

Covenants Presentation Pt 8

Covenants Presentation Part 8 transcribed from video

Hebrews 9 & 10 Points to the Old Covenant at Moab

Transforming the Law to Love

For the law was given by Moses, but grace and truth came by Yahushua Messiah (Joh 1:17 KJV)

Agenda

Background and summary of Israel's History

Sinai and Moab Covenants

First Born and First Fruits Design Preceded the Levitical System

Old Contract Disposition

Levitical Law was an add on

Broken by Israel

The New Contract

A More Perfect Way Prophesied

A Better Hope is Declared

Higher Benchmarks – Revolutionary Attributes

Perfected and Fulfilled by Yahushua

We are moving through this presentation, it's hard to believe we are already on Session Eight, and I would estimate there will be about three more sessions to the conclusion and summary. This time we are going to be focused and centered on item number 3 in the way of the excellent way that Yahushua has set before us. One of the steps in the nine-step Excellent Way is the fact that the first covenant contract is abolished. We went into detail last time with many scriptures showing that the Old Covenant is in fact, abolished. We are going to go into a highlight section of scriptures in Hebrews 9 and 10.

A More Excellent Way

1. Yahushua fulfilled every Old Testament scripture
2. The law and prophets point to Yahushua
- 3. 1st covenant contract is abolished**
4. Torah is transformed and calibrated to love
5. New contract internalizes YHWH's law
6. New contract is comprised of 2 commands
7. On 2 commands hang all the law/prophets

8. Obedience to Torah is fulfilled by love
9. Love leads to obedience

Purpose and Scope:

Examine the covenants at Sinai, Moab and the Upper Room
Determine if Yahushua modified, magnified or abolished the law
Discover what laws Yahushua fulfilled

Explore the terms of the new contract established by Yahushua

Detail the characteristics and attributes of The Way

Substantiate what law/laws are applicable today

This Session:

The Way

First covenant is abolished-Old covenant points to Moab

Hebrews 9:1 – 10:20

I want to comment as we start, that this section of scripture that it was one of the earliest studies that my wife and I did on this subject and it goes back over a year ago. We discovered in Hebrews 9 and 10 that there was a lot of information that talks about the reference to the old contract and the comparison of the Old Contract or Testament to the New.

Once we started looking, we discovered that the Old Contract that we thought was the Old Contract or that what is commonly thought of as the Old Testament that was initiated at Sinai, in fact, is not. It's not that reference point. The contract that is mentioned here in the references to the comparison to the old way verses the new way of Yahushua and His blood, when you look at what's being compared you realize that the Old Testament contract that's being talked about here has to be that which was put together at Moab just before they went into the Promised Land.

That is probably somewhat of a shock to most of you. It was to me actually. I thought that the Old Testament, or the Old Contract, or the Old Covenant, or the Law of Moses was actually started at Exodus 20 at Sinai, when the Israelites first arrived after their departure from Egypt. That is not correct and I think you'll see when we get into the details of this presentation why it isn't. It's an amazing study that has unfolded and affectively one year later a presentation using Hebrews chapters 9 and 10 as a foundation. They are a baseline to show you the first covenant is abolished and that in fact, the old covenant that's talked about in Hebrews 9 and 10, and everywhere else for that matter, in the New Testament that Yahushua set in place in the Upper Room in 30 CE. That Old Contract that's been abolished is pointing to the Law of Moses that was set in place at Moab. It was just before the children of Israel went into the Promised Land. This has been an exciting discovery and has led to many other fascinating discoveries.

The Way

3. The first Covenant Contract is Abolished

Which One?

I think until you have gone through this study, or one like it, you probably didn't realize that there were actually three versions of the Old Contract that were put in place. We've gone through that several different times and we'll go through that briefly today because it's fundamental to understand what is being said here in Hebrews. Which one of the three contracts, or the three testaments was actually abolished?

The Israelites were at Mt Sinai approximately eleven months during those eleven months there were actually two covenants or two contracts that were established. The very first one which is the one that most only know about was the one at Sinai that happened just a few days after they arrived. We think of this as the Ten Commandments that were boomed down by YHWH from Mt Sinai, and the Israelites were ducking for cover and Moses was called up to the mountain and some 50 or 60 days later he came down and the Israelites had fallen into idolatry and made this golden calf. That necessitated, because he was the mediator, Moses broke the original tablets of the Ten Commandments.

Moses was summoned back up so that YHWH could make another set for him. I do want to add here, in previous presentations I have incorrectly stated that Moses was the one that tooled the second set of Ten Commandments, I will show you why I thought that but during this last week, my wife and I were going through some of these scriptures and we discovered some scriptures that validates that YHWH was the one that actually penned or wrote with His finger the second set as well as the first.

All of these events happened here in the eleven month period of time. For purposes of this presentation there were two versions of the covenant given. The first one was broken by the Israelites and Moses, who broke the stones and then a second version of the covenant, was established. This formed the beginning of the foundation of what we would call the Old Covenant today.

Let me show you the scriptures of why I originally thought that Moses was the one that retooled the Ten Commandments on the second set of stones. The scripture that I originally understood was in Exodus 34. We have read this several times.

And YHWH said unto Moses, Write thou these words for after the tenor of these words I have made a covenant with thee and with Israel. And he was there with YHWH forty days and forty nights. He did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant the Ten Commandments. (Exo 34:27-28 KJV)

In the context of this it certainly appears that the “he” in this scripture appears to be Moses because it’s talking about Moses, and it’s all about Moses. He wrote upon the tables the words of the covenant. That was the basis of my understanding, that Moses wrote the words of the covenant. I knew early on that the beginning of this chapter had something a little different to say, and here’s what it says in verse 1 of Exodus 34.

*And YHWH said unto Moses, Hew thee two tables of stone like unto the first and I will write upon these tables the words that were in the first tables, which thou brakest.
(Exo 34:1 KJV)*

My understanding of that was that YHWH was going to direct Moses and that the end of the chapter, the “he” that was mentioned was Moses. I don’t believe that is correct because we then discovered in Deuteronomy, a specific set of statements that show that YHWH was actually the one that wrote these words of the Ten Commandments on these tablets.

Deuteronomy chapter 10 is Moses rehearsing the history in the background of the Israelites last 39 years of wanderings while they were there at the land of Moab. Deuteronomy takes place at Moab, just before they went into the Promised Land. Moses is giving a summary of some of the events.

