



This week's Triennial Torah reading can be found at:

https://sightedmoon.com/sightedmoon_2015/files/TriennialCycleBeginningAviv.pdf

Num 7		Job 15-18	Hebrews 7-8
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The Dedication of the Tabernacle (Numbers 7)

In Exodus 40 we read of the dedication of the tabernacle on the first day of the first month and the glory of the Lord filling the tabernacle. The first day of the first month, spoken of here as the day Moses had fully set up the tabernacle, is a significant day, as there are other historical occurrences of this date mentioned in Scripture: when Hezekiah cleaned up the temple and restored it (2 Chronicles 29:17); the day Ezra left Babylon (Ezra 7:9); and the day Ezra had the returned captives put away their foreign wives (10:17). And after Jesus Christ returns, we will witness the cleansing of the sanctuary once again on this first day of the first month (Ezekiel 45:18).

In Numbers 7 we also read some of the details of the tremendous offerings of the leaders of Israel that were brought on that day to the temple to dedicate the altar in the day when it was anointed (verse 84). In chapter 1 we saw that the census was conducted by these leaders, each head of the house of his father's tribe. Now we see their offerings, literally by the wagonloads, of precious gifts brought to the tabernacle. Note, however, that the sons of Kohath had no wagons, as the holy things of the sanctuary, such as the Ark of the Covenant, were to be carried by poles on their shoulders (verse 9). The order of the names of the leaders, with their offerings, varies from chapter 1, yet they are the same men. The leaders of Israel brought their offerings "before the Lord"—yet actually presenting them to Moses, who gave them to the Levites (verses 3, 5).

"The Wicked Man Writhes With Pain All His Days" (Job 15)

Eliphaz now speaks a second time. It seems that Job's statements are taking their toll on him. They are uncomfortable and, rather than really consider them, Eliphaz decides to lash out at Job in a torrent of accusation.

Job's words, Eliphaz says, are like a destructive east wind that brings harm. Notice verse 4 in the NIV: "But you even undermine piety and hinder devotion to God." The Bible Reader' Companion notes on this verse: "Some today are also shocked that anyone would ask questions about matters of

faith. To express doubt or uncertainties, or to struggle with difficult questions, is viewed as an attack on belief in God. But God is great enough to survive our questions and doubts. Anyone who is honest in his or her struggle to understand God is far more likely to come to faith than lose it. The person who truly undermines piety is the one who insists others be satisfied with superficial or pat answers, is unwilling to face difficulties, and is afraid to ask questions. Remember again, it is Job who is the man of faith and the three friends that God condemns at the end of this book” (Lawrence Richards, 1991).

Eliphaz goes on to state that all Job is saying is condemning himself (verse 6). He refers to his earlier statements to Job as “the consolations of God...spoken gently” (verse 11)—yet which Job has arrogantly rejected. Eliphaz then repeats the thought from his night vision that lowly, vile man cannot stand before God (verses 14-16; compare 4:17-19). So how dare Job call on God to question Him?

In Eliphaz’s mind, the time for soft words is over. He proceeds to really blast Job. He says outright that it is the wicked who writhe continually in pain (verse 20), who live in dread and whose prosperity is destroyed (verse 21), who are hopeless (verse 22) and who defy God (verses 25-26). In short, he is calling Job wicked.

As Eliphaz sees it, the wicked might prosper for a moment—illustrated by the fatness of verse 27—but they will soon get their deserved comeuppance (verses 28-35). Once again, there is truth in this in the context of eternity—and often even in this life over the long haul. Yet Eliphaz does not see the frequent reality of the wicked prospering for years—or the righteous suffering for a long time.

Regarding the final remarks of this speech, The Expositor’s Bible Commentary points out that “Eliphaz made sure that all the things that had happened to Job were included—fire consumes (vv. 30, 34; cf. 1:16), marauders attack (v. 21; cf. 1:17), possessions are taken away (v. 29; cf. 1:17), and houses crumble (v. 28; cf. 1:19). Although the modern reader often misses the point that these barbs are all directed at Job, we can be sure that Job himself felt their sting” (note on verses 21-35).

“Oh, That One Might Plead for a Man With God” (Job 16-17)

Job reproaches his friends for their treatment of him, calling them “miserable comforters” (16:2) or, literally, “comforters of trouble”—people who make matters worse rather than better. If the shoe were on the other foot, he would not act like they are now acting but would try to be a source of encouragement and comfort to them (verses 4-5), in keeping with godly character.

“The phrase shake my head at you indicates a mocking posture (as in Ps. 22:7). However, the word comfort, meaning ‘to nod the head sympathetically,’ is used in [Job] 2:11 of the friends who came to console him. [Yet they obviously failed in their mission.] In effect, Job is saying: ‘Please nod your head with understanding instead of mocking and ridiculing me’” (The Nelson Study Bible, note on 16:4-5).

But they would not. Job sinks back into mourning his condition. Shockingly, he seems to refer to God as his tearing, hating, gnashing adversary or enemy (verse 9), though it is possibly that he is personifying his illness—continuing from the previous verse where he said, “My leanness rises up against me.” The Hebrew word for “adversary” here can mean “a narrow or tight place,” figuratively meaning trouble or affliction (Strong’s Lexicon, No. 6862). Of course, it is clear, as we have seen, that Job thinks God counts him as if an enemy (13:24; see also 19:11). Interestingly, however, in chapter 18 Bildad seems to think that Job is referring to him and the other two counselors as tearing beasts (and thus Job’s enemy referred to here) and retorts that Job is the one tearing himself (see 18:3-4). It is true that Job saw himself as a fallen man who was being kicked while he was down—seemingly something only enemies would do. It is also conceivable that Job realized that Satan, as the enemy of humanity and God, was particularly his own enemy.

