

# Book of Hebrews Part 26: 7:1-28; Change of the Priesthood, Change of the Law (6/1/2019)

The following text is a message from Corner Fringe Ministries that was presented by Daniel Joseph. The original presentation can be viewed at <https://cornerfringe.com/media/b8wqb34/book-of-hebrews-part-26>.

**\*Portions of this document have been edited from the video message to better present a comprehensive, written document. Special attention was given to preserve the original context, but this document is not verbatim. Scripture verses are in the red text with other quotes in blue. Therefore, it is recommended that this document is printed in color. The Hebrew words are generally accompanied by the transliterate, English word. In most cases, the Hebrew is to be read from right to left.**

Last week we broke into the seventh chapter of Hebrews, but we did not get very far. We only looked at the first verse. Well, I have good news. Today, we are going to get through the entirety of the chapter. Considering our history, and our tedious pace that we have been taking, this is kind of a tremendous feat for us. Amen?

I do not want you to think you are getting cheated or anything like that; it is just the way this entire chapter is constructed. We really do not have to hesitate too much, because the writer is so clear, articulate, and careful about how he positions himself in this chapter. He's going to be building a case; that is really an incredible thing.

With that said, let's look at Hebrews 7:1— **For this Melchizedek, king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings and blessed him.**

Remember the writer takes his audience back to Genesis 14, and it is the only appearance of Melchizedek in Scripture. This is so unique. Now certainly Psalm 110 talks about the order of Melchizedek, but there is no other time in history that has Melchizedek's presence recorded. It is only in Genesis 14, and it happens with Abraham. That is significant.

In Hebrews 7:2—**to whom also Abraham gave a tenth part of all.** This is drawing back on what we talked about last week, in that Abraham tithes to him. It is interesting because the only recorded thing Abraham does, as far as his interaction with Melchizedek, is that he tithes to him. There is nothing recorded of what was said. We are confronted with some glaring realities right here because Abraham is tithing to Melchizedek.

So what does that mean? Number one: It means the first thing you should acknowledge is there was a functioning priesthood in Abraham's day. The second thing you need to understand is that he was Abraham's priest.

Let your mind meditate on that for a second. Melchizedek was Abraham's priest. When you study the priesthood and go to the Torah, you realize the priesthood has these responsibilities; they facilitate specific things with Israel and their relationship to God. They were the teachers of God's Word, and they were the ones that were to bring clarity of the LORD in His Commandments. They were the ones that

were to teach these things. They were the ones to bring conviction and protection over the community, and they were the Shepherds. Here is Melchizedek, Abraham's shepherd. He is his priest.

There is another thing that the priests are very critical for regarding their function, making atonement and facilitating the forgiveness of sins. They were orchestrated by God to keep His people in good relationship with Him. The priests held off the wrath of God against the people. Read the Torah; this is what they did. They had so many things they did that were part this relationship. This is the backdrop of the relationship between Abraham and Melchizedek and what Melchizedek meant to him.

The writer of Hebrews goes on to talk about the bio and attributes of Melchizedek. Hebrews 7:2—**first being translated "king of righteousness"**. That is what the name Melchizedek means; he is the King of Righteousness. Then he says— **and then also king of Salem, meaning "king of peace"**. This is fascinating in light of who Yeshua is and the characteristics He possesses, because Yeshua is the king of righteousness.

He is not just that. The prophets foretold Pele Ya'atz, El Nibor, Avi'Ad, Sar Shalom. The prophet Isaiah prophesied there would be one who would be called Wonderful Counselor, Mighty God, Everlasting Father, and Prince of Peace. He is the Prince of Peace, and here we find Melchizedek is the Prince of Peace. He's the king of it.

We are going to be circling back on this particular detail in the coming weeks, in regard to the New Covenant. He bears this title and that's not all. He goes on with his bio and he says in Hebrews 7:3—**without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God, remains a priest continually.** (Emphasis added).

Who has ever heard of such a thing—**without father, without mother**? This guy has no genealogy biblically. I am going to tell you, biblically this makes no sense whatsoever, because the entire Bible, as you go through it, is genealogy. Wherever you are dealing with the kings, we know from king to king, we have the genealogy. We have the genealogy of Adam. Most importantly we have the genealogy of the priesthood.