At that time YHWH said unto me, (Moses is telling the Israelites, 39 or 40 years ago YHWH said to me) Hew thee two tables of stone like unto the first and come up unto me into the mount, and make thee an ark ^{H727= box, chest} of wood. And I will write on the tables the words that were in the first tables which thou brakest. And thou shalt put them in the ark. And I made an ark of shittim wood, and hewed two tables and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand. And he wrote on the tables, according to the first writing, the Ten Commandments, which YHWH spake unto you in the mount out of the midst of the fire in the day of the assembly; and YHWH gave them unto me. (Deu 10:1-4 KJV)

To me this is a real clear indication that YHWH wrote these Ten Commandments out a second time Moses didn’t chisel them as I originally thought. Just a point of clarification and I may bring this up another time or two because I mentioned a couple of times earlier.

There is also an indication that there may have been a second box, or a second ark, a small one in the beginning. That is a side bench discussion. Most important about this is there are two versions of the covenant that occurred in an eleven month period of time at Sinai.

Arrival at Sinai 3rd month 1st year Ex 19
10 Commandments given Ex 20

Judgments given Ex 21-23

Moses writes and reads the Book of the Covenant Ex 24

Israelites agree and Moses ratifies covenant – Ex 24:8 Version 1 Arrival and covenant version 1 with blood

Moses called to Sinai – start 40 days Ex 24:18

New Statutes given – Ex 25:31

Golden calf incident – Moses breaks the stone tables – Ex 32

Tabernacle of Congregation move away from camp – Ex 33:7

Moses summoned by YHWH to bring 2 new tables Ex 34:1

YHWH made covenant with Israel – Ex 34: 10-27 Version 2 (YHWH decree)

Moses delivers 2 new tablets/ statutes with a veil – Ex 34:29-35

Tabernacle, ark, priests and accessories developed – Ex 35:40

Tabernacle operational – 1st month 2nd year – Ex 40:17

Levitical system ordinances developed – Lev 1:27

Tribes numbered and miscellaneous instruction – Nu 1:9

1st born priests outsourced – Nu 3:11-13

Depart Sinai – 2nd month 2nd year Nu 10:11

Journey in the wilderness – Nu 10:36

Thirty nine years later, effectively at this point in time when Moses was rehearsing the history, all of the events below happened at Moab in the book of Deuteronomy. You notice all of the scripture references are Deuteronomy. That's because Deuteronomy takes place at Moab. Towards the end of their stay at Moab, which was just a couple of months or so, there was a third version of the covenant that was established. That third version was in addition to the version that started at Sinai.

Arrival on east side of Jordan – 11th month 40th year – Deuteronomy 1:1-3

Sinai Covenant reiterated- 10 Commandments Deu 5:1-22

New/Modified statutes and judgements given- Deu 12-27

Blessings and cursing detailed – Deu 28

New covenant established (Additional to Sinai) Deu 29:1

Enter into this covenant today (plus Sinai) – Deu 29:1-15 Version 3

Covenant written in this Book of the Law – Deu 29:21-27

Keep YHWH's commands in this Book of the Law – Deu 30:10

Moses spoke all these words to Israel – Deu 31:1

Moses wrote this law in a book Deu 31: 24-26

Place the book of the Law next to Ark of the Covenant – Deu 31:26

Moses dies in Moab @ 120 years old – Deu 34:6-7

The Way

The 1st Covenant Contract is Abolished

Which One- Version 1, 2 or 3?

Hebrews 9:1 – 10:20 survey

Theme - Sacrifices of the law inferior to Messiah

Hebrews points to Moab covenant (Versions 2-3), Not Sinai (Version 1)

We will go into the details of those 48 verses. I think you will see that the only conclusion you can come to is that Version 1 is not what is being referenced. Versions 2 and 3 are what are being referenced. The theme of this whole section, these 48 verses in Hebrews is the sacrifice of the law and it's inferiority to the Messiah. That's the whole point. What is being compared is the way of the law and the sacrifices and the ritual of the law. Compare that to the Messiah. Hebrews is showing us how inferior that original system was.

We are going to see that Hebrews is pointing to the Moab covenant, Versions 2 and 3. Hebrews does not point to Sinai Version 1. Keep all of that in mind as we go through this. In terms of background and summary the scripture in Deuteronomy 29 come out strong because this is Version 3 of the covenant that's being described. If you missed Session Two of this presentation series, you have missed where we have gone through the details. If you have missed it, you really don't have the proper foundation to proceed from. You need to go back to part 2 and get the fullness of that, and then this particular session will make a lot more sense.

*These are the words of the covenant, which YHWH commanded Moses to make with the children of Israel in the land of Moab, beside ^{H4480 and H905=a part of, in addition to} the covenant which he made with them in Horeb (This covenant at Moab is the consolidation of two versions of this covenant series. Version 2 which happened late in the stay at Sinai, not Version 1, and I'll show you why that's provable. Version 2 and Version 3 are what's being consolidated into what we would call the Old Covenant today.)Yet YHWH hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day (I have to say I was in that category until about a year ago, I didn't have eyes to see and ears to hear unto this day of what this covenant was all about and what it was referencing and what it's baseline was) ...Keep therefore the words of this covenant, and do then, that ye may prosper in all that ye do...**That thou shouldest enter into covenant with YHWH thy Eloah, and into his oath, which YHWH thy Eloah maketh with thee this day.** (Deu29:1-12 KJV)*

Pretty hard not to see that there is a covenant being established “this day” in Deuteronomy 29:1-12. You have to say that the location is Moab, and you have to say that the covenant that was established was a consolidation of one that started at Sinai. It says Horeb in the scripture, but that means Sinai. The question becomes which one at Sinai because there were two. I would submit that it was number two that got consolidated with number three. Versions 2 and 3 have been combined in this covenant process and the terms of this Moab covenant established the law pattern and the Law of Moses for Israel. That is how we have come to know the law today. The law, or what people would call the Torah, that must be somewhat a misnomer, I think. Yes, the Torah is the law and all of the law, but there happens to be three subsections of that because there are three versions of the covenant.

The other scripture that goes hand in hand with this is Deuteronomy 31, just a couple of chapters later. Again, it’s the same location, same time frame, just before they went into the Promised Land. They are at Moab.

*And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished. That Moses commanded the Levites, which bare the ark of the covenant of YHWH. Saying, Take this book of the law, and put it in the side ^{(beside,} ^{next to- CJB)} of the ark ^{H727=box, chest} **of the covenant of YHWH** your Eloah, that it may be there for a witness against thee. (Deu 31: 24-26 KJV)*

The Moab covenant is the foundation of what we call the Old Covenant and it’s also known as the Law of Moses. The basis of the Levitical system was added because of transgression. What transgression? Well, it started with the golden calf at Sinai. Again, back in an earlier session going all the way back to Part One I went through the history in Ezekiel chapter 20. If you through Part 1 you will see that the history shows us, YHWH shows us in those scriptures in Ezekiel 20 that there were two covenants. There was more than one covenant that was established along the way during the wanderings of the Israelites in the desert.