In any case, whoever or whatever Job is labeling as his devastating enemy, there is no question in his mind that his illness and even the torment from his friends is ultimately from God—either directly or because God has allowed it. And this was in fact so. Job is correct in verse 11 when he states: “God has delivered me to the ungodly, and turned me over to the hands of the wicked.” For as we know, God had told the very king of the wicked, Satan the devil, “Behold, he is in your hand” (2:6).

Yet by the wicked here, Job probably had particular people in mind—passersby perhaps—who were taunting and even striking him and spitting on him, though he may be using these terms metaphorically for mistreatment (16:10; 17:6; see also 30:1, 9-12). Indeed, if metaphorical, it is possible that Job is referring to his friends, classifying them among the wicked.

Job 16:9-11 seems to also be a foreshadowing of the suffering of Jesus Christ. The words “They gape at me with their mouth” are later used by David in Psalm 22:13—this psalm picturing the future suffering of the Messiah. In His time of greatest torment, Jesus finally came to the point where He, like David, cried out, “My God, My God, why have You forsaken Me?” (Psalm 22:1; Matthew 27:46; Mark 15:34). Christ obviously felt some of what Job was feeling.

“[Job 16] verses 18, 22, and 17:1 indicate that Job thought he would die before he could be vindicated before his peers; so he was concerned that the injustice done to him should never be forgotten. That is what he meant when he called on the earth never to cover his blood or bury his cry (v. 18). In Genesis 4:10-11 Abel’s innocent blood was crying out to God as a witness against Cain. So Job was consoled to think his cry would continue after his death. And there is one in heaven who would listen to it (vv. 19-21)” (The Expositor’s Bible Commentary, note on 16:18-17:2).

In 16:21, Job longs for someone to intercede for him with God. On one level, this was probably a desire for Job’s friends to cease from their accusations and start praying for him. Yet it may also anticipate the role of Jesus Christ, our Intercessor and Advocate (see Hebrews 7:25; 1 John 2:1).

In praying to God in Job 17:3, “Job uses the language of ancient business contracts and asks some ‘pledge’ (down payment) from God as security against the vindication that will surely come. Only God can demonstrate Job’s innocence and despite his despair and ambivalence he believes that God will” (The Bible Reader’s Companion, note on verses 3-9).

The translation of verses 8-9 is disputed. Some see the meaning as truly righteous people being unhappy with the hypocritical friends—or that they would be if they were made aware of the situation. Yet others see Job as being sarcastic here—speaking of “the innocent” (his friends) stirred up against “the hypocrite” (himself). In context, the latter seems more likely. The Good News Bible paraphrases the passage this way: “Those who claim to be honest are shocked, and they all condemn me as godless. Those who claim to be respectable are more and more convinced that they are right.” This flows right into verse 10: “As for all of you, come back and try again! But I will not find a wise man among you” (New Living Translation).

In the Hebrew wording of verses 11-16, it is not clear if Job is entertaining the possibility of hope and realizing the foolishness of wishing for death or if he is belittling the idea of hope and is in fact wishing for the relief death would bring.

What Did You Call Me? (Job 18)

Bildad takes offense at what he believes Job has implied about him and the other two counselors: So you think we’re beasts. So you think we’re stupid (compare verse 3). He then lashes out in a rather vicious diatribe. Bildad paints Job as the wicked punished with disease and loss of family—and whose memory and posterity is to be wiped from the earth.

Why was Bildad really here? Was it to comfort Job? Or was it to feel good about himself—to be able to congratulate himself for doing some good deed? If the former, he should have expected a suffering, grief-stricken person to say some highly emotional things. And he should have been ready to roll with the punches, as it were. Yet Job had offended him—this noble man who was here to help. How dare someone put him down?

Furthermore, Job’s words were probably causing Bildad to question some deeply ingrained beliefs. Indeed, Job was demanding that these beliefs be questioned—and overturned. Bildad was incensed at the audacity. And rather than face the disturbing questions, he did as Eliphaz had done and reacted emotionally—basically more forcefully trying to ram the same old argument that the wicked receive total retribution in this life down Job’s throat.

In all likelihood, Bildad still justified his approach with the notion that he was helping Job in leading him to a proper understanding. Previous arguments hadn’t worked—so now it was time to put some fear into Job. Of course, this was ridiculous considering how much Job had already lost and the fact that he had no doubt completely mulled all of this over already for the past several months. Moreover,

it was cruel and insensitive considering what Job had gone through and was still experiencing. Did Bildad truly think this was going to fix the problem?

For all of us, Job's three friends are a tremendous example of what not to do and how not to react when trying to comfort a suffering, grieving person.

Hebrews Chapter 7

1 For this Melkisedeq, sovereign of Shalem, priest of the Most High Elohim, who met Abraham returning from the slaughter of the sovereigns and blessed him, 2 to whom also Abraham gave a tenth part of all, [his name] being translated, indeed, first, 'sovereign of righteousness,' and then also sovereign of Shalem, that is, 'sovereign of peace,' 3 without father, without mother, without genealogy, having neither beginning of days nor end of life, but having been made like the Son of Elohim, remains a priest for all time.

We must understand something here before going any further. Melkisedeq is not a person. Melkisedeq is not a lineage of people which can be traced, in earthly terms, through DNA or paternity. Melkisedeq is an order. "This Melkisedeq" means "this King Priest" – This King of Salem was "a" Melkisedeq – a member of an [arrangement, succession] instituted by God.