Do you understand the Aaronic Priesthood was established explicitly on genealogy? So when the men we read about in Ezra 2 went to take their stand with their brethren to serve as Kohanim, they were rejected. They were sons of the priest, and they wanted to take their position with their brethren. However, because they could not substantiate their genealogy they were rejected. You cannot serve as a Kohen unless you can prove your genealogy, and here I'm looking at a Kohen, Melchizedek Priest of the Most High God, who has no genealogy.

Then he says this in Hebrews 7:2—**having neither beginning of days nor end of life**. No matter how you want to twist this you cannot take this to a place other than this; what he just described is immortal. **Neither beginning of days nor end of life**. It's the very definition of immortal.

Now, that is in stark contrast to the Aaronic priesthood, which is completely mortal. This is an amazing thing. So, take these descriptors of Melchizedek to decide who this really is, because I am going to tell you today his descriptors are so overwhelming. They are so powerful and so compelling. There are many who stand today and say, "Melchizedek is Jesus; he is Yeshua." I don't think they can wrap their head around how it could be anyone else because when you describe the characteristics of Melchizedek, you're talking about Yeshua.

Here is what is interesting; the writer draws the distinction—but made like the Son of God. Even when, you read this in Greek, it comes across exactly how it's being translated here in English. The writer makes a distinction to build up and to show that Yeshua is truly the priest according to the order of Melchizedek because all these attributes are Yeshua's.

There is a difference. You will not find anywhere where Melchizedek is called the only begotten Son of God. It is Yeshua who sits at the right hand of the Father, and all of the hosts of Heaven worship Him and His Father. This is very significant. Then he ends the Hebrews 7:2 verse with— he remains a priest continually.

The fact that the writer is drawing these things out, first and foremost, is for the purpose of showing Yeshua is legitimate, and He has come according to the order of Melchizedek. I am going to tell you it is more than that; there is more to it. He is building a case because he needs you to be prepared for what he is about to tell you. The writer is about to drop a theological, nuclear bomb on his brethren. If he does not build his case properly, which he does masterfully, there would be heck to pay. He is going to say things that go way beyond controversial. These are things that in the first century could get you stoned. These are things that will get you thrown out of the synagogue. This is going to be really weighty and extremely powerful. He is going to continue to build this case.

Hebrews 7:4-5—<sup>4</sup> Now consider how great this man was, to whom even the patriarch Abraham gave a tenth of the spoils. <sup>5</sup> And indeed those who are of the sons of Levi, who receive the priesthood, have a commandment to receive tithes from the people according to the law, that is, from their brethren, though they have come from the loins of Abraham.

Here is what is interesting about this. Basically, what the writer is saying is the tribe of Levi was totally removed from the inheritance of the Promised Land in the sense that they were given no inheritance. God would be their inheritance. So this one tribe out of twelve tribes was separated from the other tribes, and then all the other eleven tribes were to tithe to them.

Hebrews 7:6-7— but he whose genealogy is not derived from them received tithes from Abraham and blessed him who had the promises. He is talking about Melchizedek. <sup>7</sup>Now beyond all contradiction the lesser is blessed by the better (emphasis added). Understand the relationship and understand why Abraham is tithing to him. This is the greatness of Melchizedek.

Hebrews 7:8— Here mortal men receive tithes. What does it mean here— mortal man receive? He is talking about the Aaronic priesthood; but there he receives them. They are receiving tithes. This means we can go back to Genesis 14 where we can see Melchizedek received tithes from Abraham – of whom it is witnessed that he lives —because he has neither beginning of days nor end of days.

Hebrews 7:9-10—<sup>9</sup> Even Levi, who receives tithes, paid tithes through Abraham, so to speak, <sup>10</sup> for he was still in the loins of his father when Melchizedek met him.

What he just said would have resonated with his Jewish brethren. To put it into perspective of how great Melchizedek is, just tell the Jewish people, “Even their Aaronic priesthood paid tithes to Melchizedek because they were, in a sense, through Abraham.” This is what the writer is showing them.

