

Transcript – Pesach 2016 – A Better Covenant Built on Better Promises

Chag sameach! And Chag sameach to our brethren who will be watching with us from the diaspora as we bring this message to you from Jerusalem to the nations. And wow, what a Passover, huh? A great Passover season, great Passover ceremony, and Night to be Observed, and just wonderful to be here on the first day of Unleavened and to be with everybody.

The name of this message is *A Better Covenant Built on Better Promises ... A Better Covenant Built on Better Promises*. One of the things that I found distressing over probably the last decade, but in the last maybe three to five years even getting worse not getting better is ... I mean, we're living in a really amazing time. We're seeing over the last 10 to 20 years an amazing movement of people leaving organized religion, coming back toward the Torah, back toward Sabbath keeping which is a really good thing ... But at the same rate, what I've seen in Messianic circles, whether it's Messianic Judaism or just Messianic Gentiles or Messianic people of the nations, is there's really been a moving away from the importance of Yahshua's sacrifice. You hardly will ever hear sermons on it; you will hardly ever hear sermons on Yahshua. A matter of fact, there's congregations you'll go to that you'll hardly even hear the New Testament being spoken about.

The other thing that came up about 10 years ago and still is going around today is that there isn't a New Covenant, that there's only a renewed covenant. And it may sound like semantics. Years ago, I've used that term renewed covenant until I understood what other people may have meant by it. I don't like to use that term anymore. Because the New Covenant, in one sense it is renewed as we know the definition. It's based on the same premise of the first, but there are major, major differences to the New Covenant compared to the Old Covenant. And what some of them are wrongly teaching is, is that there's basically one covenant and salvation comes through the Torah. And salvation doesn't come through the Torah. There's no way.

So, today what I want to do is I really want to go into the premise of the First Covenant, what was the First Covenant lacking, and then compare it to the New Covenant which is a better covenant built on better promises. But I want to start by saying, **without a shadow of a doubt, there is a First Covenant, and there is a New Covenant. There's no doubt about it. And without that all of us are in big trouble because there's no salvation in the First Covenant.** I mean, I've challenged people for the last 25 years to show me anywhere in the Tanakh where you can find salvation in the First Covenant to somebody who sins, and you won't find it.

Now if your life was perfect, like it even says in the book of Galatians, that *but if you keep these things, you'll live by them*. So, if you were a person that was born and you never sinned your whole life, yeah, your life would only be blessed, and you would have eternal life through the Torah. But the problem is there's only one person that ever walked this earth that did that, and that's Yahshua Himself. Every human being from Adam all the way down has sinned and has done sins worthy of death, and it brings us a big problem. So, let's start in Exodus 19, verse 3 ... Exodus 19 and verse 3 says:

Exodus 19:3-6 *And Moses went up to Elohim. And YAHWEH called to him from the mountain, saying, You shall say this to the house of Jacob, and tell it to the sons of Israel. You have seen what I did in Egypt; and I bore you on eagles wings and brought you to Me ... Very interesting term for another day ... And now if listening you will listen to My voice, and you will keep My covenant, and you shall become a special treasure to Me above all the nations, for all the earth is Mine. And you shall become a kingdom of priests to Me, a holy nation. These are the words which you shall speak to the sons of Israel.*

So, we see Yahweh's original intention was that all 12 tribes was going to be a kingdom of priests; that, basically, every head of the household, every man would be a priest to his family, and then there would be representatives from every tribe that would be priests to come to Jerusalem. But we know it never worked that way. And that's why we know that, actually, even the First Covenant was never ratified.

It was never completely ratified because part of the covenant agreement is you have to give the terms of the covenant. And the only part of the terms that was given was the Ten Commandments. But when Moses went up to get the rest of the covenant that's when we know the golden calf incident happened; that's when we know Yahweh severed the covenant relationship; and that's when we know everything changed from there. And that's why even for the fact when they came

into the Promised Land, they had to be re-circumcised, because the whole agreement that was originally set from Yahweh was completely diminished because of that.

But **this was Yahweh's original intention, and this is the intention of the New Covenant—that Yahweh is making a kingdom of priests.** And like we said, we know now we're clothing ourselves with flesh that we're not going to have when Yahshua returns. And within that flesh Yahweh has put some of us in a male body, He's put some of us in a female body, which simply anatomy and maybe emotions that are different, but the Spirit is the same. When the Holy Spirit enters somebody, it doesn't matter if you're male or female, or Jew nor Greek, or free nor bond. There's one Spirit that's coming into us. And we know that when Yahshua returns there will not be male and female, that everyone will be Spirit being, so we will all be one. And all of us collectively, we will be kings and priests before Yahshua in the Kingdom working with Him. I'm going to talk about that later in the Feast.

So, we see here. We see, though, that there was from Yahweh's original intention to what came of the First Covenant was very different. So, let's go to Numbers 8 ... Numbers the 8th chapter. So, what happened when the golden calf incident happened? I'm not going to read it to you. But we know it from **Exodus 32**, that Moses comes down, he sees everything going on, he sees the people unloosed, and he says, "All those of Yahweh come to me." The Levites run over to his side, and he tells them, "Every man take a sword and go to your brother and go to your neighbor and kill them." I forget how many thousands died, but several thousand died at that time. And then the Levites because of that were blessed that the priesthood was going to come through them.

So now, it's not a kingdom of priests anymore of all 12 tribes. It's one tribe that are going to be basically the servants, but as far as the priestly duties we know still come from Aaron. That was original, because Aaron was going to be a shadow of the Melchizedek priesthood. So even before the golden calf, Aaron was set to be high priest as a shadow of what's coming to Yahshua and Melchizedek, but all the tribes were going to be serving under him the way the Levites served. Because the Levites, again, there's a difference between a Levite and a priest, which is for another day. But let's read it right now. Numbers 8 and verse 14.

Numbers 8:14-15 *And you shall separate the Levites from the midst of the sons of Israel, and the Levites shall become Mine. And afterward the Levites shall come in to serve in the tent of meeting; and you shall cleanse them, and shall wave them, a wave offering.*

Comment: The same way that when we prepare to come in as priests to Yahweh, what do we do? We cleanse ourselves through the waters of baptism. Because it's a cleansing that we're preparing ourselves for the priesthood that's coming.

Numbers 8:16-18 *For they are wholly given to Me among the sons of Israel; instead of the one who opens any womb, the first-born of all, from the sons of Israel. I have taken them to Myself ... And again, we know we're a type of firstborn. I'll talk about that in a later message ... For every first-born among the sons of Israel among man and among animal, is Mine. I set them apart for Myself in the day I smote every first-born in the land of Egypt. And I take the Levites instead of every first-born among the sons of Israel.*

And we know firstborns, why is it so serious to Yahweh? Like we were talking about last night with blood, because of that one sacrifice with blood of Yahshua represents; that for all time just the idea of blood was going to be something that was sacred to Yahweh because of that. So, we see the same thing here. Because today, or not today but coming up in two days is the **Feast of Firstfruit** and then that is the seven-week count to the **Feast of Firstfruits** which is Shavuot. And some people get mixed up with that because they say, no, Firstfruits is Shavuot. And we say, yes, **Firstfruits is Shavuot**, but **Firstfruit** is what's coming up the morrow after the Sabbath during Unleavened Bread. And here it is, it's the Levites who are in the First Covenant; they're doing what we're doing now in the New Covenant. Leviticus 4 ... Leviticus 4 and verse 1 says:

Leviticus 4:1-4 *And YAHWEH spoke to Moses, saying, Speak to the sons of Israel saying, When a person sins against any of the commands of YAHWEH **through ignorance**, which is not to be done, and shall do any one of them; if the priest who is anointed sins, resulting in guilt to the people, then he shall bring near for his sin which he has sinned a bull, a son of a herd, without blemish, to YAHWEH for a sin offering. And he shall bring the bull into the opening of the tabernacle of the*

congregation, before the face of YAHWEH. And he shall lay his hands on the head of the bull and shall slaughter the bull before the face of YAHWEH.