Below find posted the Greek and Hebrew words for the word "order" from the verse. Order – the Greek word G5010 — Strong ????? taxis tax'-is From G5021; regular arrangement, that is, (in time) fixed succession (of rank or character), official dignity: – order.

G5021 — Strong ????? Tass tas'-so A prolonged form of a primary verb (which latter appears only in certain tenses); to arrange in an orderly manner, that is, assign or dispose (to a certain position or lot): – appoint, determine, ordain, set.

Now the Hebrew..... (taken from Psalms) H1700 — Bdb ????? dibrâh BDB Definition: 1) cause, manner, reason Part of Speech: noun masculine

Chapter 7 in the book of Hebrews, proclaim and remember, the chapter is NOT about covenants, it IS about who our Messiah is, what He has done, and the position He holds. It IS about the transferring or laying aside of an institution that was implemented (among other reasons) because of uncleanness and crookedness of a people who had just come out of 430 years of slavery and their destiny was to be a nation of priests. Let us not forget also, that Shaul is speaking to scattered Israel and Judah. How do we think he would be able to explain to them what has taken place on the issue of the Levitical sacrificial system? They needed to understand what has happened now that Messiah has come and arisen from the dead and is Melkisedeq – our High Priest and King.

From Genesis (Bereshith) 14 And after his (Abram's) return from the defeat of Kedorla'omer and the sovereigns who were with him, the sovereign of Sodom (the region of Sodom and Gomorrah) came out to meet him at the Valley of Shaweh, that is, the Sovereign's Valley. And

Malkitsedeq sovereign of Shalem brought out bread and wine. Now he was the priest of the Most High El. And he blessed him and said, “Blessed be Abram of the Most High El, Possessor of the heavens and earth. And blessed be the Most High El who has delivered your enemies into your hand.” And he gave him a tenth of all.

4 Now see how great this one was, to whom even the ancestor Abraham gave a tenth of the choicest booty. Very first mention of this “Order” of Priest is here in Genesis 14. Many teachers teach that this Melkitsedeq in Genesis 14 is Shem, the son of Noah. This is supported by the Book of Jasher which states:

Jasher 16: 11-12 And Adonizedek king of Jerusalem, the same was Shem, went out with his men to meet Abram and his people, with bread and wine, and they remained together in the valley of Melech. 12 And Adonizedek blessed Abram, and Abram gave him a tenth from all that he had brought from the spoil of his enemies, for Adonizedek was a priest before God.

This is more than possible and is probable that this Melkitsedeq that met Abraham that day was Shem, son of Noah. He was definitely alive at that time according to the scriptures. Shem was still alive when Isaac was born and when Jacob was born. 5 And truly, those who are of the sons of Lewi, who receive the priesthood, have a command to receive tithes from the people according to the Torah, that is, from their brothers, though they have come from the loins of Abraham, So there is a Heavenly order – the Melkitsedeq – by Oath. There is an earthly institution- the Levitical – by calling.

From Numbers 18, some of the office of the Levitical Priesthood. “And God said to Aharon, “You and your sons and your father’s house with you are to bear the crookedness against the set-apart place, and you and your sons with you are to bear the crookedness against your priesthood. But bring with you your brothers of the tribe of Lewi too, the tribe of you father to join you and serve you while you and your sons are with you before the Tent of the Witness. And they shall guard your charge, and the duty of all the Tent, but they do not come near the furnishings of the set-apart place and the altar, lest they die, both they and you. And they shall be joined [[twined, as a cord]] with you and guard the duty to the Tent of Meeting, for all the service of the Tent, but a stranger does not come near you. And you shall guard the duty of the set-apart place and the duty of the altar, so that there be not more wrath on the children of Yisra’el.

And see, I Myself have taken your brothers the Lewites from the midst of the children of Yisra’el – a gift to you, given by God, to do the service of the Tent of Meeting. But you and your sons with you are to guard your priesthood for all matters at the altar and behind the veil, and you shall serve. I have given you the priesthood as a gift for service, but the stranger who comes near is put to death.

And Yehovah spoke to Aharon, “And see, I Myself have also given you the charge [[watch]] of My contributions [[lifted up or heave offerings]], all the set-apart gifts of the children of Yisra’el. I have given them to you for the anointing, and to your sons, as a law forever. This is yours of the most set-

apart [gifts], from the fire: all their offerings, all their grain offerings and all their sin offerings and all their guilt offerings which they render to Me, are most set-apart for you and your sons.

Eat it in the most set-apart place – every male eats it. It is set-apart to you. This also is yours: the contribution of their gift, with all the wave offerings of the children of Yisra'el. I have given them to you, and your sons and daughter with you, as a law forever. Everyone who is clean in your house eats it.

All the best of the oil, and all the best of the new wine and the grain – their first fruits which they give to Yehovah – I have given them to you. The first-fruits of all that is in their land, which they bring to Yehovah, are yours. Everyone who is clean in your house eats it. All that is dedicated in Yisra'el is yours. (End of Scripture)

6 however, the one whose genealogy is not derived from them received tithes from Abraham, and blessed the one who held the promises. Shaul is now speaking again of the Melkitsedeq Priesthood (the Priest King) and how this Melkitsedeq was not of the Levite lineage, or tribe of Levi. Yet, he received tithes from Abraham and blessed Abraham. Now Abraham held the promises given by Elohim and so it is understood (although I am not sure we understand this in the West) that the better blesses the lesser and the lesser gives tithes to the better. So here we see that the Melkitsedeq Order is greater than Levitical Priesthood in position before Yehovah.

7 And it is beyond all dispute that the lesser is blessed by the better. 8 And here it is men who die that receive tithes, but there it is someone of whom it is witnessed that he lives.