So even the Aaronic priesthood is paying tithes to him, and that's an incredible thing. For those of you who are not familiar with the priesthood and the order of it, there's an inner sanctum known as the

Kohanim: the priesthood. There is a saying “every Kohen is a Levite but not every Levite is a Kohen”. So when you have this tribe of Levi, which was carved out and separated from Israel, there was one specific family within this tribe that was to officiate at the altar, and it was the sons of Aaron.

So Aaron was of the tribe of Levi. But that doesn't make all the other Levites sons of Aaron, even though Aaron is of the tribe of Levi. God took this tribe of Levites and then carved out another inner sanctum for the sons of Aaron. They were the Kohanim, and all the Levites would help the Kohanim in officiating. They would help do work around the temple.

Here is where I am going with all of this. The Levites were commanded to receive specific tithes from Israel. When they receive those tithes, which was a tenth, ma'aser, they in turn took of the tenth they received and gave a tenth to the sons of Aaron.

If you were a Jew in the first century, you would recognize who is greater, the sons of Aaron or the Levites. The greater is the sons of Aaron. The Levites are tithing to the sons of Aaron as this writer is telling us, but even the sons of Aaron are tithing to Melchizedek. He is putting this into perspective. This is so brilliant. He has exalted him to the highest of heights.

Now, the writer is about to light the fuse on the theological, nuclear bomb I have been talking about. Here is what he says in Hebrews 7:11— **Therefore, if perfection were through the Levitical priesthood.** What is he saying? He says it is flawed; it is imperfect. That is the very definition of being imperfect. That is a radical statement. Put this in historical context, a Jew, in the first century, starts running around saying, “The priesthood is flawed.” Keeping this in context here; the temple was running, the priests were functioning, and he says it is not perfect. It is flawed.

How does a guy like this get away with making such a radical statement? He's no fool. He throws an anchor statement immediately to temper this and to show you why he would make such an outrageous claim— **(for under it the people received the law), what further need was there that another priest should rise according to the order of Melchizedek, and not be called according to the order of Aaron?** (Emphasis added)

Now, this is a principle, that for the next several weeks, you are going to have to lock into your minds because it is going to be so essential for you to possess this for further understanding. This is not the writer's personal opinion. He's just going where the evidence leads him, and it is what he is telling his brothers. "I have read Psalm 110, and this is another Messianic passage. It begins with David having this vision and revelation—**the LORD said to my Lord sit at my right hand.** It's completely Messianic, and the prophecy is the Messiah to come would come according not to the order of Aaron. He would come according to the order of Melchizedek. The writer's point is, if perfection came through the Levitical priesthood, and if this was His final plan, then why would He be talking about another priesthood? That makes no sense. So, he's beginning to say some things that are little outrageous.

To build on this; when you go to the Torah, you find God had preserved more than enough clues revealing to us that the Aaronic priesthood was not perfect. It was flawed. I'll give you an example in Exodus 32 where we find Moses has gone up on the mountain, and the children of Israel are sitting at the base of the mountain wondering what has happened to him. When, Moses goes up to the mountain, he does not tell them, “I am going to be gone for 40 days and 40 nights, so wait for me at the 40th day; then I will come back.”

That is fascinating when you compare it to the return of Yeshua because nobody knows the day or the hour. So Israel had no idea where Moses was. They get nervous and say to Aaron, "Make us Elohim. You need to make us a God to go before us. As for this Moses, we don't know what's happened to him." This is Aaron they are talking to. He is the Kohen Gadol. So Aaron commands the people to break off all the gold in their ears and bring it to him.

This is what we read next in Exodus 32:4—**And he received the gold from their hand, and he fashioned it with an engraving tool, and made a molded calf.** This is Aaron doing this. Aaron is the priest. **Then they said, "This is your god, O Israel, that brought you out of the land of Egypt!"** (Emphasis added)

When you talk about perfection not being through the Aaronic priesthood, that there was a glitch, it was so true. Do you know this is one of the first things recorded, as far as an act goes, with Aaron being a high priest? Clearly, this is not the whole Aaronic priesthood, but it is built based on him. It is all his descendants. He was the first Kohen Gadol.

