

what is yahusha's rightful office, and why?

separating facts from fiction, with scripture and sound reasoning, using common sense?
(expanded version)

introduction

what if the true role of yahusha ha'mashiach has been misunderstood? what if the inherited doctrines about his death, purpose, and relationship to atonement are more influenced by tradition than truth? this study invites you to carefully re-examine the scriptural evidence; without the filters of human tradition; and rediscover yahusha's rightful office in the creator's plan.

we will approach this with humility, logic, and a desire to align with the torah and prophets; not with religious systems. this is not about sensationalism. it's about discernment.

there is the desire of our creator, yhvh, and then the desire of those created by the creator. first, we will look at the desire of our creator and how he had to reduce his original desire, because of our egoistic desires that stood against his desire for us. each time yhvh had to reduce his desire he showed how important it still was for him to have a relationship with us.

the creation and fall of man

berëshith (genesis) 1:28-29 and elohiym **blesed** them, and elohiym said to them, be fruitful and increase, and fill the earth and subdue it, and rule over the fish of the sea, and over the birds of the heavens, and over all creeping creatures on the earth. and elohiym said, "see, i have given you every plant that yields seed which is on the face of all the earth, and every tree whose fruit yields seed, to you it is for food.

his initial desire for us was to **bestow us with his light and love**, and he showcases this by **creating for us a home**, the habitat called, **heavens** (heavenly attributes of bestowal) and **earth** (earthly attributes of desires - gen 1), and he give us everything he created, in this habitat **to rule over and to enjoy as food**.

and then...yhvh bestow upon us the following:

berëshith (genesis) 2:8-9

and יהוה elohiym planted a garden in eden, to the east, and there he put the man whom he had formed. and out of the ground, יהוה elohiym made every tree grow that is pleasant to the sight and good for food, with the tree of life in the midst of the garden and the tree of the knowledge of good and evil...

berëshith (genesis) 2:15-18 and יהוה elohiym took the man and put him in the garden of eden to work it and to guard it (note: even in the state of immortality, man still needed to work/serve the land and still had to guard/observe it). and יהוה elohiym commanded the man, saying, eat of every tree of the garden, but do not eat of the tree of the knowledge of good and evil, for in the day that you eat of it, you shall certainly die. and יהוה elohiym said, it is not good for the man to be alone, i am going to make a helper for him, as his counterpart.

note: ...but **do not eat of the tree** of the knowledge of good and evil...what was not permitted to eat from was from the tree, the tree is not the “serpent!”

yhvh then placed man into his garden, his kingdom, a place where man enjoyed immortality. please take note of which tree we should not eat of, and you will note that it was only the tree of knowledge. **the tree of life had no restrictions**. he then bestowed upon man only one characteristic that showcases his image to us, the one desire that showcases his pure character of transparency and honesty, which we should have reflected right back at him, by acknowledging yhvh’s desire:

“i see the tree father, what a beautiful tree, thank you for creating such a beautiful tree, and i will obey you my father, and only focus on my relationship with you, and in doing just these all-other relationships which i might have with anyone you have created, will be as pure and beautiful as your desire for me.”

up to this point we now know and understand the total and only desires of our creator, our father, for us, a home with everything on it to enjoy, and **a life of immortality**, an eternity to be within yhvh’s kingdom, in his presence.

and then man go and change his original existence ...

berēshith (genesis) 3:6 and the woman saw that the tree was good for food, that it was pleasant to the eyes, and a tree desirable to make one wise, and **she took of its fruit and ate. and she also gave to her husband with her, and he ate (note: the first barrier – sin (a)).**

and so, man disobeyed yhvh and ate of the tree, and **hence on forward all that followed was because of man’s egoistic desires.**

the serpent and it’s true identity

berēshith (genesis) 3:14-21 and יהוה elohiym said to the **nahash (note: enoch 68:6 – the angel gadr’el – representing our sin – we rather chose to listen too gadr’el (darkness) instead of yhvh (light))**, “because you have done this, you are cursed more than all livestock and more than every beast of the field. on your belly you are to go, and eat dust all the days of your life **(note: to be exiled from the presence of our creator, out of the ‘heavenly’ to the earthly)**. and i put enmity between **you (note: nahash/darkness/sin)** and the woman (note: this refers to man), and between **your seed (note: those who choose to walk in disobedience)** and **her seed (note: the offspring of man, the bond servants / the remnant, those walking in obedience to yhvh’s ways)**. **he (note: man, now being referred to as being masculine)** shall **crush your head (note: the head is the symbol of authority, and those “men” choosing to do so by their obedience, will overcome his egoistic desires/sin, the power of their disobedience)**, and **you (note: nahash/darkness/sin)** shall **crush his heel (note: the heel is the symbol of vulnerability, the lowest point. striking the heel implies harm, but not defeat; a temptation, a wound, a stumbling)**. **to the woman (note: the lesser priest)**. he said, i greatly increase your sorrow and your conception; bring forth children in pain. and your desire is for your husband **(note: the high priest)**, and he does rule over you and to the man he said, because you have listened to the voice of your wife, and have eaten of the tree (note: again emphasising the eating of the tree, not the eating of the serpent) of which i commanded you, saying, ‘do not eat of it’: cursed is the ground because of you (note: as a result of man, earth also became ‘mortal’), in toil you are to eat of it all the days of your life, and the ground shall bring forth thorns and thistles for you, and you shall eat the plants of the field. by the sweat of your face, you are to eat bread until **you return to the ground, (the 1st death – eat of the tree and you die (to disobey is to sin and sin brings forth death))**

for out of it you were taken. **for dust you are, and to dust you return (note: man was created from everything yhvh had created – the us (gen 1:26) and we were also part of the light that was created on day 1, “let there be light, which were our immortal soul bodies (verses?)”)**, and the man called his wife’s name hawwah, because she became the mother of all living. and יהוה elohiym made **coats of skin (note: kutonet or - coat of skin – before we were clothed in the skin, we had immortal bodies (we had transparent relationships with our creator and those created by him, now we were dressed in mortality)** for the man and his wife and dressed them. **(note: man, now inherited death, and all humans will die. this death is also now the price all men pay for intentional sin).**

in the above we, can see clearly what the cause and effect were as a result of our, both the **angel (nahash/gadr’el)**, and **man’s** disobedience, egoistic desires. the only created once that remains the same where the **animals and nature**, why? because they were the lowest level of live, the physical. but **man**, now joined the ranks of the animals and nature, by becoming physical which means we also now grew old and die. the **angel(s)** however being spirits (psalms 104:4 making his **messengers (mal-awk/angels)** the **winds (ruachim/spirits (heb 1:7))**, his **servants** a flame of fire.) the **unrighteous angels** however were removed from the presence of yhvh and were placed under **man’s** feet (note: a footstool to your feet – and later at the 1st resurrection they are bound and removed to the pit of brimstone and fire (a footstool under you feet)), and so we need to crush its head through overcoming our sins by becoming obedient again, today.

the **angel** now cursed more than all **livestock** and more than **every beast of the field**, and **he** were to be **exiled from the “heavenly kingdom of the heavens” to earth (your belly you are to go, and eat dust (a metaphor of being under the earth in the pit) all the days of your life. (note: sin entered into the earth, not into man).**

man was also exiled from the heavenly kingdom, which is on earth (the garden planted eastward in eden (gen 2:8)), just as the **angels** were, into the kingdom of earth, now being outside the original kingdom. man now lives on earth, and the fallen angels in the earth (they eat dust).

this then becomes our daily battle, to overcome our desires:

gen 4:7 is it not if you do good, you are to be accepted? and if you do not do good, towards the door is a sin. he is lying and towards you is his desire, and you must rule over him. (gen 3:15 sin wants to wound (heel), but we are told to rule over it (head, crushing power).

ps 91:13 you tread upon lion and cobra, young lion and serpent you trample under foot. (note: righteous living gives you the authority to trample sin and evil).

deut 30:19 i have called the heavens and the earth as witnesses today against you: i have set before you life and death, the blessing and the curse. therefore you shall choose life, so that you live, both you and your seed (choosing life = overcoming the urge of the flesh (serpent). choosing death = being bitten and stumbling (heel wound)).

the garden of ‘eden’ the heavenly kingdom on earth

the garden of eden was not merely a paradise, but a representation of the heavenly kingdom on earth, a dwelling place of yah’s presence. when man sinned, he was exiled *from* this place, *from* yah’s presence, to live in a world now under the rule of death and toil. (rev 22:14-15)

bereshith (genesis) 3:23–24 *“so he drove the man out. and he placed cherubim at the east of the garden of eden... to guard the way to the tree of life.”*

exile from the garden was exile from the kingdom. throughout scripture, the goal of redemption is to restore man to this place, back into the garden, the kingdom, the presence of yah.

tehillim 46:4 *“there is a river whose streams make glad the city of elohiym, the set-apart dwelling place of the most high.”* (a picture reminiscent of eden)

yehezqel (ezekiel) 36:35 *“this land that was laid waste has become like the garden of eden.”*

yeshayahu (isaiah) 51:3 *“for yhvh shall comfort tsiyon... and he shall make her wilderness like eden.”*

in the renewed covenant writings:

luke 23:43 *“today you shall be with me in paradise.”* (greek: *paradeisos*, same word used in septuagint for eden)

