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WHERE NEW LIFE BEGINS

Decoding Hebrews 8

We are about to uncover one of the most misunderstood scriptures in the entire New Testament. One that almost every pastor gets wrong. It's Hebrews 8.13 that says that the old covenant is becoming obsolete and growing old and is ready to vanish away.

What if I showed you empirical evidence, undeniable evidence that proves that what's being vanished away is something totally different than what you've been taught. We're going to talk about it. We're going to uncover it.

This could change everything right after this. Hello, everyone, Jim Staley, pastor for Truth Ministries, and welcome to this week's broadcast, where we are diving deep into each and every scripture that's found in the book of Hebrews. Verse by verse, we're going back to the original Hebrew concepts, the culture, the idiomatic expressions, really trying to understand what the author really intended.

What was the original intent? We, for the last almost 1800 years, have been looking through a Catholic, Roman, even a 21st century Western Greco-Roman perspective. We've been reading into the text our Western thinking and our denominational bias rather than extracting exegetically from the scriptures what the author intended. That's what this channel is all about, bringing the truth, the whole truth, and nothing but the truth from the original author's perspective.

The only way to do that is really to understand Judaism in the first century. It's to understand the language and the culture, like I said before, and that's what we're going to continue to do here. If that's the kind of content you're looking for, please hit subscribe right now and make sure you turn on the notification bell so you don't miss anything here at Passion for Truth.

All right, before we get into this week's study, we have something very exciting that's happening here at Passion for Truth. At the end of the year here, we always have a Fill the Gap fundraiser, and that typically gets met through our Sukkot. We did not have an event this year, and so we've had one of our donors come forward, one of you, and offer to fill that gap in a dollar-for-dollar matching donation up to \$77,777.

This is very exciting for us because not only does it allow us to pay the rest of our bills at the end of the year, but more importantly, we've got some exciting things coming in 2026 that we want to do. We want to hire several more people, start an entire new division of Passion for Truth, a film division. This is something I'm going to go into more detail.

We're going to have a full video on this, letting you know what our plans are for 2026, but if you'd like to be part of that, please scan the link on your screen or click the link in the

description to be a part of this. We really need your help during this time of year. This is going to set us up to do some things that have never been done in this movement at all, period.

We are crazy excited about this. If you are a Passion for Truth fan and we've been ministering to you and you want to be a part of something very exciting, please feel free to join us in this endeavour. It's only because all of us work together that we can do greater things.

We just want to increase the kingdom of God, and you can be a part of that through us. Now let's go over to Hebrews 8 and begin our study. Now, what I love about Hebrews 8 and chapter 9 does the same thing, is it's really a continuation of the previous chapter.

Now, remember when these letters were written, there are no chapters, there are no verses. Those were added much later for our convenience, and I'm so grateful that they did, or it'd be very difficult to explain to someone where you were at in the letter. But it does us a disservice in certain parts because in our brains, we tend to believe that when we get to a new chapter, it's a new thought process.

It's certainly not. And so chapter 8 is a continuation of chapter 7, and that's why he starts off by saying, now this is the main point of the things we're saying. We have such a high priest who is seated at the right hand of the throne of the majesty in the heavens, a minister of the sanctuary and of the true tabernacle which the Lord erected in not man.

Now, look, he's coming off chapter 7 when he's talking about the Melchizedek priesthood, we talked about that last week, and the difference in the superiority to the human priesthood that's found in the Levitical tribe. And now he goes, look, this is the whole point of everything that we're saying. Verse 3, every high priest is appointed to offer both gifts and sacrifices.

Therefore, it is necessary that this one also have something to offer, talking about Jesus. For if he were on earth, he would not be a priest, since there are priests who offer the gifts according to the law, who serve the copy and shadow of the heavenly things, as Moses was divinely instructed when he was about to make the tabernacle. For he said, see that you make all things according to the pattern shown you on the mountain.

But now he has obtained a more excellent ministry inasmuch as he is also a mediator of a better covenant, which was established on better promises. We are going to absolutely diagram this out. For those of you old enough to know what diagramming sentences is, we're going to diagram and really expose the truth of what a better covenant means.

It doesn't mean that it is a totally different covenant and none of the previous covenant comes along with it. And I'm going to give you some phenomenal examples here. So stick around to the end because you won't regret it.

This chapter, this episode of Hebrews is going to make everything make sense for the whole idea of the covenant being done away with and the new covenant taken over and one waxing away and being obsolete. As we'll find out in verse 13, I'm telling you, don't click off

this video until you hear the end of this, where I go through and share the examples of the difference between covenant and law. They're totally different.

