

**Heb 7:3 Neither his eema nor abba are recorded in the genealogies, without beginning of days, nor end of chayim; but made like the Son of vuvh; who is the One that abides as a Kohen continually.**

It's only through extra biblical sources like the book of Jasher that we can piece together the identify of Malki-Tzedik in Gen 14 which isn't our authors point here!

Now by doing so we discover he is in-fact Shem.

But what's amazing here is a newly discovered harmony. Because like Shem before him, Yahusha was transferred into that existing order and became Malki-Tzedek as Shem before Him (as seen in v. 4 where Abraham pays Shem tithes).

We also know that both Shem and the One transferred into that order are not listed in the Levitical genealogies. No record of any of their parents being from Levi are recorded, since neither was a priest in the order of Levi. Neither Shem, nor Yahshua has beginning of days, nor end of a priestly Levitical life as far as the biblical record is concerned, since neither was ordained to begin, or end, with in that service! Of course, both Shem and Yahusha *do have* genealogies listed in Scripture, they both served in an eternal order.

**7:4 Now consider how great this man was, 10 to whom even the patriarch Avraham gave the ma'aser of the best. 5 And truly they that are of the sons of Lewi, who receive the office of the Kohanim, have a mitzvah to take the ma'aser from the people according to the Torah, that is, from their Yisraelite brothers, even though they come out of the loins of Avraham: 6 But he whose descent is not recorded in their genealogies received the ma'aser from Avraham, and blessed him that had the promises. 7 And without any contradiction the lesser is blessed by the greater. 8 And here mortal men 13 receive the ma'aser; but there he received them, of whom the Katuv says that he lives continually. 9 And one might say, that through Avraham even Lewi, who received the ma'aser, gave ma'aser. 10 For he was yet in the loins of his abba Avraham, when Malki-Tzedek met him. 11 If therefore perfection (teleiosis = to reach the goal, "the goal could be reached") were by the Lewitical priesthood – for under it the people received the law ("nenomothetetai" same word translated as 'received the law' that's used in 8:6 - Book of the Law - BoL) – **what further need was there that another Kohen should arise after the order of Malki-Tzedek, and not be called after the order of Aharon?****

So this means the law, BoL was given at the Golden Calf breach.....because that's where the Levitical Priesthood was born!

The whole law is not viable to us!

**Heb. 9:10 “BoL consists of the carnal ordinances, imposed on them until the time of reformation.”**

*1 Tim 1:7 Desiring to be teachers of the law; understanding neither what they say, nor what they affirm. 8 But we know that the law/BoL is good, if a man uses it lawfully; 9 Knowing this, that the law/BoL is not made for the tzadik, but for the disobedient, for the wicked and for sinners, for Shabbat-breakers.*

Did you catch that? ....."the law/BoL is not made for the tzadik, but for the disobedient!"

We are not saved to go back under mediation BOL .....*but covenant BOC !*

*Gal.2:21 " ... for if righteousness comes by the BoL law (Heb.7:11), then Messiah died in vain."*

*Eph 2:12 "That at that time ye were without Messiah, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without Elohim in the world."*

The Salvation Covenants of Promise (Eph.2:12) are not part of Torah Law (Gal.3:18), in any Bible, Christian or Messianic.

*Gal 3:10 For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the 'book of the law' to do them. 11 But that no man is justified by the law in the sight of YHWH, it is evident: for, The just shall live by (Covenant) faith. 12 And the law is not of faith: but, The man that doeth them shall live in them. 13 Messiah hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: 14 That the blessing of Abraham might come on the Gentiles through Yahshua Messiah; that we might receive the promise of the Spirit through faith <pistis i.e.Fidelity>.*

Notice that the works of the law and the blessing of Abraham (by Covenant) i.e. 'the promise' are a dichotomy ... a contradiction in terms ... are not the same.

***Heb 7:12 For the priesthood being changed (transferred), there is made of necessity a change (transference) in the Torah.***

Both Priesthoods are Torah – both laws are Torah law - one is Melchizedek - one is Levitical.

