

11/18/24.

Heb 8:1 Now the point in what we are saying is this: we have such a high priest, one who is seated at the right hand of the throne of the Majesty in heaven, 2 a minister in the holy places, in the true tent that the Lord set up, not man. 3 For every high priest is appointed to offer gifts and sacrifices; thus it is necessary for this priest also to have something to offer. 4 Now if he were on earth, he would not be a priest at all, since there are priests who offer gifts according to the law.

5 They serve a copy and shadow of the heavenly things. For when Moses was about to erect the tent, he was instructed by God, saying, "See that you make everything according to the pattern that was shown you on the mountain."

"the excellency of Christ in his priesthood, or in the discharge of his office: 1. In his *exaltation* and the place of his present residence, verse 1. 2. In the *sanctuary* whereof he is a minister, and the tabernacle wherein at present he doth administer, verse 2. 3. In the *sacrifice* he had to offer, or which he offered before his entrance into that sanctuary, verse 3; which he illustrates by two especial considerations, verses 4, 5."

Owen, John. 1854. *An Exposition of the Epistle to the Hebrews*. Edited by W. H. Goold. Vol. 23. Works of John Owen. Edinburgh: Johnstone and Hunter. V6 p

-my thoughts: There is only one way to the Father, and that is through Jesus. There is no other way of salvation. Some would hold a legalistic idea that Jesus' name must be said by His Hebrew pronunciation Yeshua. Well...the more important question is: Do I know this High Priest personally. I can call Him His name in English or Hebrew, but does He know my name? I can call God the Father "Abba", but do I know Him as such? I can call on the name of Jesus, but what do I know about the person that bears that name? Am I just speaking His name, or am I actually speaking to Him personally? It is easy to get caught up in vain repetitions-even His name-without really being in the place of communion with Him.

11-21-24

Heb 8:2 a minister in the holy places, in the true tent that the Lord set up, not man.

"Hence is that expression of our apostle, "In him (Jesus) dwelleth all the fulness of the Godhead bodily," Col. 2:9. It is not any sign or token, it is not any effect of the divine power, goodness, and grace, that dwells in him, but "the fulness of the Godhead;" that is, the divine nature itself. And this dwelleth in him "bodily;" that is, by the assumption of the body or the human nature into personal subsistence with the Son of God. How glorious should this be in our eyes! How did they admire the condescension of God of old, in his dwelling in the tabernacle and temple by the glorious signs of his presence! and yet was it all but a dark representation and shadow of this glorious love and grace, whereby he dwells in our nature in Christ."

Owen, John. 1854. *An Exposition of the Epistle to the Hebrews*. Edited by W. H. Goold. Vol. 23. Works of John Owen. Edinburgh: Johnstone and Hunter. V6 p22

11/22/24

Rev 21:22 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.

-my thoughts: Even now. Jesus is the temple, we are the sanctuary where He meets us. We are in Him and He is in us in that supernatural way even now. The Holy Spirit is The Father's deposit into our hearts that is the "pass" that will allow us to enter into the New Jerusalem coming. We live as a foreshadow of the reality coming where we will live in a place that "There is no temple for the Lord God Almighty and the Lamb are the temple of it."

11/23/24

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It was an institution of God, that the people in all their distresses should look unto and make their supplications towards the tabernacle, or holy temple, 1 Kings 8:29, 30.—And it is unto the Lord Christ alone, who is both the true tabernacle and the minister thereof, that we are to look in all our spiritual distresses.”

Owen, John. 1854. [*An Exposition of the Epistle to the Hebrews*](#). Edited by W. H. Goold. Vol. 23. Works of John Owen. Edinburgh: Johnstone and Hunter. V6 p23

-my thoughts: Not only looking to Jesus in spiritual distress, but for all things.

I do not have the faith I need to even believe in Jesus. Sometimes doubts come of the goodness of God. Or anxiety of what the future holds. These thoughts are far too strong for me to just try to drum up more faith. I can try to “cast them away”...or even speak the name of Jesus to those thoughts that rise. But, it is when I **look** unto Jesus that I find myself strengthened with the faith in Him that sustains me in those times of doubt. It is when I say “Jesus, I do not have the faith I need to overcome these doubts and anxiety. I do not have what it takes. I can take authority in Your name all day long, but I know that You are my strong arm of faith. You will overcome these thoughts by the supernatural work of the Holy Spirit.” He has never failed to bring peace and faith to my mind and soul with this kind of communion with Him. Where I lay down my own way of freeing myself...where my weapons of warfare becomes prayer and trusting in Him to win the battles instead of railing against the enemy or my own fleshly thoughts.