So again, we see the laying on of hands which is a transferring. So, even when sin is being transferred to the animal, the same way as the Holy Spirit is being transferred to the person when the elder is laying hands on, or the authority that's being transferred to an elder when an elder lays hands to ordain another elder. But here we see that there's a sin offering. And I've had people tell me, "Look, right here in the First Covenant you could have your sins forgiven." I say, "Yes, but you're missing something extremely important." *When a person sins against any of the commands of Yahweh through ignorance ... through ignorance.* This is not for willful sinning. This is for sinning through ignorance.

That, yes, in the First Covenant if you accidentally did something, if you ... It's Unleavened Bread right now ... if somebody accidentally ate leaven, it's a sin. We're commanded not to eat leaven. But if you did it out of ignorance ... You didn't know it; you ate something, and you didn't realize that there was leaven in that. But it's still a sin. So, what happens? You would have to sacrifice this animal, and the sin would be forgiven to you—a sin of ignorance. But when you look at Numbers 15 ... Numbers 15 and verse 30 says:

Numbers 15:30-31 *And the soul that does anything with a high hand in defiance, ... You know, waving the fist at Yahweh ... whether of a native or of the alien, the same blasphemes YAHWEH. And that person will be cut off from the midst of his people. For he has despised the Word of YAHWEH and has broken His command; that soul shall utterly be cut off; his iniquity shall be on him.*

So, we see that in the First Covenant, yes, there was forgiveness for sins of ignorance, but there was not forgiveness for sins of defiance. Plus, as we know, when it comes to murder, adultery, blasphemy, and idolatry, there was no forgiveness. You couldn't murder somebody, and then come walking up smiling with this goat on your back and say, "Oh, I'm going to kill him. We're going to kill the goat and that's going to cover me." Because we know in the Torah it's eye for eye, tooth for tooth, life for life; and the life of an animal doesn't equal the life of a human being. So, when it comes to capital crimes, there's no way to have that sin forgiven.

So, clearly from this ... And I'm trying to set the premise that why there was no salvation in the First Covenant. It's not because anything was wrong with the Torah. *The Torah is holy, just, and good.* But the problem is with the people. Because each of us in our life have committed crimes of capital punishment. I mean, it's that simple. And this is the reason why we had to have a New Covenant; a better covenant built on better promises. So, willful sinning brought death. And even in the New Covenant we see the same if we go to **Hebrews 10**, which we won't right now.

But now let's go to the Brit Chadashah. Let's go to Matthew 5. Because if you look at the Christian concept of salvation and grace, it doesn't fit into anything in the Bible. It's totally illogical, actually, that, here it is, Yahweh has this eternal Law that's part of His character, and He gives the Law to the people to set a standard in society forever, and then all of a sudden when the New Covenant comes that Law that was holy, just, and good becomes evil and wicked and Yahweh doesn't want us to keep it. And it doesn't make any sense. It's totally illogical. So, when we come to Matthew 5, based on what we're seeing so far, what does Yahshua say?

Matthew 5:17 *Do not think I came to annul the Torah or the Prophets; I did not come to annul, but to fulfill.*

Comment: *To fulfill.* And literally this means to add to, to cram. It's like taking this glass and sticking in as much as you can. So, He didn't come to take away; He didn't come to say, all of a sudden, that all this eternal Laws of the Torah were no longer binding in our life. No, **He came to actually give us the intent of every Law.** And that's why I say, every time we're looking at the Torah ... And even Unleavened Bread. I pray every Passover that people are not just self-righteously trying to look at what is leaven and what's not, and "if six drops of rain drop on my matzah, then it becomes ..." That's ridiculous!

We should be looking in our hearts and seeing, what does Yahweh really want us to learn from this? How can we learn to be better servants of Him? How can we learn to love our neighbor more? How can I learn to have more mercy, and more faith, and more love by this holiday that's coming here? And that's really what He wants us to learn. So, this what Yahshua

is saying. He didn't come to do away with it, but He came to add to it; **He came to give the full meaning of it.** And then He tells us exactly what He means. Drop down to verse 21.

Matthew 5:21-22a *You have heard that it was said to the ancients "Do not murder!" And, whoever commits murder shall be condemned to the Judgment. But I say to you that anyone who provokes his brother to anger without cause, is condemned to judgment ...*

Comment: So, right here we're seeing ... Because up to this point someone may be saying, "Okay, I agree with you. Murder is a punishment, a capital punishment. It's a crime, that the penalty is death. But I've never murdered anybody." So, this is what Yahshua is doing, He's opening up the Torah to show Yahweh's intention to something. Because face it, all of us know this in life. There's people out there that may have never physically taken a knife and stabbed somebody and killed them, but they have nothing but animosity and hate in their heart toward somebody else.

And how could you say when we're looking at the purpose, the intent of the Torah, that if you're hating somebody in your mind that you're not murdering them? That that's good with Yahweh "as long as I don't stick that knife in them and kill them, that Yahweh has no problem with me sticking in my mind, just thinking of thoughts of hatred and whatnot"? Then He goes on again. Let's take another law here. Go down to verse 27.

Matthew 5:27-28 *You have heard that it was said to the ancients "Do not commit adultery." But I say to you, Everyone looking at a woman to lust after her has already committed adultery with her in his heart.*

So again, how on earth can anybody with the mind of Yahweh think, "Okay, as long as I'm not committing adultery with someone, I'm keeping the commandment; yet in my mind, my mind is full with perverted thoughts and impure thoughts all day long, or pornography, or anything that would be violating the marriage covenant"? And I always say this, we know that even though there's 613 laws in the Torah that are laid out, if you look at them, and you look at it almost like a tree, every law to one degree or another goes back to the 10 commandments.

You see like the Shabbat law, right? So, when you have the Shabbat, every holy day comes under the Shabbat. It's holy time. The Shabbat is the most important holy time, but then you have holy time that comes in Sabbatons that are high Shabbats, but then you have holy time like today. Today we're having a holy convocation; but it's not called a Shabbat, but it's still holy time. Then you have something like the New Moon that is not a Shabbat, and it's not even a holy day, but it's still a moedim; it's still set-apart time; but there's not so many restrictions to that day. So, all of it falls under the subheading of number four, the Sabbath.

So, it's the same thing here, that if you look at all of the statutes, the judgments, the commandments, they all one way or another will go back to one of the 10; because it's Yahweh's character, and that's what's in His character at that point.

So, very, very clearly here, as Yahshua is magnifying the Torah ... And this is what should touch us every Passover. It shouldn't be about ritualistic cleaning of getting every crumb out of our toaster and all these other things, although there's nothing wrong with it if that helps you to better understand what these days are, and nothing wrong with being diligent with that. But the point is we don't want to lose the weightier matters of the Torah.

We don't to miss the fact that every one of us has a death penalty hanging over our head. And it has to be real that when the Day of Judgment comes ... **2nd Corinthians 5:10**, *every single human being that ever lived will stand before the judgment seat of Yahshua and give account of the things done in the flesh ...* and either His blood is covering those sins—and not just forgiving, but paying the penalty of that—or we're going to go to the Lake of Fire.

Those are the only two choices. There's not a third choice if you're Jewish. There's not another choice if you keep the Torah. That's the only two things. That Yahweh the Father that everyone believes in, He is the top of this heavenly court; and either Yahshua is your holy Advocate, He's there as your defense attorney and He's going to tell the Father, "No, this has already been taken care of. The penalty is already paid. This person now is clean before You," or He's going to say, "I never knew you," and that person is going to have to pay the penalty.

