

Transcription – Melchizedek Priesthood Part 1

Alrighty, Boker Tov, and we are ready to start to go into a brand new class that I put on. This is the first time I'm teaching this class here at the Bible School on learning to be a priest of Yahweh. So this morning we're going to go over the Melchizedek priesthood and what that means. And then after that we'll be getting into ... once we understand that ... different aspects of priesthood and the priestly garments and all the different aspects of the priesthood; what do they represent, what do they mean in our life today?

But the first thing we have to understand is this **mystery**. There's the **real big** mystery and not only in the Brit Chadeshah. In the Brit Chadeshah, especially in the book of Hebrews, it's really magnified; this mystery of the Melchizedek priesthood, what on earth is this? But actually we see it in the Torah. We see it just mentioned kind of from nowhere. And we'll look into these Scriptures and we'll see what on earth is going on here.

We see it with Abraham. Abraham is meeting this Melchizedek and to be honest after you go through it all, I think it is extremely evident, especially from the Brit Chadeshah, what the Melchizedek priesthood is, who Melchizedek is. But I'm **shocked** at believers and Christians that don't understand it. Very rarely have I ever heard the correct interpretation of it.

So first of all, *Melchi-zedek*, Melchizedek or *Melchi-zedek*, what does it mean? *Melchi* is king; *zedek* is righteousness. So literally the Melchizedek or *Melchi-zedek* priesthood means "the king of righteousness." And we know this from Hebrews it actually mentions that as we get into Hebrews. But it is the priesthood of the King of Righteousness.

So, I want to start in Genesis 3:21, because I want to show you **this priesthood** is eternal. We know the Levitical priesthood was created; it was added, right? It wasn't even supposed to be part of the first covenant with the Israelites, as we'll see, but it was added because of the sin of the golden calf. But the **Melchizedek priesthood** is an eternal priesthood. And we see this in Genesis 3:21, right? This is after Adam and Eve sinned, and what happens?

Genesis 3:21 *And YAHWEH Elohim made coats of skin for the man and his wife, and clothed them.*

So this is the first sacrifice. So before this in Eden there were no animal sacrifices. We know in Jeremiah it says that it didn't please Yahweh for animal sacrifices. So in Eden there was no killing. A matter of fact, there wasn't even **eating of animals**. You know some people today feel we should not eat meat because of what was done in Eden, but we're not in Eden. And if you don't eat meat how on earth would you do your Passover, right? And this is something that was **commanded** to kill a lamb and do it.

So there's nothing wrong with eating meat according to scripture, according to the Torah, but it is a fact that **before** the sin of Adam and Eve there wasn't killing of anything. It wasn't a concept of killing; killing an animal, killing an insect from with Dr. Baugh says ... if you know who he is; Carl Baugh from the Creation Museum that he has in Texas. He says that even mosquitos biting someone ... cause someone says how could that be pleasurable? He says when there was perfect atmospheric ~~and~~ pressure a mosquito would never bite somebody. And we know mosquitos are used for other purposes.

So everything has a purpose in it. And the problem is: when mankind sinned everything changed. The atmosphere changed. The earth changed. The body of man started to corrode – *in the day that you sin you will die*. So **a lot of things** changed at that point. But we see here this is a really important point because this is the first sacrifice in Scripture and who is it made by? It's made by Yahshua; it's made by Yahshua. Because Yahweh, the Father, we clearly know was not

on the earth, that no man has ever seen Yahweh the Father, including Adam. So who was this Yahweh that's on the earth in the Garden of Eden? Clearly it's Yahweh the Son.

So the Melchizedek order is there from Eden and Yahshua is the High Priest of that order. He's killing an animal to make coats of skin to cover the man and the wife. And He's setting a precedent, right? Now, what is the precedent also that the killing ... because we know that the killing of animal is **not equal** with the killing of a human. So it's not able to forgive sin but it **overs** the sin. And that's why on Yom Kippur, right, every year on Yom Kippur this is the most 'holiest' day for Jewish people. It's the day where we don't eat, we don't drink. We totally deny the flesh.

And for Jewish people, they think it's a day of their sins being forgiven. They say if you sins are not forgiven by Yom Kippur they can't be forgiven at that point, that you have to repent and whatnot. But yet, if you even look at the definition of Yom Kippur it's actually not the day of forgiveness; it's the day of **covering**. *Kippur* is a covering. So the sins are not forgiven, but they're covered. So every year on Yom Kippur they were covered from year to year, but if they were forgiven the priest wouldn't have to do the same sacrifice year after year. We're going to read it in the book of Hebrews that says that.

So the whole point of the Levitical order was nothing but a shadow ... shouldn't say nothing but a shadow ... but was a shadow; because that was its purpose. It had a good purpose and a **real** purpose, but the purpose was not the reality. It was not for the forgiving of sins.

So there's a change then from the old to the new covenant and we talked about this, right? The priesthood and the agreement of sin are the two major changes from the first to the second. So let's go to Hebrews the 7th chapter and let's start going into some of these changes. So it says:

Hebrews 7:1 *For this "Melchizedek, king of Salem ... right, King of Peace ... priest of the Most High Elohim," the one meeting Abraham returning from the slaughter of the kings, "and blessing him;"*

Comment: Right? So it's kind of interesting that Abraham would **not take spoils** from the **kings**, right? There were the five kings that went to war. He wouldn't take spoils, why? Because he would only want something from the hand of Elohim; **yet**, what does Abraham doing? Abraham is **tithing to Melchizedek**; he's tithing to Melchizedek.

Hebrews 7:2-3a *and to whom also Abraham "divided a tenth of all," first being interpreted, king of righteousness ... that's what Melchizedek means ... and then also king of Salem, king of peace, whose father, and mother are not written in the genealogies ...*

Comment: Right? He has no beginning, He has no end. That's what the Apostle Paul is trying to say, because when you have a genealogy and the genealogy is tracing your beginning, tracing your end. And Melchizedek, who we're going to see in a second here who He is; He has no beginning, He has no end.

Hebrews 7:3b *nor the beginning of days, nor the end of life, but in the likeness of the Son of Elohim, His priesthood remains forever.*

Comment: So that word **as**, people misinterpret it in English. And that's why sometimes it's very hard, certain words in one language to another, to translate. And I've heard people say, "But it's not saying **He is** Melchizedek; it's saying He's **as** ..." Like comparing Him to Melchizedek, but that is not what it means. That is not what it means in the Aramaic. It's

not what it means in the original language. It's literally **in the likeness of**. That literally this Melchizedek is in the likeness of the Son of Elohim, His priesthood remains forever.

So right here when you read this in the original language, there's **no doubt** that the person reading ... it is 'knowing' that Paul is telling him Yahshua is Melchizedek. And if you read the rest of the chapter, as we're going to right here, you'll see very clearly that what ... there's no other way to take it.

Number one, there's no other King of Righteousness, no other King of Peace. He's giving all the things and he's trying to explain that this person is Melchizedek. Yahshua is Melchizedek.

Hebrews 7:4 *Now behold how great this One was, to he who even the patriarch Abraham gave tithes and paid tax;*

Comment: And it's very interesting, right? Because Abraham meets Melchizedek in **Genesis 14**, right, when he's tithing to Him; then just a couple of chapters later in **Genesis 18**, what happens? Yahshua Yahweh appears before Abraham with two cherubs and was Abraham surprised? No, he knew who He was! Why did he know who He was? Because he just tithed to Him four chapters before this! And this is why that finding the tabernacle of David in Jerusalem is **major**!

Why is it? Because the archeologists are calling it the temple of Melchizedek; their ... the things that they found in there, the dating of it goes back to that; because Yahshua was there at that time! Yahshua was there in that sanctuary and He was Melchizedek.