So from the very get go, we already see problems, and it gets worse. Exodus 32:5— **So when Aaron saw it, he built an altar before it. And Aaron made a proclamation and said, "Tomorrow is a feast to the LORD."** (Emphasis added)

Here Aaron is taking this molded image and applying the holy name of God to it—"This is your god, O Israel". Unfortunately, this is something that is happening far too much today with Christians slapping the name of Jesus on particular behaviors, idolatrous things, and covetous things. This is what happened. But the key thing is, who built the altar, which is the most sacred place of worship?

The altar is number one to the God of Israel. The altar is so sacred and so holy. It is key for keeping relationship with God. We find even among all the pagan religions, the altar is central to their worship of their gods. Aaron made the altar, and he made the image. He is the one who carved it out. Again I say, if perfection were through the Levitical priesthood, this is not something we would be reading about.

Taking it a step further. When Moses comes down from the mountain, he cannot believe what his eyes are looking at. Exodus 32:21—**And Moses said to Aaron, "What did this people do to you that you have brought so great a sin upon them?"** (Emphasis added). Moses comes down, and who does he think should answer for this? The Kohen Gadol. He points his finger at Aaron and says, "You are the one to blame. Why did you do this?"

Moving ahead to Exodus 32:25—**Now when Moses saw that the people were unrestrained (for Aaron had not restrained them, to their shame among their enemies)** (emphasis added). This is an amazing articulation showing perfection is not through the Aaronic priesthood.

Do you know Aaron's job was to protect the people and lead them into righteousness? Aaron's job was to bring conviction. Aaron's job was to bring judgment and justice. These are the things that he was called to do, and he did not do them.

Because of this incident, we are told the LORD was so angry with Aaron He wanted to kill him on the spot. Moses tells us in Deuteronomy, had it not been for him going to intercede on behalf of Aaron, he would have died. His life would have been over.

Take it a step further than that. Do you know Moses never entered into the Promised Land? Keep in mind who the two people are who brought Israel out of Egypt. It was Moshe and Aaron. They were the ones who stood before Pharaoh. They're the ones who brought the children of Israel out of Egypt; obviously, this was through the hand of God. They were the ones, yet neither of them saw the Promised Land.

This is a prophetic template, but it is telling us something you need to pick up on. Moses doesn't lead the children of Israel. Why? What does Moses represent? He represents the Torah, the Law of God. The Law of God does not have the power to bring you to the Promised Land.

Think about what Paul says in Galatians 2:21—**if righteousness comes through the law, then Christ died in vain.** It is interesting; Moses does not bring them in. Yeshua brings them in. He was the only one that could bring them. Do you think that was prophetically recorded for a purpose? Ma'aseh avot si'man le'banim. This is the concept of the Rabbi's; the deeds of the fathers are a sign for the children. These things that are recorded in the Torah are prophecy for the children. Only, Yeshua could do it; Moses could not, nor could Aaron.

So Moses was kept out of the out of the Promised Land, and I want to show you why. Numbers 20:23-24— **And the LORD spoke to Moses and Aaron in Mount Hor by the border of the land of Edom, saying: <sup>24</sup>"Aaron shall be gathered to his people, for he shall not enter the land which I have given to the children of Israel, [why?] because you rebelled against My word at the water of Meribah.** (Emphasis added)

Recorded earlier in chapter twenty it states the LORD is upset, and He speaks specifically to Moses and Aaron. He is angry because they— did not hollow Me in the eyes of Israel; you did not believe Me. You will never enter into that land. Again, I tell you, if perfection were through the Levitical priesthood, that situation would have never happened.

It gets even crazier as we jump ahead a few verses. God commands Moses to bring Aaron up to the top of Mount Hor because Aaron is to die. Here's what's interesting; something is recorded that Moses does, and it plays into this whole aspect of understanding perfection is not through the Levitical priesthood. This is what we read in Numbers 20:28— **Moses stripped Aaron of his garments and put them on Eleazar his son; and Aaron died there on the top of the mountain. Then Moses and Eleazar came down from the mountain.** (Emphasis added)

The Kohen Gadol was decorated like no other and was arrayed for glory and beauty. They wore absolutely breathtaking colors. He was stripped of everything and not allowed to go into the land. His attire went to his son. Do you think the LORD was prophetically telling us something here? This is a clue that perfection is not through the Levitical priesthood.