2 corinthians 12:2–4 *“caught up to the third heaven... into paradise.”* — again, paradise is linked to the heavenly dwelling.

revelation 2:7 *“to him who overcomes i shall give to eat from the tree of life, which is in the midst of the paradise of elohiym.”*

revelation 22:1–2 *“and he showed me a river of water of life... in the middle of its street, and on either side of the river was the tree of life...”* (note: clear allusion to eden restored, the new yerushalayim, the kingdom to come.)

hebrews 11:16 *“but now they long for a better place; that is, a heavenly.”*

hebrews 13:14 *“for we have no lasting city here, but we seek the one to come.”*

man was exiled from the garden; the earthly shadow of the heavenly kingdom; and messiah came to restore access. the new yerushalayim is not just a future reality; it is the return to what was lost; the place where elohiym dwells with his people.

enmity between good and evil

we also now have enmity between the **nahash's** seed – sin/earthly desires; and **mans** seed - egoistic desires. the nahash will crush the heel of those men giving into sin (take them down into the pit with them). the humans (he) that overcomes their egoistic desires to sin (earthly desires), will crush gadr'els head. from hence on forward they (man & angels) were exiled from the heavenly kingdom on earth (the 3rd heavens) to earthly kingdom (the 1st heavens).

the curses

to the woman, yhvh said that he will greatly increase her sorrow and conception and that she will experience pain giving birth. she will from hence on desire her husband and he will rule over her (high & lessor priests).

to the man yhvh said that because he listened to his wife's voice, and ate, that the ground will be cursed because of him, and that he will only eat of the ground by pain and labour (sweat of the face), all the days of his life. the ground will also now bring forth thorns and thistles (pain).

man, also now became mortals and will after his death become dust from which they were made. and so, because of man's disobedience their heavenly immortal vessels were exchanged for the earthly mortal vessel. The immortal soul is now not the covering of the flesh any-more, but only a flame within us (?).

man, then called his wife's name havvah, the mother of all living. this as a result of their disobedience, and therefore they also became mortal (the living dead) just as the animals and nature.

offerings

and then we find the first occurrence of people bringing their offerings to yhvh, even if we find **no** commandment yet that requires of man to do so.

berēshith (genesis) 4:3-14, 26 and it came to be, in the course of time, that qayin brought an offering of the fruit of the ground to יהוה. and hebel also brought of the first-born of his flock and of their fat ...we know the outcome of this, but that is not our focus for now. we will follow the path of mankind that leads up to messiah yahusha's to find out his true office.

after our disobedience...

berēshith (genesis) 3:22-24 and יהוה elohiym said, **see, the man has become like one of us, to know (da'at: to become one with) good and evil.** and now, lest he put out his hand and take also of the tree of life, and eat, and live forever... so יהוה elohiym **sent him out of the garden of eden** to till the ground from which he was taken, and **he drove the man out (a result of our egoistic desire).** and he **placed keruḇim at the east of the garden of eden, and a flaming sword which turned every way, to guard the way to the tree of life (note: the second barrier - see [what was on the vial separating the most set-apart \(garden/heavenly tabernacle made by yhvh\)](#) from the rest of [the earthly tabernacle made by man's hand – exo 26:31](#))).**

after we were disobedient yhvh said that man now became like them, meaning we **knew (da'at)** the difference between good and evil, we have **become one** with good and evil.

yhvh then **reduced** his original desire for us, not because of his will, but because we chose to disobey him, by not reflecting back to him a transparent obedient character by eating of the tree. he warned us and said what the result of disobedience would be, and therefore because he does not change, and does not lie, he had to exile us from his presence, the garden, his kingdom, because no mortal being can enter into his presence. he then **reduced** his original desire for us, that of **immortality**, and still let us live a **mortal** life outside his kingdom, showing that he still wanted a relationship with us, by giving us **another change**. as mortals we now have to prove ourselves worthy to be given back immortality so as to be able to enter back into our creators, our father, yhvh's presence, into his kingdom (**note: into which no mortal being, flesh and blood, can enter**).

note: i believe yhvh to be the same yesterday, today and tomorrow! so, when yhvh said: "**do not eat of the tree of the knowledge of good and evil, for in the day that you eat of it, you shall certainly die...**" did yhvh lie? did they not die in that day? to no longer be immortal, but made mortal, does that not mean they really died in that day? please, explain to me how they died in the day they ate of the tree (which is not the serpent), without making our creator a liar.

tanakh (old testament) references:

- **genesis 3:22–24** *adam and hawwah were driven from the garden (a picture of yah's kingdom on earth), with cherubim guarding the way to the tree of life.*
(note: this exile shows that corrupted man (flesh) was no longer fit to dwell in yah's kingdom.)
- **psalm 49:7, 9** *“none of them can by any means redeem his brother, nor give to elohiym a ransom for him... that he should live on forever and not see corruption.”*
(note: mortal man cannot redeem or preserve himself from death, transformation is needed.)
- **isaiah 64:6** *“all our righteousnesses are as filthy rags...”*
(note: even the best of human effort (flesh) is unfit before yah.)
- **daniel 12:2–3** *“many of those who sleep in the dust of the earth shall awake... those who are wise shall shine like the brightness of the expanse...”*
(note: the kingdom is inherited through **resurrection and glorification**, not in the corruptible state.)

new testament references:

- **john 3:3–6** *“unless one is born from above, he is unable to see the reign of elohiym... that which has been born of the flesh is flesh, and that which has been born of the spirit is spirit.”*
(note: a spiritual rebirth is required, flesh alone cannot enter.)
- **1 corinthians 15:50** *“flesh and blood is unable to inherit the reign of elohiym, neither does corruption inherit incorruptions”*
(note: direct statement: mortal, corrupt nature cannot enter yah's reign.)
- **romans 8:6–8** *“the mind of the flesh is death... those who are in the flesh are unable to please elohiym.”*
(note: fleshly nature is incompatible with the kingdom mindset.)
- **philippians 3:20–21** *“our citizenship is in the heavens... he shall change our lowly body to be conformed to his esteemed body.”*
(note: transformation to a heavenly form is necessary.)
- **2 corinthians 5:1–4** *sha'ul speaks of a heavenly dwelling replacing the earthly tent (body).*
(note: this reveals the need to be clothed with incorruptibility.)
- **hazon (revelation) 22:14-15** *blessed are those doing his commands, so that the authority shall be theirs unto the tree of life, and to enter through the gates (door) into the city (note: new yerushalayim, world to come, garden of 'eden', the heavens). but outside are the dogs and those who enchant with drugs, and those who whore, and the murderers, and the idolaters, and all who love and do falsehood (note: this earthly kingdom still a real place outside of the 'earthly heavenly kingdom, and in this place they still do falsehood).*

as we can see from the above, that only those doing yvh's commandments (torah), that only they will have the right to enter back into his kingdom, and when we do enter back into his presence, his garden, his kingdom, as being immortal again, those still choosing to be disobedient, will be outside the gates of his kingdom, as we are finding ourselves still to be currently, and the pit's the unrighteous will be removed to after death and resurrection for judgement, is also seen as being outside the earthly heavenly kingdom.

the 1st barrier

the 1st death, eat of the tree and you die. this is the eternal offer for intentional sin, our physical death. what is the sign of that curse? our skins is the sign today, sin and you die.

the 2nd barrier

to keep man out of his kingdom, yhvh placed a barrier between us and him, at the entrance of his kingdom, the kerubim (angels) with flickering swords of fire, as to also hide it from us. we are given a reminder of this later on in scriptures after we again according to our egoistic desires, disobeyed yhvh, and as a result of that disobedience a 3rd barrier has been placed between us and yhvh (exodus 26:31,35).

on p4 of the study i mentioned that no mortal being can enter into the kingdom of yhvh and be in his presence.

yoḥanan (john) 3:5-7 yahusha answered, truly, truly, i say to you, unless one is born of **water** (note: liquid light and mercy – the torah) and **the spirit** (note: the wind/breath/words of yhvh), **he is unable to enter into the reign of elohiym**. that which has been born of the **flesh is flesh**, and that which has been born of **the spirit is spirit. do not marvel that i said to you, you have to be born from above. (note: to receive your immortal vessel, after resurrection and judgement.) (note: no blood (body of flesh) is mentioned in a spirit vessel) ...**

qorintiyim aleph (1 corinthians) 6:9 do you not know that the unrighteous shall **not** inherit the reign of elohiym...

yehezqēl (ezekiel) 13:9 my hand shall be against the prophets who see falsehood and who divine lies. they shall **not** be in the council of my people (note: those that do not have the spirit of yhvh, and would not be resurrected to immortality), **nor** be written in the record of the house of yashar'el, and they shall **not** enter into the land of yashar'el (note: metaphor for the kingdom of yhvh). and you shall know that i am the master יהוה'.

