

Pentwater Bible Church

Hebrews Message 40

October 14, 2018



Sermon on the Mount by Carl H. Bloch Cir. 1887

Daniel E. Woodhead – Pastor Teacher

Pentwater Bible Church

The Book of Hebrews

Message Forty

HEAVENLY JERUSALEM AND THE MEDIATOR OF THE NEW COVENANT

October 14, 2018

Daniel E. Woodhead

Hebrews 12:22–24

22 but ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, 23 to the general assembly, and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, 24 and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel (KJV).

THE PLACE OF PRIVILEGE AND GRACE

Hebrews 12:22–23

22 but ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, 23 to the general assembly, and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, (KJV).

The blessings that come to the New-Covenant people are more blessed since they are heavenly. This is the heavenly city. This is the city in Heaven that will be the place where we will live. This is the place of dwelling of all the redeemed. John the apostle recorded what Jesus spoke about this city in two places. First, where Jesus is now preparing a place.

John 14:2–3

2 In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. 3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also (KJV).

And second,

Revelation 21:1–22:5

21 1 And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. 2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. 3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. 4 And God shall

wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. ⁵ And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. ⁶ And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. ⁷ He that overcometh shall inherit all things; and I will be his God, and he shall be my son. ⁸ But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death. ⁹ And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. ¹⁰ And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, ¹¹ having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; ¹² and had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel: ¹³ on the east three gates; on the north three gates; on the south three gates; and on the west three gates. ¹⁴ And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. ¹⁵ And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. ¹⁶ And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. ¹⁷ And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel. ¹⁸ And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass. ¹⁹ And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; ²⁰ the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. ²¹ And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass. ²² And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. ²³ And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. ²⁴ And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. ²⁵ And the gates of it shall not be shut at all by day: for there shall be no night there. ²⁶ And they shall bring the glory and honour of the nations into it. ²⁷ And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.

22 And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. ² In the midst of the street of it, and of either

side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. ³ And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: ⁴ and they shall see his face; and his name shall be in their foreheads. ⁵ And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever (KJV).

Paul spoke of this as the Jerusalem of God.

Galatians 4:26

²⁶ But Jerusalem which is above is free, which is the mother of us all (KJV).

He spoke of it as being a city that is free and not in bondage. Here he is referring to sin pain and corruption which drags us down in the earth. This is the city that Abraham also sought mentioned Hebrews 11:10. This is where the celestial beings reside, *an innumerable company of angels*. This is the abode of all the redeemed of all time who enter it either by resurrection or translation. There are three names given to this city: (1) it is the *Mount Zion* in Heaven; (2) it is *the city of the living God* because that is where God dwells; and (3) it is *the heavenly Jerusalem* because it is in the Third Heaven (Ii Corinthians 12:2). *The heavenly Jerusalem*: where the people of God go by the name of Jerusalem often, both in the Old and in the New Testament. There we will see Christ, the King who, is the Prince of peace; the members of it are sons of peace, who enjoy a spiritual peace now, and an everlasting one hereafter with God himself. He is the mediator of the New Covenant and offered better blood than Abel.

The blood of sprinkling that speaks better than that of Abel. This emphasizes the fact that the New Covenant was ratified by better blood—Jesus’ blood. Earlier (9:11–12, 23–24), Paul related how Jesus brought His blood into the Holy of Holies of the Heavenly Tabernacle. That is, He cleansed the Heavenly Tabernacle. Now he adds that the blood is still visibly there on the Mercy Seat in the Tabernacle in Heaven since that is where the original Ark of the Covenant is found (Revelation 11:19). This blood *speaks better than that of Abel*. In Genesis we see that Abel was the first person to offer a blood sacrifice. This is a testimony that, even though Abel is now dead, blood is still the only legitimate and acceptable way to God. Now though, there is better blood in a better place, and this better blood in this better place is the blood of Jesus.