Going back to Hebrews, the writer lights the fuse. He's going to drop the bomb. Hebrews 7:12— **For the priesthood being changed, of necessity there is also a change of the law.** (Emphasis added). This is what he says—**for the priesthood being changed.** Change is μετατίθημι (metathithemi) in the Greek. Make no mistake; changed is exactly what it means, and it can potentially also mean to fall away. But he is very clear when he says— **the priesthood being changed, of necessity there is also a change of the law.**

Let me tell you something; if you want to get thrown out of a synagogue, and you want to be met with fiery resistance by your fellow Jews, start saying the Aaronic priesthood has been changed. Can you understand how crazy and controversial this statement is? It is beyond controversial. You can also tell them the Torah has been changed.

We are talking about historical context and being able to speak these words. I challenge you go to Israel today go down to the Kotel (Western Wall) and start talking to all these wonderful Orthodox Jews who are very, very nice and beautiful human beings. Let them know, “By the way, did you know the Aaronic priesthood has been changed, and the Torah has been changed?” Let me know how that conversation goes. He may be kind and say, “I’m sorry my friend”, but make no mistake; in the back of his mind, he is thinking, “You are a pagan heathen. You know nothing of Torah and nothing about the sanctity of God.”

It is said the Temple Institute is collecting the Kohanim. They genetically test them to know they are the descendants of Aaron. They are preparing for the Third Temple. So to the Orthodox Jew, this statement is unacceptable; this is as radical as it gets. The Orthodox Jew will think to himself, “How can this guy get away with saying this especially in light of what the Torah says?” What does the Torah warn, which many Rabbis will remind you of? It warns us in Deuteronomy 4:2— **You shall not add to the word which I command you, nor take from it, that you may keep the commandments of the LORD your God which I command you.** (Emphasis added).

This is the Word of God. You are not allowed to take from it and changing it is the very definition of taking from it. That is what you would be doing. You would be taking from it, and you would be adding to it. It is the very thing the Torah prohibits.

So, how do you do this? How does the writer navigate this? The first thing I want to point out, and I always do this when I cover this. I want to point out the word, you— **You shall not add to the word which I command you, nor take from it.** (Emphasis added). It means **you** shall not change it. Nowhere is God prohibited from amending His Covenant? Nothing prohibits Him from doing that for the benefit of His people. It is not for their harm but for their benefit. Nothing prohibits Him from doing that.

So what the writer is doing is pulling from Psalm 110. God is established within the contract, and when I say the contract, I mean the Word, the Hebrew Bible. In the first century, all the writer of Hebrews and the believers had was the Tanakh. They didn't have the New Testament. Every change that would come to Torah is specified in the Tanakh. God left Himself witnesses, so it is not to be subject to man's change where man tries to pass it off by saying, “Well, I think God meant this, and I think God meant that.” No! God comes with specific prophecies that came long after the Law, by 450 years. I'm specifying the Psalm 110 prophecy where David prophecies of this change. Whereas, when we look at this verse—**the priesthood being changed of necessity there is a change of the law**—the writer can say this because of Psalm 110. He goes to Scripture to prove his point. God would have never talked about a change to the priesthood unless He left a testimony.

This is vitally important; you're going to need this principle because this is going to get even more intense as we go on in the coming weeks.

One thing I want to mention here is what the writer doesn't say? This is important in light of modern-day Christianity and Christendom. It doesn't say that the Law is done away with. The writer was so careful. He said there is a change to the Law. He doesn't just say there's a change to the Law, he specifies the change. He is very specific.



Now I want to be clear; if Christ came to do away with the Law, the writer would have picked up on this, and this was the time to lay it down. He goes the opposite way and shows the legitimacy of the Law, but there has been a change. That change was already marked out by God long ago, and we get this through Scripture and the prophets.