1 corinthians 15:51-53 see, i **speak a secret to you**: we shall not all sleep, but **we shall all be changed**, 52 in a moment, **in the twinkling of an eye**, at **the last trumpet** (note: isa 58:1, eze 33:3-4, joel 2:1, zeph 1:14-16). **for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed**. 53 for **this corruptible has to put on incorruptible, this mortal to put on immortality**. (note: this is pretty much self explanatory).

enoch 22:7 and yhvh said to his servants tempting them: 'let enoch stand before my face into eternity,' and the glorious ones bowed down to yhvh, and said: 'let enoch go according to thy word.' 8 and yhvh said to michael: **go and take enoch from out his earthly garments**, and **anoint him with my sweet ointment, and put him into the garments of my glory**. 9 and michael did thus, as yhvh told him. **he anointed me, and dressed me, and the appearance of that ointment is more than the great light, and his ointment is like sweet dew, and its smell mild, shining like the sun's ray, and i looked at myself, and was like one of his glorious ones.** (note: clearly not even enoch could enter the heaven's in his earthly flesh and blood body)

thus, proof that **no** mortal can enter into the kingdom of yhvh, and be in his presence.

also take note, to be allowed back into yhvh's kingdom, into yhvh's presence, we are not only stripped from our earthly vessels, and **dressed in the heavenly vessels**, but also had **to be anointed with the heavenly anointment (lev 8)**.

now let's find out why they needed to be anointed.

i recommend that you read lev chapter 8. i will **only** extract from it to show out **who and why they were to be anointed**.

wayyiqra (leviticus) 8:1 and יהוה spoke to **mosheh**, saying, 2 take **aharon** and his **sons** with him, and the **garments**, and the **anointing oil** and the **bull of the sin offering**, and the **two rams**, and the **basket of unleavened bread**, and assemble all **the congregation** at the door of the tent of meeting (note: the door we all will need to go through at our appointed time – resurrection)...6 so **mosheh** brought **aharon** and his **sons** and (1)washed them with water...7 (2)and put the long shirt on him, (3)and girded him with the girdle, (4)and dressed him in the robe, (5)and put the shoulder garment on him, (6)and girded him with the embroidered band of the shoulder garment, (7)and with it tied the shoulder garment on him 8 (8)and put the breastplate on him, and put the urim and the tummim in the breastplate, 9 (9)and put the turban on his head. and on the turban, on its front, he put the golden plate, the set-apart sign of dedication (note: the torah is a sign on our forehead and palm), as יהוה had commanded **mosheh**. 10 and **mosheh** took the **anointing oil** and **anointed** the dwelling place and all that was in it, and set them apart. 11 and he **sprinkled some of it** on the slaughter-place **seven times, and anointed** the slaughter-place and all its utensils, and the basin and its base, to set them apart. 12 and he **poured some of the anointing oil on aharon's head and anointed him**, to set him apart...13 and **mosheh** brought **the sons of aharon** and put long shirts on them, and girded them with girdles, and put turbans on them, as יהוה had commanded **mosheh**...30 and **mosheh** took some of the **anointing oil** and some of the **blood which was on the slaughter-place**, and sprinkled it on **aharon**, on his garments, and on his sons, and on the garments of his sons with him. and he set apart **aharon**, his garments, and his sons, and the garments of his sons with him.

what did man do that lead yhvh our creator to permit the tabernacle? let's look at a few verses: lev 17:7; deut 12:2-4; 1 kings 14:23; eze 20:28; yer 19:4-5; hos 4:13. therefore yah allowed the tabernacle, not as a place of death, but a beacon of light, that all starts with that age old salvation giving step of teshuvah, repentance!

mosheh represents the screen, the filter, the torah – the character/image of yhvh, **aharon** is the high priest, **his sons** represent the lesser priests, **the congregation** represents the rest of human kind, **the nations**. the garments and arraignments represent the immortal vessels, a righteous man can obtain, if they live a life of obedience up to their last breath, to be able to enter into the kingdom of yhvh, after resurrection. the anointing oil represents the heavenly anointment becoming a kingdom of priests, the sons of elohiym (the lesser priests). to be washed (mikvah – a gathering of water and to have hope (gen 1:10; lev 11:36; yer 17:13; yer 14:8)) with water (liquid mercy, the torah (yhvh is the fountain of the living water (mercy/torah) yes 55:1-3; ps 23:2; deut 11:11-12; prov 6:23; yes 55:10-11; yes 2:3; joel 3:18; ps 36:9) represents to be found obedient and therefore clean, righteous. the turban represents the crown of the kingdom of priests. as we also had noted, the tabernacle, and all that is in it was also anointed with the oil, showing towards the heavenly tabernacle's set-apartness. the number seven represent entering the eternal sabbath, which is followed by the great 8th day. blood represents, the wine, the life of a person, and the mixing of the oil and blood represents a righteous life.

after **mosheh** lead the people out of mitsrayim into the wilderness, yhvh said to **mosheh**:

shemoth (exodus) 19:5-6 and now, **if you diligently obey my voice, and shall guard my covenant, then you shall be my treasured possession above all the peoples**, for all the earth is mine, 'and you shall **be to me a kingdom of priests and a set-apart nation**. those are the words which you are to speak to the children of yashar'el.

if yashar'el diligently obey yhvh's voice (torah, words, wind, breath, spirit), and shall guard yhvh's covenant, they shall be his treasured possessions above all other, and be a kingdom of priests a set-apart nation.

and then entered...more disobedience

shemoth (exodus) 32:4-8 and he (note: aharon) took this from their hand, and he formed it with an engraving tool, and **made a moulded calf**. and they said, "this is your mighty one, o yashar'el, that brought you out of the land of mitsrayim! and aharon saw and built a slaughter-place before it (note: the golden calf). and aharon called out and said, tomorrow is a festival to יהוה. and **they rose early on the next day, and offered ascending offerings, and brought peace offerings**. and the people sat down to eat and drink, and rose up to play. and יהוה said to mosheh, go, get down! for your people whom you brought out of the land of mitsrayim have **corrupted themselves**. they have **turned aside quickly out of the way which i commanded them**. they have **made themselves a moulded calf, and have bowed themselves to it and slaughtered to it**, and said, this is your mighty one, o yashar'el, who brought you out of the land of mitsrayim! (note: they replaced yhvh with an idol)

and what follows is...

more barriers

shemoth (exodus) 33:5-7 and יהוה said to mosheh, say to the children of yashar'el, you are a stiff-necked people. should i go up in your midst for one moment i shall consume you. and now, **take off your ornaments**, and i shall know what to do to you. so, the children of yashar'el took off their ornaments at mount hor'el. and **mosheh took his tent and pitched it outside the camp, far from the camp**, and **called it the tent of appointment**. and it came to be that **everyone who sought יהוה went out to the tent of appointment which was outside the camp**.

and then...we already looked at **lev 8** and took some verses from the chapter to show how yhvh set aharon and his sons apart to be priests to him in the tabernacle. you can read lev 8 again, and learn the precise order of things in the copy, the earthly tabernacle.

the people of yashar'el again through their egoistic desires, disobeyed yhvh, moulded a golden calf, bowed down to it and brought offerings to it (the covenant of death – and what followed as a sign thereof: the tabernacle and animal slaughtering's. an era that had to come to an end). through their disobedience they lost their ornaments that made them the kingdom of priests (exo 33:4-6 and one of those ornaments were their 'headstall' which were symbolic to being kings (the kingdom of priests, the light to the nations. and so they also just became part of the nations), and so we as humans had placed another barrier between us and our elohiym, yhvh. now we have more barriers, **the 1 st death, the kerubim with their flickering sword of fire (note: the separation between the heavenly and the earthly vessels (bodies), the heavenly tabernacle, the door), and mosheh that represent the torah, our filter, our light/oil, and life/blood, and aharon the high priest, and his sons, the lesser priests**.

and now we have 5 veils between us and our creator.

on top of the priests, as being a barrier, yhvh also constructed the tabernacle with all its offering and sacrificial system, barrier on top of barrier on top of barrier...between him, the creator, and his created ones.

all of this, because of man's egoistic desires that stood before yhvh's desire for us. and so, they moved further and further away from yhvh.

even more barriers

man, then also asked for kings instead of keeping yhvh as their only king before them (1 sam 8:5-9; 1 sam 10:19; 1 sam 12:12). as a result of this desire yhvh had to appoint prophets to anoint the kings (1 sam 9:16; 1 sam 16:13; ps 89:20). and therefore, his people place even more barriers between themselves and their elohiym: yhvh, the prophets, and the kings.

from the kings followed even more barriers, the governmental systems...and so, the people just became even more removed from their elohiym, yhvh.

separation was therefore the result of man's disobedience towards yhvh's torah, and so they also didn't take responsibility for their own decisions and actions, and kept on passing the buck, starting with animal offering, which yhvh never wanted and had no pleasure in them...and ended up in them now claiming the death of messiah as being a sin offering for their own sins, which scripture teach human sacrifices as being an abomination in the eyes of yhvh...so. now man pushes substitutionary death instead of taking responsibility...