He was on the earth as Melchizedek. So this is extremely important and that's why that's standing stone that's there is extremely important because *the stone the builders rejected has become the head of the corner*. And the fact that that stone is still there today after thousands of years shows what? It shows that Yahshua **is** the stone that the builder's rejected. And **that will be the corner stone** when the first ... when the third temple is built. So...

Hebrews 7:5-7 *For they of the sons of Levi who **received the priesthood**, were authorized by the Torah that they should take tithes from the people; even from their own brethren who also came out of the loins of Abraham. But this man, who is **not recorded** in their genealogies, took tithes from Abraham; and blessed him who had received the promise. But it is beyond controversy, that the inferior ... right, who is the inferior? Abraham ... is **blessed by his superior**.*

Comment: Who's his superior? Yahshua Yahweh, right? Melchizedek, who is Yahshua Yahweh.

Hebrews 7:9-10 *And through Abraham, as one may say, even Levi who received tithes, was tithed himself. For he was yet in his father's loins when Melchizedek met him.*

Comment: So Levi is not even born yet. He's an afterthought. Like I said, it wasn't even part of the original covenant but that's what he's saying. Like it's almost as Abraham tithed to Melchizedek; afterwards Levi almost becomes like a tithe. He's like the tithe of the sons that he's going to be to that afterwards for the Levitical order.

Hebrews 7:11 *If, therefore, protection had ... If, therefore, perfection had been reached by the Levitical priesthood, by which the Torah was enacted for the people; what further need was there for another priest to rise after the order of Melchizedek? Otherwise the Scriptures would have said that He would be after the order of Aaron.*

Comment: So it's very clear, the Apostle Paul is trying to show this that not only is it a different order; it's a different covenant, very clear. But there's a reason for it because **this is the eternal priesthood**. This is the one that always

existed. Levi came as a shadow for a time and there was a purpose for it to point them to the Messiah when the Melchizedek priesthood would come back, but it wasn't to be an eternal order.

Hebrews 7:12a *But as there is a change in the priesthood...*

Comment: What, right? So we see this. Not only now is this eternal order of Melchizedek as we know there for eternity ... and we're going to read it in Psalms ... but we know now in the New Testament, in the New Covenant, there's a change in the order because he just said it. He just said Yahshua didn't come as a Levite, but He comes where? He comes from the tribe of Judah where it says nothing about priesthood. So there's a change in the priestly order from the old to the new.

Hebrews 7:12b *of necessity a change in the instruction of Torah occurs.*

Comment: So what law in the Torah are we talking about here up to this point? There's a specific law that he's talking about, right? What is it? Tithing! That's what he's talking about; he's talking about Abraham tithing to Melchizedek and he's talking about Levi being a tithe from Abraham also.

So we're talking about the law in tithing and yet he's saying now that there's a change in the priesthood in the New Covenant, there has to be a change in the tithing law. We wouldn't be tithing the Levites. Why would we? Because that's not our priesthood. So that's why the tithing law is eradicated, but there's a change in the law; just like we said at Passover that Yahweh or Yahshua, They have every right to change the signs of anything.

So the law doesn't change. Passover is forever but the **signs of the Passover** have change; the same way here. The tithing law is forever, but Yahweh has every right to say who receives the tithe because it's His tithe; it's not the Levitical tithe. And we see that Yahweh ... we went over this already with First Fruits ... we'll touch a tiny bit in that today, not much. But it was Yahweh **sharing** His tithe with the Levites; it wasn't the Levitical tithe. So now that tithe is being given over to who? It's given over to *Melchi-zedek*, Melchizedek. So ...

Hebrews 7:12-17 *as there is a change in the priesthood, of necessity a change in the instruction of Torah also occurs. For He of whom these things were spoken ... talking about Yahshua ... was born of another tribe, of which no one ever ministered at the altar. For it is evident that our Master has risen out of **Judah**, as to which tribe Moses spoke **nothing** concerning priesthood. And it is still more abundantly clear because He said that **another priest** would arise according to the order of Melchizedek, who has not become so according to a law of a fleshly command, but according to the power of life which abides forever ... it's an eternal priesthood ... For it is testified, "**You are a priest forever** according to the order of Melchizedek."*

Comment: So where is this coming from? **Psalm 110**, as we're going to see. Again, from **nowhere** that Psalm just comes in there and it's amazing because it's important to us today. But wow, to the Jewish people or people that don't believe in the Brit Chadashah, they're reading this and thinking, "Who is this?" And they actually just think that Melchizedek was some guy that lived in the time of Abraham ... but really? When you look at the predominance He has and especially in **Psalm 110**, that Yahweh is saying He's a priest of an eternal order and He just happened to be some **guy** that happens to be named in passing? Impossible!

So this is such a big mystery! And that's why in Hebrews there's **chapters**, whole chapters, that are given to this because it's not only revealing that Yahshua is Melchizedek, but it's revealing the priesthood that all of us are training to be under. So it's extremely important.

Hebrews 7:18-19 *And the change which took place in the former law, was made on account of its weakness, and because it had fulfilled its uselessness (should be usefulness) ... Right? Changing from Levitical to Melchizedek ... And the (Levitical) Law perfected nothing, but a bringing in of a better hope, through which we draw near to Elohim.*

Comment: So it was a shadow, but it perfected nothing. It was there to ... as a shadow, it was there to point us to the Messiah in the eternal priesthood, but it didn't perfect nothing; as a shadow doesn't. It only points you to the reality.

Hebrews 7:20 *And He confirmed it for us by oath; For they became priests without an oath; but this man by an oath. As He said to Him by King David: "YAHWEH hath sworn, and will not lie, Thou art a priest forever, after the order of Melchizedek." (Psalm 110:104).*

Comment: And again, very interesting, who is the one who is writing the Psalm? King David, right, who He's the son of; and it's David who is promised that he's going to have this eternal order. And when you look, you see that David actually was a priest. We see it and his sons were priests but they weren't Levites. Who were they? Melchizedek. And that's why the Son Yahshua is also Melchizedek.

Hebrews 7:22 *All these things make a **better covenant** because Yahshua is its surety.*

Comment: Is it the same covenant? No, two different covenants. The first covenant and a new covenant and the new one is better because your sins are forgiven. They're not forgiven in the first covenant. And why are they forgiven? Because **Yahshua is the surety, right?** What does he mean by surety? It's like when you go for a loan, if I want to borrow \$50,000 I need to put up collateral. So if I own a house they'll take that house as collateral for the loan. And if I don't pay the loan, what happens? They'll take the house away. So he's saying Yahshua is the collateral; He's the surety of the New Covenant.

Hebrews 7:23-24 *And these priests were many, but being mortal they were prevented from continuing because of death ... again talking about the Levites ... but this one (Yahshua, Melchizedek), because He is immortal, has the priesthood which remains **forever**.*

Comment: So again, Melchizedek is the high priesthood of this order in which we just said Yahshua is part of it. So if He's not Melchizedek, that means Melchizedek is above Yahshua. What would that make any sense whatsoever? Absolutely not, because the whole New Testament is showing the supremacy of Yahshua, not somebody else. So clearly, they're the same person.

Hebrews 7:25-28 *And from this He is able to save forever those who come to Elohim through Him, because He lives forever to intercede on their behalf. For this is the kind of High Priest proper for us ... Is he talking about Melchizedek to Yahshua? He's talking about both. They're the same person ... holy, harmless, undefiled, separated from sinners, and having become higher than the heavens; who has no need, as do the high priests, to offer sacrifices day by day, first for His own sins, then for those of the people. For He did this once and for all, offering up Himself. For the (Levitical) Law makes men high priests who are imperfect, but the word of the oath which came after the (Levitical) Law appoints the Son who is perfect forever.*

So there's no way you can read this and come up with any other conclusion that Yahshua has to be Melchizedek. There's ... it's ... Paul is saying it plainly but also in his rabbinic way. He's a Rabbi; he's making analogies ... very good ones and beautiful ones. But clearly when you read it in context, there's **no other** result we can come in ... come up with than Yahshua being Melchizedek.