Moving on to Hebrews 7:13-14— **For He of whom these things are spoken belongs to another tribe, from which no man has officiated at the altar. <sup>14</sup>For it is evident that our Lord arose from Judah, of which tribe Moses spoke nothing concerning priesthood.** It's referring to Yeshua. What you need to understand is the writer acknowledges Yeshua does not come from the tribe of Levi. He has no rights in regard to the Aaronic priesthood. He understands that.

In fact, just dovetailing this with the Torah, I want to show you how concrete the Torah is in regard to the priesthood. Numbers 3:10— **So you shall appoint Aaron and his sons, and they shall attend to their priesthood; but the outsider who comes near shall be put to death.** (Emphasis added).

Again, for you to truly feel the weight of his statement that the priesthood has been changed, and someone else who does not come from the lineage of Aaron is going to serve as a priest, look at what we are reading because this is in the Torah. More than that, who ordained this? God ordained the Levitical Aaronic priesthood.

I want you to think of our minds as a house. In this house, we have concrete walls. We put up specific walls and in specific places there is structural support for the entire house. We design our home, and we separate the bedroom from the living room and kitchen. We have order in the house, and these walls are instrumental in providing the order so you can measure things. You know where you want to do specific things.

We also do this theologically. We put these big concrete walls and load-bearing walls in our minds. That is how we govern our lives; that is how we walk.

Going back to the historical context, the very audience the writer is writing to have a concrete setting already in their mind in regard to what is theologically appropriate and what is not. They have the Aaronic priesthood locked. This is it; no one else can serve or they are going to be put to death. And, as I mentioned before, a king of Judah tried to cross that line into the Kohanim, and the LORD plagued him with leprosy. It was an ugly situation, because the king was not allowed to do that.

Here is what Josephus said about the matter—**Whence it is a custom of our country, that no one should take the high priesthood of God, but he who is of the blood of Aaron, while everyone that is of another stock, though he were a king, can never obtain that high priesthood** (Josephus, Antiquities of the Jews).

There's no other option. There's no plan B until the writer of Hebrews comes on the scene and points out, through the Holy Spirit, the words of David in an attempt to wake Israel. He tells his people there is a plan B. It's a better plan.

Moving on to Hebrews 7:15-16— **And it is yet far more evident if, in the likeness of Melchizedek, there arises another priest <sup>16</sup>who has come, not according to the law of a fleshly commandment, but according to the power of an endless life.** (Emphasis added)



Notice how he draws a distinction here between the flesh—**not according to the law of the fleshly commandment**—and the Spirit—**according to the power of an endless life**. It is the mortal and the immortal. Beyond all contradiction, as the writer says, this latter is greater than the former.

He's going to prove this again. He keeps hammering this point home. Hebrews 7:17—**For He testifies: "You are a priest forever According to the order of Melchizedek."** He keeps going back to Scripture because you're getting backed in a corner. You cannot deny this as a legitimate prophecy happening through King David. He was anointed with the Ruach Ha Kodesh, and he spoke through inspiration of the Spirit. This is legitimate, and this is what he is doing. He is seeking to legitimize Yeshua as the ultimate Kohen Gadol.

Hebrews 7:18— **For on the one hand there is an annulling of the former commandment** (emphasis added). I want to draw your attention to make sure you know this is a solid translation for annulling. Now, the word in the Greek is: *ἀθέτησις* (*athetēsis*) - **Set it aside, to dissolve, what is rendered no longer in affect – (literally, no longer having a place).**

So when the writer is talking about annulling and an actual change, this is not hypothetical. This is literal. There's a legitimate transfer of power, of influence, of intercession, and of teaching. Isn't it interesting, when Yeshua comes on the scene, He says, "Call no man teacher. One is your teacher." (ref. Matt. 23:8) Think about that statement because the Kohanim were the teachers. They were the instructors primarily, first and foremost, and yet He says, "You follow Me; you listen to Me."

As we continue in Hebrews 7:18, the writer is going to tell us why has this been annulled—**because of its weakness and unprofitableness**. How can he say that? Again, this kind of talk will get you thrown out of the synagogue.

Well, he answers for us in Hebrews 7:19—**for the law made nothing perfect**. Why, is it weak? Why, is it unprofitable? Because it could not bring us to perfection.