Here (in part of His Torah addressing the Levite Priests) The Levitical Priesthood were men, who did die as all mankind does – and yet they received tithes just like the Melkitsedeq Order who does not die but is an Eternal Priesthood. 9 And one might say that through Abraham even Lewi, who received tithes, gave tithes, [[to the Priest King Melkitsedeq]] 10 for he was still in the loins of his father [[Abraham]] when Malkitsedeq met him.

This is a very well understood concept in Hebraic thought. The idea of all lineage being in the seed (the loins) of the forefathers. Surely we do believe this because of the Promises and Blessings given to the seed of Abraham and also the promise given to Adam and Eve concerning the seed of the woman. So it is understood that the Levite Priesthood gave tithes to the Melkitsedeq Order also because they existed in the “seed” of Abraham when Abraham gave the Priest King tithes.

11 Truly, then, if perfection were through the Levitical priesthood – for under it the people were given the Torah – why was there still need for another priest to arise according to the order of Malkitsedeq, and not be called according to the order of Aharon? The Apostle Paul is really writing as a Pharisee here. The Hebrew sages wrote and discussed things amongst each other. Asking questions of why Father caused certain things to happen a certain way for His Purpose – and to search and prove that thing out – which brings us ever closer to the Mind of Elohim.

See, the Torah is perfect – converting the soul unto sanctification – that is a fact, Psalm (Tehillim) 19:7 “The Torah of Yehovah is perfect, bringing back the being” and James (Ya’aqob) 1:25 “But he that looked into the perfect Torah, that of freedom, and continues in it, not becoming a hearer that forgets, but a doer of work, this one shall be blessed in his doing [of the Torah].” It shows us what is unholy or unrighteous (some use the word sin) AND, AND, AND what is Holy and Just and Right and Clean. But what Paul is saying- that the Torah (perfect instructions) was given (again) to a Nation at Mt Sinai directly from the mouth of God. At that time, however, some of the instructions were given to a specific Tribe of Israel, as a gift, so Father’s people could draw near unto Him. Father “called” the Aharonic (Levitical, earthly pattern) priests to duty for mediation, but Father “swore by Oath” the order of Melkisedeq (spiritual true) as we saw already in Psalms.

12 For the priesthood being changed, of necessity there takes place a change of law also. Some will read a verse like this and say “ah-ha! See, Paul says the law is changed.” But because there is no contradiction in Scripture, something is wrong here with UNDERSTANDING. Because neither is the law changed, and neither did Shaul write or speak against the perfection of the law, therefore the proper conclusion is: “I don’t understand this – I really need to search this out.”

Let us not erroneously assume that just because Paul says “law” here, that it means “the ENTIRE law” or instructions of Torah. There are many instructions in Torah, and they do not all apply to all people at all times. So here, Paul is speaking of the instructions specifically given to the Aharonic or Levitical Priesthood. Also, in the next verses we are going to come across an interesting description that Paul uses – “the Torah of fleshly command” and so we will investigate that too. The following information was taken from an on-line source:

http://www.beitfillah.org/files/Hebrews_for_Sukkot1.pdf. There are over 50 slides that do an excellent job at teaching this transfer of covenant mediation: both in “who” and “how”

Change Priesthood=Change Torah? We are looking at the word changed – both the Hebrew and the Aramaic words for “change” Hebrew: SHANASHTANAH from the verbal root SHANAH(Strong’s 8138) “to repeat, to do a second time”. Aramaic: SHUKLAF, the Semitic root KHALAF “Change, transform, renew or revive.” The word SHUKLAF appears only five times in the entire Peshitta NT. Of these all but one (Ya’akov1:17) are in Hebrews. Of those four usages, three of them are right here in our section (7:11-12, 18-19) the other is in 12:27 where it implies a renewal or repair and seems to refer back in summary to the three usages in

Chapter 7 which we are dealing with. The Hebrew form of this same root is Strong’s word # 2498. H2498 — Strong ?????? châlahp khaw-laf’

A primitive root; properly to slide by, that is, (by implication) to hasten away, pass on, spring up, pierce or change: – abolish, alter change, cut off, go on forward, grow up, be over, pass (away, on, through), renew, sprout, strike through.

This Hebrew cognate of the word appears in Is. 40:31 & 41:1 "...let the people renew their strength...". The verb is used to mean "renew" or "revive" in the Hebrew Tanak in Is. 40:31; 41:1; Job 14:7, 13 & Job 29:20. The Peshitta Tanak agrees and uses the KHALAF verb in Is. 40:31; 41:1; Job 14:7 & 29:20 to mean "renew". The Greek translator misunderstood the word here to mean "change" however there can be no change of the Torah.(Deut. 4:2; 12:32 & Mt. 5:17).

There Can Be No Change Of The Torah

Deuteronomy 4:2? Do not add to the Word which I command you, and do not take away from it, so as to guard the commands of Yehovah your Elohim which I am commanding you. Deuteronomy 12:32 "All the words I am commanding you, guard to do it – do not add to it nor take away from it." Matthew 5:17 "Do not think that I came to destroy the Torah, or the Prophets. I did not come to destroy but to complete."

Change Priesthood=Change Torah? Hebrews 7: 12(NKJV) For the priesthood being changed, of necessity there is also a change of the law. Changed – Strong's #3346 G3346 — Strong ?????????? Metatith'mi met-at-ith'-ay-mee From G3326 and G5087; to transfer, that is, (literally) transport, (by implication) exchange, (reflexively) change sides, or (figuratively) pervert: – carry over, change, remove, translate, turn.