Let's go to Galatians 3 in verse 7 ... Galatians 3 in verse 7 ... because the other thing is, if you don't understand **why** the Levitical law was put in there and that the Levitical law is not an eternal order. And if you don't understand the weakness in it, you can get deceived like many Messianics do, **thinking** that the Levitical order is the order that's forever; thinking that it's the Levitical priest that'll be ... have the eternal priesthood; which very clearly is not the case. Galatians 3 in verse 7, it says:

Galatians 3:7 *You must therefore know that those who trust in faith are the children of Abraham.*

Comment: Right? So it all gets back to Abraham all the time because this is the eternal covenant, the everlasting covenant starts with Abraham. And like I said, there's many covenants in Scripture. Abraham also had the covenant of circumcision; which is **not** the eternal covenant. But the covenant of circumcision was what? It was the **sign** of the eternal covenant, but it wasn't the covenant itself.

We have the Land covenant. Like I said, you have the first covenant with Israel. You have the New Covenant. You have the Levitical covenant. You have all these covenants. Even ... Yahweh even made a covenant with the sun and the moon, right? So we have all these covenants but Abraham is involved in the most important ones.

Galatians 3:7 *You must therefore know that those who trust in faith are the children of Abraham.*

And as His children, we're part of this covenant. That's what it says, right? Look at verse 29:

Galatians 3:29 *If you are of the Messiah, you are seeds of Abraham, and heirs according to the promise.*

Comment: So by being seeds of Abraham and by the Messiah coming through the line of Abraham ... that's what we said, right; in Kingdom principles, you don't just join. You have to be an heir. You have to be lineage to that. And that's the way we get lineage to the Kingdom, is through Yahshua, through Abraham ... or through Abraham through Yahshua, whatever way you want to say it ... but that's the way it is.

Galatians 3:8 *Because Elohim knew in advance that the nations would be declared righteous through faith He first preached to Abraham, as it is said in the Holy Scripture, "in you shall all the nations be blessed."*

Comment: And right, when I say this to Jewish people they're kind of shocked when I say, "You know Abraham wasn't Jewish." And they're like, "Huh?" Well how can he be Jewish? Abraham had a son called Isaac, who had a son called Jacob, and Jacob had a son called Jewish – Judah; that's where "Jewish" comes from, from the son Judah. So this is his great grandson, is Judah. So how on earth can he be Jewish when his great grandson wasn't born for 'x' amount of time later?

Galatians 3:9a *So that the believers are blessed by Abraham the faithful one. For those who rely on the works of the law are still under the curse ...*

Comment: And what are the works of the law? And we know this from the Dead Sea Scrolls, it's the Levitical sacrifices. People try to say the works of the Law are keeping Torah; which that is not the works of the Law. The works of the Law,

and like I said, we know this historically from the Dead Sea Scrolls, the works of the Law are the Levitical sacrifices. It's the term they use for that.

Galatians 3:9 *For those who rely on the works of the law are still under the curse for it is written, cursed is everyone who does not practice **everything** which is written in the book of the Torah.*

Comment: Right? So that's why the Levitical sacrifices could never make one righteous before Yahweh. Number one, the death of an animal is not equal with the death of a human, and most ... many of those laws did bring the death penalty. But number two, one of the laws is you had to practice **everything**. You had to be perfect, which no man is. So this is why the first covenant became a covenant of death because it wasn't that...we know that it says in **Romans 7**, the Torah is holy, just and good, but we're not. So it doesn't make a difference if the Torah is perfect if there's laws in there that we're going to violate that will cause our death. So very clearly here, you either had to keep *everything* or you're under that death penalty.

Galatians 3:11 *And that no one is justified by the Torah before YAHWEH is evident because, "The righteous will live by faith."*

Comment: Why are we not justified by the Torah? Because being justified means "made right before Yahweh" **because we broke it**. We broke the Torah. So it's like a murderer going before a judge and he tells his lawyer, "Don't worry I got this. You sit down." It's like, "No, no, no I got the perfect defense." "Just sit there." "And I'd like to speak Mr. Judge." And the judge says, "Go ahead." He says, "I got the perfect defense why I want you to let me go." "Okay, sir speak." "I'm guilty!" "Huh?" "I'm guilty, let me go!" How could we be justified by the Torah when we **violated it**; we broke it, right?

It's like speeding on the highway, you're going 70 miles in a 55 and the cop stops you and you say, "No, no, no you can't give me a ticket sir." "Why not?" "Because I'm guilty." So you can't be justified because you broke it! If you never broke it, like Yahshua, then you could be justified by the Torah. And there's actually, like I said, Messianics who **want** to be justified by the Torah, but how can you when you broke it? There's a **penalty** and that's the false grace that comes in. With the **false grace**, there's no penalty to anything. And yet in reality, we know from the Torah there's a penalty to everything – eye for eye, tooth for tooth, life for life. So of course we can't be justified by it because we didn't keep it; it's that simple.

Galatians 3:13a *Messiah redeemed us from the curse of the Torah ...*

Comment: What is the curse of the Torah? Disobedience; they twist this to think the Torah is the actual curse. But there ... if you look ... I say look in the Bible from Genesis to 2nd Chronicles, that's the original order of the Tanach ... you will not find one curse for obedience. Yahweh never says, "If you obey Me, I'll curse you!" It's the total opposite. If you **obey** you are blessed. Curses come from disobedience.

So the curse of the Torah is the curse of breaking it. And he's giving it ... right before the verse before that says, *cursed be everyone who doesn't do **everything***; which we haven't done. So now, that's the curse that comes because we broke it.

Galatians 3:13 *Messiah redeemed us from the curse of the Torah having become a curse for us; for it has been written, "Cursed is everyone having been hung on a tree;"*

Comment: So He took all of that penalty upon Himself that had to be paid and He became the curse for us.

Galatians 3:14-15 *that the blessing of Abraham might come on the nations through Messiah Yahshua, that we might receive the promise of the Spirit through faith. My brothers, I speak as a man. Even though as a man's covenant, yet if it is confirmed, no man can reject it or no man can change it.*

Comment: And that's part of a covenant, right? That that's why it had to be a New Covenant because the first one was set in stone; it was set there but it was violated and broken so Yahshua came to bring a better covenant built on better promises.

Galatians 3:16 *Now the promises which were made to Abraham and to his seed as a covenant. He did not say, "To your descendants," as to many but, "your descendants", as to one, that is Messiah.*

Comment: So he's saying, like the word 'seed' in Hebrew *zarah*, right? The word *zarah*, it's singular. He's saying He didn't say to your seeds as to many, so he's not talking to the whole house of Israel, but to your seeds one, the Messiah. So very clearly, this is showing us this is a Messianic prophecy. It's talking about just the Messiah that's there.

And again we see all ... I put all the references, I'm not going to go there. In our Bible **Genesis 3:15, Genesis 21:12, Romans 9:6, Hebrews 11:18, Genesis 15:5**. So clearly, he's making the point that he's not talking to the seed in general to the house of Israel, but he's talking to one seed, to Messiah.