The writer tells us as we continue in Hebrews 7:19—**on the other hand, there is the bringing in of a better hope, through which we draw near to God**. He is referring to the order of Melchizedek through which we draw near to God. So, we today draw near to God through a better hope that is the Messiah Yeshua. He is sure. He is steadfast, who is come according to the order of Melchizedek. This is a different order we are a part of today.

Hebrews 7:20-21— **And inasmuch as He was not made priest without an oath** <sup>21</sup>**(for they have become priests without an oath, but He with an oath by Him who said to Him: "The LORD has sworn And will not relent, 'You are a priest forever According to the order of Melchizedek' ")** (emphasis added).

The writer points out something that is so pivotal to understanding the difference between the Aaronic priesthood, though called by God and ordained and implemented by God, He did not implement that priesthood with an oath. The greater was implemented through an oath; that greater is the order of Melchizedek. God swore to His Son to the Messiah Yeshua. I have—**sworn and I will not relent, 'You are a priest forever according to the order of Melchizedek.'**" This is so powerful!

The LORD has made other oaths. We find Him swearing to Abraham, "I have sworn. Blessing I will bless you, and multiplying I will multiply you." That is a divine oath. That is the difference. There is a difference, and the writers drawing this out. Like I already said, I do not care how you want to cut it, this

writer is anointed with the Holy Spirit. That is how he moves and navigates through what you would think is the impossible knowing where Orthodox Jews stand today. The gospel is going out to the Jew first, and he is reaching Jews who have not really heard the gospel of Yeshua. Yet, when he starts laying this stuff on them, he better have an anointing and his story straight or he is going to end up stoned.

Moving to Hebrews 7:22— **by so much more Jesus has become a surety of a better covenant.** (emphasis added) The Greek for covenant is διαθήκη (*diathēkē*). This is the first time the writer introduces this word in this epistle, and it could not have happened at a better time. He is going to break into this word on a much grander level as we get into next week, but it is interesting and intentional that he drops it on us right here in the midst of identifying Yeshua, justifying Him, and proving Him to be the priest like unto Melchizedek.

Why do I say that? I say that because the aspect that Yeshua is the new High Priest of a different order is one of the most significant components to understanding what the New Covenant really is. Not being able to make the distinction [and this is my assessment from people I have talked to who have fallen into misunderstanding and been misguided; who have corrupted and perverted theology and true scriptural doctrine] can be traced back to their lack of understanding the difference between the Old Covenant and the New Covenant. They don't understand what has changed and what hasn't changed; they are not able to articulate that. This misunderstanding and ignorance comes from not knowing the difference between the Old Covenant and the New Covenant. Analyze your conversations, and you will come to the same conclusion. I guarantee it. It is an incredible thing.

Hebrews 7:23-24— **Also there were many priests, because they were prevented by death from continuing.** <sup>24</sup>**But He, because He continues forever, has an unchangeable priesthood.** (Emphasis added)

There are a couple things I want to talk about here. The first is, the writer points out why the Aaronic order is deficient. He further expresses why it's weak— **because they were prevented by death from continuing.** That is what you call absolute weakness. The priests themselves are frail. They only get to serve for a limited time, die, and then someone else has to fill their shoes. However, when Yeshua comes according to the order of Melchizedek, it proves to be a very different situation. He never dies. We can go to Him constantly. All the minutes we spend with Him in relationship, communicating, and being taught by Him will never expire.

That is an amazing thing! If you are living in those days, and you really got close to the high priest, spend time with the high priest, and loved his personality, and then he dies, that is total devastation. Then someone else takes his place. You no longer have that relationship. It's going to be different. The reality of what we have in Christ, Messiah Yeshua, is unprecedented. The writer of Hebrews tells us— [Yeshua] **continues forever** [and therefore He] **has an unchangeable priesthood.** It will never ever be changed.

When, you look at the priesthood, there were priests that were ready to fill the shoes. They always had someone waiting in the wings for the priests who die. Literally, this is how it was. Josephus says this— **for at first they held the high priesthood till the end of their life, although afterward they had successors while they were alive** (Josephus, Antiquities of the Jews).

This was not always the situation as we see in Israel's history. The priests would serve until he died. As time went on, that is not how it worked. Men who were still alive relinquished the position, and another took his place. This is nothing like the order of Melchizedek at all.

