

IV. THE PRIEST AT THE RIGHT HAND OF YHWH (8:1-9:28)
(Ps. 110:1 and Ps. 110:4 brought together)

A. Introductory exposition (8:1-7)

B. Initial text (8:8-12) (Jer. 31:31-34)

C. Exposition (8:13-9:19)

D. Second text (9:20) (Ex. 24:8)

E. Exposition (9:21-9:28)

Covenant at Mo'av Compared to the New Covenant

These are the words of the covenant which YHWH commanded Moshe to make with the children of Yisra'el in the land of Mo'av, besides the covenant which he made with them in Horev.
(Deut. 28:69 (29:1))

And shall return unto YHWH your Elohim, and hearken to His voice according to all that I command you this day, you and your children, with all your heart, and with all your soul;...And YHWH your Elohim will circumcise your heart, and the heart of your seed, to love YHWH your Elohim with all your heart, and with all your soul, that you may live.
(Deut. 30:2, 6)

that He may establish you this day unto Himself for a people, and that He may be unto you a Elohim, as He spoke unto you, and as He swore unto your fathers, to Avraham, to Yitz'chak and to Ya'akov.(Deut. 29:12 (29:13))

And YHWH your Elohim will bring you into the land which your fathers possessed, and you shall possess it; and He will do you good, and multiply you above your fathers.(Deut. 30:5)

Behold, the days come, says YHWH, that I will make a renewed covenant with the House of Yisrael, and the House of Y'hudah; not according to the covenant that I made with their father in the day that I took them by the hand to bring them out of the land of Egypt; forasmuch as they broke My covenant, although I was a husband over them, says YHWH.
(Jer. 31:31-32)

But this is the covenant that I will make with the House of Yisra'el after those days, says YHWH, I will put My Torah in their inward parts, and in their heart will I write it;... (Jer. 31:22a)...and I will put My fear in their hearts, that they shall not depart from Me.
(Jer. 32:40b)

...and I will be their Elohim, and they shall be My people;(Jer. 31:33b)and they shall be My people, and will be their Elohim;(Jer. 32:38) that then YHWH your Elohim will turn your captivity, and have compassion upon you, and will return and gather you from all the peoples, where YHWH your Elohim has scattered you. If any of you that are dispersed be in the uttermost parts of heaven, from there will YHWH your Elohim gather you, and from there will He fetch you.(Deut. 30:3-4) Behold, I will gather them out of all the countries, where I have driven them in My anger, and in My fury, and in great wrath;...(Jer. 32:37a) ...and I will bring them back unto this place, and I will cause them to dwell safely;...(Jer. 32:37b)

Ramban: Messiah and the New Covenant

Ramban (Rabbi Moshe ben Nachman) (1194-1270 C.E.) wrote one of the most authoritative Torah commentaries in Rabbinic Judaism.

And YHWH your Elohim will circumcise your heart (Deut. 30:6) It is this which the Rabbis have said, "If someone comes to purify himself, they assist him" [from on High]. The verse assures you that you will return to Him with all your heart and He will help you.

This following subject is very apparent from Scripture: Since the time of Creation, man has had the power to do as he pleased, to be righteous or wicked. This [grant of free will] applies likewise to the entire Torah period, so that people can gain merit upon choosing the good and punishment for preferring evil. But in the days of the Messiah, the choice of their [genuine] good will be natural; the heart will not desire the improper and it will have no craving whatever for it. This is the "circumcision" mentioned here, for lust and desire are the "foreskin" of the heart, and circumcision of the heart means that it will not covet or desire evil.

Man will return at that time to what he was before the sin of Adam, when by his nature he did what should properly be done, and there were no conflicting desires in his will, as I have explained in Seder Bereshit.

It is this which Scripture states in [the Book of] Jeremiah 31:30], Behold, the days come, says YHWH, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers ..etc. But this is the covenant that I will make with the house of Israel after those days, says the Eternal, I will put my Law in their inward parts, and in their heart will I write it.