Galatians 3:17-19 *And this I say, that the covenant which was previously confirmed by Elohim in Messiah cannot be rejected and the promise nullified by the (Levitical) Law that came four hundred and thirty years later. For if the inheritance is through the (Levitical) Law then it would be as the fulfillment of promise; but Elohim gave it to Abraham by promise. Why then the (Levitical) Law? It was placed beside (The Torah) for the sake of transgressions, until the Seed should come, to whom it had been promised, being given by promise in a mediator's hand.*

Comment: So, I believe our translation makes this very, very clear. He's **clearly** making the distinction why the Levitical Law couldn't bring salvation. Now somebody who may be contrary to our translation here, they might say, "Yeah, but you added in Levitical," right? Because Levitical is understood, but they think this is talking to the whole Torah.

How do we **know** that this is only the Levitical Law? And this is really important because this is something people will bring up and Galatians is the number one book they go on. The way we know it is, because look what he said: *I say to you, that the covenant which was previously confirmed by Elohim in Messiah cannot be **rejected** and the promise nullified **by** ... whatever Law, right ... that came four hundred and thirty years later.*

What is the **only Law** that came 430 years later after Yahweh made the covenant with Abraham? The Levitical Law ... in **Genesis 26:5**, what does it say? Why did He make this covenant with Abraham? Because Abraham **obeyed** My statutes, My judgments and My Torah. So the Torah wasn't added 430 years later, clearly by the scripture. Abraham ... that's the reason why Yahweh made it ... Abraham **obeyed** the statutes, the Commandments, and the Torah.

So the only Law that was added was the Levitical Law. So again, it's ... clearly we have premise for translating it this way. That is the only Law added 430 years after Abraham.

If we go to Exodus 32 in verse 26 ... but one thing is certain, the Levitical Law was not the eternal Law. Melchizedek was the eternal Law. So this is when the golden calf incident happens, right? The golden calf incident is happening and what happens?

Exodus 32:26 *And Moses stood in the gate of the camp and said, Who is for YAHWEH? Come to me! And all the sons of Levi came to him.*

And then what did they do? They took the sword; they killed their brethren, thousands of people died. And what does Yahweh say? Because of **this**, He is going to allow Levi to be the priest for the covenant. Before that, in Exodus 19:6, He says ... and to all the tribes of Israel:

Exodus 19:6 *You shall become a kingdom of priests for Me, a holy nation. These are the words you shall speak to the sons of Israel.*

So originally, what the covenant was going to be is that all twelve tribes would be priests and then the man would be the priest of his family and that this is the way that Yahweh was going to work it out. All the Holy Days would work about that. Probably service in the tabernacle would work about that.

It's almost like if you look at America, the way that the House of Representatives, that there's 435 people that come from all the different districts. And actually the way it was meant was it wasn't meant to be professional politicians. It was meant to be that people from their community would go in their life and serve two years and then they come back and somebody would serve, and that's the way it was here. It was meant to be that the priests would be serving, but it would be from all twelve tribes, and they would have had a rotation system. But that didn't happen because we know that because of the sin we see that now Levi is going to be a substitute for the first born of Israel.

We went over this the other day when we were going over **Numbers 8** and **Numbers 18** and some of the other things. But this is the reason; this is why it happened and it's important to understand it wasn't meant to be that way; that **all twelve tribes** were supposed to be. And Levi again was simply a shadow for Melchizedek.

Let's go back to Hebrews ... Hebrews the 9th chapter ... Hebrews the 9th chapter, he says:

Hebrews 9:1-5 *Truly then, the first covenant also had ordinances of service, and the earthly holy place. For the first tabernacle was prepared, in which was both the menorah and the table, and the setting out of the loaves, which is called holy. But behind the second veil is a tabernacle, being called Holy of Holies, having a golden altar of incense, and the ark of the covenant covered around on all sides with gold, in which was the golden pot having the manna, and Aaron's rod that budded, and the tablets of the covenant; and above it were the cherubs of glory overshadowing the mercy-seat (about which now is not enough time to speak piece by piece).*

Comment: I wish he had the time that day because I really like to hear about that. This is really, really interesting stuff, but unfortunately we don't have it here.

Hebrews 9:6-7 *And these having been prepared thus, the priests go into the first tabernacle through all, completing the services. But into the **second** the high priest goes alone once in the year, not without blood, which he offers for himself and the ignorance's of the people;*

So we see here even the first tabernacle how all this is set, right? And again, in Yahshua's whole life He **never entered** this tabernacle because it was the Levitical order. But what happened when He died? The veil of the Temple was ripped in two which showed that access was **made** for the Melchizedek order.

John the Baptist was to be the high priest. If you look his father Zachariah, right, when Gabriel came, what was he doing? He was burning incense on the altar; only somebody who was high priest or in line to be high priest would be there. So

John would have been; if Yahshua wasn't coming and things went on, he would have been the high priest. And that's why I say it was very tough for him what he did, but what did he say? "He must increase, I must decrease."

When Yahshua came to baptize and asked John to baptize Him, right, for the passing of the baton, what did he say? He said, "I should be baptized by You." And Yahshua said, "Do it now to fulfill all righteousness." There had to be an orderly turnover from Levi to Melchizedek.

Hebrews 9:8-9 *But the Holy Spirit signifying by these that the way of the Holy of Holies has not yet been made manifest yet, the first tabernacle still having been standing ... again, the first was a shadow ... and it was a symbol, for that time, during which oblation and sacrifices were offered that could **not make perfect** the conscience of him who offered them:*

Right, so you're not going to go out and kill your neighbor and then come back and kill an animal and be like, "Oh I feel so good." It couldn't clear the conscience of sin. But Yahshua's sacrifice certainly does. And there's times that people will come up to me and they'll say, "You know Elder Don, no I believe everything, but I feel I'm not ... I feel I'm too evil to be baptized." or "I ... I feel that my sins are too bad to be baptized." And I tell them, "You know what? You're self-righteous." And like, "No, no, no I'm not self-righteous. It's the opposite. I'm not feeling I'm too good. I'm feeling I'm too bad!" And I explain to them, "You know what you're doing? You're saying your sin is greater than Yahshua's sacrifice." "Oh, yeah, yeah, I know you sinned. And I know you did this. And I know you committed adultery, but He couldn't forgive my sin. My sin is greater than His ..." That's exactly what you're doing.

When you're saying you don't want to be baptized and have your sin forgiven because you're too bad, you're making His sacrifice then meaningless. And I always say this, if every single person in the world was perfect but you, the plan would have been the same, right? Then it's not that you're like an add-in, that Yahshua came and died for everybody else and I'm just kind of like a throw in ... *boy, if He would have known about me He wouldn't ... This plan would have been way different.*

No, if every one of you never sinned in your life, He would have still went on the tree of crucifixion for me and you, and you, and you, and you, and you, and every human being. So there's no sin that can't be forgiven. There's no sin that goes greater than the sacrifice that He made.

And this is why, when you go in the water of baptism, you really come out sinless. You come out sinless because your conscience is cleared. Because how on earth could that sacrifice not clear my sin? *Him who is without sin, became sin, so that I could be the righteousness of Yahweh.*

How could we serve, right? Because to be a priest you have to mikvah. You have to mikvah over and over and over again and **by Him doing this ultimate mikvah for us** and by His sacrifice, that's what's allowing us to serve in this priesthood and to be pure; by His sacrifice, not by ours. But very clear here, right? In the Levitical order it couldn't clear the conscience.

Hebrews 9:10 *but only in food and drink, and various washings, and fleshly ordinances, until the time of reformation has been imposed.*

So he's talking about here the ceremonial Law. He's talking about all the mikvahs that happened; if you come near a dead body; if somebody sneezed, you have to mikvah again; all the ceremonial law that were basically just in food and drink and washings over and over and fleshly ordinances. But they're only there until the time of reformation. Because

how could somebody who has been immersed in the name of Yahshua and has the Holy Spirit living in them, how could they be ceremonial unclean? How could I be unclean because I was next to a dead body? You can't be.