But every single thing ... **Because it would not be justice to Yahweh if He just let all the crimes go.** That's not justice. It's not justice if someone kills my child, and now he really repents, and I really forgive him, but my child is dead; and all the crying and all the forgiveness in the world will not bring that child back. So, **justice has to be served which means there has to be a penalty for every crime. So, forgiveness, yes, is part of it; but forgiveness doesn't solve the problem.**

And I'm telling you, I've had the blessing of counseling and baptizing people who came to faith that had AIDS. The AIDS didn't suddenly disappear because they got baptized. It didn't happen that way. They were forgiven of the sin. And Yahshua, yes, His blood pays the penalty, but there's still that physical penalty of that sin that will stay with their life. Now, I've seen people with AIDS. I've prayed over people with AIDS that were healed, but not every person that had AIDS is going to be healed; just like not every person that has cancer is going to be healed. But we know ultimately our sins are forgiven, and every one of us in the resurrection will wake up without AIDS, or cancer, or any other ailment that's going to happen. But that can only be one way ... **one way—through the New Covenant.**

And you don't see this in the Old Covenant. In the Old Covenant you had a way for sins of ignorance to be forgiven, and you had a way even for bigger sins to be covered over. Because the same way two nights ago we kept the Passover ceremony, and what were we doing? We were renewing the covenant from year to year. Because in the flesh that's the way it is. When Yahshua returns we will put on immortality and that covenant will be forever. But from the First Covenant to the New Covenant, it has to be renewed every year.

Now in the First Covenant, because the sins were not removed, how did they renew the covenant? By covering it over on Yom Kippur. Every year the sins had to be covered to the next year, and covered to the next year, and covered to the next year. But then, when Yahshua comes in the Brit Chadashah, He removes them. He completely takes them away with they're not there anymore. But we still have to renew that covenant every year at Passover time.

Let's go to Joshua 24 because we're going to see this, that Joshua understood this. And actually, when they came into the Promised Land, Joshua told them, "Don't do it. Don't enter the covenant because you're not going to be able to keep it, and then you're going to be in trouble." And let's read it. Joshua 24 and verse 19.

Joshua 24:19-23 *And Joshua said to the people, You cannot serve YAHWEH, for They are a holy Elohim; He is a jealous El. He will not lift up from you your transgressions or your sins. When you forsake YAHWEH, and you shall serve strange gods then He will turn away and do evil to you, and consume you, after He has done good to you. And the people said to Joshua, No, but we will serve YAHWEH. And Joshua said to the people, You are witnesses against yourselves, that you have chosen YAHWEH for yourselves, to serve Him (for they said, We are witnesses). And now turn away from the strange gods among you, and incline your heart to YAHWEH the Elohim of Israel.*

Joshua 24:24-28 *And the people said to Joshua, We will serve YAHWEH our Elohim, and we will listen to His voice. And Joshua cut a covenant with the people on that day, and laid on them a law and a statute in Shechem. And Joshua wrote these words in the book of the Torah of Elohim, and took a great stone and raised it up there under the oak by the sanctuary of YAHWEH. And Joshua said to all the people, Behold, this stone shall be a witness against us, for it has heard all the sayings of YAHWEH which He has spoken with us. And it shall be against you for a witness, that you not lie against your Elohim. And Joshua sent the people away, each to his inheritance.*

So, very, very clearly, we see here that Joshua told them it is impossible for man to enter covenant with Yahweh, because in covenant agreement it means that both parties have to be faithful; and man can't be faithful. It's impossible for mankind to be faithful. So, what do we do in the New Covenant? We don't join the covenant with Yahweh; **Yahshua joined the covenant with Yahweh, and we come in and we join underneath His wing. We join under His blood.** We're joining His covenant with Yahweh the same way that Abraham ... in Genesis, right?

Abraham did not walk through the pieces; the third part of the blood covenant; as you go back-to-back, you walk in a figure eight. You come before your covenant partner, and now you give the covenant agreement. Abraham didn't walk through

the pieces, Yahshua and Yahweh walked through the pieces. Because only Yahshua and Yahweh are faithful. And that's why it should humble us each Passover when we come, realizing we are joining Yahshua's covenant with Yahweh.

Because, again, in a covenant agreement everyone that's part of that family is part of that covenant. If I make covenant with my neighbor, and we're going to cut covenant and make covenant, that covenant covers my wife; it covers my child; it covers my grandchildren; it covers my whole family. And that's the point that Joshua was telling them, "You can't be faithful with Yahweh; and Yahweh can't lie against Himself. So, if you enter this covenant, you're going to sin, and then He's going to curse you." And they're like, "No, no, no. But we're going to do it."

And what we do is now we say, "No, I know I can't join covenant with Yahweh. I know I can't be faithful. But you know what? I know Yahshua's faithful, so I will join His covenant with Yahweh under the protection of His blood. Because that's the only way that we're going to be able to do it. And this is why I say it's a big difference from the First Covenant. This was not available in the First Covenant. Deuteronomy 27:26.

Deuteronomy 27:26 *Cursed be he who does not carry out all the words of this Torah, to do them! And all the people shall say, Amen!*

So, this is where in Deuteronomy 27 they're saying all of the conditions of the covenant, right? They're repeating it. And one of the conditions is *cursed be he who does not do every law of the Torah!* And how can you say Amen to that? Because even in our best ... Let's say before we're converted that we might sin 50 out of 100 times, and then after conversion maybe we sin one out of 100 times ... but we're still sinners. It says in **1st John**, if you say you're not a sinner, then what you're doing is you're diminishing the Savior's sacrifice. So, although we should sin very rarely after we're converted, particularly as we're going in the truth, we're always going to make mistakes.

And until the day that we shed these earthly bodies we will sin, one way or another, hopefully by ignorance; but even at times it's not ignorance. Something could happen that someone's breaking in your house and ready to kill your family member, and you get angry. Even though you might have justification to protect your family, you shouldn't get angry. Anytime you get angry it's a sin; anger is a sin. So, this is where we have something that they didn't have ... they didn't have in the First Covenant. Leviticus 16 ... Leviticus 16. The two goats on the Day of Atonement. And I'll read verse 5 through 10.

Leviticus 16:5-10 *And he shall take from the congregation of the sons of Israel two kids of the goats for a sin offering, and a ram for a burnt offering. And Aaron shall bring near the bull of the sin offering which is his own, and shall make atonement for himself, and for his house. And he shall take the two he-goats and shall cause them to stand before YAHWEH, at the door of the tabernacle of the congregation. And Aaron shall give lots over the two he-goats, one lot for YAHWEH, and one for the scapegoat. And Aaron shall bring the goat on which the lot for YAHWEH fell and shall make it a sin offering. And the goat on which the lot fell for a complete removal ... the scapegoat ... shall be made to stand living before YAHWEH to atone for it, to send it away to a complete removal into the wilderness ... Drop down to verse 20.*

Leviticus 16:20-22 *And when he has finished atoning for the sanctuary, and the tent of meeting, and the altar, and has brought near the living goat; then Aaron shall lay on his two hands of the head of the living goat, and shall confess over it all the iniquity of the sons of Israel, and all their transgressions, and all their sins, and he shall put them on the head of the goat, and shall send it by the hand of a chosen man into the wilderness. And the goat shall bear on him all their iniquities to a land not inhabited. And he shall send the goat away into the wilderness.*

So, we know this is done on Yom Kippur, and the one goat is the sacrifice—kippur means covering—to cover the sins of the covenant till the next year. But then, the other one is a living sacrifice; the only time you ever see in Scripture of a living sacrifice. Really, really odd situation. **Hebrews 13** tells us that this sacrifice has nothing to do with Levi, that it's a Melchizedek sacrifice. He says that this is sacrifice that the Levites had no authority to eat from, because it wasn't even killed.