The New Covenant, which is written to the nation Israel specifically *the house of Israel and with the house of Judah*. The New Covenant is spoken of first in the book of Jeremiah, and is found in Jeremiah 31: 33-34, Ezekiel 36: 24-28, and also in Hebrews 8:8. This is one of the most difficult covenants to understand because of its timing and its relationship to the Church and Israel. It is announced by the prophet Jeremiah, launched at the death of Christ on the cross, but does not become operational until a later date when the Jews accept Him as their Messiah at the end of the Great Tribulation. Therefore, there are three stages to this Covenant:

- The Announcement
- The Launching, or Ratification
- The Inauguration, or Enactment

Before we can fully realize the uniqueness of this Covenant, we must first review the Abrahamic Covenant.

GOD'S COVENANT WITH ABRAHAM

The New Covenant is an outcome of God's initial covenant to Abraham, who was a Gentile, when this covenant was first made. The first reference to this contract is found in the Abrahamic promises of Genesis 12:1-3. These promises were subsequently referred to and amplified throughout the book of Genesis (Genesis 13:14-17; 17:1-8). The Abrahamic promises were codified into covenant form in Genesis 15. In the Abrahamic Covenant, God essentially promised Abraham that He would do seven items for Abraham's physical descendants delineated in Genesis 12:2-3:

1. And I will make of thee a great nation,
2. and I will bless thee,
3. and make thy name great;
4. and thou shalt be a blessing:
5. And I will bless them that bless thee,
6. and curse him that curseth thee:
7. and in thee shall all families of the earth be blessed.

From these seven "I Wills" flows God's entire plan for all of mankind. All other covenants between God and man are built on this one. For example, items 5 & 6 are the basis for the "Sheep and Goat Judgment" of the nations in the valley of Jehoshaphat at the end of the Great Tribulation, which closes the "times of the Gentiles" (Matthew 25:31-46). God also foreknew Satan's anti-Semitism, and history is patterned after Satan attempting to bring about this reality (Zechariah 2:8). The Abrahamic Covenant was affirmed to Abraham's progeny, Isaac, Jacob, and his twelve sons.

Because the Abrahamic Covenant is the foundation of God's further covenant promises, the New Covenant should not be understood by separating it from God's other covenant activity. Rather, it should be viewed as the natural out working of the Abrahamic Covenant. The New Covenant expands the promise to Abraham of blessing to "all the families of the earth", which is the seventh "I Will" statement, and reveals the means by which man can have his sins forgiven in order to enjoy eternal fellowship with God. The chart below lines up the remaining covenants with the timeline of the Nation Israel:

