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## **Episode 63 - Unveiling the New Covenant: Spirit, Priesthood, and Salvation**

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In this episode, Scott Stanley delves into the profound theme of the new covenant as mentioned in Jeremiah 31 and its ultimate fulfillment through the death of Christ. He explores the significance of the Spirit, which was bestowed only after Christ's glorification. Using 2 Corinthians chapter 3, the discussion highlights the transformation from the old covenant of the letter to the life-giving ministration of the Spirit.

Stanley explains the shift from the Levitical priesthood to the eternal priesthood of Christ after the order of Melchizedek, as depicted in Hebrews chapter 7. This change necessitates a change also of the law, signifying the transition from condemnation to righteousness. He emphasizes that Christ's eternal intercession brings salvation and redemption from iniquity, portraying our hope in the resurrection.

The podcast further elucidates the role of the Holy Spirit as the bearer of divine truth, which intercedes on our behalf, enabling us to overcome iniquity and embrace innocence. Through an understanding of scriptures, including Romans 8 and Revelation 2 and 3, listeners are encouraged to grasp the profound implications of the Spirit's message to the churches.

Join this enlightening exploration of the new covenant as it unveils the truth of Christ's eternal priesthood and the transformative power of the Holy Spirit, encouraging believers to walk away from the letter of the law and embrace the spirit of truth in their journey toward salvation.

Modified Transcript:

Scriptures are transcribed directly with notations. Refer to KJV for verbatim wording.

Hi. This is Scott Stanley with DTG Ministries exploring the Deep Things of God in the Book of Revelation. We are on our 63rd podcast today. In Jeremiah, chapter 31, there is a mention of the New Covenant, and we have been over this in the podcast, that this New Covenant meant that the one who gave the covenant would have to give his life. The promises of the New Covenant could only be fulfilled through the death of Christ because the New Covenant is the ministration of the Spirit. Now remember John 7:38, 39:

*"The Spirit was not yet given because Jesus was not yet glorified."* The Spirit is that truth of what he portrayed on the cross: What is wrong with man, what it does to man, and how to overcome it- speaking of iniquity. So, I want to read to you from 2 Corinthians, chapter 3. I want to start reading verse 3.

2Co 3:3 For as much as you are manifestly declared to be the epistles of Christ (or the letters of Christ), ministered by us, written not with ink, but with the Spirit of the living God, not in tables of stone, but in the fleshy tables of the heart.

2Co 3:4 And such confidence have we through Christ toward God.

2Co 3:5 Not that we are sufficient of ourselves to think anything of ourselves; our sufficiency is of God;

2Co 3:6 Who also has made us able ministers of the new covenant; not of the letter, but of the spirit: the letter kills you, but the spirit gives life.

2Co 3:7 But if the ministration of death, written and engraven in stones... (Obviously, it's the Ten Commandments or the law. But it was the ministration of death.) If that was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance, which was to be done away:

2 Co 3:8 How shall not the ministration of the spirit be rather glorious?

The point I am trying to make here: The New Covenant is the ministration of the Spirit.

2Co 3:9 If the ministration of condemnation be glory, much more does the ministration of righteousness exceed in glory.

To minister the Holy Spirit, to minister what happened on the cross, is the purpose of the New Covenant. In bringing us the New Covenant, we have a new priest. Reading from Hebrews, chapter 7, verse 11:

Heb 7:11 If therefore perfection were by the Levitical priesthood in the law, (for under it the people received the law) what further need was there that another priest should rise after the order of Melchizedek, and not be called after the order of Aaron?

Remember Psalms 110, verse 1,

Psa 110:1 ... Sit at my right hand, till I make your enemies your footstool.

Psa 110:4 ... You are a priest forever after the order of Melchizedek.

Hebrews 7, verse 12.

Heb 7:12 For the priesthood being changed, there comes to be of necessity a change of the law. (If you're going to have a priest after the order of Melchizedek and not a Levitical priest, then the law has to change. Why?)

Heb 7:13 For he of whom these things are spoken pertains to another tribe, of which no man gave attendance at the altar.

Heb 7:14 It's evident our Lord sprang out of Judah, of which tribe Moses spoke nothing concerning the priesthood.

So if you are going to have a change of the priesthood, there has to be a change of the law.