Once you've had the ultimate mikvah, once you've been baptized correctly in ... there's no such thing as ceremonial uncleanness any more. You can be unclean if you're listening to bad music. You can be unclean if you're watching bad things on TV or the internet. You can be unclean if you're buddying around with bad people. So yes, if you're not kodesh, if you're not sanctified to Yahweh, you certainly can be unclean.

But you're not unclean because a woman's in her monthly impurity. So in the first covenant she had to separate, but that does not make you unclean in the New Covenant. That's a **ceremonial** law. The ceremonial law has been superseded and we see it here because it was only there until when? The time of reformation which is Yahshua's sacrifice, and His resurrection.

Hebrews 9:11-12 *But Messiah having appeared as a High Priest of the coming good things, through the greater and more perfect tabernacle not made with hands, that is, not of this creation, but through the blood of goats ... nor through the blood of bulls and goats nor through His own ... but through His own blood, He entered once for all into the Holy of Holies, having obtained for us everlasting salvation.*

Comment: Right? So He didn't go in the Holy of Holies made by man which was only a shadow. He went up to Heaven itself and the Holy of Holies before Yahweh to have His sacrifice accepted on our behalf.

Hebrews 9:13-14 *For if the blood of bulls and goats, and the sprinkling of ashes of a heifer on those having been defiled, sanctifies them to the purifying of the flesh, how much more the blood of Messiah who through the eternal Spirit offered Himself without blemish to YAHWEH, will purify your conscience from dead works, to serve the living Elohim!*

And again we can clearly see this is talking about the ceremonial law, why? Because ... *the blood of bulls and goats, and the sprinkling of ashes of a heifer*. What does he mean? There was the killing of the red heifer. It was the only sacrifice that was done **not** on the two altars that are in the Temple. The one is the altar of burnt offering, right, where they killed the animal. The second is the altar of incense that's inside. But the third is across the Kidron Valley, right, on the other side, on the Mount of Olives, which was called the Mikphad Altar. And that was the Altar of Offense.

That was the altar where this red heifer... it was the only sacrifice killed there. It had to be completely burned and the priest didn't even get the skin. Everything had to be burned. And what did they do with the ashes? They would put it in gigantic water. And those ashes were for the purifying when people had to be purified.

And this is a big problem today because if they're going to start the priesthood again, what they did was they'd take a little bit of the old ashes and put it in the new one, and then that one and the new one. Since they don't have these ashes of the red heifer they really can't start the sacrificial system. And that's why they're trying to make a pure red heifer. Because according to the rabbinical law, we know it in Scripture it says you have to use a lamb, right, that's undefiled; or rather a red heifer that's undefiled ... there's other sacrifices for a lamb undefiled.

But a red heifer undefiled, what does it mean? It means that it has to have less than three white hairs. So that's very difficult. So they ... in the last twenty years they've actually been breeding these red heifers in Missouri, in USA. And they're coming up and they look good and then all of a sudden like three months before it's of age where they can kill it ... boom, these hairs come up ... kind of like maybe when you were a teenager, right? And you get this pimple on your face, it's, "Ugh, why did it have to come now?"

But that's the point; it's **got to be pure**. It's got to be pure there. And they're **trying** to breed these, even genetically modifying ... unfortunately. But there are the ... like the Temple Institute, that are trying to do it in a pure way and they're getting close to it. They **say** that they're having these, so. But this is what it's talking about. It's talking about from the ceremonial law and this is the only sacrifice that was not part of the Levitical order; or wasn't done on the Temple of the Levitical order.

And that's why it talks about in Hebrews ... we'll go there a little later to **Hebrews 13** that the Levites have no authority to eat of this sacrifice because it wasn't a Levitical sacrifice. It was not a Levitical sacrifice and it was again for the purification ... verse 15:

Hebrews 9:15-21 *And for this reason He became the Mediator of the New Covenant, that He might by His death be redemption, to them who had transgressed the first covenant; ... again, two separate covenants ... so that they, who are called to the eternal inheritance, might receive the promise. For where there is a testament, it shows the death of him who made it ... Right? Your last will and testament ... For a covenant is confirmed over those dead, since it never has force when he who has made it is living. For this reason not even the first covenant was confirmed without blood ... Right? ... For when the whole ordinance has been propounded by Moses to all the people, according to the Torah; Moses took the blood of a heifer, and water, and scarlet wool and hyssop, and sprinkled upon the scrolls and upon the people; ... This is from Exodus 24 ... saying "This is the blood of the covenant which is ordained to you by YAHWEH." With that blood he also sprinkled upon the tabernacle, and upon all the vessels of service: And almost **all things** are purified by blood according to the Torah; and apart from shedding of blood no remission occurs.*

Right? **Leviticus 17:11**; that there is no forgiveness without the shedding of blood. So that's why even when the Rabbis say, "Oh you don't have to..." when they're trying to deny Yahshua's sacrifice and they're saying, "Well, you don't need the shedding of blood for an animal, that you could have forgiveness." They do on Yom Kippur; they do something called *kapporot*. They take a chicken and they swing it around like this and they use that as a sacrifice. And I say, "Well, if you don't need a sacrifice and the shedding of blood for forgiveness of sins, then why are you trying for the last 2000 years to resurrect the Temple?" Would it make any sense? No, because they know it...they know that there is no forgiveness without the shedding of blood.

They know on Yom Kippur that the priest had to first kill an animal for himself and then he had to kill an animal for the sins of the people. So they would never for 2000 years be trying to resurrect this system of sacrifice if you didn't need it. But we clearly see, like we'll see when we get into chapter 10 that the blood of an animal does not forgive sin. It just doesn't work that way.

Hebrews 9:22-24 *So almost all things are purified by blood according to the Torah; and apart from shedding of blood no remission occurs. Then it was needful for the patterns of the things in the heavens to be cleansed with these; but the heavenly things themselves by **better sacrifices** than these. For the Messiah did not enter into the Holy of Holies made by hands, ... Right? ... which is just a symbol of the true one, but into Heaven itself, now to appear in the presence of YAHWEH on our behalf,*

Comment: Remember when He came to Mary Magdalene, *Do not touch Me, I have not ascended up to My Father yet. But tell My brethren I'm going up to My Father and Your Father, My Elohim and Your Elohim.* And when He went up to Heaven and He was accepted, His sacrifice was accepted as the First Fruit, then all the other sacrifices could also be accepted. All of us can become first fruits.

Hebrews 9:25-28 *nor that He should often offer Himself even as the high priest enters into the Holy of Holies year by year with the blood of others; ... he's talking about Yom Kippur ... otherwise He would have been obliged to have suffered many times from the foundation of the world. But now once for all, at the completion of the ages, He did offer Himself to abolish sin. And as it is reserved to men once to die, and after this, Judgment; so Messiah having been once offered "to bear the sins of many," Messiah will appear a **second time without our sins** for the salvation of those who are waiting for Him.*

So really the world has got this totally wrong, right? In the first century, the Jews were looking for a second King David, right? They were looking for a Messiah who was going to come and physically beat the Romans and take them out. A matter of fact, there's a man called Gershom Solomon from the Temple Mount Faithful that we used to meet with sometimes and they would go up to the Temple and he'd talk to the group. He was a big war hero. He had some miracles happen. But when he said to the group that we had, our brethren, he said ... he mentioned ... he said something like, "Yeah the Messiah is going to come on an Israeli tank to the Temple Mount." And everyone laughed. And he said, "Why are you laughing?" He wasn't making a joke. That's what they believe; they believe the Messiah will be a human being from the seed of David who is going to be like a general, just like a King David was in that day. They don't understand that - who Yahshua is.

