know what those ways are, go read the Torah. That is how we know His ways.

Think about the gravity of this topic and situation. The LORD revealed His ways to Moshe in what we today call the Torah. The Torah is what some people have been lied to about. They have been told it is anathema, but the New Covenant is the exact opposite. In reality, Torah is actually walking in the New Covenant. Torah is embracing the New Covenant.

How many times have you read Psalm 119:18? It says—**“Open my eyes, that I may see Wondrous things from Your Law.** Why is the Psalmist asking for his eyes to be open to the Torah? Because he wants to know God. To reject the Law is to say, “I reject your character, LORD. I reject who You are. I don't want to know who You are.” We want to walk according to the dictates of our own heart. We want to create our own Gods, and we put a Jesus bumper sticker on our cars and say we are OK.

After looking at this passage, and we can look at many others, we realize the New Covenant is anything but a license to sin. We are not called to walk away from the Law of God. It's the exact opposite. We're called into a relationship, and the Torah facilitates that relationship. It is God's form of communicating with us. Paul says—**“What shall we say then? Is the Law sin? Certainly not! On the contrary, I would not have known sin except through the Law. For I would not have known covetousness unless the Law had said, ‘You shall not covet (Romans 7:7).**

I want you think about something for a moment. As you get to the fifteen chapter of Matthew, we find Yeshua's apostles are being accused of defiling their temples (bodies) because they ate with unwashed hands. So Yeshua answers back in Matthew 15:11—**“Not what goes into the mouth defiles a man; but what comes out of the mouth, this defiles a man.**

We need to follow that to its logical conclusion. If that is true, and the New Covenant is all about Him writing His Torah on our hearts, and the things which proceed from the mouth come from the heart, what will come out of our mouths? The Torah! If the New Covenant is written within us, we will

become Deuteronomy 6:7—**shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up.** This is what will happen.

So how do you know if you know Him? If you know Him, you will be pro-Torah. You will be a believer of Yeshua and pro-Torah.

I want to move on to our next component of the New Covenant, and that is the mediator. Under the Old Covenant, Moses was the mediator of that covenant even up to the days of Yeshua. However, that is not the case. Now there is a New Covenant that has been enacted. The writer of Hebrews articulated this by saying—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 (Hebrews 12:18-19).**

There is no debate here the author took us back to Mount Sinai. He's looking at the Old Covenant, and he specifically starts out by saying—¹⁸ **For you have not come to the mountain.** We have not come to Hagar. We have not come to the Old Covenant. We have not come to Mount Sinai.

We continue in Hebrews 12:20-22—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.**

If some of you lie in the camp that you believe Paul wrote Hebrews, that is great, but it's not that big of a deal. Regardless of whoever the writer is, that statement is perfectly consistent with what Paul is saying in Galatians 4, and that is worthy of note. In Galatians 4, Paul is looking at the Jerusalem that now is in bondage, and he's turning everyone's heads to look up. He tells the Galatians to look up because we're part of the heavenly Jerusalem.

In the Hebrews letter, we have a Jew writing to fellow Jews, and he's telling his own brethren to look up. He is telling them they have not come to this mountain. We have been called to something else. We have been called to a New Covenant which Paul would say is the mother of us all.

Continuing in Hebrews 12:22-24—**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.** Now here's the clincher as we get to verse 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).**

There is a new mediator, and it is the Messiah Yeshua. He mediates between God and man, and that's why He says in John 14:6—**I am the way, the truth, and the life. No one comes to the Father except through Me.** Paul says the same thing in 1 Timothy 2:5—**For there is one God and one Mediator between God and men, the Man Christ Jesus (emphasis added).**

Think about Yeshua being the mediator, and what that really means. We now have a mediator who has unlimited power and authority. All things the Father has are His. All authority has been given to Yeshua. It is not just here on earth, but He has all authority in heaven. Here we also have a mediator whose

wisdom cannot be measured, and a mediator whose love isn't comparable. You cannot compare the love He has for us to anyone else who has ever existed. You will not find it.

I mean, you want to talk about a beautiful mediator and a superior covenant? Yeshua is it. And Moses, bless his heart, he was a true servant of God. He was faithful to the end and loved the LORD. He was an awesome and holy man of God, but he would be the first to tell you he is nothing compared to Yeshua. So we are talking about an upgrade; this is not a renewed covenant. This is a brand New Covenant.

So let's take a quick audit of what we've seen thus far. Under the New Covenant, the Law has been given a new address. The dwelling presence of God has moved, and we are now called the temple of God. We also have a new mediator. There's a lot that has changed, and there are some things that are similar. We have the same Spirit doing the work.

Under the New Covenant
The Law has been given a new address
The dwelling presence of God has moved
We are now called the Temple of God
New Mediator

I want to move on to one more category, and we're not going to get through it today, but at least we're going to start it. That category is the priesthood. Under the Old Covenant, there was the Aaronic Priesthood. They were the ones to serve as Kohanim. They are the ones who kept the people in right relationship with God. They're the ones who confessed the sins of Israel over the goats. They're the ones who literally proclaimed you clean or unclean. It was the priests who made the declaration of whether you got to dwell in the camp or not regarding issues like leprosy.

Now, however, under the New Covenant, we have a completely different priesthood. Fortunately for us, the writer of Hebrews also picks up on this fact. So we're going to take a look at this new priesthood.

To do so, I want to take you to Hebrews 7:1-2—¹ **For this Melchizedek, king of Salem.** I want to stop here because this gets really interesting. In my opinion, and everybody is entitled to their opinion, the most mysterious character in the entire Bible is Melchizedek. He is very mysterious. He is one of the most profound typologies of Yeshua you will find anywhere. You're going to see, just in this passage, why the writer brings Melchizedek to the discussion. The first thing he notes is Melchizedek is the king of Salem or the derivative, Shalom. You are going to see this means peace, so then you think about this, he's the King of Peace. Then you have Jerusalem, which is typically defined as the city of peace.