That **looking unto Jesus** is true not only for the spiritual battles, but also to obtain the spiritual fruits or blessings. There is no way I can be wise or patient. Generous or kind or self controlled or anything else that Jesus is by striving to be those things on my own. But, when I ask, He is

faithful to give me all good things because He is a faithful and good Father. In times of trouble He may not take away the circumstances, but He strengthens me to walk through it. He is the giver of all good and perfect things found in Jesus. Amen

1/7/24

Heb 8:6 But as it is, Christ has obtained a ministry that is as much more excellent than the old as the covenant he mediates is better, since it is enacted on better promises.

John Owen V6p91

So the old covenant, as to the principal, fundamental part of it, was “engraven in tables of stone,” which were kept in the ark, Exod. 31:18; Deut. 9:10; 2 Cor. 3:7. **And God did so order it in his providence, that the first draught of them should be broken, to intimate that the covenant contained in them was not everlasting nor unalterable.** But the new covenant is written in the “fleshy tables of the hearts” of them that do believe 2 Cor. 3:3; Jer. 31:33.

Reading through John Owen’s explanation of the differences between the Old and New Covenant. Came upon this (underlined) that I had never really thought about before. I just do not think there is any depth or place or circumstance that does not ultimately have the stamp of God’s sovereignty or ordained plan on it. That...gives me such a trust and comfort and stability beyond what I’ve ever known really. Thank you Jesus.

1.9.25

Thinking about the Old vs New Covenants. It is a study of God saying “You can’t but I can”

Take the Covenant God made with Adam. “Don’t eat of this specific thing (tree). If you do, you will die”. Obviously, Adam and Eve couldn’t. But the Seed from God, The Son of God-Jesus could.

The Covenant God made with Moses on Mt Sinai made the law. They couldn’t, nor can we, live up to it. We can’t.

The New Covenant is God saying “I can. Where you fail, I fulfill by My Spirit.”

It is the indwelling of the Holy Spirit in the people of God that makes the difference between the Old and New Testaments. This dependance on the presence and work of His Spirit is the reason God says “You can’t but I can”. This dependance on Him instead of our own working to keep the law (love God and love others) is how we can live in liberty rather than the bondage of the Old Covenant. The dependance on Him to create a new spirit within us that is bent more and more into the image of Jesus...and looks more and more like the fruit of the Spirit. All attempts to be holy and righteous (as the Old Testament exemplifies) is in vain and we fail miserably. But bringing all those ways we are not holy and righteous to Jesus and asking the Holy Spirit to

change those things supernaturally is the *only way to victory...the only way to the heart of the Father...the only way to abundant life*. Amen

—When thoughts rise up that do not line up with the character of Jesus...when sin wants to rise up in me...when evil bombards my mind and that old nature wants bring me or keep me in bondage:

I can drag that old dead carcass straight into the throne of Grace. Straight to the Father, Son and Holy Spirit. Right to the One who died for me and say: Now state your case to the King of my heart. Hand it over to the Only One who has been victorious over that thing. He will fight every battle and win. Sometimes it is a slower, bit by bit, victory than other times. But He Always Wins.

1.12.25

Heb 8:10 For this is the covenant that I will make with the house of Israel after those days, declares the Lord: I will put my laws into their minds, and write them on their hearts, and I will be their God, and they shall be my people.

Heb 8:11 And they shall not teach, each one his neighbor and each one his brother, saying, ‘Know the Lord,’ for they shall all know me, from the least of them to the greatest.

Heb 8:12 For I will be merciful toward their iniquities, and I will remember their sins no more.”

Heb 8:13 In speaking of a new covenant, he makes the first one obsolete. And what is becoming obsolete and growing old is ready to vanish away.

This New Testament (which John Owen preferred the name of rather than New Covenant because a covenant depicts two parties upholding their own part of the bargain...but this New Testament is all placed on God’s shoulders through Jesus) as I see it, has not been fully realized yet. Jesus has come, He has paid the price for our being reconciled with God. The Holy Spirit does indwell those who believe in this great salvation...but verse 11 has not happened yet, nor will it until Jesus comes back to gather His own in glory. So, although we are living under better...or we are more sure of...those promises than those living under the Old Covenant were—we are the same in that we (Under the New Covenant) are looking forward to the fulfillment of this promise that Jesus is returning. The difference is we have the “Deposit” of the Holy Spirit that Jesus died to send us. That is a promise they were not able to live in under the Old Covenant because the flesh is weak to keep God’s standard of being one with His Spirit. But...Jesus! He lived up to that standard. That is called the righteousness of God that no human can attain in their own self. When God looks at me—He sees the righteousness of Jesus. He sees His work in me as already finished even though walking it out means He is still changing me—creating new from glory to glory. Not every single thing in me or in my life is new—yet. But He promises there is a time where His law will be written on my heart, and everyone in that “long home” will know Him. The longer I walk with Jesus, the more homesick I become.