So the first time Yahshua came, who were they looking for? They're looking for the Lion of Judah. They're looking ... and think about it ... if you're an Israelite living in the first century where at times 500 Jews a day are being crucified on trees, where the Romans are persecuting you, where you're having all these problems, where the high priest couldn't even keep his garments that they had to be held at Fort Antonia. That if you're a bad boy we're not going to give it to you on Yom Kippur, how would you feel?

You would be saying ... you'd be looking for a Messiah that was going to free you from all this, that's going to bring the Kingdom of Yahweh. But they didn't understand that if the Messiah came first without forgiving our sins, there wouldn't be anybody in the Kingdom. They didn't have that concept. So they looked for the Lion of Judah and who came? The Lamb of Yahweh.

Now 2000 years later like it says here, the first time He came to forgive sins, the second time He's coming for those waiting for Him - salvation. Who are we looking for now? **The Lion of Judah**, right?! And who is the ... who is the world going to look for? The Lamb of Yahweh. They have it totally mixed where it's coming. And that's where Satan is going to use that, that's where the anti-messiah will come in and some of these things.

But they missed the whole point of what was here and yet that's why I say, there's even a few Messianic leaders that try to say the book of Hebrews is not a real book because it didn't **fit in** with their theology. They said that it's not a true book of the New Testament. And yet, very clearly in the Aramaic Hebrews has always been a book. There's 22 books; the books that were not in the original Aramaic were 2nd and 3rd John, 2nd Peter and Jude, and of course Revelation.

Why those books? Because they're the last book written, and when the first Aramaic Peshitta came out, it was before those books were written. Later Peshittas do have those books. But the original Peshitta had ... did not have those books in it. For the simple reason of, the books were not written yet, but all of them had Hebrews. Because Hebrews as you can see, this was definitely written before the Temple was destroyed. If the Temple was destroyed, this book would be written totally different. But he talks about the Temple still being there and how it is and all the other things with it.

So again, the first is a shadow ... let's continue now in Hebrews 10, he says:

Hebrews 10:1-4 *For the (Levitical) Law had in it a shadow of good things to come, but not the substance of those things themselves. Appearing year by year with the same sacrifices, ... the Levitical priests ... which they offer continually, they never are able to perfect those who offered them. Otherwise, they would have once been perfected they would have ceased to be offered? For from henceforth, their minds would not have driven them into the sin from which they had once been cleansed. But in those sacrifices they remembered their sins year by year, for it is not possible for the blood of bulls and goats to take away (the penalty of) sins.*

Comment: Just like we said it's not equal. So again there's a purpose for it. It was to remind them that they were sinners. It was to remind them day in and day out that they needed redemption, but it didn't forgive the sins.

Hebrews 10:5 *For this reason, coming into the world, He says, ... Who? The Messiah ... "Sacrifice and offering You did not desire, but You prepared a body for Me.*

Comment: So this is coming from **Psalms 40**, very clearly. When the Rabbis say, "Where does it ever say that Yahweh has human sacrifice?" Right here ... right here the Messiah is saying, *Sacrifice and offering of animals You didn't desire, but You prepared a body for Me to be sacrificed.* Because His sacrifice **will equal**, it will equal for the sins of every human being.

Hebrews 10:6-9 *You did not delight in burnt offerings and sin offerings." "Then I said, Lo, I come, as it is written about Me in the beginning of the Book I delight to do Your will, O Elohim." Above, when He said, "You did not desire nor were pleased with sacrifice and offerings and burnt offerings and sacrifices concerning sins," (which are offered ... what? ... according to the Levitical Law), ... So it's no doubt what He's talking about ... then He said, "Lo, I come to do Your will, O Elohim." He takes away the first in order that He may set up the second;*

Comment: What's the difference between the first and the second? The priesthood and the agreement with sin; He takes away the first, the first covenant to setup the second covenant. He takes away the first priesthood to setup the second priesthood.

Hebrews 10:10-12 *by which we will ... we are sanctified through the offering of the body of Yahshua Messiah once for all. And indeed every priest stands day by day ministering, and often offering the same sacrifices, which can never take away (the penalty of) sins. But He (Yahshua), offering but one sacrifice for sins, He "sat down" in perpetuity "at the right hand" of YAHWEH,*

Comment: So His sacrifice doesn't have to be over and over and over again. It's one sacrifice for past, present and future sins because He created every human being on the earth. His life is worth more than ours. And He has His ... it is justice before Yahweh that the Creator of everything would die on behalf of His creation.

Hebrews 10:13-17 *from then on expecting "until His enemies are placed as a footstool" under His feet. For by one offering He has perfected in perpetuity (ongoing) the ones being sanctified. And the Holy Spirit witnesses to us also. For after having said before, "This is the covenant which I will covenant to them after those days, says YAHWEH: Giving My Torah on their hearts, and I will write it on their minds;" ... This is the covenant we're in today ... and He adds, "I will not at all still remember their sins and their lawless deeds."*

Comment: So this is coming from Jeremiah, but it's being repeated here in Hebrews. Also in **Hebrews 8**, he says the same thing talking about the New Covenant, having a new mind, having the Ruach, having the Spirit of Yahweh in us; which means that we, the people, are going to have Yahweh's Law in our hearts and minds and written in our hearts.

Hebrews 10:18 *But where remission of these is, ... where remission of your sin is ... there is no longer offering concerning sins.*

Comment: So if we were still killing animals, what would that say? It would say our sins aren't forgiven. Why would you do an offering of an animal to something that has already been forgiven? So if someone came up to the priest and they said, "I want to do this sacrifice in the first covenant." And he said, "Okay, what's the sin you did?" "Oh no, I didn't commit any sin. I just want to do it just to see how it works." The priest isn't going to do it. You're doing the sacrifice because you did a certain sin and that's what it says, you have to do this to remind you of your sin. But here he's saying if our sins are forgiven, then why would we be doing sacrifice?

Hebrews 10:18 *But where remission of these is, there is no longer offering concerning sins ... and verse 23:*

Hebrews 10:23 *let us hold fast the confession of the hope unyielding, for He who has promised is faithful.*

And I remember years ago, one of our tour guides in Israel he would say that. He'd say, "You know for you people you can go to bed and you can sleep easy at night. Your Messiah already came. Your sins are forgiven. You're in a great position. You got nothing you got to worry about. For **us Jews**, we can't do that. Our sins aren't forgiven. We're in a different position than you."

And that's what he's saying. It really ... it should give us peace of mind and soul to know you can go to bed every night and if you die you're just going to wake up in eternity. There's no question. There's no doubt because we know that Yahshua was a real person. We know He came to earth. We know He did **everything that the Bible said** would be the sign of the Messiah. And we know He not only died, we know He was resurrected. So we know He's the Messiah. There's no doubt about that. And that's why we've ... we are **convicted** that we've sacrificed ourselves and we surrendered ourselves. And that's why we're sitting in this room to learn how to be better servants of Him. But there's no doubt in any of our minds. That death has no power over us.

So we're not going to fear if someone walks in that room with a gun and says, "Curse Yahshua now or die!" "Make my day! Make my day. You're going to put me in the Kingdom in one second. All you're going to do is take the grief and misery away that I'm trying to get away from in this world, right?" So there's no doubt in our mind. And that makes somebody powerful.

That's why I say if you look at suicide bombers, there's something that makes them powerful when they're **willing to die for their conviction**. Now their power is in a different way; it's not in a good way, if you're looking militarily maybe, that they can blow people up. They don't care if they die. But we have real power because we are so convicted and the Holy Spirit is turning our hearts and our minds and filling us that we have no fear of even death.

So like when we're going over the underground congregation, right, there's a point where torture won't even affect you. Because if you have no fear of death, what's the point of torture? The torture is not going to affect you because they can only kill you till you die. There's only a certain point you can take torture.