That is the foundation that we are working from, and the scriptures that we’re going to be working from. I will be going through groups of scriptures and they will be grouped in groups of five to ten verses. We are going to start with Hebrews chapter 9 verses 1-10.

Then verily the first covenant had also ordinances of divine service, and a worldly ^{G2886=terrene (earthly)} sanctuary. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the showbread; which is called the sanctuary (1). And after the second veil, the tabernacle which is called the Holiest of all; Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron’s rod that budded, and the tables of the covenant; And over it the cherubims of glory shadowing the mercy seat ^{G2435=an expiatory}

(make amends for wrong doing), atoning victim, lid; of which we cannot now speak particularly (2). Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of YHWH (3).

Those of you who that have studied the scriptures have probably read through this as I have in the past, and said well that's all nice history and background. But let's unfold what this is really talking about because this points to which of the three versions of these covenants that we now know existed, Versions 1, 2, and 3, two at Sinai and one of them at Moab. This uncovers for us which versions of these covenants are being talked about and compared to. A couple of points: Hebrews 9 is a baseline for the first covenant. What these scriptures do for us, is contrast the first, or the Old Covenant to Yahushua. They also show us that the sacrifices in all cases are inferior to the Messiah. That is the whole purpose. Hebrews has the richest scriptures that I've encountered. The word that's inside of Hebrews is so rich and so full of content, meaning and background that I never knew it was there until a year ago. I've cherry picked some of the verses over the many years that I've been studying the Word but looking at this in context shows us a lot.

The first **Exodus 26** – design specs for the portable tabernacle given

(1) Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the showbread; which is called the sanctuary.

What we know, because we've studied when these different parts of these three different covenants developed, we know that it was Exodus 26. It was the first mention of the design specs for the portable temple. It says:

Moreover thou shalt make the tabernacle with ten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubims of cunning work shalt thou make them.....

The whole detail about all of the specifications that go along with that, but the thing is Exodus 26 happened after Version 1 of the covenant. That Version 1 again framed by approximate Exodus 20 through Exodus 24 when the people said yes we will do that, and they entered into covenant with YHWH because they had the Ten Commandments and the word of YHWH. They said they would do it and they had a peace offering and burnt offering for a sacrifice.

Right here, as we start in Hebrews, the specifications that are being talked about cannot be relating to this Version 1. They have to be relating to a different time when the tabernacle was in effect. The design specs weren't even given until Exodus 26, after the Version 1 was already established.

Exodus 25 The design specs for the Ark of the Covenant

(2) And after the second veil, the tabernacle which is called the Holiest of all; Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the chereubims of glory shadowing the mercyseat of which we cannot now speak particularly.

The design specs for the Ark of the Covenant weren't given until Exodus 25 which again was after the initiation of Version 1 of these covenants.

This mercyseat you've probably heard me talk about in the past is that I don't believe Tyndale did a very good job of translating that word. Tyndale had a lot of things that he brought forth in his time, but mercy seat is one of his inventions. This word he established as mercy seat is carried over into many Bibles and it really comes from a Greek word #2435 in Strongs and it means lid. It means the top of the box. Tyndale got this idea of a mercyseat from a word in German called Gnadenstuhl. It was Martin Luther who coined that word so this chair that sits up there, I think the only relevance is that there were cherubims, there wasn't a chair, and this was the top of the box. In any case, that's a side discussion.

Now that you know a little history about this, you know that there wasn't a priesthood, there wasn't a tabernacle, and none of this was possible when they were at Sinai at the beginning of Sinai, because none of these specifications had been given. The tabernacle wasn't actually made operational until a month before they left, some ten months after they were there. The tabernacle scripture doesn't show up until Exodus chapter 40.

It didn't become operational until a month before they left. Neither of the covenants that were established at Sinai were in effect at this time that Hebrews is describing. Let's look at the design of the Ark of the Covenant. This is also mentioned in Deuteronomy chapter 10.

At that time, YHWH said unto me, Hew thee two tables of stone like unto the first, and come up unto me into the mount, and make thee an ark of wood.

(I think this is puzzling as Moses is describing this, I have wondered was there an earlier box because that's what this word means is box or chest. Was there a smaller box in the beginning before the very specific specs were given for the Ark of the Covenant? It's a question that came up in doing the preparation for this.

And I will write on the tables the words that were in the first tables which thou brakest and thou shalt put them in the ark. And I made an ark ^{H727=box, chest} of shittim wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand. (Deu 10:1-3 KJV)

This was a Version 2 event, and becomes a question of when this happened, and was there a small box before there was a larger box? I don't know the answer to that. It's somewhat a controversy if you do the research on it. Perhaps there was just one, and that's what Moses was talking about in Deuteronomy.

The third point: **Exodus 40- The tabernacle operational – 1st month 2nd year at Sinai in the Wilderness.**

And it came to pass in the first month in the second year, on the first day of the month, that the tabernacle was reared up (Exo 40:17 KJV)

(3) *Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of YHWH.*

Going on into the next verses in Hebrews:

The first Covenant Contract is abolished

Old Covenant Points to Moab - Hebrews 9: 1-10

But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people (4): The Holy Spirit this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: Which was a figure (cf. Heb 11:19) G3850-parabole, = similitude, adage, parable, proverb for the time then present (5), in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience (ineffectual, cannot erase sin); Which stood only in meats and drinks, and divers washings, and carnal G4561=fleshly ordinances G1345=equitable deed or righteousness imposed on them until the time of reformation G1357=to straighten thoroughly, rectification, Messianic restoration.

You are probably realizing that how all this could happen at Sinai. It could not have.

Lev 16 – Yom Kippur instructions 1st month 2nd year at Sinai

Let's first talk about the priest going in alone once a year, that wasn't operational at Sinai.

Toward the very last month it was but the Yom Kippur instructions were given in Leviticus 26 and that was a future instruction for the time they got into the Promised Land.

(4) *But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people.*

And YHWH said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the vail before the mercy seat, which is upon the ark; that he die not...(The only time you can come is) in the seventh month, on the tenth day of the

month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you. (Lev 16: 2-34 KJV)

I would call the Yom Kippur instruction, Leviticus 16 of only going into the temple once, wasn't given until Leviticus 16 which was much later in the stay at Sinai. This could not have been operational at Sinai; it had to be at a later point in time.

I'll come back to the parable highlight. *These things which was a figure* this word figure means parable, similitude or parable and parable is the common translation in the New Testament. *This was a figure for the time then present*, in other words it was a pointer. It was a likeness of what was going to come. The old physical establishment that is being talked about here, fundamentally this is the Levitical system. It was a figure for that which was to come and which were offered both gifts and sacrifices and I think this is really interesting *That could not make him that did the service perfect*. There is no perfection in this system, it was repetitive, it had no excellence or divinity associated with it especially as pertaining to the conscience. This system could not purge the conscience. It was repetitive and you had to keep remembering that you were forgiven every year as this cycle of Yom Kippur came around.