And if you don't know that, you're radically going to read into the scriptures. And so, as I said in the intro, I'm telling you, we've completely got verse 13 wrong and thus hundreds of scriptures that Paul and other authors are trying to talk about when it refers to the covenant or the law of God, and we totally get it backwards. So let's dive in verse by verse.

We will understand this as we walk through. Okay, here we go. Now he's going to quote Jeremiah chapter 31, and this is a very vital scripture.

It's the only scripture in the entire Tanakh, in the entire Old Testament that details the new covenant, the prophecy of the new covenant. Every pastor, every covenant theologian, every single Bible student should know this verse out of Jeremiah 31. We all quote it.

It is the new covenant chapter, and it says this, and I quote, if or if the first covenant had been faultless, then no place would have been sought for a second. Stop. It is right here, ladies and gentlemen, that we make the assumption that covenant equals law.

And so we literally replace it in our mind because we have been literally implanted in our mind, and we've been programmed that covenant means law. So therefore, if the first covenant, the law of God had been faultless, then no place would have been sought for a second. So this is the problem.

Covenant does not equal law. Okay, we'll get back to that. Verse 8, because finding fault with them.

You see that? He didn't say finding fault with the law of God. What we've done here today in Christianity, we've said, okay, there's a problem with God's law. It's faulty.

So God had to create a new one. It's the law of Christ. Forgetting that Christ is God and was creator and was the law.

He didn't create a new Christ. He was the one that wrote the law, if he was the creator of heaven and earth, as scripture says. So it says, finding fault with them.

It's the Israelites that broke God's law, which created a problem because they broke the covenant. Think of a husband that commits adultery and breaks the covenant. It is not the covenant's fault.

It's not the law of adultery's fault. It's the husband that broke it. Okay, here we go.

He says, behold, the days are coming, says the Lord, when 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 in the day when I took them by the hand to lead them out of the land of Egypt. Again, not a new law, a new covenant. And there's a big difference because they did not continue in my covenant and I disregarded them, says the Lord, for this is the covenant I will make with the house of Israel after those days, says the Lord.

Listen carefully, ladies and gentlemen, I will put my laws, that Hebrew word there is nomos, okay? He's going to put the nomos, the laws, he's going to put that on their hearts. He's going to put them on their mind and write them on their hearts and I will be their God and they shall be my people. None of them shall teach his neighbour and none is brother saying, no, the Lord for all shall know me from the least of them to the greatest of them, for I will be merciful to their unrighteousness and their sins and their lawless deeds, I will remember no more.

My friends, this is critical. Before we get to verse 13, he's quoting an extensive section out of Jeremiah 31 and his entire point is they broke the covenant, which includes the law, but because they broke the law, they broke the covenant, which is different, okay? And he says, I'm going to do something different this time. I'm going to give them a new covenant, which is on the front side of that contains the law.

Think of a car that contains an engine. I'm going to maintain the engine, but I'm going to give them a new car because they messed up the car. They crashed the car.

The engine's fine. I'm going to give them a brand new car, but I'm going to write it on their heart. I'm going to put it in their garage.

It's not going to be in the Levitical barn. I'm going to put that car in their garage, okay? Inside your own personal garage. Maybe not the greatest example, but hopefully it makes sense is that God is writing the Torah, the laws.

He's writing the covenant laws on their heart. If it wasn't that way, he wouldn't have said it that. There's three things that the new covenant does in Jeremiah 31.

One, it's the implanting of God's law in our hearts. Number two, it's the knowledge of God beyond just the God of Israel, but a personal God that lives inside of us. That didn't happen before.

And number three, it's the total removal of their sins. This also didn't happen before. And so the new covenant, because it's going to have a new administrator to the covenant, it's going to provide results that could never have been provided by the original covenant.

So I want you to see this. If the laws were abolished, if the Torah was abolished and no longer needed, there would be nothing to write on the heart. It says, I'll give them my law in a new location.

It's their hearts. So the contrast is not old law versus new law. It's external versus internal.

It's what's out there and now is going to be inside of here. Covenant equals law. This is the assumption.

But if covenant is obsolete, law is obsolete, which makes sin obsolete because 1 John 3, 4 says sin is the transgression of the law. So we have a ginormous problem. If covenant equals law, like assumed, and we're going to say that the old covenant is done away with, and that means all of the law is done away with.

You can't pick and choose. And if all of the law is done away with, that means 1 John 3, 4 is not true. And there is no sin because sin is the breaking of God's law.

And when that was written, there was no new testament. So it had to be referring to the Torah or to the original law God, which means that the writer of 1 John has a problem. He didn't get the memo that the old covenant has been done away with because he's directly referencing it.