human sacrifice is an abomination

yeshayah (isaiah) 1:11-13 of what use to me are your many slaughterings? declares יהוה. i have had enough of ascending offerings of rams and the fat of fed beasts. i do not delight in the blood of bulls, or of lambs or goats. when you come to appear before me, who has required this from your hand, to trample my courtyards? stop bringing futile offerings, incense, it is an abomination to me...

now let's take a view step back, and find out if adam, abraham, yitshaq, and ya'aqob, had any priestly order in their time, before a nation called yashar'el came to be, the 12 tribes.

priests before a nation existed called yashar'el?

ib'rim (hebrews) 7:1-2 for this malkitsedeq, sovereign of shalēm, priest of the most-high elohiym, who met abraham returning from the slaughter of the sovereigns and blessed him, "to whom also abraham gave a tenth part of all, his name being translated, indeed, first, 'sovereign of righteousness,' and then also sovereign of shalēm, that is, 'sovereign of peace,'

berēshith (genesis) 14:17-19 and after his (note: abram) return from the striking of kedorla'omer and the sovereigns who were with him, the sovereign of sedom came out to meet him at the valley of shawēh, that is, the sovereign's valley. and malkitsedeq sovereign of shalēm brought out bread and wine. now he (note: malkitsedeq) 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.

abram is clearly doing (living (life = blood) torah. he had given malkitsedeq a tenth of all he brought from war, and from the book of yubilees we see he give a 10th from everything he had in life.

yubilees 13:25-27

25...for abram, and for his seed, a tenth of the first fruits to yhvh, and yhvh ordained it as an ordinance for ever that they should give it to the priests who served before him, that they should possess it for ever. 26 and to this law there is no limit of days (note: does it say: "no wait this is only until yahusha is coming then he is doing away with this, or when he hold up the cup, or when he dies..." no it does not say that!!); for he hath ordained it for the generations for ever, that they

should **give to yhvh the tenth of everything, of the seed and of the wine and of the oil and of the cattle and of the sheep.** 27 and he gave (it) unto his priests to eat and to drink with joy before him.

abram is giving his tithings of everything to yhvh, which yhvh gives it to the priests to eat and drink before him. showing that yhvh, for those giving service in the tabernacle, seeking his kingdom first, yhvh will give them according to all their need, i will give to you all you need. yhvh gives to them from those outside his kingdom, tabernacle.

bemidbar (numbers) 18:21 and see, **i have given the children of lēwi all the tithes in yashar'el as an inheritance in return for the service which they are serving, the service of the tent of appointment.**

these priests of the most-high make sure everything is clean, set-apart for other to come in. they are the righteous judges. so, these tithings have a practical purpose and was not to make the priests rich in any way, but they would not have need for anything because yhvh looks after them, and the priest would on their turn maintain the service to those still seeking.

ib`rim (hebrews) 7:3 without father, without mother, without genealogy, having neither beginning of days nor end of life, but **having been made like the son of elohiym**, remains a priest for all time

note: this is written in active presence tense - this show too two orders, that of the aharonic priestly order (levitical), and that of the priestly order of malkitsedeq. forget the names of aharon, zadock, and phinias. **those are people inside an order, think about the orders. there are two orders, malkitsedeq** that was functioning from adam down to the point of levi, and once levi got the **earthly levitical priesthood**, requirement for the order became based on **descendant**, who your earthly mother and father were. instead of you're **being appointed and ordained by yhvh because you knew and lived the law/torah, and you were righteous more than most people.** so, you qualified for it. **malkitsedeq is chosen because of obedience and righteousness.**

so, there's a difference, the order of aharon based on who your descendant is, and had a lifespan connected to it, and eventually the priest would die. therefore the aharon order would have been transfer before the current priest in office would die.

the order of malkitsedeq is obtained by obedience and would be held forever. whereas the malkitsedeq order, in which messiah stands in office, is a priesthood that will lasts forever. Messiah and those resurrected with him (matt 27), has already received the promise of eternal life and therefore cannot die.

the argument that messiah was given his priesthood, fulfilled it, and then nullified it the moment he died on the stake is false.

other claims suggest that he: received his priesthood at his baptism, walked in it throughout his earthly life, "made atonement" through his title as priest by his death on the stake, and then, upon entering heaven, his priesthood ended.

this is also untrue. all of these claims are nonsense and do not align with scripture. the truth is that messiah only received his priesthood after he resurrected and ascended into the heavenly tabernacle.

the scriptural process of ordination

yahusha appears as high priest in the heavenly tabernacle; the place where he was ordained. according to scripture, to be ordained as high priest of yhvh, there must be a physical structure where the priest:

- stands for seven days during his anointing.
- undergoes the process yhvh established for ordaining his ministers.
- approaches the altar only after fulfilling these requirements.

this seven-day ordination process requires an actual tabernacle where the priest stands at the doorway.

it is astonishing how many people make this erroneous claim due to their unfamiliarity with the tanakh. they argue that messiah's earthly life constituted his priesthood and that his death alone accomplished atonement, but this is incorrect.

while we acknowledge the new testament's use of phrases in romans, corinthians, and elsewhere stating that his death brought about the expiation of sins, this is only a summary of a much fuller process. the book of hebrews meticulously unpacks this across multiple chapters, revealing:

- an ongoing priesthood, messiah did not receive his priesthood until after his resurrection and ascension into the heavenly tabernacle.

heavenly ministry, he now ministers in the heavenly tabernacle, applying the atonement he secured.

progressive redemption, his work provides both: a covering of sins in this age. the complete removal of sins at the appointed time of resurrection, when yhvh grants us our glorified, heavenly body and washes us clean, and we to become perfected. (7 pairs of clean animals, and 1 pair unclean animals)

so, there's a process that all that gets kind of glazed over with short little statements like, the blood of the eternal covenant, or we're sprinkled with blood of messiah, or the blood of messiah washes away our sins.

a first-century hebrew perspective on messiah's priesthood

if you were a first-century hebrew, a true yashar'elite, standing in the temple, fully understanding how atonement was made through the levitical priesthood, and then you witnessed the long-awaited messiah appear, scripture's declaration that he would be made "a priest in the heavenly tabernacle" (heb. 8:1-2) would make perfect sense to you. why? because you had the earthly model right in front of you.

you would never assume that messiah's death on the stake itself accomplished the priestly work, because you knew priests don't atone by dying. they atone by ministering in the sanctuary.

instead, you would recognize:

- his death was the doorway, it qualified him to enter the heavenly tabernacle as high priest (heb. 9:11-12).
- his resurrection and ascension marked his ordination, where he was clothed in glory and began his eternal intercession (heb. 7:16, 24-25).
- his present ministry in the heavenly temple is what actually applies the atonement (heb. 9:23-24).

this is why scripture declares:

- "the blood (life) of messiah cleanses us from all sin" (1 john 1:7).
- but this phrase isn't just about his death, it's about his eternal life now at work in the heavenly sanctuary. his blood isn't a static relic of the past; it's the living, ongoing power of his priesthood, in his eternal immortal vessel.

the tragic misunderstanding today

modern believers miss this because they've been taught to ignore the "front of the bible." they're told:

- "the torah is just for moral lessons."
- "the priesthood is obsolete."
- "you don't need to take it seriously."

but the truth is: you cannot understand the messiah's work if you don't know the torah's priesthood. every metaphor, every idiom in the new testament assumes you know the system it's referencing.

this is why so many today reduce messiah's work to a one-time event (the cross) instead of the eternal reality of his heavenly ministry. they've been severed from the very foundation that explains how atonement actually works.

the messiah's death was part of the age old curse: 'but do not eat of the tree of the knowledge of good and evil, for in the day that you eat of it you shall certainly die.' berēshith (genesis) 2:17 (our physical death is the payment for intentional sin, and we all will pay with our 1st death).

but it was not the completion of his atoning work. his priesthood began at his ascension, and it continues right now in the heavenly tabernacle. if we want to grasp the fullness of redemption, we must return to the original context yhvh gave us: the torah's original priesthood.

this is why in hebrews 7:3, the writer keeps reminding us just like he has also in chapters 2, 5, 6, and again in chapter 7, and he is going to keep reminding us that the son of elohiym, is a priest for all time!! messiah is never going to lose his appointment as high priest, like mortal men died, because they would die or be passed on through secession.

ib`rim (hebrews) 7:4 now see how great this one (note: malkitsedeq) was, to whom even the ancestor abraham gave a tenth of the choicest booty.

the true meaning of "greatness" in messiah's priesthood

when scripture speaks of greatness in relation to the priesthood, especially in the case of messiah and melchizedek, it has nothing to do with fame, celebrity, or human idolization. instead, it refers to unwavering faithfulness to yhvh's commandments.

1. messiah's greatness = obedience to torah

as messiah himself declares in matthew 5:18-19: "whoever does and teaches the commandments will be called great in the kingdom of heaven. whoever relaxes or teaches against them will be called least."

this means messiah's qualification as high priest wasn't based on popularity, but on his perfect obedience, he was "better at it than everyone else" (hebrews 7:26). his faithfulness earned him the authority to:

- teach repentance (acts 3:19-21).
- model righteous living (1 peter 2:21-22).
- intercede for us in the heavenly tabernacle (hebrews 7:25).