But this is why this **so important** for us to internalize and to understand the priesthood that we belong to. That there's ... it's not a little difference, it's a **major difference** that we're seeing here. So I want to lay the foundation for this because you have to understand that the Levitical order again was just a shadow. It was just a reminder for a better way ... it was a reminder for a better way.

Hebrews 8 in verse 5 ... Hebrews 8 in verse 5, he said:

Hebrews 8:5 *who serve the pattern of the shadow of heavenly things, ... again talking about the Levites ... even as Moses was divinely warned, being about to make the tabernacle: For He says, "See that you make **all things** according to the pattern being shown in the mount."*

Comment: So it wasn't haphazard, it didn't just come about, even the making of the tabernacle Yahweh told Moses, you make it **exactly** the way I'm telling you. Because everything is a shadow pointing to something else.

Hebrews 8:6-8a *But now, Yahshua the Messiah has received a ministry which is greater than that: also by so much more, He is ~~a~~ the Mediator of a better covenant, and so are the promises greater than the first covenant. For if the first covenant was faultless, ... if there was nothing wrong with it ... there would have been no need for a second. But finding fault with them, ...*

Comment: Finding fault with the people. So the problem wasn't the Torah. The problem wasn't Yahweh's holy righteous, kadosh, Law. The problem was the people's inability; it was their human nature, their inability to keep it.

Hebrews 8:8b-10 *and I will make a new covenant with the house of Israel and with the house of Judah; not according to the covenant which I made with their fathers in the day of taking them out of the land of Egypt; ... taking their hand to lead them out of the hand (land) of Egypt; because they did not continue in My covenant, and I rejected them, says YAHWEH. Because this is the covenant which I will covenant with the house of Israel after those days, says YAHWEH, I'll put my Torah in their mind, I'll inscribe it on their hearts, and I will be Elohim, and they will be My people." ...*

So there it is. And like he says ... *no longer will you have to go to your neighbor, and say, Know YAHWEH.* They're all going to know, everyone in the Kingdom will know Him. And I always think about that. I look forward ... one day in Your house is better than a thousand days without. And being that first Sabbath in the Kingdom and you walk out of your house and you're seeing thousands and thousands of people walking to that sanctuary to hear the Word of Yahshua, from Yahshua Himself.

And there's nobody ... there's nobody who won't be keeping it because everybody, that will be their heart in their ... in that day. So ... and this is what our job is. We're here now as *training* to be part of this Melchizedek priesthood, this eternal priesthood. And like he said, it's a better priesthood built on better promises.

And it's very interesting though because if you look up the word for priesthood in the first covenant, like a Levitical priest, you'll see it's like a position of royalty. That's what the priesthood means. It's like the word 'king', right? It's a position of royalty. It's a ... because it shadows Yahshua. So it is a position of royalty, a position of favor, right? But yet, when you look up the word in the Brit Chadashah, in the New Testament, for priesthood; it's not that. You know what it is? The word *liturgy*, it's a ministry of public service. That's the word that's used.

So even though in English we say *priesthood*, it's two totally different words and two totally different jobs. One yes, it had to be glorified and they had to have these special robes and all these things because they were a shadow of Yahshua. But yet in the reality, when He talks about our priesthood in the New Covenant, it's a ministry of public service.

So yes, we will be kings and priests, but we have to have that mentality; *he who wants to be greatest among you, let him be your servant ... he who wants to be greatest among you, let him be your servant.* And that's why it's a better priesthood built on better promises.

So let's go to Psalm 110 now. Let's .. some of the New Testament scriptures alluded to Psalm 110. But again when you read this there's no doubt who Melchizedek is ... Psalm 110:

Psalm 110:1a *A Psalm of David (King David, Melek David). A declaration of YAHWEH to my Adonai:*

Comment: Right, so again, the word *Adon* in Hebrew means: *mister, sir*. Like if you went into a store in Israel, they might say, "Bevakasha Adon? Can I help you sir?" So it's just a normal word for sir. We see it in the Bible sometimes – the word *master, adon*. But when it's in this form, when it's in the plural of **Adonai** this way, it's only for Yahweh. It is never ever, ever for a human being or anybody else. Like we said, the word *elohim*, a mighty one; Yahweh uses that term, but it could also be used for Baal; it could be used for anyone; and even human being. He said to Moses, "I will make you *elohim* before these people." *I'm going to make you a mighty one* – a superhero, so to speak.

But this term Adonai when it's plural like this, and it's 430 times ... some people say this shouldn't be in Scripture. It's like, what are you talking about? There's 430 times this is used in Scripture, **only for Yahweh**, nobody else. So again, people get the wrong premise because of the ... there 's a Greek god Adonis, but what came first, the chicken or the egg? Did the Hebrews come first or did the Greek's come first? So the fact that there's ... Yahweh is called Adonai and they made a Greek god, they started calling him Adonis, it doesn't mean anything. It came way after the fact.

But in Scripture from the very beginning we see it, that Yahweh is called Adonai and here it is a declaration of Yahweh to who? To His Adonai. So this is really heavy proof that Yahshua and Yahweh are both Elohim. They're both eternal spirit beings. Not only that, we'll even see Yahshua is called Yahweh in the same chapter. So he says:

Psalm 110:1 *A declaration of YAHWEH to my Adonai (His Messiah, His Priest): Sit at My right hand, until I place Your enemies at Your footstool.*

Comment: Who's sitting at the right hand of Yahweh right now? Yahshua! We have at least 13/14/15 references or this. So there's **not another** priest called Melchizedek that's sitting between Yahweh and Yahshua. Melchizedek is not a name. The same we said, how do we know the ... that the Holy Spirit is not a person? It doesn't have a name! People have names, right? It's called wind. That's what it's called because of **what it does**. But the Holy Spirit is **not a person** because it doesn't have a name. **Melchizedek is not a name**; it's a title. And once you understand that, you understand it. Because who has the title of Melchizedek? Who is the King of Righteousness? Yahshua! Nobody else. So He tells Him ...

Psalm 110:1b-2 *Sit at My right hand, until I place Your enemies as a footstool. YAHWEH shall send the rod of Your strength out of Zion to rule in the midst of Your enemies.*

Comment: Right, so like we see in **Psalm 2** when Yahshua is called the Son and He's saying the kings of the earth make their plans against Yahweh Almighty and Yahweh laughs in the Heavens because they're not going to defeat Him. But He's saying ...

Psalm 110: 2-5a He's going to send ... *the rod of Your strength out of Mount Zion to rule in the midst of His enemies. Your people shall have willingness in the day of Your might; in the majesties of holiness; ... right? Kadosh ... from the womb of the dawn, to You is the dew of Your youth. YAHWEH has sworn and will not repent: You are a priest forever according to the order of Melchizedek ...*

Comment: He's telling Yahshua, He's telling the Messiah ... *You are a priest forever according to the King of Righteousness.* Now look at verse 5 ... very interesting. Who did we just say is the right hand of Yahweh? Yahshua, right? We see that in verse 1. Look in verse 5:

Psalm 110:5b YAHWEH at Your right hand shatters kings in the day of His anger.

Comment: So **now** this Messiah is being called Yahweh. And we know Yahweh is a family name. Yah Yahweh, the Son, Yahshua Yahweh ... Yah, Yahweh, the Father ... I'm sorry ... and Yahshua Yahweh the Son. So, rabbis have a real hard time with this chapter because there's no way to get around it. There's two beings here ... there's two beings. And this Melchizedek, this King of Righteousness, this High Priest of Yahweh who's sitting at His right hand is called Adonai and called Yahweh. The same terms that are **only used** for the Father in Scripture, or the Son; which they don't accept.