Not until Messiah is your conscience purged. YHWH forgives number one, and he forgets number two. That wasn't possible until Yahushua came and gave himself by his blood. It says that it was imposed on them until the time of reformation and until the straightened path was made and the Messianic Restoration was established.

G3850 = Parable = similitude, adage, parable, proverb

(5) = Parable

cf. Mt 13:3, 10, 13, 18

Matthew -17 matches

Mark – 13 matches

Luke – 18 matches

Hebrews – 2 matches

This word parable, I'll take a deviation here because it's of use to understand this because this word is used frequently in the New Contract. In all cases it's from the word Parable. Let's take a look at some of the uses of this. You will find a generous dose of this word parable in Matthew 13 chapter which talks about the parables of the sower.

*And he spake many things unto them in **parables**^{G3850}, saying, behold, a sower went forth to sow....some seeds fell by the way side, and the fowls came and devoured them up: Some fell upon stony places....And when the sun was up, they were scorched; and because they had no root they withered away. And some fell among thorns; and the*

*thorns sprung up, and choked them: But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. Who hath ears to hear, let him hear. And the disciples came, and said unto him, Why speakest thou unto them in **parables**^{G3850}? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given....but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to them in **Parables**^{G3850}: because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, **By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them (from Isa 6:9-10)**. But blessed are your eyes, for they see: and your ears, for they hear. (Mat 13:3-16 KJV)*

It's interesting, we could just keep taking side trips, and find areas of interest, but one more part of this that's of interest, and I had mentioned this previously that during the course of this study, I would be showing you that the translation of the New Testament or the New Contract that we have and read from has many references to the Old Testament. There are over 300 scriptures in the New Contract that are quotes from the Old. Seventy to eighty percent of those quotes seem to come from the Septuagint version, not the Masoretic text version. I know some people get real adamant about the Septuagint is a corrupted version, well, here's Yahushua himself quoting from Isaiah chapter 6:9-10. I think you will have to say that the translation that comes out here in the King James Version has to be taken from the Septuagint and not the Masoretic Text. Here's the comparison.

This is the King James Version that Yahushua just quoted in bold, keep an eye on what the bold says and compare it to the Masoretic Text Version, which would be the same period for Isaiah, or the same scripture in Isaiah doesn't match up near as well to the bold text that Yahushua just spoke.

And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed but perceive not. Make the heart of this people fat and make their heavy, and shut their eyes; lest they see with their eyes, and understand with their heart, and convert, and be healed. (Isa 6:9-10 KJV)

This is the Brenton Version. The Brenton may seem to be a more liberal translation even on its own, but it sure matches up to what Yahushua said.

Ye shall hear indeed, but ye shall not understand; and ye shall see indeed, but ye shall not perceive. For the heart of this people has become gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes and hear with their ears, and understand with their heart, and be converted, and I should heal them. (Isa 6:9-10 Brenton)

You will have to decide on your own which one you think Yahushua is quoting, what we call the Masoretic Text or what we call the Septuagint. I think the answer is obvious. The key is this word parable or parable as this word is translated and it's a reflection, it's intended to show a reflection in all cases that I've seen is this word parable points directly to Yahushua Messiah. I think you will see why when you look at the geometric shape of the parable.

To get back to where we started from, these things that were being talked about, these rituals were a figure for the time then present. They were pointers to Yahushua Messiah and this word parable is used in Hebrews just as it was in Matthew 13. It's the same word.

The parabola which is the curved shape of a satellite dish and what's interesting about its properties is that its focal point receives all light that comes into it, and all light that goes out of it emits from this one focal point. The axis of symmetry is the parallel light beams that are coming in. You see how the reflection works. This is a wonderful mathematical and geometric model of everything pointing to Yahushua. Everything that goes out goes out from Yahushua. The truth only goes in and out in one direct collimated beam of light.

Parabola attributes

Light traveling parallel with the axis of symmetry is reflected to the focus.

Light that originates at the focus is reflected into a parallel collimated beam.

It's an amazing discovery to me to find out this word parable really has at its basis properties of a parabola.

That gets us through the first ten verses and if you take everything that's being said, I think you have to say that Hebrews chapter 9 verses 1-10 is talking about, has to occur after what we are calling Version 1 of the contract or the covenant at Sinai. None of what is being talked about here in Hebrews occurred in or during Version 1. This is going to be the pattern for all of Hebrews. We are going to see the same similar pattern.

The first Covenant Contract is abolished

Old Covenant Points to Moab – Hebrews 9:11-18

But Messiah being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building (6); Neither

by the blood of goats and calves (7), but by his own blood he entered in once into the holy place, having obtained eternal redemption ^{G3085= ransoming} for us.

Now how does this line up with these three contracts back in Sinai and Moab? Well the first part is that the *high priest of good things to come by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building.* Keep in mind when this is being written, this is Hebrews chapter 9 and 10.

The physical temple was still there, it was still visible at this point we would call it Herod's Temple, and was the renovation of Solomon's Temple. This Temple that is there is what is being referred to. Even if you want to take it back to the portable tabernacle, that wasn't operational again until the very end of their stay at Sinai.

No tabernacle at Sinai until the end of 1st month 2nd year

(6) And it came to pass in the first month in the second year, on the first day of the month, that the tabernacle was reared up. (Exo 40:17 KJV)

We know that this scripture in Hebrews has to be pointing to a later time.

Neither by the blood of goats and calves

This is a real interesting one it's going to come up a few times because this reference to the blood of goats and calves did not occur at Sinai either. There is no reference to it at Sinai. The reference to blood that was given at Sinai is the blood of an oxen, which is a young bull for peace and burnt offerings. There was no sin offering established at this point.

(7) At Sinai the blood of oxen (young bull) for peace and burnt offerings, no sin offering

And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offering of oxen unto YHWH. (just oxen) And Moses took half of the blood, and put it in basons; and half of the blood he sprinkled on the altar. (Exo 24:5-6 KJV)

We'll get to who got sprinkled and what got sprinkled in a minute. That's another evidence of what Hebrews is talking about. It cannot be Sinai. This section in this part of Hebrews all has to occur after Version 1 at Sinai as well. The blood offering that's talked about was goats and calves; all there was at Sinai was oxen. Going on in this section:

For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh (8): How much more shall the blood of Messiah, who through the eternal Spirit offered himself without spot to YHWH, purge your

conscience from dead words to serve the living Eloah? (There is only one way to be purged, that is by the blood of Messiah, the blood of bulls and goats can't do that) And for this cause he is the mediator of the new ^{G2537= new in freshness, of new kind, unused, fresh, unprecedented} of the new ^{G629=ransom in full, deliverance} of the transgressions ^{G3847=violation} that were under the first testament, they which are called might receive the promise of eternal inheritance ^{G2817=heirship, patrimony (properly inherited from a father)}. For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth. Whereupon neither the first testament was dedicated without blood.