And indeed no heart can conceive, no tongue can express, that infinite condescension and patience which God exerciseth towards every one of us, whilst he holds us by the hand to lead us unto rest with himself. Our own hearts, in some measure, know with what waywardness and frowardness, with what wanderings from him and withdrawing from his holy conduct we exercise and are ready to weary his patience continually; yet do not mercy and grace let go that hold which they have taken on us. O that our souls might live in a constant admiration of that divine grace and patience which they live upon; that the remembrance of the times and seasons wherein, if God had not strengthened his hand upon us, we had utterly destroyed ourselves, might increase that admiration daily, and enliven it with thankful obedience!

Owen, John. 1854. [*An Exposition of the Epistle to the Hebrews*](#). Edited by W. H. Goold. Vol. 23. Works of John Owen. Edinburgh: Johnstone and Hunter. V6p125

Amen

1.18.25

“Expositors inquire what laws are here intended, whether the moral law only, or others also. But there is no need of such inquiry. There is a metonymy of the subject and effect in the words. It is that knowledge of the mind and will of God which is revealed in the law, and taught by it, which is promised. The “laws of God,” therefore, are here taken largely, for the whole revelation of the mind and will of God. So doth תּוֹרָה originally signify “doctrine” or “instruction.” By what way or revelation soever God makes known himself and his will unto us, requiring our obedience therein, it is all comprised in that expression of “his laws.”

Owen, John. 1854. [*An Exposition of the Epistle to the Hebrews*](#). Edited by W. H. Goold. Vol. 23. Works of John Owen. Edinburgh: Johnstone and Hunter. V6p149

Heb 8:10b I will put my laws into their minds, and write them on their hearts, and I will be their God, and they shall be my people.

Mat 22:34 When the Pharisees heard that he had silenced the Sadducees, they came together. 35 And one of them, an expert in the law, asked a question to test him: 36 “Teacher, which command in the law is the greatest?” 37 He said to him, “Love the Lord your God with all your heart, with all your soul, and with all your mind. 38 This is the greatest and most important command. 39 The second is like it: Love your neighbor as yourself. 40 All the Law and the Prophets depend on these two commands.”

1 Cor 13:4 Love is patient, love is kind. Love does not envy, is not boastful, is not arrogant, 5 is not rude, is not self-seeking, is not irritable, and does not keep a record of wrongs. 6 Love finds no joy in unrighteousness but rejoices in the truth. 7 It bears all things, believes all things, hopes all things, endures all things.

8 Love never ends. But as for prophecies, they will come to an end; as for tongues, they will cease; as for knowledge, it will come to an end. 9 For we know in part, and we prophesy in part, 10 but when the perfect comes, the partial will come to an end. 11 When I was a child, I spoke

like a child, I thought like a child, I reasoned like a child. When I became a man, I put aside childish things. 12 For now we see only a reflection[c] as in a mirror, but then face to face. Now I know in part, but then I will know fully, as I am fully known. 13 Now these three remain: faith, hope, and love—but the greatest of these is love.

Gal 5:22 But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, 23 gentleness, and self-control. The law is not against such things.

When Jesus talked about the Law in Heb 8:10—His words were about loving God and others. There is no way in myself I can do that perfectly. I am not inclined to love God that way, and less inclined to love others the way 1 Cor 13 says to. I cannot produce the fruit of the Spirit in myself. As a matter of fact, I am totally bent in the opposite direction. But Jesus! God promise to Israel to put the law in their minds and write it on their hearts was realized in the upper room at the day of Pentecost when the disciples were baptised in the Holy Spirit. It is by His touch, by His working and ministry in our minds and hearts that we are able to love God and others the way Jesus said to. That “Law” begins to look more and more like the fruit of the Spirit the longer we pursue God and build that relationship with Him through Jesus and by the power of the Holy Spirit.

This may look like simple everyday things. The not replying rudly to someone who has offended or hurt us, but instead taking it to Jesus. Crying out for Him to change their hearts and mine...to put His Love (Law) in our minds and write His Love (Law) on our hearts. This means being made more and more into His image by His Spirit from glory...bit by bit. Where the Old Covenant was largely outward appearances, the New Covenant gives us a testimony of the wonder working power of God *in our own hearts and minds*.