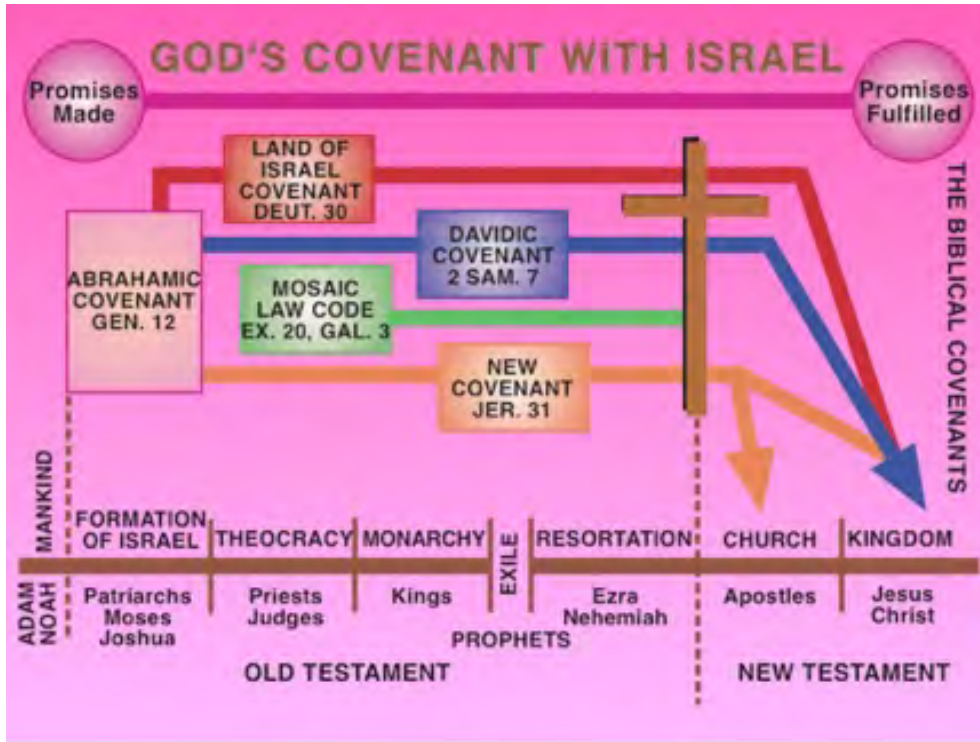


Chart by Tommy Ice

STAGE 1-THE ANNOUNCEMENT OF THE NEW COVENANT

The Old Testament Mosaic Law was the old covenant that God had established with His people, and it required their obedience to uphold what they had agreed to do when they accepted God's communication with them through Moses, during their 40 years in the wilderness (Exodus 20). The Mosaic Law required that the people perform rituals and sacrifices to atone for their sins. In order to please God, and remain in His grace, this was necessary because the wages of sin are death (Romans 6:23). These sacrifices by God's people had to be given in the spirit of earnest acknowledgement of their sins. God also told His people there was a New Covenant coming that He would make with them, and first announced this in the book of Jeremiah:

Jeremiah 31:31-34

³¹Behold, the days come, saith Jehovah, that I will make a new covenant with the house of Israel, and with the house of Judah: ³²not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was a husband unto them, saith Jehovah. ³³But this is the covenant that I will make with the house of Israel after those days, saith Jehovah: I will put my law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be my people. ³⁴And they shall teach no more every man his neighbor, and every man his brother, saying, Know Jehovah; for they shall all know me, from the least of them unto the greatest of them, saith Jehovah: for I will forgive their iniquity, and their sin will I remember no more (ASV, 1901).

God through, the prophet Jeremiah, said that there would be a time when He would make a New Covenant with the nation of Israel. “ ‘The day will come,’ says the Lord, “when I will make a new covenant with the people of Israel and Judah But this is the new covenant I will make with the people of Israel on *that* day,” says the Lord. I will put my law in their minds, and I will write them on their hearts. I will be their God, and they will be my people” (Jeremiah 31:31, 33).

Although God had been faithful in keeping His terms of the conditional Mosaic Law (also called the Mosaic Covenant), Israel had not been faithful to uphold their part of the covenant, thus resulting in Israel breaking the conditional Mosaic Covenant. While the Mosaic Covenant described the standard of righteousness, which the Mosaic Law demanded, God did not provide the power to the people to keep it. But that problem will be rectified in the New Covenant as stated in verse 33 above through regeneration of the people’s heart, and this will provide the internal power necessary to meet and keep the righteous standards of God. The result of the New Covenant will be a total national regeneration of Israel, as described in verse 34 with the New Covenant in their hearts, “*they shall teach no more every man his neighbor, and every man his brother, saying, Know Jehovah; for they shall all know me, from the least of them unto the greatest of them.*” This will not happen until the end of the Great Tribulation when the remaining Jews all become believers in Jesus the Messiah.

HOW THE NEW COVENANT APPLIES THE CHURCH

It is also important to determine what this covenant means to the Church at the announcement stage, because it seems to the casual reader, that the New Covenant applies to the Church. It is quite clear that the passage God gave to Jeremiah announcing the New Covenant is strictly meant to apply to the Nation Israel in Jeremiah 31:31. For God said, “*I will make a new covenant with the house of Israel, and with the house of Judah.*” Some commentators blur the clear distinction between Israel and the Church and use this as the basis for applying the New Covenant to the Church. But the text here is quite clear, it is written to Israel. God is not “finished” with Israel because they rejected Jesus as their Messiah, and to those who say that He is finished with them, the apostle Paul counters their assertion saying that God has “hardened” them against the acceptance of Jesus as their Messiah for only a specific amount of time (Romans 11:25-31).