Hebrews 7:25— **Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them** (emphasis added). Talk of the writer building confidence in his brothers and in us. Don't forget when your knees hit the deck and you go to pray, you have confidence He is always living to make intercession for you. We are told from the Psalms, He is ready to forgive. You just need to go to Him. That is powerful. Amen?

Hebrews 7:26-27— **For such a High Priest was fitting for us, who is holy, harmless, undefiled, separate from sinners, and has become higher than the heavens; <sup>27</sup>who does not need daily, as those high priests, to offer up sacrifices, first for His own sins and then for the people's, for this He did once for all when He offered up Himself** (emphasis added).

Again, I tell you, if perfection were through the Levitical priesthood, then why does the Kohen Gadol, who is supposed to be making intercession for the people, say, "hold on a second. I needed to take care of my own self. I'm a mess. I have sinned." On Yom Kippur he brings the blood of the bull in first for him and his family, and then he can go back and rescue Israel.

We don't have that problem in the order of Melchizedek. Yeshua never sinned. He just makes atonement for us.

Hebrews 7:28— **For the law appoints as high priests men who have weakness, but the word of the oath, which came after the law** (emphasis added). This is the reality, and some people cannot handle change. However, I am telling you, this is for your best interest. Understand there have been changes made to the Torah. It sounds heretical to people if you have not read the totality of the Tanakh. You need to read the totality of the Word and understand these things. So, the thing that came after the Torah— **appoints the Son who had been perfected forever** (Hebrews 7:28).

I want you to understand the justification of changes in the amendment. It is not doing away with the Law. Go to Exodus 19; you will notice when God comes into covenant with Israel, He says—**if you will obey My voice, then I will be your God and you shall be my people.**

I want you to understand something; these prophets we read about did not speak of their own accord. What does Scripture say? **For prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit** (2 Peter 1:21). That is the voice of the Living God. What did He say? Obey My voice? That means your ears better hear when you read the prophets so that you understand God's plan.

I'm going to close with this story because it shows the greatness of Yeshua. Matthew 8:1-2—**<sup>1</sup>When He had come down from the mountain, great multitudes followed Him. <sup>2</sup>And behold, a leper came and worshiped Him, saying, "Lord, if You are willing, You can make me clean"** (emphasis added).

This is an incredible story because it is only the priests, the sons of Aaron, who can declare lepers unclean and clean. This is very important to remember. Here this man knows how great Yeshua is. What he asked of Him was to make him clean. It goes beyond even what we recognized in the Torah. What do I mean by that statement? Go read, Leviticus 13 and Leviticus 14, which are two chapters on leprosy. You will come across the fact it is the priests who declare them unclean. What you will notice

is those priests, according to the order of Aaron, would declare them clean only when they saw the leprosy was gone. They themselves did not possess the power to remove the leprosy.

So, when they're making a declaration of clean, they were not ceremonially purging them. They did not heal them. But, if the leprosy was cleaned, then the Kohen would say, "The leprosy is gone." Then there would be specific sacrifices of two birds, which kind of mirrors Yom Kippur. However, in this situation here, Yeshua, who would be the priest according to the order of Melchizedek, was asked by this man, "Make me clean. Heal me, and take away my leprosy." This is something the priests weren't doing.

Then we see what happened in Matthew 8:3—**Then Jesus put out His hand and touched him, saying, "I am willing; be cleansed"** (emphasis added). Yeshua is performing a priestly duty and beyond. Because He Himself healed him and He declared him clean—**Immediately his leprosy was cleansed.**

Continuing in Matthew 8:4—**And Jesus said to him, "See that you tell no one; but go your way, show yourself to the priest, and offer the gift that Moses commanded, [why?] as a testimony to them."**

That is amazing. He told the man to go offer the gift Moses commanded. He tells us why, "Testify what I have done." This is the order of Melchizedek that has come on the scene. Yeshua put the Kohen on notice. This guy would have gone to the priest, and they would have analyzed him, "Yes. You are clean." He would have told them, "I asked Yeshua of Nazareth to cleanse me, and He completely made me clean." Powerful! Amen?