The Torah was not done away with, but adjusted, or slightly altered, to accommodate a better, more complete priesthood and sacrifice. Strong's Greek # 3346 metatithaymee means "moved from one place to another, not eliminated." So the priesthood was shifted, not eliminated. Shifted from Aaron to Melech-Tzadik and from Leviticus to Genesis, still within the Torah itself. (written commentary by a Messianic commentator). This messianic commentator had a Hebrew book of Hebrews.

Hebrew Hebrews

In 1537 Sebastian Munster, professor of Hebrew at the University of Basel, published the Hebrew text of Matthew and in 1557 a second edition of Munster's Hebrew Matthew was published which also included the Hebrew text of Hebrews. The text was given to him by Jewish believers in Messiah Yeshua. [End of online source reference]

13 For He of whom this is said belongs to another tribe, from which no one had attended at the altar. Wow! A puzzle developing right? Father has made Messiah the High Priest and mediator now between us and God. How can this be? – He was from the tribe of Judah – that throws a kinker in the understanding for some of us, and then for others, gives an error of reasoning that ALL of Torah has

been done away with because of this. Funny we should think this and here is why.... In the following scriptures – who was the priest?

When Abel sacrificed his lamb unto Yehovah? When the Torah that was given through Mosheh to the heads of the households to slaughter the passover lamb that night in Egypt. How about the Torah to gather manna for six days? The Torah to observe the Sabbath day. The Torah to count the Omer, The Torah to obey His Voice, The Torah to guard His Covenant, The Torah to be set-apart, The Torah to wash our garments, The Torah to not make beside Him any mighty ones of silver or gold, The Torah to make an altar of earth for Him to slaughter on it the burnt offerings and peace offerings, your sheep and your cattle, The Torah concerning a Hebrew servant, the Torah of the Sabbatical year release, etc. In fact in the Torah of Mosheh, all the instructions given from Exodus 20 – 29 are all prior to the calling of the Levitical Priesthood. One time, in all the giving of the many Torah directly from Elohim to Mosheh on the mountain, Mosheh came back down the mountain and told the children of Israel all that Yehovah had said. They said all the Words God has spoken, we shall do.

Then Mosheh wrote down all the Words of Yehovah, and rose up early in the morning, and built an altar at the foot of the mountain, and twelve standing columns for the twelve tribes of Yisra'el. And he sent young men of the children of Yisra'el, and they offered burnt offerings and slaughtered peace slaughtering of bulls to Yehovah. Exodus 24:4-5

Who can we say were the priests in this situation? Simply the young men of the 12 tribes. It goes on and on and on. What about Job who sacrificed, and Noah? All of these Tarot (plural of Torah, Teaching and instructions of a Holy Creator) WERE GIVEN TO US PRIOR TO THE IMPLEMENTATION OF THE AHARONIC OR LEVITICAL PRIESTHOOD. So... even if we could say “part” of the Torah has been abolished, which we cannot – it would not give us a reason not to obey the commands of God.

It was also very helpful for me to learn about the usage of the word “priest” in the Hebrew Scriptures. Here are all of the meanings for priest: H3548 — Bdb ????? kôhên BDB Definition:

- 1) priest, principal officer or chief ruler
- 1a) priest-king (Melchizedek, Messiah)
- 1b) pagan priests 1c) priests of Jehovah 1d) Levitical priests
- 1e) Zadokite priests 1f) Aaronic priests 1g) the high priest

14 For it is perfectly clear that our Master arose from Yahudah, a tribe about which Mosheh never spoke of concerning priesthood, The tribe of Judah was to be the Kingly line and the lawgiver. Ref: David and Genesis with the blessings of Jacob (Israel) onto his sons. 15 and this is clearer still, if another priest arises in the likeness of Malkitsedeq, 16 who had become [a priest], not according to the Torah of fleshly command, but according to the power of an endless life,

The Torah of fleshly command – there is a torah (instruction) that was given by God of a priesthood based upon lineage – a physical determination of a Levite’s duty in life to serve Yehovah and mediate between the people and Elohim. This could very well be what Shaul means by fleshly command. It was according to the flesh that determined the priestly office.

17 for He does witness, “You are a priest forever according to the order of Malkitsedeq.” 18 For there is indeed a setting aside of the former command because of its weakness and unprofitableness, Here is another place difficult to understand because we are ignorant of the Word of Elohim. Let us now explore the purpose of the Levitical Priesthood and what it did and did not do.

What The Priesthood Did Do

Exodus 28:1 This is I believe the first time we hear of the intended duty of Aharon and his sons from the mind and plan of Elohim. Let us remember that at this time, Mosheh was up on the mountain and he had just received all the instructions and vision of the Tabernacle and Furnishings.

“And you, bring near Aharon your brother and his sons with him, from among the children of Yisra’el, for serving as priest to Me: Aharon, Nadab and Abihu, El’azar and Ithamar, the sons of Aharon.”

Exodus 28:1

“from among the Children of Israel” from among as used here is the Hebrew word “tavek” which is from the root verb meaning “to sever.” If we read each Hebrew letter individually we get “mark, nail or secure, possession” Father is telling Mosheh to sever the Tribe of Levi from the tribes, mark them for Me, they will be secured to Me as My possession.

Also note that God says “for serving as priest to Me.” The KJV uses the word “minister.” When we serve as something, we are acting in place of. The Levites were serving as priests unto Elohim.

The Levites needed special garments, they required cleansing, they had to make atonement for themselves prior to making atonement for the assembly, etc. They were given authority to cleanse the congregation, to bless them, to determine clean from unclean for disease and illness. They were charged with the duties of the upkeep of the tabernacle and furnishings such as the showbread, menorah, burning incense at the altar – and conducting the Festivals of Yehovah. They had authority to set value upon people, accept vows to Yehovah, and redeem vows and people for service in Tabernacle. They were taken by Yehovah as a substitute for the firstborn of the children of Israel (Numbers 3:12). They made judgments within marriage covenants for infidelity. They assembled, disassembled, transported the Tabernacle.