1/21/25

Heb 8:10bI will be their God, and they shall be my people.

Mat 20:24 When the ten disciples heard this, they became indignant with the two brothers. 25 Jesus called them over and said, “You know that the rulers of the Gentiles lord it over them, and those in high positions act as tyrants over them. 26 It must not be like that among you. On the contrary, whoever wants to become great among you must be your servant, 27 and whoever wants to be first among you must be your slave; 28 just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.”

“I will be their God”

What kind of God? The example of kings and royalty, leaders and heads of state, dictators and czars of our own human history...even the gods shown in antiquity and even today... lord it over their subjects and followers rendering them mere slaves under their rule. Where obedience comes from strictly a place of fear—or a place of exchanging favors. I will do this if you do that.

This is not the kind of God that is depicted in the Bible. This is not the kind of God He has in mind of being to His people. What kind of God would become like His people and sacrifice His

only begotten Son so that we could become more like Him? What kind of God would make a covenant with Himself to step down from glory so His people could become more glorified? What kind of God would make this people heirs of Himself and joint-heirs with His Son? What manner of love is this?

The New Covenant is the only exception to the rule of “If it sounds too good to be true, it probably is”.

There should come a time in every Christians life that obedience to this extraordinary, “other” in every way, incomparable...beyond any other, God grows from the obedience out of fear of disobedience to doing what the Holy Spirit asks out of a deep thankfulness and love for Him. There is a poignant difference in countenance, demeanor, and simply in the way one lives between the two. A believer who is still striving to earn His love, grace and mercy by trying to avoid His wrath looks different that the one who is resting in the loving kindness of God and trusting Him to change their minds and hearts to do what He wants done...and to work His perfect will into their own lives and outward towards others. The laying down their lives is not out of fear of His wrath or justice or righteousness, but out of a deep connection with His Spirit of the love He has for them.

Some Christians still working more under the letter of the law rather than the Spirit of the law would see the other type of Christian falling into “easy grace”, or some such thing. The other Christian who has encountered and been convinced of this deeper place of satisfaction (like when Paul talked of “even a better way” in 1Cor 12 and proceeded to write 1 Cor 13) tend to see the first as legalistic and needing to have a baptism of love.

1/24/25

A new perspective (for me) on Heb 8:11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

(Owen, John. 1854. An Exposition of the Epistle to the Hebrews. Edited by W. H. Goold. Vol. 23. Works of John Owen. Edinburgh: Johnstone and Hunter. V6p160-168)

1. “Hence some reject all the outward means of teaching by the ordinances of the gospel, under a pretence that the inward teaching of the Spirit of God is all that is needful or useful in this kind. Others, on the other hand, adhere only unto the outward means of instruction, despising what is affirmed concerning the inward teaching of the Spirit of God, as a mere imagination. And both sorts run into these pernicious mistakes, by opposing those things which God hath made subordinate.”
2. “These were the burdens that the Pharisees bound on the shoulders of their disciples, until they were utterly weary and fainted under them. And this kind of teaching had possessed the whole church then, when the new covenant was solemnly to be introduced, no other being in use. And this is absolutely intended in this promise, as that which was utterly to cease. For God would take away the law, which in itself was “a burden,” as the apostle speaks, “which neither their fathers nor they were able to bear.” And the weight of that

burden was unspeakably increased by the expositions and additions whereof this teaching consisted. Wherefore the removal of it is here proposed in the way of a promise, evidencing it to be a matter of grace and kindness unto the church. But the removal of teaching in general is always mentioned as a threatening and punishment.”

3. “with especial respect unto the ceremonial law, as it consisted in the observance of sundry rites and ceremonies. And in this sense it was utterly to cease... It is promised concerning these things, that they shall be absolutely removed, as useless, burdensome, and inconsistent with the spiritual teaching of the new covenant”
4. “But as unto that kind of instruction, whether by public, stated preaching of the word, or that which is more private and occasional, which is subservient unto the promised teaching of the Spirit of God, and which he will and doth make use of in and for the communication of the knowledge itself here promised, there is nothing intimated that is derogatory unto its use, continuance, or necessity. A supposition thereof would overthrow the whole ministry of Jesus Christ himself and of his apostles,

as the ordinary ministry of the church.”