Neither Testament, the First or the Second or the Old or the New, neither were dedicated without blood, they both had blood sacrifices associated with them. These statements about the will or the testament, that's what testament means, it's a will. We have wills in our life, wills of where our property is dispersed to after our death. But as long as we are alive, that will isn't in effect, that's what this is saying. While Yahushua was alive until he was sacrificed, is his testament, his will or testament could not be consummated. It required his death in order for his will to be consummated so that we can have eternal life.

This statement earlier of number 8 the purifying of the flesh, this is about the red heifer. We already know the bulls and goats weren't the sacrifice that was put in place at Sinai when Version 1 of the covenant was established. It was only oxen. On top of that, it's talking about the ashes of a heifer sprinkling the unclean. The instructions for the red heifer weren't given until Numbers chapter 19. That was after they left Sinai. They were in their wanderings during the 39 years before they got to Moab.

(8) Red heifer purification instruction given after Mt Sinai (Nu 19)

And YHWH spake unto Moses and unto Aaron, saying, This is the ordinance of the law which YHWH hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein is no blemish, and upon which never came yoke: And ye shall give her unto Eleazar the priest, that he may bring her forth without the camp, and one shall slay her before his face: And Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood directly before the tabernacle of the congregation seven times.... (Num 19:1-4 KJV)

All after the covenant Version 1 and 2 at Sinai

This didn't happen until some amount of time; it could have been two or three years that this instruction was given. I don't know exactly the geography of their travels this took place. Clearly in Numbers chapter 10 they left Sinai and continued on their journey in the desert for the next 39 years. There is no way Numbers 19 could have taken place at Sinai. What's being

talked about here in Hebrews 9:11-18, neither two of the first versions of the covenant could apply, this had to apply to Version 3 at Moab or later. This is real strong evidence of what Hebrews is pointing to. Cannot be Sinai, all has to be after Versions 1 and 2.

The first Covenant Contract is abolished

Old Covenant Points to Moab – Hebrews 9:19-20

For when Moses had spoken every precept to all the people according to the law (9), he took the blood of calves and of goats (10), with water, and scarlet wool, and hyssop (11), and sprinkled both the book, and all the people (12), saying, this is the blood of the testament which YHWH hath enjoined unto you.

What period of time was this talking about? This is an interesting one.

(9) At Sinai – Moses read book of the Covenant (Ex 24) – no sin offering, priesthood or tabernacle

The book of the law was not read at Sinai. The book of the covenant was read at Sinai, in chapter 24. Keep in mind there was no sin offering. There was no priesthood and there was no tabernacle. This is all during what we would classify as Version 1 of the Covenant. None of these things existed.

*And he (Moses) took the **book of the covenant** and read in the audience of the people: and they said, all that YHWH hath said will we do (Exo 24:7KJV)*

Moses read the book of the covenant. In Hebrews it's talking about Moses talking to the people according to the Law. I would argue that this statement is something that comes from Deuteronomy. Deuteronomy has several comparisons to this the one that I want to read is:

At Moab Moses speaking every precept to the people according to the law (cf. Deu 1:3-5, 29:21-27, 31:9)

*And it came to pass in the fortieth year...Moses spake...On this side Jordan, in the land of Moab, began Moses to **declare this law**, saying....(Deu 1:3-5 KJV)*

He goes on to start to describe all of the law. I think this is what this is being talked about here, this is a reference to the time at Moab.

He took the blood of calves and of goats

(10) Ex 24 – Sinai dedicated with burnt and peace offerings of oxen – calves and goats not mentioned

And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offering of oxen unto YHWH. (Exo 24:5-6 KJV)

Calves and goats weren't offered at Sinai, only oxen were offered.

With water, and scarlet wool, and hyssop

It of interest to see in the next session I will show you that you can't find that. The point of this is that this all occurred after Versions 1 and 2 at Sinai. Could not have happened based on the text that we have, I don't see how it's possible.

(11) No Old Testament reference – blood of calves and goats with water, scarlet wool, hyssop

There is no reference to it at Sinai, nor is there reference to that at Moab. Not only do we not see calves and goats at Sinai, we only see oxen, but there is no reference to water, scarlet, or hyssop either at Sinai or at Moab.

(12) At Sinai – blood sprinkled on alter and people – no tabernacle, vessels or functional ministry

Item 12 is another specific, Hebrews says that Moses sprinkled both the book and the people. What happened at Sinai? Exodus 24 tells us what happened at Sinai.

And Moses took half of the blood, and put it in basons; and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read in the audience of the people: and they said, all that YHWH hath said will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, behold the blood of the covenant, which YHWH hath made with you concerning all these words. (Exo 24:5-8 KJV)

Did Hebrews, I'm going to say Paul because I think Paul wrote Hebrews, but did he make a mistake here? Did he get it wrong that it was the book and the people rather than the altar and the people? I don't think so; I don't think there are mistakes like that. I think it's referring to a different point in time. This event when blood was sprinkled at Sinai, references the altar and the people. The event that's talked about here in Hebrews is talking about the book and the people. I don't think there is a mistake here at all.

Note: Deu 29:1-15 – no sacrifice mentioned

Again, all these events that are talked about in Hebrews happened after these first two versions of the covenant. Again they are pointing to the events that occurred at Moab. In addition to this, I would want to say that the covenant at Moab that was established in Version 3 in Deuteronomy 29, no sacrifice is mentioned. It would be conjecture on my part but I think the

writer of Hebrews (Paul) probably had other documents or other writings that we don't have today. The library at Alexandria was burned down. He had access to that in the beginning and over the years after the first century the library was burned. Here's what it says in Deuteronomy 29, and notice there's no reference to any sacrifice.

*These are the words of the covenant, which YHWH commanded Moses to make with the children of Israel in the land of Moab, beside ^{H4480 and H905=a part of, in addition to} the covenant which he made with them in Horeb. (There were two parts of the covenant that was made at Moab. One part from Moab and one part from Horeb) And Moses called unto all Israel, and said unto them, Ye have seen all that YHWH did before your eyes in the land of Egypt unto Pharaoh, and unto all his servants...Yet YHWH hat not given you an heart to perceive, and eyes to see, and ears to hear, unto this day.... Keep therefore the words of this covenant, and do them, that ye may prosper in all that ye do. Ye stand this day all of you before YHWH your Eloah; your captains of your tribes your elders, and your officers, with all the men of Israel...**That thou shouldest enter into covenant with YHWH thy Eloah, and into his oath, which YHWH thy Eloah maketh with thee this day:** That he may establish thee today for a people unto himself, and that he may be unto thee an Eloah, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob. Neither with you only do I make this covenant and this oath; But with him that standeth here with us this day before YHWH our Eloah, and also with him that is not here with us this day. (Deu 29:1-15 KJV)*

Here is the basis of the Old Covenant, also known as the Law of Moses. We've gone over this several times. The terms of the Moab covenant that established the law for Israel. Notice there was no mention of sacrifice. There more than likely was because the sacrificial system was in fact in place at that time. It just wasn't mentioned.