Not to mention in Timothy, it says that all scripture is worthy for doctrine, reproof, correction, and the way of righteousness. And when that was written again, the new testament wasn't written. So that means all scripture is the old testament.

What we talk about or what we call the old testament, and he says that's used for all doctrine. You see how much problem we have if we remove the front of the book, which in effect is what we've done by misunderstanding scriptures like this. But the truth is, listen carefully, in scripture, covenant equals relationship structure.

It's the administration of the relationship structure. It is the covenant, like covenant of marriage. Law equals terms of that relationship.

So look at contract is the title, the decrees or the principles or the instructions inside the contract is the law. If you break the law, you've broken the contract, but it doesn't make the contract wrong or worthy to be replaced. It's the person that broke it that has a problem.

So the covenant equals, listen, the framework, the laws, the stipulations, the new covenant changes everything, but it changes almost nothing at the same time. Let me explain. The very first thing that changes in the new covenant is the mediator.

In the old covenant, it was Levi. He was the mediator in the new covenant. It's the Messiah from the Malchizedek priesthood.

The second thing that gets changed is the location. In the old covenant, it was on tablets of stone. In the new covenant, it's in the heart.

The third thing that gets changed is the access point. In the old covenant, it's the temple. It's the only way to get access to God really was the temple.

In the new covenant, it's heaven. It's a heavenly access point through Yeshua inside of us. The fourth thing that changes is the capacity.

In the old covenant, it's the flesh. In the new covenant, it's the spirit. It doesn't change the definition of holiness.

It doesn't change the definition of loving God with all your heart. It doesn't change the definition that there is only one God. It doesn't change the definition of honouring your parents.

None of the commandments change. It simply changes the administration and the location. Let's give you a few modern-day examples.

Hopefully, you'll understand the difference between covenant and law and how they fit together. First of all, marriage licence versus marriage vows. In this sense, the covenant is the marriage relationship.

It's the contract. The law are the vows and the expectations inside the relationship. If a couple divorces, the relationship structure is dissolved.

But faithfulness, honesty, love, commitment, all of the laws putting the toilet seat back down for guys, they don't stop being morally right. Those laws never stop. They transfer to the next covenant.

When they remarry, the covenant is new, but the vows are the same, only now written deeper in the heart. Many times, people on their second marriages recognise the mistakes from their first and they make the adjustment. Let's go to a second example.

How about government versus constitution? The covenant is the form of government. It's the administration of the law, which is the constitution, the actual terms and moral framework. If America changes from one administration to another like it does every four years, that's a change of governance.

It's a change of covenant, not a deletion of the constitution or the laws. There's new leadership. It's the same constitution.

It's only administered from a different authority. It's all about who administers the actual covenant laws. How about a business ownership versus company policies? When a company is bought out, the ownership changes.

That's the covenant. The day-to-day values and policies are most of the time completely retained. As a matter of fact, this is a fantastic example because in the new covenant, there are some day-to-day values or policies that change based on the new administration because the principles are there, but it's not 3,000 years ago and those particular laws may not even be able to be kept today because maybe you're not a woman or maybe there is no temple and we're not in the land and so on and so forth.

For the most part, all the day-to-day values and policies are retained, but the ownership completely changes, which makes it a brand new covenant. Sometimes they're not even rewritten, just enforced better under the new owner. That's the entire book of Hebrews.

Levi equals old management. The Messiah equals new ownership. The policies are still the same.

How about a court system versus laws? Priesthood equals the court system, how the law is mediated. The court system or the judges are the ones that administrate it. The law itself is the standard being upheld by the judges, which is representing the priesthood.

If the Supreme Court is reformed, the court system changed, but right and wrong did not change. The laws itself are still there. Last but not least, how about an old phone versus a new phone? I kind of like this one.

It kind of brings it into a super modern age. The old covenant is like the outdated device. The new covenant is like an upgraded device.

So if you get a brand new iPhone, it's updated, but all of the content comes down from the cloud, if you will, from heaven and comes right back into the new iPhone or the new device. The device becomes completely obsolete, but the data is now stored in a better place. In this example, it's the heart instead of stone.

You don't throw away your data when you upgrade your phone. You transfer it from the cloud to a better system. This is exactly why Paul says in Romans 3.31 that he upholds the law and that it has not become void just because Christ came.

He says in Romans 7.22 that he delights in the law of God because he knows, he totally understands the law has not been done away with. It's the covenant administrators that have been made obsolete. It's the Levitical priesthood, which is the point of the entire book of Hebrews.