What The Priesthood Did Not Do

The blood sacrificial system under the Aharonic or Levitical priesthood only provided covering for unintentional sin/tresspass.

Leviticus (Wayyiqra) Chapter 4

And Yehovah spoke to Mosheh, saying, “Speak to the children of Yisra’el, saying, ‘When a being sins by mistake against any of the commands of Yehovah, which are not to be done, and shall do any of them: ‘If the anointed priest sins, bringing guilt on the people, then he shall bring to Yehovah for his sin which he has sinned a young bull, a perfect one, as a sin offering, ... verse 35 “..... So the priest shall make atonement for his sin that he has sinned [by mistake], and it shall be forgiven him.”

All of the animal sacrifices for sin, guilt, atonement, etc were only for sinning by mistake or unintentional sin. Never, never was it for intentional sin – or rebellion. The wages of sin is death. Numbers 15:28 ‘And the priest shall make atonement for the being who strays by mistake, when he sins by mistake before Yehovah, to make atonement for him, and it shall be forgiven him.

Numbers 15:30 ‘But the being who does {whatever} defiantly, whether he is native or a stranger, he reviles Yehovah, and that being shall be cut off from among his people.’ 19 for the Torah perfected naught, but the bringing in of a better expectation, through which we draw near to Elohim.

An instruction, per se, of Torah – in and of itself perfects nothing. Just because we are instructed to perform or do something does nothing. We have to actually do it, to be perfected by it. So where the mediation of the Levitical Priesthood between us and God was incomplete, the completeness comes through Messiah Melkisedeq, our High Priest eternally. The Torah gives us the hope of Messiah that is coming to mediate for us. Now, we can have forgiveness and atonement for all trespasses, both intentional and unintentional, which most assuredly is comforting when we wish to draw near to our Holy Elohim!

20 And it was not without an oath! 21 For they indeed became priests without an oath, but He [became Priest] with an oath by Him who said to Him, “Yehovah has sworn and shall not regret, ‘You are a priest forever according to the order of Malkitsedeq.’” 22 By as much as this Messiah has become a guarantor of a better covenant.

An oath taken and sworn by the Creator of the Universe is more powerful than one without. The gift of the priesthood to the Levites was a gift and representation of future events. 23 And indeed, those that became priests were many, because they were prevented by death from continuing, 24 but He, because He remains forever, has an unchangeable priesthood.

There came a time, when even the children of Israel were warned and told by the prophets that the sacrificial system could not and would not, nor was it meant to – save them. Isaiah 1:11 “Of what use to Me are your many slaughterings?” declares Yehovah. “I have had enough of burnt offerings of rams and the fat of fed beasts. I do not delight in the blood of bulls, or of lambs or goats. Samuel 15:22 Then Shemu’el said, “Does Yehovah delight in burnt offerings and slaughterings, as in obeying the voice of Yehovah? Look, to obey is better than an offering, to heed is better than the fat of rams.

and again in Jeremiah (Jeremiah) 7:21-23 Thus said Yehovah of hosts, the Elohim of Yisra'el, "Add your burnt offerings to your slaughterings and eat meat. For I did not speak to your fathers, or command them in the day that I brought them out of the land Egypt, about matters of burnt offerings or slaughterings. But this word I did command them, saying, 'Obey My voice, and I shall be your Elohim, and you be My people. And walk in all the ways that I have commanded you, so that it be well with you.'

25 Therefore He is also able to save completely those who draw near to Elohim through Him, ever living to make intercession for them. 26 For it was fitting that we should have such a High Priest – kind, innocent, undefiled, having been separated from sinners, and exalted above the heavens, 27 who does not need, as those high priests, to offer up slaughter [offerings] day by day, first for His own sins and then for those of the people, for this He did once for all when He offered up Himself.

28 For the Torah appoints as high priests men who have weakness, but the word of the oath which came after the Torah, [appoints] the Son having been perfected forever. Ezekiel chapter 43-48 tells us that the Levites will be in the Temple of the New Jerusalem to come. They will again be ministering there. So in fact, even this portion of Torah instruction has not been abolished, only set aside for a time. And finally, there is the wonderful prophesy of Jeremiah 31:31 which prophesies of the mediation brought to us by our Messiah and Melkisedeq:

See, the days are coming," declares Yehovah, "when I shall make a renewed covenant with the house of Yisra'el and with the house of Yahudah, not like the covenant I made with their fathers in the day when I took them by the hand to bring them out of the land of Egypt, My covenant which they broke, though I was a husband to them," declares Yehovah. For this is the covenant I shall make with the house of Yisra'el after those days, declares Yehovah : I shall put My Torah in their inward parts, and write it on their hearts. And I shall be their Elohim, and they shall be My people."

Hebrews Chapter 8

1 Now the summary of what we are saying is: We have such a High Priest, who is seated at the right hand of the throne of the Greatness in the heavens, I cannot help but just sit back and ponder this statement by Sha'ul for a while. Many believers cannot even comprehend what this statement means because we do not have any familiarity with priests. Many (most) of us grow up attending a church, or not, and have never seen a person act as a priest or conduct themselves as a priest before and/or for the people/congregation/assembly. It stands to reason, then, that if we cannot understand/comprehend what it means to have a High Priest – we are truly missing out on some of the character and fullness of who our beloved Messiah is AND all He does/did for us AND even adds to prove that He IS THE Prophesied Messiah and the only One who can be. Let us take a "time out" to cover some of this for us before we just continue to skim over these important words.