*2 Cor. 3:11 'if that which is done away was glorious, much more that which remains is glorious.'*

*But you can't divide the law!*

19 different law divisions. To say the Brit Chadasha or Rav Sholiach Shaul doesn't divide the law is an asinine statement in light of the fact that Shaul identifies 16 of 19 categories of law mentioned in the Brit Chadasha:

1. Rom 3 Faith
2. Works
3. Marrige
4. Eloah
5. My members
6. The mind
7. Sin
8. Death
9. The Ruach
10. Righteousness
11. Moshe
12. Christ
13. Commandments contained in ordinances
14. Under the Levitical Priesthood
15. Carnal commandment
16. Civil

James adds 2 more

1. The perfect law of liberty
2. The royal law

The writer of Hebrews adds another:

- Covenant law

What does UNTIL mean? *Impending change!*

Ber 49:10: "*The scepter shall not depart from Judah, nor a lawgiver from between his feet, UNTIL Shiloh come.*"

*Gal 3:19 'Wherefore then serveth the law? (the Book of the Law v:10) It was added because of transgressions, till the seed should come to whom the promise was made.'*

***Heb 7:13 For He of whom these things are spoken of pertains to another tribe, of which no man ever served at the altar. 14 For it is evident that our Master sprang out of Yahudah; of which tribe Moshe said nothing concerning the priesthood. 15 And it is yet clearer: that after the likeness of Malki-Tzedek 3 there arises another Kohen, 16 Who is not appointed by the law of a carnal commandment, but by the power of an endless chayim.*** (Levi was appointed by the carnal commandments contained in the BoL) ***17 For He testifies, You are a Kohen le-olam-va-ed after the order of Malki-Tzedek. 18 For there is truly an annulling of the former command, because of its weakness and unprofitableness.***

The Greek word for disannulling means to abolish, It's the same word used in 9:26 where he talks about 'putting away sin'. Just as Moshiach's death 'put away sin', in the same way, His death put away the BoL. The BoL was set aside for two reasons:

1. because of it's weakness, it was weak in that it couldn't impart strength to the man to fulfill the commands.
2. It could never redeem man from the covenant infraction of the Golden Calf and pay the death penalty postion of Gen 14, even with all the sacrificial blood.

This is a clear statement that the BoL had to be put away. This was essential for Yahusha to be allowed to function in His New Priesthood. If the BoL were still in effect, He would not be a priest, He could be priest only because the BoL has been abolished and we've returned to Abrahamic Covenant Torah!

**7:19 For the Torah** (BoL is in view here) **made nothing perfect** (didn't reach the goal) , **5 but the bringing in of a better tikvah did; through which we draw near to vuvh.** **20 And He confirmed it to us by an oath** (Gen 12 & Ps 110.4 & Matt 26:63/Lev 5): **21 For those Kohanim were made without an oath; but this One with an oath by Him that said to Him, the Master vuvh swore and will not relent, You are a Kohen le-olam-va-ed; after the order of Malki-Tzedek: 22 By that oath gauvh was made a guarantor of a better brit (unconditional).23 And they truly were many Kohanim, because they were not allowed to continue by reason of their death:** (Levites died) **24 But this Man, because He is Immortal, 7 has an unchangeable priesthood** (as opposed to the 'unitl' Gen 49:10 changeable Levitical priesthood) . **25 Therefore He is able also to save them to the uttermost that come to vuvh through Him, seeing He lives le-olam-va-ed to make intercession for them** (as opposed to once a year) .

Two things stated about the New Priesthood:

1. The New Priesthood is unchangeable (Vs. 20-22) Why? Because of the immutable oath! Ps 110 hearkens back to the inception oath of Gen. 12. The Aaronic priesthood in comparison was without oath! Again, this emphasizes superiority.
2. The New priesthood is uninterrupted (Vs. 23-25). Death prevented the Aaroinic priest from continuing, however Yahusha "abides forever!" One High Priest in contrast to the many!