He says in Romans 7.25 that with his mind he serves the law of God and in Romans 8.7 he says that those who are carnal, they can't even subject themselves to the law of God. Why would Paul make such statements if he believed the law of God is done away with? He could never say that people are carnal if they don't subject themselves to the law of God, if it didn't exist. Certainly, he understood that we were under a new covenant.

Not to mention that Christ himself said in Matthew 5.17-21 that not a single part of the law will be abolished until heaven and earth pass away. My friends, take a look at the last verse with everything we've just put in framework. Take a look at verse 13 and now we'll be able to totally understand exactly what the author meant.

It says this, in that he says a new covenant he has made the first obsolete. Now what is becoming obsolete and growing old is ready to vanish away. Let's say it again the way that he intended.

Covenant is the administrators. In that he says a new covenant he has made the first administration obsolete. Now what is becoming obsolete? The administration of the Levitical priesthood is growing old and ready to vanish away.

This is why Jeremiah separates the difference between a new covenant and an old covenant and the law. The covenant is going to be changed. It's going to be brand new because it's going to be administered by a new administration just like when you have a new president come in like we said before.

It's a brand new administrator. It's brand new administration but the constitution is the same. This is what's going on.

There is a brand new covenant. It's a covenant relationship. There's been a divorce.

There's a new sheriff in town. There's a new husband. There's a new high temple priest.

It's Yeshua, Jesus Christ. Therefore, it's a brand new covenant. That means there has to be a change in the law.

The change in the law for what? The change in the law that the high priest can only come from the tribe of Levi because Yeshua comes from Judah and ultimately from the Melchizedek priesthood. To prove all of this, you simply have to go into chapter 9 verse 1 through 10 which we're not going to go through but we'll do that next week. But look what it says.

It literally says at the end of chapter 8 that the old is ready to vanish away and then it defines what old is totally validating everything I just said. Then indeed, if the first covenant if the first the word covenant is not even there had ordinances of divine service and earthly sanctuary for a tabernacle was prepared the first part in which was the lampstand the table and it goes through and it gives all the administration and all of the items it's found in the temple and the whole context of the first 10 verses of chapter 9 is all about the priesthood. He's saying if the first priesthood administrators didn't need to be replaced, then this is what it would look like.

But they have to be replaced because this is what happened. They broke the law. They broke the covenant.

They cheated on God. They're adulterers. There had to be a divorce.

God had to send another high priest in the order of Melchizedek from the heavenly realm to take the place of the Levitical priesthood so that we could forever have someone negotiating on our behalf placing his own blood on the Ark of the Covenant in heaven so that we could come boldly before the throne. Now that doesn't mean that Levi is over with because for sure Ezekiel 40 through 44 makes it clear in the millennium the Levitical priesthood is going to return. God's going to validate it.

There's even going to be sacrifices. There are going to be memorial sacrifices, but there is going to be a place for Levi for a thousand years. But Yeshua will administer the high priesthood at the top of the food chain.

So my friends, to finish all this up in this short broadcast, in verse 13 it's not saying that the old covenant is obsolete in the fact that the law of God is obsolete. May it never be. Romans 3 31.

It is the actual administrators that are obsolete and the writer sees this because this is written right before the destruction of the temple and he sees it. It's growing old. It's about to vanish away.

He's even probably getting prophetic inclinations that the temple is going away. The entire system of government is vanishing, but the law of God remains. Why? Because it's holy.

It's perfect. It came from God. It's divine.

God didn't mess up the first time. It was us that messed up. It was our ancestors that messed up and that's why he gave a new administrator and those that would call upon the name of Yeshua and his blood would be written in the doorposts of their house and on their gates and he would then write the law on their hearts and there would be a new marriage, a new relationship.

This is the wedding supper of the lamb. The law is the same. There's a new sheriff.

My friends, I hope this makes sense to you as we get through chapter 9 and 10. We're going to get into some very, very, very difficult scriptures, but they'll be easy to understand once we look back and we look at them through the lens of the first century priesthood and the Hebraic backdrop from the temple. My friends, thank you for being a part of our journey.

Thank you for praying for us. Thank you. If you are partnering with us financially each and every month, you can do so at passionfortruth.com. In the upper right-hand corner, there's a donate button.

Thanks for sending a few shekels our way and saying thank you. If you don't have a church, we appreciate just the opportunity to minister to you in that way. Thank you for locking arms with us, my friends.

We love you, we appreciate you, and we thank you for listening and watching and letting God work through you each and every week. I'm Jim Staley with Passion for Truth Ministries, and like always, I'll see you in the next video.