How did/does Messiah fit the description of our High Priest?

Messiah High Priest

Brings Bread & Wine

Matthew 26:26 Genesis 14:18

Wears Set-apart Garments

Revelation 10:1 Exodus 29:30, 39:41, 30:4

Burns Incense Daily Revelation 8:3-4 Exodus 30:7

Keeps the Lamp Lit Revelation 4, 8 Exodus 30:8 Makes

Atonement Romans 5:11, Matthew 26:28

Exodus 30:10

Olah Offering John 3:14, John 8:28, John 12:32 Leviticus 1

Minchah Offering Hebrews 4:15, 9:28 Leviticus 2 chatat Offering

(sin) Luke 5:21, Acts 5:31, Colossians 1:14

Leviticus 4

Shalamim Offering (peace) Luke 1:76-79, John 16:33, 20:21, Romans 5:1 Leviticus 3

Asham Offering (guilt or trespass) 2 Corinthians 5:19, Ephesians 2:1, Colossians 2:13,

Revelation 1:5

Leviticus 5

Bears the guilt Hebrews 9:28 Isaiah 53:11-12

Brings Bread and Wine: Genesis 14:18, Matthew 26:26 Wearing of Set -apart garments:

Exodus 29:30, 39:41, Ex 30:4, Revelation 10:1 Burn's sweet incense daily: Ex 30:7, Revelation

8:3-4 Lighting the lamp nightly: Ex 30:8, Revelation 4, 8 Makes atonement: Ex 30:10, Romans 5:11

Leviticus 16 Putting fire on the altar and arranging the wood Revelation 8:5 Makes atonement for sin and guilt. Matthew 26:28

Olah offering (lifted up, heave, elevation, burnt) – a perfect male, slaughtered at the door of the temple, blood sprinkled around the altar. Lev 1, John 3:14, John 8:28, John 12:32

Minchah offering (bloodless, meal, grain) – fine flour, oil, frankincense. Lev 2, Hebrews 4:15, Hebrews 9:28

chatat offering (sin) – a slaughtered young bull, dip His finger in the blood and sprinkle seven times in front of the veil, and some blood on the horns of the altar, pour blood out at the base of the brazen altar. All the fat, two kidneys and their fat and the fat associated with the liver is burned on the altar. All the skin and its flesh with head and legs and entrail and dung are taken outside of the camp at the place where the ashes are dumped and it is burned on wood with fire. Lev 4, Luke 5:21, 24, Acts 5:31, Col 1:14

shalamim offering (peace) – perfect animal, sprinkling blood of slaughter onto the altar all around. Removing the fat associated with the entrails, two kidneys and their fat and burn it on the altar Lev 3, Luke 1:76-79, John 16:33, John 20:21, Romans 5:1, Ephesians 2:14, Colossians 1:20

Asham offering (guilt, trespass) – not revealing a sin, touching any unclean matter whether man, carcass, beast, or unclean creeping thing, swearing rashly with an oath. Bring a female lamb or goat. Lev 5, The priest shall take his hand filled with the fine flour (if one is too poor for the lamb, goat, or pigeon) as a remembrance portion, and burn it on the altar. Lev 5, 2 Corinthians 5:19, Ephesians 2:1, Colossians 2:13, Revelation 1:5

Bearing the guilt of the people, Hebrews 9:28, Isaiah 53:11-12

2 and who serves in the set-apart place and of the true Tent, which Yehovah set up, and not man. Directly from Exodus we are told “And they shall make Me a Set-apart Place, and I shall dwell in their midst. According to all that I show you – the pattern of the Dwelling Place and the pattern of all its furnishings – make it exactly so. Shemoth (Exodus) 25:8-9. There is a tabernacle in the unseen realm where Elohim dwells. If you want a “view” of where the Almighty dwells – study the layout of the Tabernacle in the wilderness, Solomon’s Temple, and the anatomy of a man. They are all the same pattern.

3 For every high priest is appointed to offer both gifts and slaughters. So it was also necessary for this One to have somewhat to offer. Below are some of the special instructions given to the Cohen Gadol, the priests (Kohanim). Do a study sometime on how our Priest abides by these same Torah instructions – for they ARE His. Additionally, since we are instructed to be priests, it would be a great idea to study to learn how to be one.....

That the kohanim shall put on priestly vestments for the service. Not to tear the High Priests robe. That the ordinary priests shall not defile himself by contact with any dead, other than immediate relatives. That the priests defile themselves for their deceased relatives (by attending their burial), and mourn for them like other Israelites, who are commanded to mourn for their relatives. That a priest who had an immersion during the day (to cleanse him from his uncleanness) shall not serve in the Sanctuary until after sunset.

That a priest shall not marry a divorced woman. That a priest shall not marry a harlot. That a priest shall not marry a profaned woman. To show honor to a priest, and to give him precedence in all things that are holy. That a High Priest shall not defile himself with any dead, even if they are relatives. That a High Priest shall not go (under the same roof) with a dead body. That the High Priest shall marry a virgin. That the High Priest shall not marry a widow. That the High Priest shall not cohabit with a widow, even without marriage, because he profanes her. That a person with a physical blemish shall not serve (in the Sanctuary). That a priest with a temporary blemish shall not serve there.

That a person with a physical blemish shall not enter the Sanctuary further than the altar. That a priest who is unclean shall not serve (in the Sanctuary). To send the unclean out of the Camp, that is, out of the Sanctuary. That a priest who is unclean shall not enter the courtyard, This refers to the Camp. That the priest shall bless Israel. To set apart a portion of the dough for the priest. That one not a descendant of Aaron in the male line shall not serve (in the Sanctuary). To give the Levites cities to dwell in. That none of the tribe of Levi shall take any portion of territory in the land (of Israel). That none of the tribe of Levi shall take any share of the spoil (at the conquest of the Promised Land). That the priest shall serve in the Sanctuary in divisions, but on festivals, they all serve together.