So we have Melchizedek who is the king of Salem, but he's not just a king. He is also a priest. This is very unusual because he is—**priest of the Most High God (Hebrews 7:1).** Let me tell you why this is unusual. You'll never find anywhere in Scripture where these two offices come together. You will never find the kings of Israel serving as Kohen. You will also never find the Koehn Gadol (high priest) serving as a king like Melchizedek. These two offices were compartmentalized by God Himself. So this is very unusual, and to a Jew, this should immediately grab your attention that the writer of Hebrews is saying these things.

Continuing in Hebrews 7:1-2—**who met Abraham returning from the slaughter of the kings and blessed him, ² to whom also Abraham gave a tenth part of all.** So here you see how great this Melchizedek is because Abraham, the father of the faith, is tithing to him. That is an amazing concept to me!

The verse continues—**first being translated "king of righteousness," and then also king of Salem, meaning "king of peace," (emphasis added).** I want to look at the translation of Melchizedek. The name Melchizedek is being translated in these verses as King of righteousness. Melchizedek is a compound word in Hebrew. The Hebrew word for king is מֶלֶךְ= Malki. The Hebrew word for righteousness is צְדָקָה=tsedek. So we have מֶלֶךְ-צְדָקָה or Melchizedek which is king of righteousness.

So Melchizedek is a king, but he's not just any king. He is the king of peace; he is the king of righteousness. He is the Kohen, priest, and he is the Kohen of God Most High.

Now the fact the writer is discussing Melchizedek is very intentional because he is setting this up, and the purpose gets more and more overt as you continue. I'm not going to show you the quote from Hebrews, but I'm going to take you to the actual quote the writer of Hebrews draws from. The writer uses Psalm 110:1—**A Psalm of David. The LORD said to my Lord.** Now you have to stop here because this again is terminology you don't typically see in the Bible: the LORD said to my Lord. This LORD is the Tetragrammaton, יהוה, Yuh Hey Vav Hey. He is speaking to Adoni, who is the Lord.

Listen to what David is saying here and witnessing. David is a prophet, and whether he saw this or heard it in his ear does not matter. David is looking on Him, and he is seeing the Father speak to his Master. David, the king of Israel, calls Him, my Master. This Master is none other than Messiah Yeshua. This is the Son of God. So David is witnessing the Father having a conversation with the Son of God who is His only begotten Son.

Starting again in Psalm 110:1—**A Psalm of David. The LORD said to my Lord, "Sit at My right hand, Till I make Your enemies Your footstool."** Dropping down to 110:4—**The LORD has sworn and will not relent, "You are a priest forever according to the order of Melchizedek."**

You need to think about the implications of that statement because of verses like Matthew 22:41-46. It is absolutely hilarious when you see Yeshua messing with the Jewish leaders of the day. In those verses, Yeshua craftily said in Matthew 22:42—**What do you think about the Christ? Whose Son is He?** The religious leaders responded to Him—**The Son of David.** To which Yeshua asked—**How then does David in the Spirit call Him 'Lord?'** They could not answer the question. This was brilliant on the part of Yeshua.

What I just shared with you is an interesting thing because I want to be very clear. The passage in Psalm 110:1 is about the Mashiach ben David who is the coming Messiah. He is the king of Israel who would sit as king. He was to be the heir to the throne. But what does it say about him? It says something very unique. It says—**You are a priest forever according to the order of Melchizedek.** He is going to be a priest. Again, those two offices, king and priest, are compartmentalized. They are not allowed to be joined together; yet with Yeshua, something totally insane happens.

The prophet Zechariah picks up on this in Zechariah 6:12-13—¹² **Yes, He shall build the temple of the LORD.** ¹³ **He shall bear the glory, And shall sit and rule on His throne; So He shall be a priest on His throne, And the counsel of peace shall be between them both (emphasis added).** This is mind-blowing if you're living in the first century. You're reading this stuff, and you're saying, "Yes, this is now the situation. We now have a king and a priest, and the priest sits on a throne."

I want you to understand something. The writer of Hebrews is very brilliant. He strategically laid this stuff out because he knows without it the statement he is going to make next is so outrageous and will cause so much controversy. In fact, it's causing controversy today. He knew what he had to do. He had

to approach this very craftily by fundamentally laying some important groundwork so we could have an understanding of the actual situation.

So the writer goes on in Hebrews 7:3 to say more about Melchizedek —*without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God, remains a priest continually.* Here he brings another element or characteristic of this Melchizedek. He's a king of righteousness, a king of peace, a priest, a priest who sits on the throne, and he does not have a beginning of days or end of life. That's just crazy! Right?

It is interesting because that's exactly what was prophesied of the Mashiach ben David. This Jewish Messiah was to come not having a beginning of days or end of days. We read this in Micah 5:2—*But you, Bethlehem Eph'rathah, though you are little among the thousands of Judah, yet out of you shall come forth to Me the One to be Ruler in Israel, whose goings forth are from of old, from everlasting.*

He is literally going forth, and this is why Yeshua preexisted. Yeshua said He was the manna that comes down from heaven. We also know that all things made were made through Him. This is not a situation where God manifested His Messiah instantly, and He just came into being. Messiah eternally preexisted.

So you see where the writer is going? He is setting the stage for this awesome Messiah who is not just a king, but he is also a priest. As we continue, we're going to get into one of the most controversial statements which is so hard for people to grab onto. This is where it's going to get heavy. But that will be next lesson.