Psalm 110:5-7 YAHWEH at Your right hand shatters kings in the day of His anger. He shall judge among the nations; He shall fill with dead bodies; He shall shatter heads over much land. He shall drink out of the torrent on the way; therefore, He shall lift up the head.

So wow, awesome, awesome chapter! Because **without this chapter** we would **really have** a vacuum between **Genesis 14** of Melchizedek appearing before Abraham and what it's saying in the New Testament about that. There'd be a big vacuum. Because from **Genesis 14** you understand this, this Melchizedek, He's a Priest. You understand why is Abraham tithing to Him? But you don't get all the answers from **Genesis 14**. Here you're getting all the answers. It's very clear.

And again, from nowhere; there's not talking about Melchizedek anywhere else, as it pops up, this Psalm. But amazing Psalm! It's the bridge from **Genesis 14** to the book of Hebrews. And the book of Hebrews makes it totally clear. There's no doubt. But what if people don't believe in the book of Hebrews? We see here that this Psalm clearly says the same exact thing. And a matter of fact, when the Apostle Paul is speaking in Hebrews, what is he quoting more than anything? Right here, this Psalm. That's what he's quoting showing the eternal priesthood that's there.

So I said this before, the word **sacrifice** in the Hebrew – *korban*; it's not like the term sacrifice in English which means: *to give something up*. But it means: *to draw closer to through relationship*. It's dying to the flesh, it's not killing something, but it's being a *living* sacrifice.

So that's the priesthood that Yahweh meant in the Garden of Eden. Adam was going to be this priest. Yahshua was going to train him in the Garden to be exactly under this Melchizedek priesthood and that's why He said to go out and be fruitful and fill the land. He didn't mean that he was going to be a good gardener and he was going to make a lot of tomatoes and he was going to do all this fruit-bearing there. He's talking about going out and bearing fruit and fill the land. The same way as the parable of the sower and the seed is. And like I said, when you put those two next to each other, wow, it is striking; the resemblances and how they fit one to another.

So it's dying to the flesh, not killing something, but being a living sacrifice. No killing of animals in the Melchizedek priesthood, right? We don't see it. And **that's why** in the Millennium, who are killing animals in the Millennium? Levites! There will be a sacrificial system and people say, "Well, why?" Because the Israelites didn't enter the New Covenant yet.

Which Israelites entered the New Covenant? None of them, they all died in their sins. The only ones ... the Israelites were alive when Yahshua was alive; right ... they came into the New Covenant. But none of the Israelites entered the New Covenant. And even John; John was the **last Old Testament prophet**. And that's why it's just my guess ... I might be

right, I might be wrong, it does come on some evidence that I see in Scripture ... but I believe John the Baptist will be that first priest. He will be that first ... and because it's **not only Levites** but it's through **one specific family** of Levites called **Zadok** – Melchizedek, right? Zadok! They'll be priests of Zadok, priests of righteousness that are going to be serving there in the Millennium.

Because like I said, there has to be that opportunity and that's why it's really a mystery to people when they read **Ezekiel 37** and they see all these Israelites and it says it's the whole house of Israel, all being resurrected as what? Physical human beings; bone upon bone, flesh coming on them. And because people don't understand what we're going over today, they just look at it as an analogy. They think it's means Israel being a nation today. That's **Ezekiel 37**, but it's not ... it's not.

Because the people that are there **today**, they're not being resurrected. Nobody was resurrected. The people there today are people that happen to live in our time. So it's prophesy, of Israel being a nation, yes! I went over that a thousand times. But **Ezekiel 37** is not that prophesy. **Ezekiel 37** is the prophecy of **all those Israelites** from Moses on, who were tried, that tried their hardest to be obedient, but they just couldn't and there was no Messiah yet. There was no forgiveness.

So now Yahweh, in His mercy, will resurrect all these people in the Kingdom and they'll get to see Yahshua face to face and they'll get ... be given opportunity to go from the first covenant into the New Covenant. And the Levitical order will be used for exactly what it should have been used. It will be used as a shadow and we'll be teaching these people. Those priests who are doing the sacrifice will see. "You see what this means? You see that red heifer? This means this with Yahshua!" The same way we're teaching now.

The only thing we don't know is how long will it be there. Will it be 40 years? Will be a hundred years? Will it be the whole Millennium? We have no idea. But we do know it will end. But that's the reason for it. So it's no ... to me, it's no contradiction in the Bible of having animal sacrifices in the Millennium because there was no contradiction when Yahweh put it there.

And since there's many Israelites who never entered the New Covenant, there's only two choices. Either Yahweh has **Ezekiel 37** and gives them that bridge to come into the New Covenant; or they're in the second resurrection and they're all going to die! Too much is given; much is expected. The more is given; the more required. So to Israel who **entered covenant with Yahweh** and right? What did Joshua say? "Don't do it! Because you're going to enter this covenant and you're not going to be to keep it and you're going to die!" And they saw all the blessings, they said, "No, we want to do it."

So to the average person out there in the world, they never entered covenant with Yahweh. So in the White Throne Resurrection, He has no deal with them. He can lower the bar. He can be as merciful as possible. But to Israel He can't. He can't go against His Word. He can't lie! So when He told them, "You do this and you'll die." They're going to have to die, except for **Ezekiel 37**. That's where now they'll have the same opportunity that we had to accept Yahshua as Messiah and have **His sacrifice** that He already did, cover their sins.

And like I said, the only thing is we don't know how long that system will be there. But without a shadow of a doubt, it's there. You could read it from **Ezekiel 40 to 48**. We going ... in some of these other lessons on this, on the Melchizedek

priesthood, we're going to go into for another reason because there's a lot of symbolism there that could help us in our priesthood. But without a shadow of a doubt, the priesthood is there.

So let's go to Romans 12 because now we're starting, we have to see. We laid the foundation. We understand the difference of the two priesthoods. We understand the purpose of the Levitical priesthood. We understand the ... let's say the inabilities that it had; why Yahweh had to bring a better priesthood. And we understand that we're part of the Melchizedek priesthood. We're not part of the Levitical one. So now we go to Romans 12 and we see, what is our priesthood supposed to be pertaining to daily?

Because you know the daily sacrifice never stopped. If you go to the book of Chronicles you'll find out that King David actually changed the daily sacrifice of killing an animal to the daily sacrifice of a prayer sacrifice. So I pray the daily sacrifice every day. And I pray that I could be a blessing to Yahweh that if there is opportunity for me to serve, basically what I'm doing is, I'm surrendering my life every day to Him. That's what the daily sacrifice is there for and that's what Romans 12 is for.

Romans 12:1 *Therefore, brethren, I call on you through the compassions of Elohim to present your bodies a **living sacrifice, holy**, ... Right? Kadosh ... **pleasing to Elohim**, which is your reasonable service.*

Comment: Right? The same way that the Levites, they had a reasonable service before Yahweh, right? And they were ...**belonged to Yahweh**. They were His possession. He took care of them. But it was their reasonable service of killing an animal. The same way here; it's our reasonable service to be living sacrifices because He died for us – eye for eye, tooth for tooth, life for life. And His sacrifice and what He did, yes, it's definitely our reasonable service to serve Him.

Romans 12:2 *And be not **conformed** to this age, but be transformed by the renewing of your mind, in order to prove by you what is good and pleasing and perfect will of YAHWEH.*

So right? We have to be putting on the mind of Messiah daily; taking every thought into captivity; making sure there's nothing in our life that isn't kadosh. And that's why we do have to put fences around our life. We do have to do that and we have to make sure that everything we're doing is pleasing and good in the perfect will of Elohim.

I think I am going to stop there for this morning and I will continue (end of sermon).