So, one is a living sacrifice to a solitary place for complete removal, only living sacrifice in Scripture, and the goat took all the sins on himself. So, this can't be Satan. Church of God used to teach that this was Satan. How can Satan be a scapegoat? By the definition, scapegoat means somebody that's getting blamed for something that he didn't do. "They're making a scapegoat out of him." So, certainly, it can't be Satan. This goat is taking all the sins of all the people on himself, and he's going alive. The goat represented Melchizedek which is a living sacrifice, and the only living sacrifice in Scripture. And that's why it couldn't represent Levi. He went to a solitary place, showing Yahshua's ascending to heaven to be accepted as the wave sheaf before the Father. So, **it's the complete removal of sins.**

So, now, in the First Covenant you didn't have the complete removal of sins. So, what does Yahweh do? **He has a living sacrifice which represented something that was going to be a better covenant built on better promises.** If we go to Hebrews 9 ... Hebrews the 9th chapter ... And nothing else in the whole Tanakh is like those two goats and the symbolism that comes. It's amazing when you really look at it. Hebrews 9 and verse 22.

Hebrews 9:22-23 *And almost all things are purified by blood according to the Torah; and apart from the shedding of blood no remission occurs (Leviticus 17:11). Then it was needful for the patterns of the things in the heavens to be cleansed with these; but the heavenly things themselves by better sacrifice than these.*

Comment: So, isn't it kind of interesting? Without the shedding of blood there's no remission of sins. Yet, why then do you have one goat that's dying and one goat that's living? Because, like it talks about in Romans 5:10:

Romans 5:10 *For while being enemies we were reconciled to YAHWEH through the death of His Son, more much over, being reconciled, we will be saved by His life;*

Because if His life wasn't perfect, then the death would have meant nothing; He would have only been paying the penalty for His own sin. Only by having a perfect life could His blood and His death mean something. And that's why there had to be a dying goat and a living goat. So, **the sins are forgiven by His death, by the blood, but we're saved by His life.** And this is what Yahweh's trying to show with the two goats.

Hebrews 9:23-28 *Then it was needful for the patterns of the things in the heavens to be cleansed with these; but the heavenly things themselves by better sacrifices than these. For Messiah did not enter into the Holy of Holies made by hands, which is a symbol of the true one, but into Heaven itself, now to appear in the presence of YAHWEH on our behalf, not that He should often offer Himself even as the high priest enters into the Holy of Holies year by year with blood of others; otherwise He would have been obliged to have suffered many times from the foundation of the world. But now once and for all, at the completion of the ages, He did offer Himself to abolish sin. And it is reserved to men once to die, and after this, Judgment; so Messiah having been once offered "to bear the sins of many," Messiah will appear a second time without our sins for the salvation of those waiting for Him.*

The two goats—the first time He's dying; the second time He's appearing alive without the sins, right? He's bringing the sins to a solitary place. He's getting rid of them. The same way that Yahshua ascends up to the heaven as the Firstfruit offering by the Father, but until that Firstfruit offering is accepted no other firstfruit is accepted because we have to be cleansed. And that's the only way to be cleansed is by His blood.

That's why we do not kill a lamb at Passover. As on Yom Kippur and the living sacrifice that went into the wilderness alive, Yahshua as Melchizedek High Priest represents a living sacrifice, not a dead lamb. Very simple; a living sacrifice, not a dead lamb. He had to only die once as the Lamb of Yahweh but is now an ongoing living sacrifice. Where the old showed sin brought death, the new shows we're saved by His life.

So again, people that are still killing a lamb during Passover ... And every year I get letters from people, why we're not killing a lamb? Because **Hebrews 10:18**, *where remission of sin is, there's no more need for sacrifice.* We're in a different priesthood. So, why on earth ... Yahshua died once for the sins of many, but now our sins are forgiven; and if our sins are forgiven, does He have to die every year? Does He need to come to the earth every year and re-die again? Of course not. He died once and for all, and now He represents that living sacrifice. Hebrews 10 and verse 14.

Hebrews 10:14-18 *For by one offering He has perfected in perpetuity ... And that's the important part, perpetuity. It is ongoing ... the ones being sanctified. And the Holy Spirit witnesses to us also. For after having said before, "This is the covenant which I will covenant to them after those days, says YAHWEH: Giving My Torah on their hearts, and I will write them on their minds;" and He adds, "I will not at all still remember their sins and their lawless deeds." But where remission of these is, there's no longer offering concerning sins.*

Why on earth would you keep offering something that you've already been forgiven for? Galatians 3 and verse 10 ... Galatians 3 and verse 10 says:

Galatians 3:10-11, 13 *For those who rely on the works of the law are still under the curse, for it is written, cursed is everyone who does not practice everything that's written in the Torah ... We read that before in Deuteronomy 27 ... And that no one is justified ... and remember the word justified means acquitted ... that no one is justified by the Torah before YAHWEH is evident because, "The righteous shall live by faith." ... Messiah redeemed us from the curse of the Torah, having become a curse for us; for it has been written, "Cursed is everyone having been hung on a tree;"*

So again, what is the curse of the Torah? **The curse of the Torah is the penalty**; it's the penalty for breaking it. That's the curse. **There are only rewards for obedience, so the Torah is not a curse. The penalty for breaking the Torah is the curse.** And that's the amazing part, that Yahshua came to this earth and He took our place. And I say if you've never shed tears of repentance, you've probably never really repented. I'm not saying you should be shedding tears every day, maybe not even every Passover, although it's not a bad thing. But if you've never shed tears at how much Yahweh loved you, at how much He forgave you, at how much we need that forgiveness—not just once. The sacrifice was once, but **we need that forgiveness every day of our life.**

And why do you think? Why do you think, the same way I say, why Yahshua didn't just come to die but He had a three-year ministry? Because He had other things He had to do. The same way with us, if it's just a matter of accepting Yahweh, surrendering to Him, then why do we need to live 60, 70, 80, 90 years? No, **we live in this body for this time because He wants us to learn dependence on Him.** He wants us not just at Passover to think of that dependence, He wants us every day of our life to think of that dependence.

And the more that you're getting that dependence on Him the more you're going to be humbled; and the more you're humbled the more you appreciate Him; and the more you appreciate Him the more you glorify Him; and the more you glorify Him the greater joy you have in your life. So, one adds to the other, adds to the other. But it all starts with repentance. Without repentance you have nothing. And it's something, like I said, it's an ongoing process; and hopefully every year we understand it a little deeper than the year before. Romans 3 ... Romans 3, starting in verse 10.

Romans 3:10-20 *According as it has been written, "There is none righteous, not even one!" "There is not one understanding; there is no one seeking YAHWEH." "All turned away, they became worthless together, not one is doing goodness, not so much as one! "Their throat is a tomb being opened;" "they used deceit in their tongues; the poison of asps is under their lips; whose mouth is full of cursing and bitterness. Their feet are swift to shed blood; ruin and misery are in their way; and they did not know the way of peace; there is no fear of Elohim before their eyes." But we know that whatever the Torah says, it speaks to those within the Torah, so that every mouth may be stopped, and all the world be under judgment to Elohim. Because by works of the Torah not one of all flesh will be justified before Him, for through the Torah is the full knowledge of sin.*

Comment: And **why can't we be justified by the Torah? Because we have all broken it.** It's not against the Torah, it's against our nature of breaking it. And like I was saying, every year I examine myself. And I try to look at myself from last year and say, "Am I overcoming this? Am I doing better than I was last year?" Which, again, it's not bad to do that. It's good to monitor yourself to see where you're growing. But this year it really hit me that I shouldn't just be comparing myself to myself to see if I'm growing; **I need to be comparing myself to Yahshua and Yahweh because that's the goal. Become ye perfect as Yahweh is perfect;** and that really needs to be it.

And when you do that, it really, it hits you in a different way. Because it's one thing to compare yourself to yourself; and if you're actually doing a little better than you were, it makes you feel good. But to compare yourself to Yahweh and Yahshua, boy, that should humble us to the bone because we're not like Him. He says it. We're not like Him, yet we are a little bit like Him by that down payment of the Holy Spirit. We see a little bit of what we can be.