This is a reference to the annulment of the evil instinct and to the natural performance by the heart of its proper function. Therefore Jeremiah said further, and I will be their Elohim, and they shall be My People; and they shall teach no more every man his neighbor, and every man his brother, saying: 'Know YHWH; 'for they shall all know Me, from the least of them to the greatest of them

Now, it is known that the imagination of man's heart is evil from his youth and it is necessary to instruct them, but at that time it will not be necessary to instruct them [to avoid evil] for their evil instinct will then be completely abolished. And so it is declared by Ezekiel, A new heart will I also give you, and a new spirit will I put within you; and I will cause you to walk in My statutes . (Ezekiel 36:26)

The new heart alludes to man's nature, and the [new] spirit to the desire and will. It is this which our Rabbis have said : "And the years draw nigh, when you shall say: I have no pleasure in them; these are the days of the Messiah, as they will offer opportunity neither for merit nor for guilt," for in the days of the Messiah there will be no [evil] desire in man but he will naturally perform the proper deeds and therefore there will be neither merit nor guilt in them, for merit and guilt are dependent upon desire. (Ramban on Deut. 29:6)

Hebrews 8:13

In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.

- Heb. 8:13 KJV from the Greek

However this is not at all what the Hebrew text of Hebrews says here. It reads:

And according to that which he said 'renewed covenant' he has antiquated the first to that which has put on antiquity and in coming days behold he offers that which is longed for.

- Heb. 8:13 HRV from the Hebrew

Hebrews 9:3-4
Incense in the Holy of Holies

While it is true that the "golden alter of incense" is outside the veil, the context here is that of the Day of Atonement (as we see in Heb. 8 where the High Priest is in the Holy of Holies). On the day of atonement the High Priest would take incense from the golden alter of incense and place it in the Holy of Holies (Lev. 16:12-13) so that Hebrews, in telling us that the Holy of Holies "had" the golden alter of incense because it was being filled with incense from that alter.

Hebrews 9:19-21 Blood of the Covenant

"For IN THE DAY which Moses wrote to the people the words of YHWH in the Torah..." (Heb. 9:1 HRV). This passage is very similar to Jer. 31:32 "...the covenant which I made with their fathers IN THE DAY that I took them by the hand to bring them out of Egypt...". By Monte Judah's logic one could also argue that Jeremiah "improperly combined" the exodus from Egypt with the giving of Torah some fifty days later. These were two separate events. The Hebrew word YOM which is normally translated "day" can also have a much broader meaning referring to periods of time other than just 24 hours. This is the case in Jer. 31:32 and it is also the case in Heb. 9:1.

Hebrews mentions goats being offered while Exodus only mentions bulls being offered. While it is true that the KJV and some other versions mention goats in this passage, the original text of Hebrews made no such mention of goats. The Hebrew text of Hebrews and the Aramaic Peshitta and CPA texts of Hebrews all lack the phrase "and goats" in Heb. 9:19. The phrase is also lacking in the oldest copy of Hebrews (P46) as well as many other Greek copies א^c; K; L 181; 1241; 1739).

Exodus 24 only mentions blood, not water, scarlet wool or hyssop. The Talmud records a tradition that the sprinkling with blood at Sinai was accompanied by a sprinkling of the waters of purification:

R. Johanan said to Resh Lakish: It is right according to me who infer from the Consecration; for this agrees with what we are taught: 'On both of them [the Priests] we sprinkle throughout the seven days [water] from all the sin-offerings that were there'; but according to you who infer from Sinai, was there any sprinkling done on Sinai? — But according to your own reasoning, it would not be right either, for in the consecration [ceremony the sprinkling was done with] blood, whereas here with water? — That is no difficulty.
For R. Hiyya taught: 'The water takes the place of blood', but according to you, was there any sprinkling on Sinai? — He answered: It was a mere additional provision.
(b.Yoma 4a)

This tradition is recorded in a section of Talmud which discusses the use of these waters to purify the High Priest before the Day of Atonement ceremony. This water was a special water which had added to it the ashes of the red heifer (see Num. 19). These were the ashes of a red heifer burned with hyssop and scarlet wool (Num. 19:6).