The first Covenant Contract is abolished

Old Covenant Points to Moab – Hebrews 9:21-28

*Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry **(13)**. And almost all things are by the law purged with blood; and without shedding of blood is no remission **(14)**. It was therefore necessary that the patterns ^{G2562=adumbration} (outline), example, exhibit for imitation of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.*

This better sacrifice = Yahushua

(13) No tabernacle/vessels, ministry existed at Sinai covenant Version 1 – didn't exist until last month at Sinai

And it came to pass in the first month in the second year, on the first day of the month that the tabernacle was reared up. (Exo 40:17 KJV)

The tabernacle wasn't even operational until the month before they left, let alone having vessels and the ministry and all that put together as it developed and as they went into the Promised Land. Without the shedding of blood there is no remission. An interesting point, and go check this out:

(14) No sin offering at Sinai, Version 1 Sin offering wasn't mentioned at that point
Version 2 – Sin offering first mention in Exodus 29

But the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire without the camp: it is a sin offering (Exo 29:14 KJV)

I think that's the first time you will find the mention of sin offering. You find burnt and peace offerings at Sinai before this, but you don't find sin offering. Sin offering was the result of sin. The sin that started all this was the golden calf incident. Again, all this has to happen after this version of the covenant the first version of the covenant that Moses broke the stones of. I would submit that that's the Eternal Law. The first version that Moses broke the stones of is the Eternal Law. Versions 2 and 3 that were consolidated became the Law of Moses and also became the Old Covenant. That's what has been abolished.

The first Covenant Contract is abolished

Old Covenant Points to Moab – Hebrews 9:21-28

For Messiah is not entered into the holy places made with hands, which are the figures ^{G499=representative, counterpart} of the true; but into heaven itself, now to appear in the presence of YHWH for us; Nor yet that he should offer himself often, and the high priest entereth into the holy place every year with blood of others (15); For then must he often have suffered since the foundation of the world; but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment; So Messiah was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

I'm looking for the Messiah; I'm looking for Yahushua, are you? It's important because if we are going to accept his sacrifice, we have to be looking for him is what this is instructing us. So Messiah once offered to bear the sins of many and to them that look for him, that would be us. We are looking for him. What this is telling us is that the Old Contract was a prototype, it was a beta model, and it wasn't the end result. The physical representation is simply just that, it's a model; a look alike of what is spiritually relevant, what is true and in reality is in place today

which is Yahushua sitting at the right hand of the Father. It would probably be useful to have a Bible study or presentations just on the book of Hebrews and particularly this section because it is so rich in meaning and understanding. We are picking on an aspect of it that is showing its contrast to the old way and what part of the old way. But the richness of it of course, is the fullness of the Messiah which has come. These old ways are simply figures pointing to the Messiah. It's something like the parable. They all point to a future, a central focus of the Messiah that's now appeared in the presence of YHWH for us. He only had to do it once, he doesn't have to repeat this on an annual bases. Number 15 is this idea of the once a year atonement policy. That didn't happen until Leviticus chapter 16.

(15) Annual Atonement policy implemented after Sinai Version 2

And he shall take the two goats....And Aaron shall cast lots upon the two goats; one lot for YHWH, and the other lot for the scapegoat. (Lev 16:7-8 KJV)

This is something that happens on Yom Kipper, and a procedure of what these goats mean. I have a series of presentations on the Holy Days, specifically on the time and the Day of Atonement and Yom Kipper. It will explain the reason why there are two goats. There are a lot of ideas and controversy of what these two goats mean. You will have to listen to that session to get the fullness of that. Again, this has to occur after the early Version 1 of the covenant that was given at Sinai. It has to be focused on that combination of covenants of two and three that were established at Moab.

Now we jump to chapter 10 which changes focus a little bit because it's about the law. Chapter 9 was about the First Covenant. That's what it said in the very beginning. cf. Hebrews 9:1 *Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary.* Chapter 10 focuses now on the law having a shadow of good things to come. Not only did the First Covenant have a shadow of things to come, the law has a shadow of good things to come.

The Way

The 1st Covenant Contract is abolished

Old Covenant Points to Moab – Hebrews 10:1-10

*For the law having a shadow ^{G4639=shade, adumbration (outline)} of good things to come, and not the very image ^{G1504=likeness, representation, resemblance} of things, can never with those sacrifices which they offered year by year **(16)** continually make the comers thereunto perfect. For then would they not have ceased to be offered? (If they were perfect, why do you have to stop doing that if that was perfection?) Because that the worshippers once purged should have had no more conscience of sins. Bin those sacrifices there is a remembrance again ^{G364=recollection} made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins **(17)**.*

The law is now our baseline. We are contrasting the law to Yahushua, whereas we were contrasting the Old Covenant to Yahushua in the previous chapter 9. However, the same theme is still woven into these scriptures that the sacrifices and the law are inferior to the Messiah. So why would you want to do them? Why would you want to participate in something that's inferior? You want to go to that which is superior.

(16) Year by year referring to Promised Land after entry into Promised Land – No Sinai (11 month stay)

The terminology is that these sacrifices which are offered year by year continually make the comers there unto perfect. They had to repeat on an annual basis, a year by year basis. They were in Sinai for 11 months so this could not be referring to Sinai at all. Year by year is referring to the Promised Land. It can't be referring to when they were at Sinai. It also goes again to this blood of bulls and goats should take away sins. The first order is there wasn't a sin offering at Sinai. Secondly, it was a sacrifice of peace and burnt offering that was of oxen, not of bulls and goats.

(17) At Sinai Version 1 – only oxen (bulls) mentioned, no sin offering

And Moses wrote all the words of YHWH, and rose up early in the morning, and builded and altar under the hill, and twelve pillars, according to the twelve tribes of Israel. And he sent young men (these were the first fruits or the first born young men of the children of Israel because there wasn't a Levitical system) of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto YHWH. (Exo 24:4-5 KJV)

No sin offering, no bulls and goats. I think you see why this section of scriptures so relevant to this study because it is showing us that the Old Covenant is what it is not and it's showing us specifically what it is. It's that time in Deuteronomy 29, 30, and 31, that the covenant was established at Moab. It combines the second version of the covenant that was started as a foundation at Sinai. It culminated and climaxed at Moab.