And every time ... Think about it. The most happy in your life was when? Was probably when you did something totally against your nature, whether it was forgiving someone who hurt you really bad, whether it was giving something you really needed but you saw that person needed it more. **The greatest time you feel in your life is when Yahweh allowed you to be like Him; and from that it gives us hope that, wow, someday we will really be like Him.**

Someday very shortly when He returns, these bodies go, and we go, and our mind. Because that's what it is; it's not our flesh. So, it shouldn't bother us so much as we get older, or we can't run as fast, and we can't do these things. That doesn't make a difference. Because there's people that are handicapped that have the mind of Yahweh, and they're free. What should make us feel this way is that the day will come that our mind, the things that nobody knows, when we're selfish, when we're thinking wrong, that all that will be gone; that not 2% or 5% or 10%, but **there'll be a day very shortly that 100% we will have the mind of Messiah; that we will be just like Him, exactly like Him.**

And yet, **now, the more we surrender the more we can be like Him. So, this is a hope in the future for completeness, but it's actually a reality now that the more we surrender every day the more we're like that.** And that's why I say the hardest thing to do is the one we want to do the most. And that's why ... that's why I say, now I look at the kibbutz and I look at communal living and I see it. I say, wow, this is going to draw all of us closer to Yahweh. Because **the more that we're getting rid of the human self the more we're becoming more like Yahshua.**

And that's why **this starts with repentance.** Without the sacrifice of Yahshua, like He said, *unless I go to the Father, I can't send you the Comforter.* And the way He went to the Father is He had to pay that penalty on our behalf. Wow, talk about a better covenant built on better promises. How can anybody that believes in the Brit Chadashah say there's not a New Covenant? How on earth can they say it?

The First Covenant ... and we know it from **Corinthians 3**, that I'm not going to go there ... but **the First Covenant was so inferior. And it can't be because of the Torah because the Torah is in both covenants; and it's the same Torah. The reason why it was inferior is there was no promise of Yahweh living in us; there was no promise of the Holy Spirit literally changing our mind; and there was no promise of having all our sins paid for by the blood of His Son. So, this is what makes the New Covenant better.** So, verse 23 of Romans 3.

Romans 3:23 *for all have sinned and fall short of the glory of YAHWEH,*

Comment: And that should be something that we don't have to fear because we know that Yahshua, though, did not sin. All have sinned except One, except for Yahshua.

Romans 3:24-28 *being justified freely by His grace through the redemption of Messiah Yahshua, whom YAHWEH set forth as a sacrifice of atonement ... like we said ... through faith in His blood, as a demonstration of His righteousness through the remission of our sins that are past, in the forbearance of Elohim, for a demonstration of His righteousness in the present time, for He being just and justifying the one that is of the faith of Yahshua. Then where is the boasting? It was not there. Through what law? Of works? No, but through a Law of faith. Then we conclude a man to be justified ... again, acquitted ... by faith without works of Law.*

Comment: Of course ... of course. You can't do a capital crime and then somehow work that crime off. There's no way. So, of course, **we can't be justified any other way by His blood.** Now, we do know we can be sanctified, though, through the Torah. **The Torah keeps you separated in order to be holy before Yahweh.**

Romans 3:29-31 *Or is He the Elohim of Jews only, or not also of the nations? Yes, of the nations, since it is one Elohim who will justify circumcision by faith, and uncircumcision through faith. Do we then nullify the Torah by faith? Far be it. On the contrary, we establish the Torah!*

So again, like I say, Paul is never discussing whether justification—acquittal of our sins—through the blood of Yahshua nullifies the Torah. Of course not. They are two different issues. And you never see that. **And over and over and over, he actually confirms the obedience to the Torah as an evidence of our faith; that if we really have faith and we believe it, then we will try to be obedient as best as possible.** Romans 8 ... Romans 8. And then what does that mean to us?

Romans 8:1-2 *There is therefore now no condemnation to those in Yahshua Messiah, who walk not according to flesh, but according to Spirit. For the Law of the Spirit of life which is in Yahshua Messiah **set me free from the law of sin and death.***

Comment: So, now, it's not only a matter of acquittal, it's not only a matter of having done before. Because think about it. How many people commit crimes that wind up back in prison for the same thing? So, this is a thing where now it's a way of being free, though, from that. It's being free from the mindset of whatever—covetousness, anger—whatever it is that's holding us back, through the Spirit of Yahweh living in us.

Romans 8:3-4 *For the Torah being powerless, in that it was weak through the flesh, Elohim sending His own Son in the likeness of sinful flesh, and concerning sin, condemned sin in the flesh, so that the righteous demand of the Torah might be fulfilled in us, those not walking according to flesh but according to Spirit.*

So, what a great thing. Number one, we have the forgiveness, which we have to have or we would all be dead men walking. But also, now we have that promise of the Holy Spirit changing our mind so we don't have to live in a constant prison. Prison isn't bars on the windows. That's not prison. We have hundreds and hundreds of prisoners that are part of our congregation, and they write. We have a prison ministry that's being done from America through some over there. And when I write to prisoners, the first thing I always tell them is you may be locked in a physical metal door, but you're free. Because when you come to Yahshua, your mind is free. That's what gives you freedom, not where you are or how big the room is that you're staying in.

So, he's saying this; that now we actually have the freedom that the Holy Spirit will open up our mind that we can fulfill the righteous demand of the Torah. Now, Yahshua was that sacrifice—the Passover sacrifice, the one sacrifice that's in perpetuity—but **now Him living in us, He wants us to be that living sacrifice every day.** He wants us to be the living goat the way He was the living goat. **He wants people to see the righteous demand of the Torah through our lives,** and that's what He's sharing with us here. Acts 13 and verse 38 ... Acts 13 and verse 38. It says:

Acts 13:38-39 *Then let it be known, men, brothers, that through this One ... Yahshua ... remission of sin is announced to you. And everyone believing in this One is justified ... acquitted; made right before Yahweh ... from all things which you could not be justified by the Torah of Moses.*

And like we said, idolatry, blasphemy, adultery, murder, you couldn't be justified through those sins. But **through Yahshua there's nothing—there's even capital punishment—there's no sin that was committed that cannot be forgiven.** And sometimes there's new people who come to faith, and they say, “I'm distraught because I believe everything you're saying, but I've gone too far. I've done this, or I've done that, and I know that Yahweh can never forgive me.” And I say, “You're putting ... you know what that is? That's self-righteousness because you're putting your sin above His sacrifice.” And they said, “No, no, I'm not doing that.” And I say, “No, that's exactly what you're doing if you're going to sit here and tell me that there's any sin in the world ... I don't care what it is. I don't care if Hitler at the end of his life was going to repent ... it wouldn't make a difference what you did, as horrible as it is, **there's no sin that is above His sacrifice, period.**”

That's part of faith. Because for each human being that ever lived it becomes personal; that for each of us He came, and He came to suffer. And like I always say, if every single person was righteous but you, the plan would have been the same. Yahweh still would have sent Yahshua. He would have come to the earth; He would have suffered; He would have died; He

would have been resurrected. Because for each of us ... Because if there's 100 sheep and 99 stay and one leaves, what does he do? He goes and He goes after the one. So, it is personal.

So, it doesn't matter how bad the sin was, what matters is you're repenting of that sin, you're accepting Yahshua's sacrifice to cover that and pay the penalty, and now you're not going to sin anymore. You're not going to go out and do the same thing, but you're going to be renewed. So, the New Covenant covers sins that could not be covered in the First Covenant.

Colossians 1 and verse 12. And like I said, as human beings what on earth can anybody do in the flesh that can ever be bigger than the sacrifice of the Son of Yahweh? Colossians 1. When you think of this eternal being that was with Yahweh forever ... And our mind can't concept eternity because we live in time, but it just keeps going, going, going; no beginning, no end ... and all we know is there was complete harmony. There was never a sin, never a bad thought, never anything that was anything but perfect.