The apostle Paul makes it clear that God has not cast off His people. In fact, in answering this rhetorical question, Paul responds with *God forbid!*:

Romans 11:11

¹¹ I say then, have they [the Jews] stumbled that they should fall? God forbid! But through their transgression salvation has come to the Gentiles, to make them jealous. (MEV, brackets and underlining added)

So, one of the reasons for establishing the Church is to make the Jews jealous so that they will want what the Church has, and that will lead them to belief in their Messiah.

STAGE TWO- LAUNCHING THE NEW COVENANT

Jesus Christ came to fulfill the Law of Moses (Matthew 5:17) and to *launch* the New Covenant between God, and His people the Jews. The Old Covenant was written in stone, but the New Covenant will be written on their hearts, and that is made possible only by faith in Christ, who shed His own blood to atone for the sins of the world. Luke 22:20 says, Jesus took another cup of wine and said, “*This wine is the token of God's new covenant to save you – an agreement sealed with the blood I will pour out for you.*” Since the Church had not yet been formed, He was speaking to His apostles, who were Jews, at the last supper.

What the Lord Himself told His Jewish disciples at the Last Supper is key to understanding what the New Covenant means to us. Christ made two statements about the New Covenant:

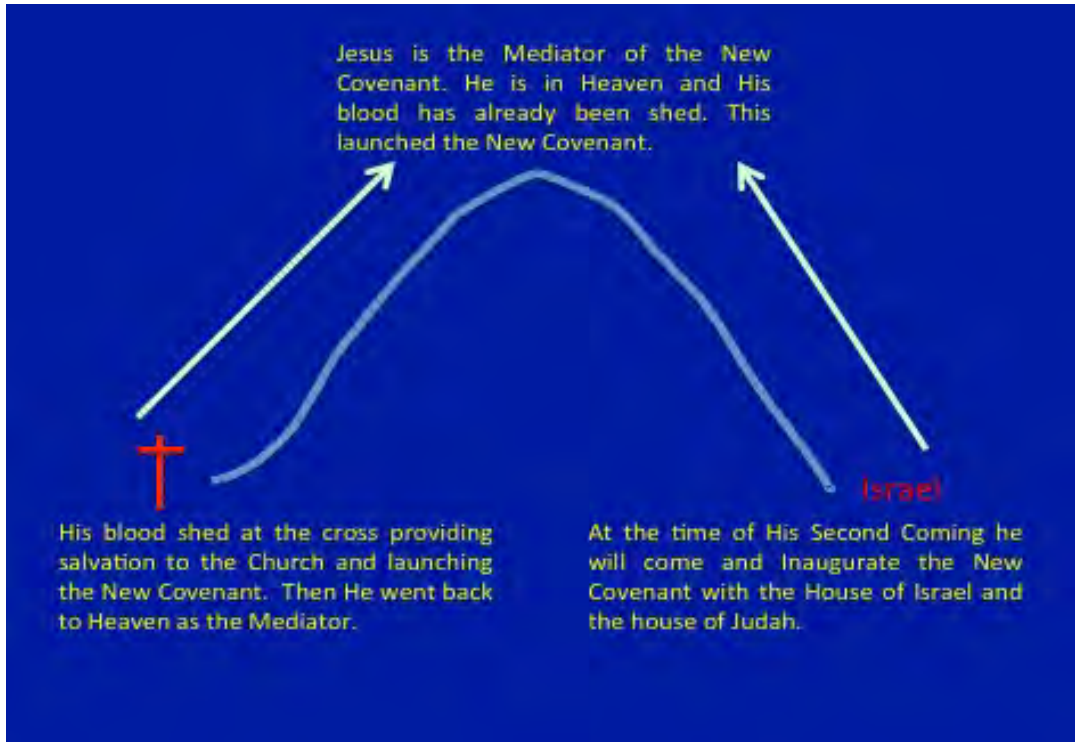
- This is My blood of the new covenant (Matthew 26:28; Mark 14:24).
- This is the new covenant in My blood (Luke 22:20; 1 Corinthians 11:25)