Heb 7:15 It is yet far more evident: after the likeness of Melchizedek there arises a priest,

Heb 7:16 Who is made (or who came to be) not after the law of a carnal commandment (like the Levitical priesthood), but after the power (or the ability) of an endless life.

Heb 7:17 For he testifies, You're a priest forever after the order of Melchizedek.

The difference between Christ as Melchizedek and the Levitical priesthood is that he lives forever.

Heb 7:18 There comes to be, verily, a disannulling of the commandment going before because of the weakness and unprofitableness of it. (And you could say that about all of the law.)

Heb 7:19 The law made nothing complete, the law made nothing perfect, but the bringing in of a better hope did, by which we draw nigh unto God.

The purpose of this podcast is to show you that perfection. How does this happen? But I want to keep reading. Hebrews 7, verse 19, again.

Heb 7:19 The law made nothing perfect, but the bringing in of a better hope does; by which we draw nigh to God.

Heb 7:20 And inasmuch as not without an oath, he was made a priest:

Heb 7:21 (For those priests came to be without an oath, but this, with an oath by him that said, the Lord swore and will not repent, You are a priest forever after the order of Melchizedek:)

That's the oath. He is a priest because of the oath God gave.

Heb 7:22 By so much was Jesus made a pledge of a better covenant.

In Psalms 110, when God said, "*You're a priest after the order of Melchizedek,*" that was a pledge that there was going to be a better covenant. Why? Because the first covenant had the Levitical priesthood. In the second covenant, the priest is made after the order of Melchizedek. The first covenant was the letter of the law. The second covenant is ministering the Holy Spirit.

Now, before I go on, the Holy Spirit is the understanding of what happened on the cross, because Jesus is the one who portrayed that... *Now he is that Spirit* (2Co 3:17). When we talk about Christ on the cross, we're talking about the Holy Spirit. *He is that Spirit*. So again, Hebrews 7:22,

Heb 7:22 He was a pledge from God that there was going to be a better covenant.

Heb 7:23 And they truly were many priests, because they were not suffered to continue because of death. There were many Levitical priests.

Heb 7:24 But this man, because he remains forever, he has an unchangeable priesthood.

I want you to read verse 25 closely because this is getting to the crux of our salvation and what we're going to be getting into.

Heb 7:25 Wherefore he is able to save them to the uttermost, that come unto God through him, seeing he ever lives to make intercession for them.

Now stop right there. Look at the word "save." "*He's able to save you to the uttermost because he can make intercession.*" His intercession brings us salvation. Now I have heard it explained that he is standing between you and God, trying to keep God off your back because you are such a dirty, rotten sinner. That is not what this is saying. If you think your salvation happens because you have prayed a prayer and God says, "Okay, you are forgiven. You can come to heaven," that is not salvation. Titus 2:14, *He gave himself to redeem us from all iniquity, so he is able to save them to the uttermost because he makes intercession for them.* It is through his intercession that he can save you.

Now, we're going to hang on to that thought, but I want to go back to Hebrews 7:26.

Heb 7:26 For such a high priest became us, ...

When I think of him becoming us, it was fitting to us. I think of him in 2 Corinthians 5:21, where *he who knew no sin became sin*. I think of Romans 8:3, that *he came in the similitude of sinful flesh*. In those instances, he became us. I'm not saying he became us because he was born in Bethlehem. He became us because he became a similitude of the way we are on the inside. He was a picture of our very soul.

Regarding Christ making intercession, I want you to turn to Romans 8, and I want to start reading at verse 22.

Rom 8:22 We know that the whole creation groans and travails in pain together till now.

Rom 8:23 And not only they, but ourselves also, which have the first fruits of the spirit, ...

I just put in my Bible right there that this first-generation church, the first-century church, was the first to understand the Holy Spirit because they had the cross.

Rom 8:23 ... Even we ourselves groan within ourselves as we wait for the adoption, the redemption of our body.

Rom 8:24 We are saved by hope, but hope that you see isn't hope...

What you see, why would you hope for it? You've already got it. He is talking about the redemption of the body, which will happen at the resurrection. The redemption of our spirit and being set free from iniquity is happening now, and this is what he's going to

address here. Remember, by his intercession, we are saved to the uttermost. Saved is redemption from iniquity.

Rom 8:26 Likewise, the Spirit ...

Stop! When we see the Spirit, for me now, I just put Christ in there, and not just simply Christ, but what he worked and portrayed on the cross... that element of truth, Christ is your High Priest after the order of Melchizedek.