And yet within this eternity of perfectness which is based on the love of Yahweh, which He is love, that the plan would be that Yahshua would willingly accept ... They have this plan, and it's like "Okay, We're going to have this plan; and in this plan, We're going to get hundreds of thousands, maybe millions new family members like Me and You, Yahshua." And it's like, "Okay, this is a good plan. I like it ... I like it." "And they're going to be part of Us, and We're going to help."

And then, "Oh, everything sounds really good, but ..." You know, there's always the 'but.' "But because We're giving them free will, there's a pretty good chance they're going to go the wrong way; and then we're going to have to be tortured for 6,000 years watching their sin until the time that We come. And, oh. By the way, somebody's going to have to pay the penalty for that sin and come to this earth. And You're going to have to be in a human body." "Okay, not so bad." "You're going to have to poop your diapers." "Okay, I can live with that. I'm sure You'll give me a good mom that will take care of Me." "You're going to have to learn You're going to have to suffer hunger. You're going to have to maybe suffer pain as You're building and You hit Your finger." "I can go through that." But humiliation, people rejection, humiliation, suffering, pain, crucifixion. And Yahshua still says, "You know what? Even though I can't really concept it because I've only been a Spirit being, that's okay. I'll do it. I love them all already without even seeing them. I love them all already."

But then the one thing that hit Him was that "You're going to have to be separated from Me for that short time." And that was where Yahshua said, *if there's any other way, Father*. He wasn't saying about the suffering. He wasn't saying about the beating. He knew that Yahweh was going to have to turn His back and He was going to have to be separated from Him. And every time we do something against the will of Yahweh, every time we get a thought of anger, every time we get a thought of selfishness, every time we're coveted, we're doing that; we're turning our back on Yahweh. Yahweh's not turning His back on us.

And I say, when you have the Spirit of Yahweh you should feel that; when you do something that's against His Spirit, you should feel, "You know something? I don't feel right. I don't feel as close to Him as I did before." And sometimes I say I wonder if some people ever felt that closeness to Yahweh. Because if you don't feel it when you're sinning and you're getting into these awful, evil things, and it doesn't affect you whatsoever, then where's the Spirit of Yahweh in your life?

But that was the only part of the plan that ... Yahshua went through it; He still went through it willingly ... but even up to the end, He said, *Father, is there another way?* He didn't want to be separated because They're one. They feel that union. And this is what we have. **We have the blessing in the New Covenant through his Holy Spirit that He allows us to feel that oneness with Him;** that it doesn't matter if you're one person out there ... We had congregations keeping Passover with some of them hundreds of people, and we had smaller groups like us keeping it with maybe 20-30 people, and then you had a lot of people there that were keeping it by themselves. And yet, it didn't matter whether you're the 300 people, you're the 30 people, or you're the one person, Yahweh and Yahshua is with you during that time. I hope we felt Him when we were doing it.

You feel His presence; and that should be the biggest thing in our life, that there is nothing that we want to do in our life to lose that presence. Because when He says, *if you reject Me, you deny Me, I'll deny you*. It's not just the scenario of the gun to your head by the Muslim, and that, "No, no, I'll let him kill me." Every single time we sin we're denying Him. Every

single time our brother has a need ... even if it's not openly; a lot of times people don't even know it ... if somebody needed something and I had it in my bedroom, you might not even know I had it, but if I don't give it to you, I'm denying Him because we're all part of the same body. We're one. And every single time we do something that violates that Spirit of love, not just the letter but violates His Spirit of love, we're denying Him and we're only hurting ourselves as a part of the New Covenant. So, here it is, Colossians 1 and verse 12. This is the supremacy of the Messiah.

Colossians 1:12-13 *So that you may joyfully give thanks to Elohim the Father, who has enlightened and made us a worthy inheritance of the saints, and has delivered us out of the authority of darkness, and brought us into the kingdom of His beloved Son,*

Comment: Like I said, the kingdom is a reality, but it's also a mentality. And He's taken us out of that darkness of the world, and we should be living every day in that mentality of His Kingdom.

Colossians 1:14-18 *in whom we have obtained salvation, and the forgiveness of sins; who is the image ... Yahshua ... of the invisible Elohim, the right of the First-born of all creation. For all things were created through Him, the things in the heaven, and the things of the earth, the visible, the invisible; whether imperial thrones, or dominions, or angelic orders, or authorities, all things were in His hand and have been created by Him. And He is before all things, and by Him all things are sustained. And He is the Head of the body, the Congregation, who is the Beginning, the First-born of the resurrection of the dead, that He might be preeminent in all things;*

Colossians 1:19-23 *because it pleased Elohim to complete all things in Him, and through Him making peace by the blood of His crucifixion, to reconcile all things to Himself; through Him, whether the things on the earth, or the things in the heavens. And you then being alienated and hostile in your mind by evil works, but now peace has been given, through the sacrifice of His body, and His death, so that He may raise you before Him holy and without blemish and blameless, if indeed you continue in the faith grounded and settled and not being moved away from the hope of the good news which you heard and which has been preached in all creation under Heaven, which I, Paul, became a minister,*

So, this is what he's saying; and we need to do that. And as Yahweh is working in these end times, and He's taking people out of paganism, He's taking people out of false organized religion, we shouldn't be diminishing the role of the Messiah, of Yahshua, we should be enhancing it. That's what it's about. And it's interesting when the two witnesses come ... Right? Who I believe are Gabriel and Michael, the two archangels. Literally says they are—and the word witness is actually martyr—and they will be martyred ... but it says they are the witnesses of Me. They're not going to come and witness of themselves. Even though they'll be doing miracles and all these things, everything will be focused on Yahshua. And that's the way our life should be.

And that's why when somebody comes and says, "Wow, how could you have done that for me? It doesn't make sense." And what do we say? *Where's the boasting?* Has nothing to do with me; it has to do with Yahshua living in me. **Any good that comes out of us, any love that we can show, it's only His;** because we don't have it in human form. We know what our nature is. We know where our life has led us—in that death penalty. And we know, though, that Yahshua and Yahweh in Their love for us has opened up this unbelievable New Covenant.

And like I said, when you really think about it, that was the one thing when I was coming into the truth. I said, "It almost sounds too good to be true." And in the flesh whenever something sounds too good to be true, it is. When I was younger you used to see these things, "Send in a dollar and become a millionaire." And it's like, "Wow, I can't wait," but it never works out. But this is something that sounds too good to be true but really isn't. It really is.

Because think about it, if there really is this Elohim in heaven that is eternal and is above everything and, I mean, with one sneeze can get rid of us all, why on earth wouldn't He just create us to be slaves and do everything for Him and do all this? But no, He doesn't create us to be slaves; He creates us to be children. He creates us in His family. It's just unbelievable when you think about it. And all we have to do is accept it. We have to ... But He gives us free will, because it couldn't work unless it was ... but we have to deny that human nature that we have, and we have to accept the wonderful gift He's given us. Hebrews 9 and verse 11 ... Hebrews 9 and verse 11.

Hebrews 9:11-15 *But Messiah having appeared as a High Priest of the coming good things, through the greater and more perfect tabernacle not made with hands, that is, not of this creation, nor through the blood of bulls and calves, but through His own blood, He entered once for all into the Holy of Holies, having obtained for us everlasting salvation. For if the blood of bulls and goats, and the sprinkling of ashes of a heifer on those having been defiled, sanctifies them to the purity of the flesh, how much more the blood of Messiah, who through the eternal Spirit offered Himself without blemish to YAHWEH, will purify your conscience from dead works, to serve the living Elohim! And for this reason He became the Mediator of the New Covenant, that He might by His death be redemption to them who had transgressed the first covenant; so that they who are called to the eternal inheritance, might receive the promise.*

So, like I said, wow, in the First Covenant there's no way ... even though you can do a sacrifice and there was a form of forgiveness for sins of ignorance, there was no way in the First Covenant to have your conscience cleared. There's just no way. Let's say somebody who stole money from a close relative, ... and then, like I said, the Torah does have where you can do the sacrifice, and you're forgiven ... and the person forgives them, you're still going to feel guilt. You violated somebody's relationship. You were disloyal. You did something that somebody only did good for you. How on earth can the killing of a sheep take away that guilt? But in the New Covenant it does. It does take it away. Because we realize every one of us is a sinner and He willfully came, willingly came to pay the penalty for that.