5. “These, and such like mysteries of the gospel, they could never attain the comprehension of. But yet they stirred up each other diligently to inquire into them, as to what they were capable of attaining, saying one to another, “Know the Lord.” But it was little that they could attain unto, “God having provided some better things for us, that they without us should not be made perfect.” And when that church ceased to make this the principal part of their religion, namely, a diligent inquiry into the hidden knowledge of God in their real exhibition. Now this kind of teaching, by mutual encouragement to look into the veiled things of the mystery of God in Christ, is now to cease, at the solemn introduction of the new covenant, as being rendered useless by the full, clear revelation and manifestation of them made in the gospel. They shall no more, that is, they shall need no more, to teach, so to teach this knowledge of God; for it shall be made plain to the understanding of all believers. *And this is that which I judge to be principally intended by the Holy Ghost in this part of the promise.*”
6. “The *knowledge of the Lord* may be here taken, not *objectively* and *doctrinally*, but *subjectively*, for the renovation of the mind in the saving knowledge of God. And this neither is nor can be communicated unto any by external teaching alone, in respect whereunto it may be said comparatively to be laid aside.”
7. “The instructive ministry of the old testament, as it was such only, and with respect unto the carnal rites thereof, was a ministry of the letter, and not of the Spirit, which did not really effect in the hearts of men the things which it taught.—The spiritual benefit which was obtained under it proceeded from the promise, and not from the efficacy of the law, or the covenant made at Sinai. For as such, as it was legal and carnal, and had respect only unto outward things”
8. “It is the Spirit of grace alone, as promised in the new covenant, which frees the church from a laborious but ineffectual way of teaching.—Such was that in use among the Jews of old; and it is well if somewhat not much unlike it do not prevail among many at this day. Whoever he be who, in all his teaching, doth not take his encouragement from the internal, effectual teaching of God under the covenant of grace, and bends not all his

endeavours to be subservient thereunto, hath but an old testament ministry, which ceaseth as unto any divine approbation.”

9. “The whole knowledge of God in Christ is both plainly revealed and savingly communicated, by virtue of the new covenant, unto them who do believe”
10. To “know the Lord,” is to know God as he is in Christ *personally*, as he will be unto us in Christ *graciously*, and what he requires of us and accepts in us through the Beloved. In all these things, notwithstanding all their teaching and diligence therein, the church was greatly in the dark under the old testament; but they are all of them more clearly revealed in the gospel.”

**”To know God as he is revealed in Christ, is the highest privilege whereof in this life we can be made partakers; for this is life eternal, that we may know the Father, the only true God, and Jesus Christ whom he hath sent, John 17:3. Persons destitute of this saving knowledge are utter strangers unto the covenant of grace; for this is a principal promise and effect of it, wherever it doth take place.”

1.28.25

Heb 8:12 For I will be merciful toward their iniquities, and I will remember their sins no more.”

Heb 8:13 In speaking of a new covenant, he makes the first one obsolete. And what is becoming obsolete and growing old is ready to vanish away.

“We by little and little lose the prospect of it, until it utterly disappears... All the glorious institutions of the law were at best but as stars in the firmament of the church, and therefore were all to disappear at the rising of the Sun of Righteousness.”

Owen, John. 1854. *An Exposition of the Epistle to the Hebrews*. Edited by W. H. Goold. Vol. 23. Works of John Owen. Edinburgh: Johnstone and Hunter. V6p177

“For Christ is the end of the law for righteousness to everyone who believes” (Romans 10:4)

The law for righteousness.

We either place our faith in the law to make us righteous...place our faith in our ability to keep God’s law to be and become righteous

Or

Trust in Jesus that He and He alone has fulfilled the law—He is our righteousness before God.

I am convinced that a person will continue in this “law for righteousness” until the Holy Spirit gives them an encounter/revelation of how wide and deep and high the love of God for them truly is. Brothers and sisters, we can preach fire and brimstone all day long. We can shout and scream and demand dying to oneself until we pass out from lack of oxygen. We can prophesy of things to come and know of the mysteries of God. We can demand repentance and hold a sinners

feet to the fire of hell. BUT if they are not shown the unmerited love of God...His kindness and mercy and humility and grace...it will fall on deaf ears or bring tgst poor soul into the bondage of law for righteousness. Do you not know it is the grace of God that leads to true repentance? Do you know the love of God? Do you preach with humility, or are you out to beat the sinner and the bride into submission of the law? To what kind of Gospel are you holding? Are you afraid the love of God shown and preached will lead to more and more sin? If so, dear brethren, I wonder if you should pray for the Holy Spirit to give you a greater awaking of the love of God into your inner man. Amen