The blood of the New Covenant is not itself the New Covenant, nor is the New Covenant His blood. What Scripture teaches on this matter is to recognize that the Old Testament promise of the New Covenant contained both *spiritual* and *material benefits*. The Church indeed is enjoying the spiritual benefits, such as salvation and the indwelling of the Holy Spirit, but the Church is not experiencing the material benefits, which remain unfulfilled. The material benefits will remain unfulfilled until the entire nation of Israel is regenerated at the Second Coming of Jesus Christ, which ends the Great Tribulation. At that time, the New Covenant will be inaugurated to provide both its spiritual and physical benefits to all believers in Christ, and these benefits will continue throughout the Messianic Kingdom (Romans 15:27). The New Testament does not violate Old Testament statements when it includes more than was revealed in the Old Testament.

STAGE THREE – THE INAUGURATION OF THE NEW COVENANT

The book of Hebrews was written to second, and third generation Hebrew Christian believers in the Church Age. In Hebrews 8:6-23, the author describes that the *inauguration* or *enactment* of the New Covenant for the Jews will be in the future (Hebrews 8:6–13). The writer states in Hebrews 8:13b: “*Now what is becoming obsolete and growing old is ready to vanish away*”, which literally means, “Now that, the Mosaic Covenant, which is growing old and aging, is near to disappearing.” For the Jews, the Old Covenant has not yet disappeared because the New Covenant has not come to them, yet. Nowhere does the Scripture say the New Covenant has already come into existence so that they benefit from its spiritual and material blessing before the acceptance of Jesus as the Messiah by the Jews. Jesus is described as the Mediator of the New Covenant (Hebrews 9:15; 12:24).

Another way to understand this is illustrated in the following chart:



Title: How Christ is Launching and Inaugurating the New Covenant
Source: Daniel Woodhead

The New Covenant, prophesied in the Old Testament was made with the two segments of Israel that it had divided itself into, that is, the Northern Kingdom of Israel, and the Southern Kingdom of Judah. The Church, though not a formal partner of the New Covenant, participates in the New Covenant both as a subject of living a new life based on redemption in Christ, and as a recipient of God's promises to Abraham in the Abrahamic Covenant. The promise that effects the Church has come through the Seed of Abraham who is Jesus Christ, as first presented as the seventh "I Will" of the Abrahamic Covenant. The Church does not "fulfill" the New Covenant, that is strictly for the Nation Israel in the future Messianic Kingdom.

The New Covenant was inaugurated at Christ's death (Matthew 26:27-28; Luke 22:20), and the Church, by her union with Christ, is sharing in many of the spiritual blessings promised to Israel the New Covenant (Romans 11:11-27; Ephesians 2:11-22; II Corinthians 3:6; Hebrews 8:6-13; 9:15; 12:22-24). For we are told:

Ephesians 1:7

⁷ In Him we have redemption through His blood and the forgiveness of sins according to the riches of His grace. (MEV)

But, though the Church's participation in the New Covenant is strictly as a participant, it is not the ultimate fulfillment of God's promise. The fact that believers today enjoy the spiritual blessings of the New Covenant, such as forgiveness of sins, and the indwelling Holy Spirit, does *not* mean that spiritual *and* physical blessings will not be

realized by Israel. That still awaits the day when Israel will acknowledge her sin, and turn to the Messiah for forgiveness (Zechariah 12:10–13:1)

One way to illustrate the Church's participation in the New Covenant is to view the New Covenant as an airplane that takes off. Let's view the plane as the Covenant and its load of missiles as the Church. The Church (Missiles) gets dropped off in the Church Age and the plane (New Covenant) continues on until it lands in the Messianic Kingdom.



Next message: CHRIST IS THE SAME YESTERDAY, TODAY, AND TOMORROW
E-mail: Pentwaterbiblechurch@scofieldinstitute.org Call: 877-706-2479