So, why would I feel guilt and diminish His sacrifice by that guilt? And it's only by that. And I'm telling you, there's heinous sins that have been committed. We all know it. But being a pastor for more than 20 years and counseling many people, I know there's people that have talked to me that years and years and years were in guilt for different things, and only by the blood of Yahshua was that able to be healed—only by that. Because there's things that happen in the world beforehand, adultery, different things that just are hard things for forgiveness. But through the blood of Yahshua, there is no sin that could have been did that can't be forgiven by His blood. And that's part of the promise. **The killing of an animal can't clear the conscience, but the blood of the Messiah can.** Hebrews 10.

Hebrews 10:1-4 *For the (Levitical) Law had in it a shadow of the good things to come, but not the substance of those things themselves. Appearing year by year with the same sacrifices, which they offer continually, they never are able to perfect those who offered them. Otherwise, if they had been perfected they would have ceased to be offered. For from henceforth, their minds would have not been driven them into the sins which they had once been cleansed of. But in those sacrifices they remembered their sins year for year, for it is not possible for the blood of bulls and goats to take away (the penalty of) sins.*

Comment: So, we see very clear, the sacrificial system was never meant to take the sins away. It was an avenue to remind the people that they were sinners so you don't have a golden calf incident again, to keep the people looking for the better way, for people looking for the New Covenant. And like he says, if the blood of bulls and goats could take away sins, then why would they do the same sacrifices year in and year out? He says:

Hebrews 10:5-9 *For this reason, coming into the world, He says, "Sacrifice and offering You did not desire, but You prepared a body for Me ... coming from Psalms 40, about the Messiah ... You did not delight in burnt offerings and sin offerings." "Then, Lo, I said. I come as it is written about Me in the beginning of Your Books I delight to do Your will, O Elohim." Above, when He said, "You did not desire nor were pleased with sacrifice and offering and burnt offering and sacrifices concerning sins," which are offered according to the Levitical Law, then He said, "Lo, I come to do Your will, O Elohim." He takes away the first in order that He may set up the second;*

Comment: So, the First Covenant is not against the promises of Yahweh. It's just if you had the right mindset, it should lead you to the promises of Yahweh.

Hebrews 10:10-18 *by which will we are sanctified through the offering of the body of Yahshua Messiah once for all. And indeed every priest stands day by day ministering, and often offering the same sacrifices, which can never take away (the penalty of) sins. But He, offering but one sacrifice for sins, "sat down" in perpetuity "at the right hand" of YAHWEH, from then on expecting "until His enemies are placed as a footstool" under His feet. For by one offering He has perfected in*

perpetuity ... ongoing ... the ones being sanctified. And the Holy Spirit witnesses to us also. For after having said before, "This is the covenant I will covenant to them after those days, says YAHWEH: Giving My Torah on their hearts, and I will write it on their minds;" and He also adds, "I will not at all still remember their sins and their lawless deeds." But where remission of these is, there is no longer offering concerning sins.

Comment: Once the sin is paid for, why would you need another offering?

Hebrews 10:19-23 *Therefore, brothers, having confidence for the entering of the Holy of Holies by the blood of Yahshua, which He consecrated for us, a new and living way through the veil; that is, His flesh; ... which brings us into the Holy of Holies—the presence of Yahweh ... and having a Great Priest over the house of YAHWEH, let us draw near with a true heart in full assurance of faith, our hearts having been sprinkled from an evil conscience, and our body having been washed in pure water; ... baptism ... let us hold fast the confession of the hope unyielding, for He who has promised is faithful.*

So, very clearly, we see it outlined in the New Covenant. Hebrews 7 ... couple chapters back ... 11 and 12.

Hebrews 7:11-12 *If, therefore, perfection has been reached by the Levitical priesthood, by which the Torah was enacted for the people; what further need was there for another priest to rise to the order of Melchizedek? Otherwise the scriptures would have said that He would be after the order of Aaron. But as there is a change in the priesthood, of necessity a change in the instruction of the Torah comes.*

So, not a change in the actual laws, but a change of the instruction. Just like you have a law of tithing; that didn't change from the old to the new. But since it's a different priesthood, it changed who you give the tithe to. The same way, Passover is forever; the memorial is forever. So, it didn't change that we keep Passover in the old; we keep Passover in the new. But the symbol of killing a lamb, now the symbol is the bread and the wine. **So, the symbol changes, but the Torah doesn't. The instruction of the Torah changes because we're in a New Covenant that comes there.**

John 19 and verse 34. Because I've had believers even question me that, saying, "It never says in the Bible that Yahshua is the Passover Lamb." I say, "Wow, what Bible are you reading, or maybe what language are you translating it from?" But John 19, verse 34 says:

John 19:34, 36 *But one of the soldiers pierced His side with a spear, and at once blood and water came out ... when He's being crucified. And verse 36 ... For these things happened that the Scripture might be fulfilled, "Not a bone of Him shall be broken."*

Why does it say that? It says that because in **Exodus 12:46** that's what it says. When you do the Passover sacrifice, you're not to break any bone. So, when He's dying as the Passover Lamb, they're not to break any bone. 1st Corinthians 5:7.

1 Corinthians 5:7 *Then clean out the old leaven so that you may be a new lump, just as you are unleavened. For our Passover is Messiah ... Yahshua ... who was sacrificed for our sake.*

Very clear ... very clear. If you read the whole chapter of 1st Corinthians 5 ... we won't do it now for time's sake ... but very clear that **Yahshua is the Passover**. There's no doubt about it, He is our Passover. So, when people say "Why don't you kill a Passover lamb?" I say, "Of course, we do. Yahshua is the Passover Lamb, but His sacrifice is in perpetuity." But how many lambs are you supposed to have per family? One! So, if you go and kill another lamb, number one, you're breaking the commandment by having two lambs, Yahshua is one, and another physical lamb. And the other thing you're doing is you're exchanging the sacrifice of Yahshua for a physical lamb. You're going back to the First Covenant.

Because the symbol is changed in the New Covenant. We don't have to shy away from that. We should be pronouncing it from the rooftops. Praise Yahweh that in the New Covenant we have the Son of Yahweh as our sacrificial lamb and not just a little lamb that you're doing for commemorating something that will be coming later. So, praise Yahweh on that. Isaiah 66 ... Isaiah 66. Because we know that Yahweh, even though it wasn't His will, He allowed the first temple of Solomon. He

dwelt there. We know the second sanctuary Yahweh also did. But the third sanctuary is to be built by the Messiah. And look what happens when people do a sacrifice that is not sanctioned by Yahweh. Isaiah 66, verse 1.

Isaiah 66:1, 3-4 *So says YAHWEH: Heaven is My throne, and earth the footstool of My feet. Where then is the house that you should build for Me? And where then is the place of My rest? ... Isaiah 66:3 ... He who's slaughters an ox is as if he struck a man; he who sacrifices a lamb as if he broke a dog's neck; he who offers a present as if it was swine's blood; he making mention of incense as if he was blessed an idol. Yea, they have chosen their way, their soul delights in their abominations. I also will choose their vexations; and I will bring their fears to them; because I called, and no one answered; I spoke, and they did not hear. But they did the evil in My eyes, and chose in which I had no pleasure.*

The other thing, which I won't go there, but **Deuteronomy 12** is very clear as far as other scriptures also that once Yahweh's sanctuary was set you could not kill an animal except at the sanctuary of Yahweh. If you killed an animal anywhere else, in your home or whatever, including the Passover ... Maybe the original Passover, before there was a sanctuary, was done in the home but not after that. Once Yahweh had a sanctuary it's very clear that any thing that was a holy sacrifice including Passover had to be done at the sanctuary. And in Leviticus He says the same thing, any sacrifice that's done outside of that sanctuary is an abomination to Me. So, how on earth can people be building an altar in their backyard and be killing Passover lambs? They have no authority from Yahweh to do it.