Moreover Josephus records a tradition that Moses sprinkled the people with the waters of purification at the funeral of Miriam:

Moses purified the people after this manner:
He brought a heifer that had never been used to the plough

or to husbandry, that was complete in all its parts, and entirely of a red color, at a little distance from the camp, into a place perfectly clean. This heifer was slain by the high priest, and her blood sprinkled with his finger seven times before the tabernacle of God; after this, the entire heifer was burnt in that state, together with its skin and entrails; and they threw cedar-wood, and hyssop, and scarlet wool, into the midst of the fire; then a clean man gathered all her ashes together, and laid them in a place perfectly clean. When therefore any persons were defiled by a dead body, they put a little of these ashes into spring water, with hyssop, and, dipping part of these ashes in it, they sprinkled them with it, both on the third day, and on the seventh, and after that they were clean. This he enjoined them to do also when the tribes should come into their own land.
(Josephus, Antiquities, 4:4:6)

The Torah says:

And Moshe took half of the blood, and put it in basins;
and half of the blood he dashed upon the alter.
And he took the book of the covenant,
and read in the hearing of the people;
and they said: 'All that YHWH has spoken will we do, and obey.'
And Moshe took the blood, and sprinkled it upon the people,
and said: 'Behold the blood of the covenant,
which YHWH has made with you in agreement with
all these words.
(Ex. 24:6-8)

The phrase translated "in agreement with all these words" may also be translated "upon all these words". Moreover the first rule of Eliezer tells us that the Hebrew particles *AF*, *GAM* and *ET* indicate an inclusion or amplification. The Hebrew word *ET* has no parallel in English (it points to the next word as a direct object) but if we were to include it in the English it would read as follows:

And Moshe took half of the blood, and put it in basins;
and half of the blood he dashed upon the alter.
And he took the book of the covenant,
and read in the hearing of the people;
and they said: 'All that YHWH has spoken will we do, and obey.'
And Moshe took *ET* the blood, and sprinkled it upon the people, and said: 'Behold the
blood of the covenant,
which YHWH has made with you upon
all these words.
(Ex. 24:6-8)

Since the word *ET* indicates an inclusion, the parallel phrases "upon the alter"; "upon the people" and "upon all these words" would imply that the blood was upon all three of these.

Hebrews 9:15

The Hall of the Afflicted

In the Garden of Eden there is a hall that is called the “hall of the afflicted.” Now it is into this hall that the Messiah goes and summons all the afflictions and pains and sufferings of Israel to come upon him. And so they all come upon him. And had he not eased the children of Israel of their sorrow, and taken their burden upon himself, there would be none who could endure the suffering of Israel in penalty of neglecting the Torah. Thus it is written: “Surely our diseases he did bear and our pains he carried.” (Is. 53:5) As long as the children of Israel dwelt in the Holy Land, they averted all afflictions and sufferings from the world by the service of the sanctuary and by sacrifice. But now it is the Messiah who is averting them from the habitants of the world. (Zohar 2:212a)

The Blood Covenant Paradigm **Hebrews 9:16-17**

. In Jewish law inheritance is divided evenly among the sons, except for the firstborn who gets a double portion. It has nothing to do with what someone writes on a piece of paper.

Hebrews does not refer to a last will and testament, but to the inheritance rules related to the ancient Jewish custom of making a blood covenant.

When two people entered into a blood covenant they became members of each other's house including heirship rights. There are two good examples of the making of such a covenant in the Tanak. The first is to be found in Gen. 31:43-54 (between Ya'akov and Lavan) and 1Sam. 18:1-4 (Between David and Jonathan). It was through his blood covenant with Jonathan that David inherited the throne of Saul. David had a covenant with Jonathan making him Jonathan's joint heir, when Saul and Jonathan died in the same battle, David inherited the throne. In the same way we have a covenant with the Son of the King, when the son of the king died, we were his joint heirs.

This inheritance is the theme of the Book of Hebrews. Paul's topic is the Blood Covenant and Inheritance. He shows that the Messiah was "made heir of all things" (1:2, 4) and the "firstborn" (1:6; 12:23) (an inheritance term, see note to 12:23). He shows that the oath which made Abraham's seed the chosen people was a covenant (6:13-14), and that the oath which makes the Messiah a priest after the order of Melchizedek (7:20-22) is the renewal of the Covenant (Heb. 7:22; 8:6-13). He also shows that this is a blood covenant sealed with the Messiah's blood (Heb. 8 & 9). Paul argues that because of this covenant relationship, we have an inheritance (9:11-22). Since we are blood covenantors with the Messiah who is heir of all things (i.e. the Kingdom (1:13; 2:5-9) we inherit with him (1:14; 2:10-18; 9:11-22; 12:23). To Paul this inheritance is the "rest" of Ps. 95:7-11 (Heb. 4:9). A rest which has not yet been entered (4:9-10), an inheritance covenant promise like that of the Abrahmic Covenant (6:13-20) but with its promise yet to be received (11:39-40).