2. melchizedek's greatness = a standard of righteousness

when hebrews says, "consider how great melchizedek was" (hebrews 7:4), it's comparing him to abraham, the patriarch whom first-century hebrews nearly idolized for his faithfulness (genesis 26:5). yet melchizedek was even greater because:

- he embodied righteousness and peace (hebrews 7:2).
- abraham tithed to him, acknowledging his spiritual authority (hebrews 7:6-7).

this exposes the hypocrisy of the pharisees, who boasted in abraham's lineage while rejecting his example (john 8:39-44). messiah rebuked them:

- "if you were abraham's children, you would do his works."

instead, they were "sons of the devil" (the original murderer, cain) because they replaced obedience with tradition (matthew 15:3-9).

3. true righteousness exceeds the pharisees

messiah's warning in matthew 5:20 "your righteousness must exceed the pharisees'" was a direct challenge:

- the pharisees were "whitewashed tombs" (matthew 23:27) outwardly religious but inwardly corrupt.
- abraham (and melchizedek) proved righteousness through total obedience, not empty claims (genesis 22:18).
- messiah, as the ultimate high priest, fulfilled this standard perfectly, and now calls us to follow him (1 john 2:6).

greatness = faithfulness to yhvh's word

the priesthood, whether melchizedek's, abraham's, or messiah's was never about human glory. it was about submission to yhvh's commandments.

melchizedek was great because he walked in righteousness.

abraham was honored because he obeyed without compromise.

messiah is the greatest high priest because he fulfilled, taught, and now upholds torah perfectly in heaven.

if we want to be "great in the kingdom", we must do the same: obey and teach yhvh's instructions, just as messiah did.

this is why hebrews chapters 7, 8, 9 and 10, are probably the foremost difficult passages in the entire scriptures. these four chapters confuse believers the most, and are taken out of context and poorly taught, and horrible erroneous conclusions are drawn from these four chapters.

when we slow down and trace these references back to their tanakh roots, the terms become clear. the writer of hebrews isn't inventing new ideas, he's showing us that messiah is still ministering yhvh's torah on your behalf right now. this is the bedrock of our hope!

1. messiah's present ministry = your guaranteed resurrection, if you overcome!

hebrews isn't just theological theory, it's a living assurance:

- for 10 chapters, the writer builds the case that messiah "always lives to intercede" (heb. 7:25).
- he's greater than abraham (heb. 7:4-7), greater than melchizedek (heb. 7:15-17), and greater than the levitical priesthood (heb. 8:6).

why? to prove he will never fail you, his ongoing heavenly service secures your resurrection (heb. 9:28).

2. faith anchored in the unseen reality

this is why hebrews 11:1 opens with: "faith is the substance of things hoped for (the mikvah/expectation), the evidence of things not seen."

the "unseen" reality? messiah standing in the heavenly tabernacle, applying yhvh's instructions to your life (heb. 8:1-2). the torah (yhvh's eternal words) may be invisible to our eyes, but through faith, we know it's actively governing our redemption.

3. the ultimate faith-builder

every comparison in hebrews serves one purpose:

- to strengthen your trust in messiah's perfect priesthood.
- to show he didn't just die and disappear, he ascended to serve you forever (heb. 6:19-20).
- to guarantee that if you cling to him, your resurrection is as certain as his (1 cor. 15:20-23).

rest in his faithfulness

the writer of hebrews isn't giving you abstract theology, he's shouting:

- "look at the torah!
- see the pattern!
- messiah is doing this for you right now in heaven!"

your hope isn't in a past event alone, but in the living priest-king who ministers yhvh's instructions on your behalf, today, tomorrow, and until he returns to raise you up.

so, let's look at a literal translation of verse four: consider how incredibly faithful to the commandments malkitsedeq was, even the patriarch abraham who was also incredibly faithful to the commandants throughout his whole life, he gave him a tenth of the booty. which means he submitted to the authority of the order of the high priest of malkitsedeq, to the most-high elohiym. because abraham was faithful, and this is what you are supposed to do if you are not the high priest, you are just a lessor priest.

ib`rim (hebrews) 7:5 and truly, those who are of the sons of lěwi, 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 (descendants) of abraham.

we've already seen the concept of tithing in numbers 18 and yubilees 13, where the levitical priests (descendants of levi) were commanded to collect a tenth from the people (their fellow yasharlites, who were also abraham's descendants).

but the writer of hebrews is doing something deeper, he's connecting different time periods in a way that can be confusing unless we visualize it.

the timeline breakdown:

imagine abraham at the center of a timeline:

before abraham:

melchizedek (gen 14) appears, older than abraham and greater in obedience. he was a priest-king who received tithes from abraham.

abraham's time:

abraham follows elohiyim's laws (before sinai). ya'acob (abraham's grandson) also follows these laws (gen 30).

after abraham (generations later):

levi (abraham's great-grandson) isn't even born yet.

levi's descendants (300+ years later at mount sinai) receive the same laws again, because after centuries of slavery in egypt, they had forgotten much of it.

why this confuses people:

hebrews jumps between time periods to show that:

- melchizedek's priesthood (pre-levi) was greater than levi's.
- the law abraham followed was the same one later given at sinai, just restated to yashar'el after egypt.
- the writer is proving that yahusha's priesthood is like melchizedek's (eternal, not based on ancestry), not levi's (temporary, based on lineage).

the confusion comes from seeing abraham, melchizedek, levi, and sinai as separate events, when hebrews is actually stitching them together to show a continuity in elohiyim's law and a superior priesthood (messiah).

hebrews was written to torah-saturated minds, and we're playing catch-up.

the writer of hebrews assumes his readers have the tanakh memorized. i mean really knows it, not as scattered proof-texts, but as the air they breathed since infancy.

think about it:

this book is called "hebrews" for a reason

it was written to people who:

- cut their teeth on torah scrolls before they could walk.
- understood priesthood like we understand smartphones, instinctively.
- saw immediately why melchizedek matters, why the tabernacle details are crucial, what blood atonement truly meant.

we're trying to read a cultural masterpiece through a keyhole

- we're 21st-century foreigners to this world:
 - we speak a language (greek/western thought) foreign to hebrew revelation.
 - we treat the "old testament" as background instead of the foundation.
 - we've never lived in a society where levites served in temples, where blood sacrifices happened daily, where covenant language shaped everything.

this is why we struggle

- when hebrews says "consider melchizedek" (7:4), it expects you to already know:
 - genesis 14's cryptic encounter.
 - psalm 110's priesthood prophecy.

- the weight of abraham giving tithes to him.
- when it discusses the heavenly tabernacle (8:1-5), it assumes you've studied exodus 25-40 until you dream in gold, blue, and scarlet threads.

the cost of our ignorance:

this is why so many:

- reduce messiah's priesthood to a metaphor.
 - miss that his current ministry in heaven is more real than the jerusalem temple ever was.
 - don't grasp that atonement is ongoing, not just a past event (heb. 9:23-24).

the solution: relearn scripture like first-century hebrews

we must:

- stop treating the tanakh as "optional context."
- study until torah thinking rewires our instincts.
- realize hebrews isn't replacing the "old" system, it's revealing its eternal fulfilment.

because here's the truth:

you'll never grasp messiah's priesthood until you understand aaron's.

you'll never love the bridegroom until you know the covenant contract.

this writer of hebrews even wants to tell us more, but we are far behind just trying to catch up 😊 and to him: "you are dull of understanding and you guys are still on milk, and i want to give you the meat."

even on the milk there's many of us that has been doing studies for some time, and we are not even ready for this milk. what the writer of hebrews is calling milk most people don't even understand and take widely out of context and come to these erroneous doctrines and conclusions. let's try to understand the milk together.

and so, the rest of v5 go back and forth in time trying to remind us that we need to know the front end of our scriptures. it is also telling us that the people in the writer's time had to be retold and teach the covenant. one good front end to keep in mind, and to know is deuteronomy 30:15-20, yhvh is explaining to them if you do this and choose life, this is the same covenant i offer to abraham, isaac and ya'aqob, very important!

hebrews 5:7-9 however, the one whose genealogy is not derived from them received tithes from abraham, and blessed the one who held the promises. and it is beyond all dispute that the lesser is blessed by the better. and here it is men who die that receive tithes, but there it is someone of whom it is witnessed that he lives.

understanding the melchizedek vs. levitical priesthood

1. the "levi paid tithes through abraham" metaphor

the writer of hebrews says that levi (who wasn't born yet) "paid tithes" to melchizedek through abraham (heb 7:9-10).

how? since levi was "in the loins" of abraham (his great-grandfather), it's a figure of speech, a way of saying that levi's priesthood was inferior from the start because even his ancestor abraham submitted to melchizedek.

this isn't literal; it's a literary device showing that melchizedek's priesthood is greater than levi's.