Rom 8:26 This priest carrying that information helps our infirmities: for we know not what we should pray for as we should, but that truth that he carries makes intercession for us.

That word "for" is "in behalf of us." Now, what I want you to do is realize he is not standing before God trying to keep God from getting mad at you. He is bringing God's information to you. So, when I read this, that element of truth is making intercession in our behalf. That element of truth is bringing truth that's in my behalf. It's bringing it to me... truth that's in my behalf.

Rom 8:26 ... with groanings which cannot be uttered.

What do we mean by "with groanings that cannot be uttered"? Well, I took that back to the Old Testament, Exodus 2:24.

Exo 2:24 And God heard their groaning...

I looked up the word "groaning" in the Ancient Hebrew. The actual meaning is "suckle," the concrete meaning is "breast," and the abstract meaning is "innocent." The pictograph is a picture of a seed, and it represents the sons of the next generation. The next letter is a picture of the sun at the horizon and the drawing in of light. Combined, these mean "a child drawn in," the bringing in and holding close of an infant to the breast. Here is the word groaning. It goes down to crying- a crying out, a groaning. So let me just put what you're reading in Romans 8:26 in perspective.

Rom 8:26 ... The Spirit (that truth) brings God's information (which is in your behalf) with cries of innocence which you cannot utter.

The Holy Spirit coming on you, the information of the cross, is all in your behalf. It cries to you, not to God. It cries out to you, "You're innocent," which is something, at that point, you cannot utter, because of the guilt that you feel. The Spirit comes on you in

your behalf, crying to you, you're innocent. I think of the cross: "*Lord, forgive them. They don't know what they're doing.*" All of that pain of guilt and anger and everything you're carrying, the Holy Spirit brings to you God's understanding in your behalf. This is all in your behalf, with cries of innocence which you cannot utter.

Rom 8:27 He that is searching the heart knows the minding of that element of truth, because he is bringing you God's understanding in behalf of the saints according to the will of God.

That is God's will, that your High Priest, who is the Holy Spirit, brings to you, in your behalf, God's understanding, which is cries of innocence. He is able to save you to the uttermost, because *He ever lives to make intercession, to do this for you* (Heb 7:25). The truth about Jesus Christ needs to be taught to us because this is how it works. That spirit of truth coming into your mind... when you've done what you've done and you feel the way you feel... that truth will come to you in your behalf, telling you you're innocent before God. It will save you to the uttermost.

Revelation, chapters 2 and 3, are the letters to the churches brought to us by the High Priest, concluded with "*Hear what the Spirit is saying to the churches.*" We just saw Romans 8. This is what the Spirit is saying. It's in your behalf, helping you understand your innocence and helping to remove that iniquity from you. So, when I look at Revelation 2, at the end of each letter, verse 7,

Rev 2:7 .... He that has an ear, let him hear what the Spirit is saying to the churches; to him that overcomes will I give to eat of the tree of life, which is in the midst of the paradise of God.

There is a message to you from the Holy Spirit, being ministered to you through the New Covenant.

Rev 2:7 ... To him that overcomes will I give to eat of the tree of life, which is in the midst of the paradise of God.

To get into the paradise of God, you've got to get past the two cherubim at the gate. The cherubim at the gate are the Branch and the Priest. You've got to come to that understanding of the Savior, and the risen Savior. You've got to possess the Holy Spirit. Look at it again.

Rev 2:7 ... To him that overcomes will I give... Hear what the Spirit is saying. I will give this to you.

Let's go to the next one, verse 11. This is to Smyrna.

Rev 2:11 He that has an ear, let him hear what the Spirit says to the churches; He that overcomes shall not be hurt of the second death.

You see the second death in Revelation 20. Let me just read the first one, verse 6.

Rev 20:6 Blessed and holy is he that has part of the first resurrection: on such the second death has no authority. For those in the first resurrection... they will be priests of God and of Christ, and they will reign with him over their iniquity for a thousand years, yoked with Christ, or married.

Now look at verse 13.

Rev 20:13 The sea gave up the dead which were in it, and death and the grave delivered up the dead which were in them, and they were judged every man according to their works. (Remember depart from me, ye workers of iniquity.)

Rev 20:14 And death and the grave were cast into the lake of fire. This is the second death.