The Way

The 1st Covenant Contract is Abolished

Old Covenant Points to Moab – Hebrews 10:1-10

*Wherefore when he cometh into the world, he saith, **Sacrifice and offering thou wouldest not, but a body hast thou prepared me: In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will** ^{G2307=determination, purpose, pleasure}, **O YHWH (18)** (this is a quote from Psalms) *Above when he said, Sacrifice and offering and burnt offerings and**

offering for sin thou wouldst not, neither hadst pleasure therein; which are offered by the law (of Moses at Moab beside the covenant at Sinai – Deu 29:1) **(19)**; *Then said he, Lo, I come to do thy will, O YHWH, He taketh away* G337=takeaway violently, abolish *(I take this as crucifying the Messiah) the first. (20) that he may establish* G2476=to stand, appoint, holdup, setup *the second. By the which will* G2307=determination, purpose, pleasure *we are sanctified* G37=make holy, purify *through the offering of the body of Yahushua Messiah once for all.*

The Old Covenant doesn't do any of that, only the new. Psalm 40: 6-8 is being used in Hebrews, in the Masoretic text it says:

(18) Ps 40:6-8 – *Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required. Then said I, Lo, I come: In the volume of the book it is written of me, I delight to do thy will, O my Eloah: Yea, thy law is within my heart. (Psa 40:6-8 KJV)*

That doesn't match up too well with what's being quoted here in Hebrews, but let's look at the Septuagint Version; I think you will see that it matches up nicely. Again, one of these over 300 quotes, most of them proves that the Septuagint was the active version and what was being read by the writers of the New Testament. Yahushua himself quoted it.

Sacrifice and offering thou wouldst not; but a body hast thou prepared me: whole burnt offering and sacrifice for sin thou didst not require. Then I said, Behold, I come: in the volume of the book it is written concerning me. I desired to do thy will, O my Eloah, and thy law in the midst of mine heart. (Psa 40:6-8 Brenton)

If the law has been done away with, how does that work? I think this is a great clue for us. What Psalms is saying is that the burnt offerings and the sacrifice for sin that the Levitical system had, the Moab covenant established is not what he required. He required the law in our hearts. The law in our hearts is where Version 1 of the covenant at Sinai puts a foundation on.

This one Psalm is not only describing what YHWH doesn't like but what he does like. I would submit that the offerings and sacrifices come from the Moab Versions 2 and 3 and that the law comes from Version 1. The law being the foundation of the Ten Commandments, none of that was done away with. All of Version 1 was incorporated into Versions 2 and 3, and because you abolish Versions 2 and 3 doesn't mean you abolish Version 1. Version 1 is still standing. It never was abolished, it was modified and added to, and that is what we have referenced here in Hebrews.

Number 19 talks about the sin offering that was offered by the law. Again, sin offering wasn't a part of, nor was it in effect, or specified in Version 1.

(19) At Sinai Version 1 – Sin offering not in force, only burnt and peace offering specified

And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto YHWH. (Exo 24:4-5 KJV)

No sin offering mentioned here.

(20) The first covenant cannot be Sinai; the first must be Moab covenant Version 3

The first covenant cannot be Sinai; it cannot be what we thought of as the Sinai covenant. The first has to be this Moab covenant base on what we see.

The Way

The 1st Covenant Contract is abolished

Old Covenant Points to Moab – Hebrews 10:11-20

*And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins (21): But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of YHWH; From henceforth expecting ^{G1551=to} ^{await} till his enemies be made his footstool. For by one offering he hath perfected ^{G5048+to} ^{complete, accomplish, fulfil} for ever them that are sanctified ^{G37+make holy, purify}. Whereof the Holy Spirit also is a witness to us; for after that he had said before, **This is the covenant that I will make with them after those days, saith the YHWH, I will put my laws into their hearts and in their minds will I write them; and their sins and iniquities will I remember no more (22 and 23).** Now where there is remission ^{G859=freedom, pardon, forgiveness} of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Yahushua (24), by a new ^{G372=previously/recently slain} (Talking about the crucifixion of Yahushua) and living way, which he hath consecrated for us, through the veil, that is to say, his flesh.*

That's pretty amazing. Item number 21: These offerings can take away no sins. It's talking about the priests and the daily ministering and these offerings can take away no sins. No priesthood, no sin offering at Sinai in Version 1.

(21) No priesthood at Sinai – Version 1

(22) Quote from Jeremiah 31:33-34

I'm going to read it from the Septuagint this time. Only the Septuagint and I think you'll see that this matches up pretty close. Go look at it in the King James or any of the other new translations that come from the Masoretic Text you would have to say, they don't match up.

For this is my covenant which I will make with the house of Israel; after those days, saith YHWH, I will surely put my laws into their mind, and write them on their hearts, and I will be to them an Eloah, and they shall be to me a people. And they shall not at all teach everyone his fellow citizen, and everyone his brother, saying know YHWH; for all shall know me, from the least of them to the greatest of them; for I will be merciful to their iniquities, and their sins I will remember no more. (Jer31: 33-34 Brenton)

That's a quote Paul put right there that Paul put into this section of Hebrews. He commonly does, he commonly uses Jeremiah, Isaiah, and the Psalms in his writings. I think that's one of the attributes that makes me think that Hebrews was in fact, penned by Paul.

(23) Sin, Iniquities, and reconciliation not mentioned at Sinai Version 1 and are referenced in Jeremiah. The laws for that had not been given then. What Jeremiah is talking about is a covenant that happened sometime after version 1 at Sinai. I would submit that would be the Moab covenant.

(24) Entering into the Holiest once a year, again that's the annual Atonement policy that happens on Yom Kippur, that once a year the High Priest would go in. Obviously that didn't happen at **Version 1 of the Sinai covenant**. That happened at a time later and was in common practice once the Israelites got into the Promised Land.

That gets us through 48 verses of Hebrews that I think clearly shows us that what Hebrews is referring to and contrasting is the excellence of the sacrifice of Yahushua compared to the Moab covenant.

The 1st Covenant Contract is Abolished

Not Justified By Moses Law Many people think that we must keep all of this Moses' law, the better you do it the better off you are. Paul didn't agree with that.

*Then Paul stood up....Be it known unto you therefore, men and brethren, that through this man (Yahushua) is preached unto you the forgiveness of sins: And by Him all that believe are justified ^{G1344=to render innocent, righteous} from all things, from which ye could not be justified ^{G1344=same} by the law of Moses. Beware therefore, lest that come upon you, which is spoken of in the prophets; **Behold ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.** (Act 13:16, 38-41 KJV)*

Where did he get that? He's quoting that old contract; he's quoting a minor prophet. It's the way librarians keep track of Major Prophets and Minor Prophets, but these Minor Prophets are rich in what they had to say. He is quoting Habakkuk 1 verse 5 – Behold you despisers. This is what it says.