2. temporary (levitical) vs. eternal (melchizedek) priesthood

levitical priesthood:

- made up of mortal men who died.
- had to be passed down through generations (numbers 18).

melchizedek's priesthood:

- no recorded beginning or end (psalm 110:4, hebrews 7:3).
- intended to last forever, if the priest doesn't die, the priesthood never ends.

3. why this matters for believers

the first-century jewish audience grew up with the levitical system; temple, sacrifices, priests who died and were replaced.

hebrews explains: yahusha is a priest like melchizedek, not levi. his priesthood is eternal (he rose from the dead and never dies again).

we don't join a levitical priesthood at resurrection, we join an immortal, heavenly priesthood (rev 1:6, 5:10).

4. the resurrection & our eternal role

at the resurrection, believers won't be stuck in the grave but will be instantly transformed (1 cor 15:52) into immortal beings.

we'll serve in the heavenly tabernacle (hebrews 8-9) as part of melchizedek's eternal priesthood, not a temporary, earthly one.

obedience now prepares us for this future role (john 3:16; 1 peter 2:9).

we are not made priests to rule and reign with messiah as levitical priests, those are for mortal men who come and go and die, who spring up and wither like a flower.

hebrews 7:9-12 and one might say that through abraham even lewi, who received tithes, gave tithes, for he was still in the loins of his father when malkitsedeq met him. truly, then, if perfection were through the lewitical 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? for the priesthood being changed (transposed (#3346)), of necessity there takes place a change (transference (#3331)) of law also.

this is one of the bigger little segments here, let's go through it and break it down.

let's just go back to v6 & 7: however, the one whose genealogy is not derived from them received tithes from abraham, and blessed the one who held the promises. 7 and it is beyond all dispute that the lesser is blessed by the better.

the lesser and better is all about who does the commandments and teaches others to do them. you are called greater in the kingdom if you obey and do and teach others the same, and you are called least in the kingdom when you teach others not do the commandments, or take away from the commandments and teach others to do the same. the greater is the malkitsedeq who blessed abraham the lesser priest within the order of malkitsedeq. at the end of abraham's life he's been commended by yhvh for being extremely faithful. let's be honest, we see some moments throughout abraham's life where he makes mistakes like in gen 20:1-10, he had his moments of fear, of doubts, of failure, and we all do, right? abraham was not the messiah, he was a lesser messiah. so, its ok that

abram in this moment is standing before malkitsedeq, and is considered lesser in faithfulness to elohiym than this man he is tithing to. the elders should have this truth so deeply engraved in their bones that they can recite it backward. that's the way it was designed, that's the way it should be.

let's look at this prophecy about levi, reading from the testament of levi 8:1-10

8:1 "there again i saw the vision as formerly, after we had been there seventy days."

8:2 "and i saw seven men in white clothing, who were saying to me, 'arise, put on the vestments of the priesthood, the crown of righteousness, the oracle of understanding, the robe of truth, the breastplate of faith/truth, the mitre for the head, and the apron for prophetic power,"

8:3 "each carried one of these and put them on me and said, 'from now on be a priest, you and all your posterity."

8:4 "the first anointed me with set-apart oil and gave me a staff."

8:5 "the second washed me with pure water, fed me by hand with bread and set-apart wine, and put on me a set-apart and glorious vestment."

8:6 "the third put on me something made of linen, like an ephod."

8:7 "the fourth placed around me a girdle which was like purple."

8:8 "the fifth gave me a branch of rich olive wood."

8:9 "the sixth placed a wreath (turban) on my head."

8:10 "the seventh placed the priestly diadem on me and filled my hands with incense, in order that i might serve as priest for yvh elohiym."

the reason we are reading this in this ancient yashar'elite writing, which was included in the arminian canon in the 15th century and part of the dead-sea scroll findings, rejected by first century rabbis, who also rejected messiah, they also rejected the testament of levi which has prophecies of messiah. it also has the history of levi before mount sinai receiving the priesthood. so, since first century judaism idolized mosheh at mount sinai and they claim the law was only given then, well it makes sense that they would get rid of this book, because this book refutes their claims. as it shows right here from verses 1-2, that the angels that showed up gave a priesthood with all the same descriptions, that they put on the robe of priest, the crown of righteousness, the breastplate of understanding, the garment of truth, the plate of faith, the turban on the head, the ephod of prophecy, all that we saw in exodus 28 that was given to aharon and his sons. it's the same law, the law of elohiym is eternal. that means for the priests as well. as above so below!!!

verse 12 uses the word change, but let's first revisit verse 3, which states:

"they laid these things upon me and said, 'from now on, you shall be a priest of yvh, you and your seed forever."

this was the pivotal moment of transition. the testament of levi (part of the first-century library available to the author of hebrews) confirms this ordination, alongside the testament of jubilees. the writer of hebrews was well aware of the true origin of the priesthood, contrary to the later rabbinic tradition that incorrectly tied the priesthood's establishment solely to mount sinai.

the historical record is clear: there has always been a priesthood on earth, beginning with adam and continuing through the patriarchs. this priesthood is the copy of the heavenly priesthood. by the time of abraham, isaac, and ya'aqob (whose name was changed to yashar'el), the priesthood was formally entrusted to levi, ya'aqob's son. according to both jubilees and the testament of levi, an angelic visitation anointed levi, declaring:

"you and your descendants shall be priests forever."

from that moment forward, the priesthood in yashar'el was no longer a matter of selecting the most righteous or capable individual, it became a genealogical mandate. only those from the tribe of levi could serve.

now, in principle, levitical priests were still expected to walk faithfully in yhvh's ways. however, as yashar'el spiralled into apostasy, the priesthood often failed to uphold this standard, leading to corruption and divine judgement.

verse 4: the ordination of levi and its connection to malkitsedeq
the first angelic being, the one conferring the priesthood, anointed levi with set-apart oil and gave him the staff of judgement, mirroring the ordination of aharon in leviticus 8.

the second angel then:
washed him with pure water,
fed him bread and wine (the most set-apart offerings),
clothed him in a glorious, set-apart robe.

now, is it a coincidence that levi's ordination involves bread and wine, along with a blessing, the same elements we see in genesis 14 when abraham meets malkitsedeq?

this parallel leads me to speculate: could this angelic ordination of levi be the same event as abraham's encounter with malkitsedeq? in other words, is this the moment where abraham is blessed and becomes a lesser priest under malkitsedeq's authority? he came out to abraham with bread and wine?!

the text doesn't state this explicitly, so it remains my personal interpretation, but the linguistic and thematic connections are striking.

the priesthood of malkitsedeq, levi, and messiah: an eternal order

1. the garments of the priesthood (testament of levi 5-10)

verse 5: the second angel washes levi with pure water, feeds him bread and wine (the most set-apart offerings), and clothes him in a glorious, set-apart robe.

verse 6: the third angel dresses him in a linen vestment like an ephod.

verse 7: the fourth places on him a girdle like purple (not the fabricated undergarments of mormonism).

verse 8: the fifth gives him a branch of rich olive.

verse 9-10: the sixth and seventh crown him with a diadem of priesthood and fill his hands with incense so he may serve before yhvh.

this mirrors:

- the ordination of aharon (exodus 30, leviticus 9).
- the heavenly priests in revelation 5, who offer incense (the prayers of the saints).
- the eternal consistency of yhvh's priesthood, the same garments worn by malkitsedeq in genesis 14, levi, and ultimately messiah yahusha.

yhvh's laws are eternal, he does not invent arbitrary rules for different people. the mormon priesthood is a man-made fabrication, lacking any scriptural or historical basis.

2. malkitsedeq's priesthood and its hierarchy

yubilees 13 shows malkitsedeq feeding his priests, proving there were multiple priests under him, a structured order. maybe why we read: "'bring all the tithes into the storehouse, and let there be food in my house. and please prove me in this," said יהוה of hosts, "whether i do not open for you the windows of the heavens, and shall pour out for you boundless blessing!" mal'aki 3:10

these priests mediated repentance, taught righteousness, and carried prayers via incense, just as levi's descendants did in the temple, and just as the angel's do: rev 8:3-5; ps 141:2; tobit 12:12-15 (the angel rapha'el says: i present your prayer to the set-apart one...rapha'el identifies himself as one of the seven angels who present prayers to elohiym); judges 13:20; which sheds more light on: gen 28:12.

leviticus 1–6 the olah (burnt offering)

- the entire burnt offering (olah) is consumed by fire and ascends in smoke as a "pleasing aroma to yhvh."

hebrews 7:6-7 confirms malkitsedeq's superiority:

"but malkitsedeq, who does not trace his descent from levi, collected a tenth from abraham and blessed him who had the promises. and without doubt, the lesser is blessed by the greater."

this dismantles the rabbinic claim that the priesthood began at sinai with aharon. the writer of hebrews, a yashar'elite familiar with temple service, reveals the older, eternal priesthood that pre-dates levi and points to messiah.