Because as we see here from Isaiah 66, as far as Yahweh is concerned for the New Covenant, the sacrificial system is ended. Now granted, when the Kingdom comes, we know all of those Israelites that died in the First Covenant and are resurrected still in the first Covenant, there will be animal sacrifices again. That's a whole different issue, because they're still in the First Covenant. And then we will see exactly how the covenant was supposed to work from those sacrifices shadowing them into the New Covenant. And I'm excited because we see part of it, but we don't see everything that Yahweh meant by that system, but we will see it in that day. But for those who are already firstfruits that are Melchizedek priests in training that are in the New Covenant, there's just no reason for us. There's no reason. We look to the living sacrifice of Melchizedek, not the dead sacrifice. Romans 12 says this. Romans 12:1 and 2.

Romans 12:1-2 *Therefore, brethren, I call on you through the compassion of Elohim to present your bodies a living sacrifice, holy, pleasing to Elohim, which is your reasonable service ... to say the least ... And be not conformed to this age, but be transformed by the renewing of your mind, in order to prove by you what is the good and pleasing and perfect will of YAHWEH.*

And that's our life; that the Holy Spirit living in us—that down payment—that we're transforming our mind daily, that we're renewing, we're being a living sacrifice to Him for this. John 8 and verse 24. He says:

John 8:24 *Therefore, I said to you that you will die in your sins. For if you do not believe that I AM, you will die in your sins.*

It's very clear, a human being cannot pay the penalty for your sins. **Ezekiel 18** clearly says *the sins of the fathers don't go to the children; the sins of the children don't go to the fathers; but each pays their own sins. Ezekiel 14* says *if Daniel, Job, and Noah stood before Me, they could not save their children; they could only pay for their own.* The most three righteous people that Yahweh's naming there.

So, very, very clearly, that unless Yahshua is eternal, unless He's the eternal Creator of everything does it make His life worth more than all of His creation. So, if people do not believe that He is the I AM, if they don't believe that He is the all-existent One that existed forever and created everything, then they'll die in their sins. It's that simple, like He says. John 3 and verse 16. We'll end up here in a couple of minutes. John 3 and verse 16.

John 3:16-18 *For YAHWEH so loved the world that He gave His only begotten Son, that everyone believing into Him should not perish, but have everlasting life. For YAHWEH did not send His Son into the world that He might condemn the world, but that the world might have life through Him. The one believing into Him is not condemned; but the one not believing has already been condemned, for he has not believed into the name of the only begotten Son of YAHWEH.*

So, one thing that they didn't have in the First Covenant also is they didn't have access to Yahweh the Father, who is the Author of all life. Look what happened even when Moses was getting the commandments. What did the people say? "You go up and get them. We don't want to see Yahweh or lest we die." There was no access to the Father. And here it is, that **besides paying the penalty of our sins, we know that one of the missions of Yahshua was to give us access to the Father.** **John 6:44** *No man can come to Me unless the Father draws him; that He gives us access to the Father.* John 14:6.

John 14:6 *Yahshua says to him, I am the Way, and the Truth, and the Life. No one comes to the Father except through Me.*

So, these people in the First Covenant didn't even realize that they didn't have access to Yahweh. And most of the ones that had access by the Holy Spirit ... Look at David. Was David having a relationship with Yahweh the Father? No, he was having the relationship with Yahshua; the same way when Jacob says the Messenger who followed me my whole life and did ... Most of the interaction that the people in the First Covenant had, I'm not going to say exclusively, but most of it was through Yahshua.

And that's what He says to us, if we want access to the Father ... which we get. And that's what I say, can you imagine as His firstfruit, as children of the King of the universe that we have the ability that no one else on earth has that you can get on your hands and knees, close your eyes, and you go up to His throne? Nobody has that access, and we only get it through the blood of the Son.

I say, here's Yahweh up there. He has this big board, and an angel's coming, "Just had a 7.8 earthquake over here in Ecuador." He's carrying all this. And then someone comes, "Sir, there's a request here." "I'm too busy right ..." "It's from your child." "Oh, okay. Okay, you take over here." And He comes out, and He listens. So, He's not hearing through an interpreter; He's hearing us because through the blood of Yahshua—*He who was without sin became sin that we can be the righteousness before Yahweh*—that we can go before the Father and we can speak with Him.

And although ... That's why every prayer we say "in the name of Yahshua." That we know there isn't a prayer in the world for eternity that we will have before the Father if it wasn't for that sacrifice. But Yahshua didn't tell us to pray to Him, He told us to pray directly to the Father through His name, through His blood.

And that should mean something to us, that we get that personal relationship, that personal access to Yahweh the Father—but only through His blood. And that will never, ever, ever be diminished for eternity. We will always remember that. When the Kingdom comes, even though we'll be brothers and sisters with Yahshua, He will always have the supremacy because He's eternal, and He's the only begotten Son of the Father. And He will always have that, but we are becoming also children of Yahweh through that. Ephesians 2 and verse 4 ... Ephesians 2 and verse 4. He says:

Ephesians 2:4-10 *But Elohim, being rich in mercy, because of His great love with which He loved us, even when we were dead in our sins, He made us alive together with Messiah by whose grace we are saved; and raised up together and seated us together in heaven through Messiah Yahshua, ... What I was just saying ... that in the ages to come, He might demonstrate, the exceedingly great riches of His grace in kindness toward us in Messiah Yahshua. For by grace you are saved, through faith, and this is not of yourselves; it is the gift of YAHWEH; not of works, that not anyone should boast; for we are His workmanship, created in Messiah Yahshua unto good works, which Elohim before prepared that we should walk in them.*

By grace we are saved. The gift that Yahweh gave us was the greatest gift He can give. He gave His Son whom He loved more than anything. Yahweh so loved the world that He gave His only Son that we would not be condemned through Him, but we would be saved through Him, we would be redeemed from Him. And don't we owe it to Yahweh if we're really appreciative to give our best? If Yahweh gave heaven's best—He didn't give second best; He didn't send an angel; He didn't send the third ranking person. No, He sent heaven's best to come to do that sacrifice—don't we owe it to Him to give Him the best that we have? Acts 20 and verse 28 says:

Acts 20:28 *Then take heed to yourselves and to all the flock, in which the Holy Spirit placed you as overseers, to shepherd the congregation of YAHWEH which He purchased through His own blood.*

We never want to forget that. He purchased it through His own blood, and that's why the life is in the blood. Because before Yahshua came, He had life without blood. But He came as a human being; He came in the flesh. He wasn't half man and half deity. He was 100% man. And He gave His blood; He gave His life. And there was actually a time, for three days and three nights, where He wasn't alive. The only time in the history of eternity that He was not alive was during those three days and three nights, when His blood was shed. So, ending here in Colossians 1, again, 17 and 18.

Colossians 1:17-18 *And He is before all things, and by Him all things are sustained. And He is the Head of the body, the Congregation, who is the Beginning, the First-born of the resurrection of the dead, that He be preeminent in all things;*

So, like it says in Hebrews 8, we do, we have a better covenant built on better promises. We have to embrace that. We have to really internalize it. But praise Yahweh! Praise Yahweh for the New Covenant, and praise Yahweh for sending us heaven's best. Yahweh bless. Chag sameach.