4 For if indeed He were on earth, He would not be a priest, since there are priests who offer the gifts according to the Torah, Messiah is the gift. Keep in mind the different “Orders” of Priesthood. Messiah was the order of Melkisedeq and the Aharonic order was the Cohen Gadol (High Priest) and the Levitical order performed services in the sanctuary. ALL that the priests did in the Temple and for the people was to show us Messiah – who He is and what He would do. 5 who serve a copy and shadow of the heavenly, as Mosheh was warned when he was about to make the Tent. For He said “See that you make all according to the pattern shown you on the mountain.”

6 But now He has obtained a more excellent service, inasmuch as He is also Mediator of a better covenant, which was constituted on better promises. 7 For if that first had been faultless, then no place would have been sought for a second. STOP right here and ask yourself a question: “the first what?” What is the topic here with Sha’ul? We have been taught all of our lives it is the Mosaic Covenant – the Torah of God. If we think it is the Torah – we need to look closer at what Sha’ul is saying. In the very next verse, he explains it is not the covenant of Torah..... 8 For finding fault with them, He says, “See, the days are coming,” says Yehovah, “When I shall conclude with the house of Yisra’el and with the house of Yahudah a renewed covenant,

Emboldened is the key word here above in verse 8. “For finding fault with ‘them’” – if Sha’ul was talking about finding fault with the covenant, the word would be ‘it’ and not ‘them’. But the word is them – therefore, Sha’ul is most certainly speaking altogether about the earthly priesthood. This has been so twisted in the teachings of the church denominations throughout the history of a sect called Christianity and the sister denominations. The fault that was found was with the men (the flesh) who were tasked with serving in the priesthood and making atonement for the sins of the people. The fault was not found in the torah, the teachings and instructions of Elohim or His covenant, but in the earthly priesthood.

Even by the time of the writings of Samuel we can see how far away from the instructions and right-rulings the priesthood had fallen. Read this account in 1 Samuel 2:12-17 “And the sons of Eli were sons of Beliya’al [sons of the wicked one] – they did not know Yehovah. And the ruling of the priests [man-made ruling, not the written Torah of God] with the people was that when any man offered a slaughtering, the priest’s servant shall come with a three-pronged fleshhook in his hand while the

meat was cooking, and shall thrust it into the basin, or kettle, or cauldron, or pot. And the priest would take for himself all that the flesh-hook brought up [they were only to have a portion].

Thus they did in Shiloh to all the Yisra'elites who came there. Also, before they burned the fat, the priest's servant would come and say to the man who slaughtered, "Give meat for roasting to the priest, for he does not accept cooked meat from you, but raw [huge abomination]." And if the man said to him, "let the fat be burned up first, then take as much as your being desire," he would then answer him, "No, but give it to me now. And if not, I shall take it by strength." And the sin of the young men was very great before Yehovah, for the men despised the offering of Yehovah."

9 not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt, because they did not continue in My covenant, and I disregarded them," says Yehovah. 10 "Because this is the covenant that I shall make with the house of Yisra'el after those days, says Yehovah, giving My laws in their mind, and I shall write them on their hearts, and I shall be their Elohim, and they shall be My people.

Very plainly, there is no change in the Laws (Torah/Teaching/Instruction). There is a change "after those days" the PLACE it is written – in our minds and on our hearts. And Father even states the fact Himself "giving My laws" solidifies the fact that His Laws are still there and not abolished, only written now on our hearts and minds. HalleluYA. "Being Holy as our Father is Holy". Let us start being obedient to His instructions – discerning between clean and unclean, Holy and profane – He has called us to do that – to be His Priests and His Image in the earth. If we were to begin truly doing this, we will achieve what Sha'ul says next, which is from the mouth of the Almighty:

11 "And they shall by no means teach each one his neighbor, and each one his brother, saying, 'Know Yehovah,' because they all shall know Me, from the least of them to the greatest of them.

12 "Because I shall forgive their unrighteousness, and their sins and their lawlessnessess I shall no longer remember." Since Sha'ul is quoting the prophet (Jeremiah) here, let's go back and take a look at the Scripture prophecy he is quoting.

"See, the days are coming," declares Yehovah, "when I shall make [karath, cut] a new [chadash, renewed, repaired] covenant with the house of Yisra'el and with the house of Yahudah, not like the covenant I made with their fathers in the day when I took them by the hand to bring them out of the land of Egypt, My covenant which they broke, though I was a husband to them." declares Yehovah. [confirming the idea that the covenant is most certainly seen from our Father's perspective – to be a marriage covenant!] "For this is the covenant I shall make with the house of Yisra'el after those days, declares Yehovah: I shall put My Torah in their inward parts, and write it on their hearts. [this is what is different – the place in which the marriage covenant is written! Can you see this?] And I shall be their Elohim, and they shall be My people. And no longer shall they teach, each one his neighbor, and each one his brother, saying, 'Know [yada] Yehovah,' for they shall all know Me, from

the least of them to the greatest of them,” declares Yehovah. “For I shall forgive their crookedness, and remember their sin no more.” Jeremiah 31:31-34

13 By saying, ‘renewed,’ He has made the first [priestly mediation] old. Now what becomes old and growing aged is near disappearing. And in 70AD, the Temple – along with the Levitical Priesthood, was to be laid aside until a time in the future when both will be restored. See Ezekiel 35-40