Rev 20:15 Whosoever was not found written in the book of life was cast into the lake of fire.

The book of life is the faith of Christ. The lake of fire is the fire that burns in Christ. It burns in you, too. We all have a lake of fire, and you're able to put something in the lake of fire and walk away and forget it. That is what He does with these people. They will be forgotten forever. That is why it's the second death. There's no coming back from that. If he is the one who's going to raise people from the dead, if he forgets you, there's no coming back. You have died the second death.

Back to Revelation, chapter 2, verse 17. This is the message to Pergamos.

Rev 2:17 He that has an ear, let him hear what the Spirit (that element of truth from the cross) will say. To him that overcomes will I give to eat of the hidden manna.

The hidden manna is the tenth. It's what was in the jar, the golden jar of manna. It is Christ's understanding of the Bible. It's the faith of Christ.

Rev 2:17 ... And I will give him a white stone, and in the stone a new name written, which no man knows saving he that receives it.

Now, what in the world does he mean by a white stone? This word "stone" in Greek, the number is [5586], and I want to read this from the word study that's in my Bible. It says "to lightly touch, or a small stone or pebble, an allusion to the ancient custom among the Greeks of acquitting with a white stone, or a pebble, and condemning with a black one. It is a vote, suffrage, a voice." So, if I read from Acts 26:10,

Act 26:10 Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received (this is Paul or Saul) ... having received authority from the chief priests; and when they were put to death, I gave my voice against them.

That word "voice" is translated "stone" in Revelation 2:17. I gave my voice. See, when you stone somebody, you do it with words. Well, "*he gave,*" you could say that was a black stone. It was disapproval. It was one to condemn them. So that word is actually "voice." Again, in Revelation 2:17, "*I'm going to give you the faith of Christ and a white voice...*" What do you mean by a white voice? A white voice would be one of purity, one that's right. Just look up the word "white." It means "shining, glittering, used of clothing in the sense of bright. It's one that's pure, a pure voice." So, let's just put this in place here.

Rev 2:17 He that has an ear, let him hear what the Spirit, the Holy Spirit, says to the churches; This spirit of truth, this spirit of the cross, will give you the hidden manna, (or the tenth, or the faith of Christ in the golden jar), and will give you a pure voice. In this voice, you'll have a new character written, which no man knows, saving he that receives it.

When I think of the way it's being compared here with Paul in Acts, and here, being white, a white voice... In other words, I don't think you're going to be as condemning of people. Your understanding will be purer, and you will not give your voice or give your stone to condemn. You will have a white stone.

Next church, to Thyatira, starting at verse 26.

Rev 2:26 He that overcomes, and keeps my works unto the end, to him will I give authority over the nations.

Well, who's talking here? The Spirit. What do you mean, keep his works? To love God and love your neighbor as yourself... and to love your neighbor as yourself fulfills loving God, and that fulfills the law. Again, verse 26.

Rev 2:26 He that overcomes, and keeps my works unto the end (the completion, not the end of time, the completion of your faith...), to him will I give authority over the nations that are within your own heart, the nations that are within you.

Rev 2:27 And you're going to rule them with a rod of iron; as the vessels of a potter shall they be broken into shivers: as I received of my Father at my baptism (Psalms 2.)

Rev 2:28 And I will give him the morning star. (The morning star is the sun. The morning star is the risen Savior or the Holy Spirit.)

Rev 2:29 He that has an ear, let him hear what that spirit of truth is saying that's coming from the cross.

Chapter 3, Revelation 3, verse 5:

Rev 3:5 He that overcomes, the same shall be clothed in white raiment (which we know is the righteousness of saints); and I will not blot out his name out of the book of life. I will confess his name before my Father and before his messengers.

I can't help thinking about the ten virgins when I read this. They were all virgins. They all brought forth the manchild, but half of them didn't have the oil or didn't have the Holy Spirit. They were not walking in the faith of Christ.

Rev 3:5 To him that overcomes, you will be clothed in white; and I will not blot out your name out of the Book of Life...

Implying there are some that will have their names blotted out. I think of Paul in 1 Corinthians 9:27,

1Co 9:27 But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

I guess I'm reading that for the truth that God is love and He forgives you. But in order for you to receive the forgiveness, that is where repentance comes in. Repentance allows you to receive that forgiveness. You don't just take the truth, "Oh, God is love, and he forgives me," and off you go without any repentance or godly sorrow. It doesn't work.