**7:26 For such a Kohen HaGadol became fully fit for us, who is kadosh, harmless, undefiled, separate from sinners, and made higher than the shamayim; 27 Who need not daily, as those Kohanim Gedolim, to offer up sacrifice, first for his own sins, and then for the people's: for this He did once, when He offered up Himself. 28 For the Torah makes men Kohanim Gedolim, who have human weakness; but the word of the oath,** (Ps 110.4) **which was after the Torah, appointed the Son, who has been perfected le-olam-va-ed.**

**3 major comparisons:**

**The 1st major comparison** (Vs. 1-3) is between Malki-Tzedik in the Torah to Yahusha in the brit.

**6 similarities:**

1. Malkitzedik was a priest-king (of the Jebusite dynasty)
2. The Malkitzedik priesthood issued a blessing.
3. The giving and receiving of tithes pointed to the superiority of MalkiTzedik over any other king or priesthood.
4. Malkitzedik was an independent High Priest as was Yahusha (no mention of genealogy in the Scriptural record).
5. The priesthood is timeless unlike the Levitical (25-50).
6. The priesthood was all inclusive and ministered to all - universal (Is. 51) whereas the Levitical was a limited ministry national only in scope.

Some churches teach that MalkiTzedik was the pre-incarnate Christ, a theophany. This can't be so because of 5 reasons:

1. In the text the author doesn't use an adjective that would describe Malkitzedik in his being and essence to like the Son of Elohim, instead he uses a participle, meaning Yahusha was '*similar*' to Malkitzedik only in '*likeness*' recorded in the biblical text.
2. Our author states Malkitzedik was '*like*' the Son of Elohim. The text doesn't say '*was*' the Son of Elohim in the Torah.
3. Ps 110 which is quoted in our text distinguishes Malki-Tzedik from Moshiach.
4. Heb 5:1, one of the prerequisites for priesthood was that the priest had to be fleshly. Yahusha didn't put on flesh until the Incarnation.
5. In the Tanakh theophanies appear and disappear, they didn't hold long-term office. Malkitzedik in the Torah was a King of the city-state Jerusalem which required position and permanent residency. Theophanies never held a position, they were always brief temporary manifestations (Gen 18 - Abraham, Gen. 32 -Jacob, Joshua in Josh 5, In Jud. 13).

### **The 2nd comparison (Vs. 4-10):**

is between the order of Malkitzedik the order of Aaron. The superiority of Malkitzedik over the Levitical in **4 different ways**:

1. Malkitzedik accepted tithes '*a tenth of all*' from a kingly patriarch. Whereas Levites got a small allotted portion after it was divied out to others.
2. Blessing: The blesser is superior to the one being blessed. "*The lesser is blessed by the greater.*"
3. The Aaronic priesthood was administered by dying men. When a priest died he no longer received tithes. Malkitzedik represents the living not the dying!
4. Malkitzedik accepted tithes from Abraham in whose loins was Levi, in essence "*Levi paid tithes to Malkitzedik through lions of Abraham.*"

### **The 3rd comparison (Vs.11-25):**

between the Levitical priesthood and the priesthood of Yahusha **in 3 points**:

1. The Levitical Priesthood couldn't '*perfect*' the worshipper. The Greek word for perfection means '*maturity*'.
2. The old priesthood was transitionary and it was changeable.
3. There was no perfection with the Levitical regime (V.11). No spiritual maturity was attainable through the Levitical regime. The real issue here is of bringing into perfection that which is in view. יהוה never did intend for perfection to come through

the Levitical Priesthood. He intended that the Levitical priesthood would manage and tutor the nation “*until the time of reformation when the seed would come*” to usher in a return to covenant Torah and covenant priesthood. There’s an inseparable connection between the Book of the Law and the Levitical Priesthood! For one to be done away with it would also require the other to be done away with. It was in conjunction with the BoL that the Levitical priesthood had been established. Once our MalkiTzedik Yahuhsa ushers in the New Covenant and MalkiTzedik rites “*there is a disanulling of the former carnal commandment*” (V.16) and a return to covenant Torah! The very prediction of another priesthood in Ps 110 meant that the Aaronic priesthood was changeable!