3. the rabbinic deception & the truth hidden in plain sight

first-century rabbis falsely taught: "the law and priesthood started at sinai!"

malachi 2 affirms yhvh's covenant with levi, but rabbinic judaism dismisses the prophets as "interpretive" (i.e., optional), which is a total contradiction when it comes to their oral law, which is totally "interpretive"(i.e., optional).

the writer of hebrews explodes their tradition, proving:

- the malkitsedeq priesthood came first.
- levi's priesthood was a temporary shadow.
- messiah is the eternal high priest, restoring the original order.

this truth would make a first-century pharisee's head spin! their man-made traditions could not withstand the weight of scripture.

why this matters today

- this is not ancient trivia, it is the foundation of true worship.
- mormonism's fake priesthood? exposed.
- rabbinic judaism's invented timeline? shattered.
- messiah's eternal priesthood? confirmed.

yhvh's ways are unchanging. from adam to malkitsedeq, from levi to messiah, his priesthood is forever.

if we go further in yubilees 32:1,3 and 9, we see these parallel accounts of levi being ordained with the priesthood, but it has some unique other information as well.

the eternal priesthood: from levi at bethel to messiah

- 1. levi's ordination at bethel (yubilees 32:1,3,9) verse 1: levi dreams that he is ordained as priest of the most high elohiym, along with his sons, forever. upon waking, he blesses yhvh.
 - bethel ("house of elohiym") served as the tabernacle's location for over 400 years, from the days of ya'aqob until solomon built the temple.
- verse 3: rachel is pregnant with benjamin. ya'aqob counts his sons, and levi is chosen for yhvh's portion.
 - ya'aqob himself clothes levi in priestly garments and consecrates him, fulfilling the vision in a tangible, historical act.
- verse 9: levi begins his priestly service at bethel, and ya'aqob tithes to him, recognizing his divine appointment.
 - an 18-year-old levi receives tithes from his own father, proof that bethel was yhvh's sanctioned sanctuary long before sinai.

key point:

- yhvh names things precisely, bethel ("house of elohiym") mirrors:
 - the garden of eden (yhvh's first dwelling).
 - the tabernacle/temple (his earthly house).
 - the righteous believer's body (his spiritual temple).

2. the mortality of levi's priesthood (hebrews 7:8)

"here, mortal men (levites) collect tithes; but there, one is attested to live."

- the levitical priesthood was temporary because its priests died.
- a greater priest was needed—one who:
 - remained righteous unto death.
 - overcame the grave (second death).
 - lives forever to intercede.

transition to messiah:

- the levitical system pointed forward to a priest who would:
 - be resurrected (unlike mortal levites).
 - enter the heavenly tabernacle (hebrews 9:11-12).
 - restore the eternal malkitsedeq order (psalm 110:4).

3. the abolishment of levi's priesthood & messiah's enthronement

- levi's descendants failed to maintain righteousness (e.g., malachi 2:8-9).
- yahusha fulfilled the requirements:
 - sinless obedience unto death.
 - resurrection as proof of divine approval.
 - eternal intercession in heaven (hebrews 7:24-25).

result:

- the levitical priesthood was "changed" (hebrews 7:12), not abolished arbitrarily, but transferred to the one who qualified.
- malkitsedeq's priesthood (pre-levi) is now messiah's priesthood (post-levi).

the priesthood's full circle

- bethel was the first "temple" where levi served before sinai.
- levi's priesthood was mortal, a shadow of the eternal.
- messiah is the fulfilment, the immortal high priest after malkitsedeq's order.

this is why hebrews' original audience (1st-century yashar'elites) needed this truth:

- it destroyed rabbinic lies about sinai being the priesthood's origin.
- it confirmed messiah's supremacy over the levitical system.

today, this means:

- mormonism's priesthood? false, no levitical or malkitsedeq lineage.
- rabbinic judaism's claims? Broken, the priesthood always pointed to messiah.
- the messiah's, which yahusha most definitely are, alone holds the eternal priesthood, just as yhv always intended.

hebrews 7: comparing the levitical and malkitsedeq priesthoods

1. the two priesthoods: key differences

hebrews 7 contrasts not individuals, but the systems of priesthood:

levitical priesthood	malkitsedeq priesthood
based on genealogy (exodus 28:1)	based on righteousness (genesis 14:18-20)
mortal men who die (hebrews 7:8)	eternal (attested to "live," hebrews 7:8)
no kingship (levites ruled but were not kings)	king-priests (psalm 110:4, zechariah 6:12-13)
temporary, shadow role (hebrews 8:5)	original and eternal (hebrews 7:3)

messiah's qualification:

- obedient unto death (philippians 2:8).
- resurrected, proving his righteousness (romans 1:4).
- king and high priest (revelation 19:16; hebrews 6:20).

2. hebrews 7:9-10 levi's tithe to malkitsedeq through abraham

"and, so to speak, through abraham even levi, who received tithes, paid tithes, for he was still in the loins of his father when melchizedek met him."

symbolic argument: the writer uses allegory (not literal biology) to show:

- levi's priesthood submitted to malkitsedeq's (via abraham's tithe).
- malkitsedeq's order pre-dates and supersedes levi's.

why abraham?

- he was a priest in the malkitsedeq order (genesis 26:5 – "abraham obeyed my charge [מִשְׁמֶרֶת, mishmeret], my commands, my laws").
- his submission to malkitsedeq (genesis 14) marked a hierarchical priesthood (lesser to greater).

key point: this analogy could not be made with phinehas, zadok, or later levites, because only abraham's encounter demonstrates the transfer of priestly authority.

3. the "point of change" in priesthood (hebrews 7:12)

the levitical priesthood was a temporary change from the original malkitsedeq order. now, messiah restores the eternal priesthood:

- pre-levi: malkitsedeq's order (righteousness-based).
- levi to messiah: genealogical priesthood (mortal, imperfect).
- messiah: eternal high priest "after malkitsedeq's order" (hebrews 7:17).

yubilees 21:14-16 confirms continuity in worship:

- priests must be clean, wash, and follow strict sacrificial laws; showing yhvh's unchanging standards across all priesthoods.

4. practical implications

- against mormonism: no levitical/malkitsedeq lineage → false priesthood.
- against rabbinic judaism: the law did not begin at sinai, abraham kept torah (genesis 26:5).
- for believers: messiah's priesthood replaces rituals (hebrews 10:12) but upholds eternal righteousness.

the priesthood's restoration

- from adam to abraham: malkitsedeq's righteous order.
- from levi to messiah: temporary, genealogical system.
- messiah: the perfect king-priest, fulfilling both righteousness and eternity.

this is the "change" hebrews proclaims:

- not a new invention, but a return to yhvh's original design.

the priesthood from abraham to messiah: a continuity of sacred service

1. abraham as priest: teaching sacrifice to his sons (yubilees 21)

- yubilees 21:14-16 records abraham instructing isaac and ishmael in priestly sacrifice, including:
 - cleanliness rituals (washing before approaching the altar).
 - specific woods for offerings (only those whose fragrance ascends to heaven).
- genesis 26:5 confirms abraham's priesthood:

"abraham obeyed my charge [מִשְׁמֶרֶת, mishmeret], my commands, my laws, my torah."

 - the term "charge" (mishmeret) refers to priestly duties (e.g., numbers 3:7-8, 18:5).
- abraham learned these practices from the book of enoch (yubilees 21:10), showing a pre-sinai priestly tradition.

abraham was a priest of the malkitsedeq order, mediating between yhvh and his household.

2. the election of yashar'el (ya'aqob) over ishmael and esau

yubilees 15:30 states:

"for ishmael, his sons, his brothers (e.g., esau), yhvh did not cause to approach him... but he chose yashar'el (ya'aqob) to be his people."

- "approach" (קָרַב, qarab) is priestly language (exodus 28:43; leviticus 10:3).
 - only ordained priests could "approach" yhvh's altar in a sanctified temple/tabernacle.
- ya'aqob's priesthood confirmed:
 - in yubilees 32, ya'aqob transfers priestly garments to levi, proving he himself was a priest.

theological implication:

the priesthood was not merely genealogical (exodus 19:6 initially called all abraham's seed priests).

- election mattered: ishmael/esau were abraham's seed but disqualified by character (genesis 16:12; 25:34).
- abraham's line was chosen to preserve righteousness.

3. the levitical priesthood: a temporary system

- exodus 28:42-43 mandates priestly garments for aaron's sons to "approach" the altar, echoing abraham/ya'aqob's requirements.
 - no unauthorised person could approach without dying (numbers 18:7).
- hebrews 7:11-12 asks:

"if perfection came through the levitical priesthood... why was another priest (messiah) needed after malkitsedeq's order?"
- "perfection" (τελείωσις, teleiōsis) means complete reconciliation with yhvh.
 - the levitical system could not achieve this (hebrews 10:1-4).
- philippians 3:12-15 clarifies:

"not that i have already been perfected... but i press toward the goal."

 - perfection comes only through messiah's resurrection (philippians 3:10-11).

the change in priesthood = change in law (hebrews 7:12):

- levi's priesthood required genealogy + ritual purity.
- messiah's priesthood requires resurrection, righteousness.