Revelation 3 to the church of Philadelphia, verse 12:

Rev 3:12 To him that overcomes will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God (the character of God), and the name of the city of my God, which is New Jerusalem... (Which is the wife of God and Christ. Again, who's saying this? The Holy Spirit. What comes from the cross

when you receive that?) The name of my God, the name of the city of my God, which is New Jerusalem, which comes down out of heaven from my God: and I will write upon him my new name.

I used to think that new name was brother, but when you look at that verse in Revelation 3:12, the temple of God, the name of God, the city of God, New Jerusalem... all of that is the Holy Spirit, each one. So, he adds himself, his new name, the Holy Spirit.

Rev 3:13 He that has an ear, let him hear what the Spirit is saying to the churches.

You are his brother because you die with him and you suffer with him, and you are one with him. He calls them brethren.

Laodicea, the last church, verse 21,

Rev 3:21 To him that overcomes will I grant to sit with me in my throne, even as I overcame, and am set down with my Father in his throne.

Rev 3:22 He that has an ear, let him hear what the Spirit says to the churches.

Well, the throne is the conscience, and if you look at Revelation 4:3, there's one on the throne. We know it's the Father. There is a rainbow round about the throne. The rainbow is a symbol that God will not allow iniquity or the waters of the flood to cover your earth. He keeps you from all iniquity.

Rev 4:4 Round about that throne are twenty-four thrones (The twenty-four thrones are the twenty-four elders, or twenty-four divided by six. Six is the number of man; there are four. This is you. This is your understanding, your earthly completeness.) Round about that throne, it's that understanding, and upon the throne are twenty-four elders, clothed in white raiment, and they had on their heads crowns of gold.

When we talk about your conscience, there's no way you are not part of that. You're on that throne. But you want the Father to be the main character of your conscience on your throne.

Rev 4:5 Out of your conscience, out of the throne, (which you'll see if you go to Rev 22:1. It's living water. Water clear as crystal comes from the throne. But here is the impact of it.) Out of the throne, this living water gives you lightning (light flashes); thundering (rebuke happens), and voices (I just put Isaiah 66:6, voices of the Shepherd), and there are seven lamps of fire burning before your conscience.

Seven lamps of fire are seen in chapter 5 of Revelation, verse 6.

Rev 5:6 I beheld, and in the midst of the conscience and the four living creatures, in the midst of the elders of your conscience (in your mind), stood a Lamb as it had been slain (there's the Holy Spirit), having seven horns and seven eyes, these are the seven spirits of God...

The "seven spirits of God" is the Holy Spirit. Why seven horns and eyes? Horns are a projection. It is a complete, a full projection of God and a full understanding of God... horns and eyes.

Chapter 4, verse 6:

Rev 4:6 And before your conscience is a sea of glass, ...

Let's simply turn to Genesis 1:9, where he is talking about the waters under the heaven being gathered together in one place- *Let the dry land appear*. He called the dry land earth, and the gathering together of the waters, he called seas. If I simply bring that definition here: Before your conscience, the gathering together of the waters, the gathering together of your understanding is like glass unto crystal. You could say, 1 Corinthians 13, *you know even as you are known* (1Co 13:12).

Rev 4:6 ... Round about your conscience are the four living creatures full of understanding of the future and the past.

So what is on the conscience? God the Father, the risen Savior, and you. These are just elements of you and the understanding you carry. So, Revelation 3:21,

Rev 3:21 To him that overcomes will I grant to sit with me in my throne (well, you see it portrayed in Revelation 4 and 5), even as I also overcame, and I am set down with my Father in his throne.

Rev 3:22 He that has an ear, let him hear what the Spirit is saying.

The depth of what he is saying to these seven churches, as we are redeemed, the depth of meaning applies to us in our lives today. I love the idea that the Holy Spirit intercedes in our behalf with cries of innocence that, at that given time, we can't utter. Praise God!

We have a Savior, it's Jesus Christ. We have a Savior. He is a priest after the order of Melchizedek, meaning you walk away from the letter of the law. Because there is a

change of the priesthood, there is, of necessity, a change of the law. We're under the New Covenant, receiving the Holy Spirit, walking in perfection to glorify God.

Heavenly Father, without your understanding, there is no power to resist. There is no glory, but that we glorify you is our prayer in Jesus' name. Amen.