Behold ye among the heathen, and regard, and wonder marvelously: for I will work a work in your days, which ye will not believe, though it be told you. (Hab 1:5 KJV)

Behold ye despisers, and look, and wonder marvelously, and vanish: for I work a work in your days, which ye will in no wise believe, though a man declare it to you. (Hab 1:5 Brenton)

Which one matches up? I think you have to say the Septuagint matches up. That's a side point. What is the point? What was going on with Habakkuk? Why did he say this? Habakkuk was a prophet that prophesied in and around the days of Jehoiakim. What Paul is saying is: You don't believe me about the coming of the Messiah, and how you are justified by the Messiah's blood, and you're not justified by works. You don't believe those statements as the Jews didn't believe Habakkuk that they were about to perish.

Let's look at a little history about this time. Habakkuk was a southern prophet, a minor prophet, but not so minor in content. He was short sweet and to the point. It's controversial when he prophesied but it was in the end of the Southern Kingdom, and he prophesied specifically to the House of Judah in the time of Jehoiakim is probably the best time you could put on a timeline for him. (Around 606 BCE)

It was the time when Nebuchadnezzar was causing havoc with the Southern Kingdom and the house of Judah. You may know that Nebuchadnezzar actually had three different sieges starting in 605 BCE and ending in 587 BCE. Daniel was taken captive, Ezekiel was taken, Jeremiah prophesied and eventually the last siege was taken out. This was the time that Nebuchadnezzar was used as an instrument of judgement by YHWH because of the sinning stiffnecked attitude of the house of Judah.

Habakkuk is telling the residents there that you are about to go down unless you listen to me. Paul is using that same prophecy to tell Judah in his time that Messiah is the answer, the law isn't the answer. It's really an amazing comparison. *And by him all that believe are justified from all things, from which you could not be justified by the law. Beware therefore, lest that come upon you, which is spoken of in the prophets.* Paul is using Habakkuk to make the same comparison. You don't believe me, as Judah didn't believe Habakkuk in his time. This is an amazing interjection into this scripture that Paul had the insight to put in here.

Justification is declared by and only attained through Yahshua Messiah is what Paul is talking about.

Therefore by the deeds of the law there shall no flesh be justified ^{G1344=to render innocent,}
^{righteous} *in his sight; for by the law is the knowledge* ^{G1922=recognition, full discernment, acknowledgment}

of sin. But now the righteousness ^{G1343=equity of character, justification} of YHWH without the law is manifested, being witnessed by the law and the prophets (Rom 3:20-21 KJV)

This is really another amazing scripture. Look what its saying. The righteousness of YHWH without the law is manifest, being witnessed by the law and the prophets. A couple of sessions ago we went into the law and the prophets. Whenever you see that term that's code for the law and prophets speaking about Yahushua Messiah. That's what all the law and the prophets spoke about. When you see the word "law" we tend to throw away the word "prophets" and you see: "witnessed by the law". The law doesn't witness about Messiah, the law and the prophets do. I guess in a sense the law witnesses, the Law of Moses witnesses because it was an outline or a shadow of things to come that point to Messiah. But the law and the prophets is that terminology that specifically points Yahushua Messiah and there are a number of examples of that in Session 6 that we went through.

The law and the prophets is what's pointing to the Messiah and the end of Hebrews 10 that we read previously perhaps even jumps out a little more now.

By a new way – Having therefore, brethren, boldness to enter into the holiest by the blood of Yahushua, By a new ^{G4372=recently slain, recently made} (Recently slain, Yahushua Messiah that was crucified and recently made by His resurrection) and living way, which he hath consecrated for us, through the veil, that is to say, his flesh (Heb 10:19-20 KJV)

The Way The 1st Covenant Contract is abolished

Heb 9:1-10:20 Summary

There are several points in the summary. The Old covenant that we read about in this section of Hebrews 9:1 through 10:20, these 48 verses, point to Moab. It was the consolidation to versions 2 and 3 of the covenants that we have studied. That's what it has to be pointing to.

It also shows us that the Old Covenant sacrificial system, that Levitical system, is inferior to Yahushua Messiah.

It also shows us that the Old Covenant was a prototype, it was a looking forward, it was a beginning model, a beta, and it was a foundation to work from. It is not in effect today.

The Old covenant Moab system is obsolete. Yahushua supersedes it, that Old Moab Covenant. We are not justified by the Law of Moses. Hebrews is crystal clear on these points.

Justification is only through Yahushua Messiah. Yahushua is the more excellent sacrifice, and there is no comparison. To not accept the Messiah as the one being the sacrifice for us is spiritual suicide, it makes no sense, there's no foundation. There is only one name by which we may be saved as it says in Acts 4:12.

Version 1 at Sinai is not the Old Covenant, that's what I used to think. I didn't know there were three versions. I thought that all those events that happened at Sinai were the foundation of the Old Covenant. That is not true.

Version 1 at Sinai is not the Old Covenant at all. More importantly, I would submit that the Version 1 at Sinai is the basis of the Eternal Law. The Ten Commandments were given, that's the Eternal Law, the Three Holy day seasons, the interactions with your neighbor that's talked about, these are the Eternal Law. These things have been in place from the beginning. None of that has been abolished or done away, it's the Levitical system. It's the covenant at Moab that has been abolished and put away.

I've probably given you a lot to chew on and maybe a lot that you don't agree with and that's all fine. But do your own homework, this is my mantra.

Do your own homework

Prove ^{G1381=test, discern, examine} *all things; hold fast that which is good. (1Thes 5:21 KJV)*

These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched ^{G350=scrutinize, examine} *the scriptures daily, whether those things were so. (Act 17:11 KJV)*

Are you more noble? Are you the one that receive the word with the readiness of mind? Do you listen? I didn't say accept, but you receive it and then you go scrutinize and examine the scriptures that we have just talked about. You do it on a daily basis, not once a year, and maybe not daily, but you do it several times a week and you spend time looking at the scriptures.

For ye were sometimes darkness, but now are ye light in the Master: Walk as children of light: for the fruit of the Spirit is in all goodness and righteousness and truth; proving ^{G1381=test, examine} *what is acceptable* ^{G2101=truly agreeable, well pleasing} *unto the Master. (Eph 5:8-10 KJV)*

There is a contrast to that, some people like to prove whether these things are not so. I would take the glass is half full approach. Prove whether these things be so and go do the homework. Test it out for yourself.

Study to shew thyself approved unto YHWH, a workman that needeth not to be ashamed, rightly dividing ^{G3718=make a straight cut} *the word of truth. (2Tim 2:15 KJV)*

The study of Hebrews has been the most fulfilling that my wife and I have ever done. It's been amazing to get the fullness of what's being talked about and the comparison, the contrast of what it's trying to make of the old system and the blood of Yahushua Messiah.