4. the altar's sacredness: a consistent principle

- approaching yhvh's altar always required:
 - a yhvh-ordained priest (abraham, ya'aqob, aaron).
 - a yhvh-ordained sanctuary (bethel, tabernacle, temple).
 - strict adherence to torah's sacrificial laws (yubilees 21; leviticus 9-10).
- no exceptions exist in scripture:
 - cain/abel's offerings (genesis 4) were at a sanctioned altar (implied in jude 1:11).
 - pagan altars (e.g. ba'al) provoked yhvh's wrath (1 kings 18:26-40).

modern application:

- messiah is now at the altar (hebrews 13:10) and is high priest (hebrews 4:14-16).
- believers "approach" yhvh through his priesthood alone (john 14:6).

from shadow to substance

- abraham → ya'aqob → levi: a priesthood based on election and righteousness.
- levi → aaron: a priesthood limited by mortality and ritual.
- messiah: the eternal priest-king after malkitsedeq's order, fulfilling all righteousness.

this is why hebrews 7 declares:

- the levitical system was always provisional.
- messiah's priesthood is the original and eternal plan.

hebrews 7:12 – the priesthood is changed, not abolished

1. the meaning of "change" (μετατίθημι, metatithēmi)

- thayer's greek lexicon (g3346):
 - "to transfer, change" – not annul, but shift authority.
 - passive voice (heb 7:12): the priesthood is not destroyed, but transferred (e.g., from levi to messiah).
- scriptural usage:
 - acts 7:16: joseph's bones were "transferred" (same word) – relocated, not abolished.

- galatians 1:6: some "transfer" to a false gospel; a corruption, not deletion.

key point:

the law adapts to the 'renew' priesthood, just as it did when levi replaced abraham's family.

2. the nature of the law's change

levitical priesthood	messiah's priesthood
genealogical purity (aaron's line)	resurrection righteousness (hebrews 7:16)
animal sacrifices (temporary)	his own blood (life, no animal representing my sins any more, i take the responsibility) (eternal atonement, hebrews 9:12)
physical temple service	heavenly intercession (hebrews 8:1-2)

what changed?

- administration of atonement (no more animal sacrifices).
- priesthood qualifications (faith in messiah, not lineage).
- temple location (heavenly, not earthly).

what did not change?

- yhvh's moral law (love for elohiym/neighbour on which all of the law hang).
- requirement for set-apartness (1 peter 1:16).
- priests as mediators (now fulfilled (does not mean done away with) by messiah's priesthood alone).

3. refuting "the law is abolished" error

false teaching:

- "hebrews 7:12 proves the law is abolished!"
- "grace means obedience is optional."

scriptural response:

- messiah upholds the law (matthew 5:17-19).
- sha'ul kept torah (acts 21:24, 24:14).
- ya'aqov calls torah the "royal law" (james 2:8-12).

key example:

a king transferring power to his son doesn't abolish the kingdom, it's ruled under new terms.

4. the second greek word: μετάθεσις (metathesis, g3331)

- meaning: "transfer, rearrangement" (thayer's).
- false claim: some argue it means "disestablishment," but:
 - messiah still ministers under law (hebrews 8:4-6).
 - absurdity: no law = no sin, no intercession (contradicts 1 john 1:9, revelation 8:3-4).

key point:

the same law governs messiah's priesthood, adjusted for his eternal ministry (no fleshly ordinances).

5. messiah's superior priesthood (hebrews 7:13-17)

"he arose from judah... not by fleshly commandment, but by the power of an endless life."

- problem: judah had no levitical right (numbers 18:1-7).
- solution: messiah's priesthood is based on:
 - resurrection power (romans 1:4).
 - divine oath (psalm 110:4).
 - eternal intercession (hebrews 7:25).

testament of levi 8:11-15 confirms:

a king from yehudah would establish a new priesthood for all nations, messiah.

6. practical implications

false gospel: "the law is abolished, live as you want!"

truth:

- messiah's priesthood requires obedience (john 14:15; 1 john 2:3-6).
- moral law remains (revelation 22:14-15).
- ceremonial law is fulfilled:
 - sacrifices → messiah's blood (hebrews 10:12).
 - physical temple → heavenly intercession (hebrews 9:24).

final warning:

- hebrews 7:12 transfers the law's administration, never abolishes it.
- those who deny this:
 - reject messiah's priesthood (hebrews 7:25).
 - deny prophecy (isaiah, ezekiel, jeremiah).
 - promote lawlessness (jude 1:4).

true believers:

- submit to messiah as high priest.
- walk in torah's righteousness (romans 3:31).
- await the restoration of all things (acts 3:21). (which comes after resurrection)

maturity in truth (philippians 3:15)

embrace messiah's priesthood without rejecting yhvh's eternal law.

this is the maturity sha'ul spoke of; holding to messiah's priesthood and yhvh's eternal law.

the melchizedek priesthood: yahusha's eternal office vs. levi's temporary shadow
(a first-century believer's defence against pharisaic deception)

1. the pharisees' lie exposed

false claim:

"messiah can't be priest, he's from yehudah, not levi!"

what do we do with these:

- testament of levi 8:14-15 prophesied this exact scenario:
"a king from yehudah shall arise and establish a new priesthood for all nations."
- psalms 110:4 swore an oath messiah would be "priest forever after melchizedek's order."
- hebrews 7:16 proves his priesthood is based on "indestructible life" not genealogy!

common sense:

if melchizedek (genesis 14) was priest before levi existed, then:

- priesthood doesn't require levite blood.
- pharisees deny their own torah by rejecting this.

- messiah called them "vipers" for this exact hypocrisy (matthew 23:33).

2. two priesthoods: earthly vs. eternal

levite priesthood (earthly)	melchizedek priesthood (heavenly)
for mortal men who die (hebrews 7:23)	for the resurrected (hebrews 7:24)
served in earthly copy (exodus 25:40)	ministers in heavenly reality (hebrews 8:1-2)
no oath (hebrews 7:20-21)	divine oath (psalm 110:4)
temporary atonement (animal blood)	eternal atonement (messiah's blood/life)

levi's priesthood was always meant to point to messiah, not replace him!

3. hebrews 7:18-22 the "former command" was about mortal priests

"the former command is set aside because of its weakness..."

clarifying the misinterpretation:

- not "all torah abolished" only the mortal priesthood system.
- prophecy fulfilled:
 - levi's line was temporary (testament of levi 8:14).
 - messiah received "all authority" (matthew 28:18), something no levite ever had!
- new covenant guarantee:

messiah is the "guarantor" (hebrews 7:22) that those who obey will be resurrected to join his priesthood (revelation 20:6).

4. the oath that changes everything (psalm 110:4)

levitical priests:

- no oath, just fleshly succession (numbers 25:13).

messiah:

- yhvh swore an oath he would be priest forever.
- this oath is unbreakable (hebrews 6:17-18).

eschatological hope:

when you die faithful, yhvh will:

- raise you (1 thessalonians 4:16).
- make you a priest in his order (revelation 5:10).
- sprinkle your life's obedience as sweet incense (revelation 8:3-4).

5. why rabbis can't answer about melchizedek

ask a rabbi:

"who was melchizedek? what law did he minister?"

their dilemma:

- if they admit he was a torah-keeping priest before sinai, their "law began at sinai" lie collapses.
- if they say he wasn't a real priest, they call genesis 14 a myth.
 - yahusha is melchizedek's successor (hebrews 6:20).
 - the pharisees ignore this because it destroys their tradition.

the priesthood war

- levi's priesthood:
 - earthly, mortal, a shadow.
- messiah's priesthood:
 - heavenly, eternal, the substance.

final warning:

those who deny this:

- reject yhvh's oath (psalm 110:4).
- call messiah a liar (john 5:46-47).
- have no hope of resurrection (hebrews 7:25).

but you, stand firm in this truth: messiah is your high priest forever!

the messiah's priesthood & the two resurrections

a torah-faithful refutation of substitution theology and cheap grace

1. yhvh's justice vs. pagan atonement models

scriptural standard (ezekiel 18:20, deuteronomy 24:16):

- each soul bears its own guilt - no righteous man's death transfers innocence.
- messiah's sacrifice was not sin-transfer but judgement on the wicked (matthew 27:50-53):
 - executed blood-guilt from cain to zechariah (matthew 23:35).
 - fulfilled numbers 35:33: "the land is polluted by bloodshed, and only the blood of the guilty atones for it."

key insight:

- the earthquake/resurrection at messiah's death proved:
 - strongman bound (isaiah 49:24-25) - powers opposing torah judged.
 - land atoned - enabling righteous resurrection (proverbs 11:10).

2. the two resurrections in messiah's priesthood

first resurrection (matthew 27:52-53)	second resurrection (hebrews 9:28)
saints from adam→messiah resurrected	believers resurrected at their death
required judgment of the wicked first	requires ongoing faithfulness (col 1:23)
levitical priesthood's limitation exposed	messiah's eternal priesthood activated

1 enoch 60:6 fulfilled:

- for the obedient: covenant of resurrection life.
- for lawless teachers: eternal punishment for:
 - denying yhwh's judgements (antinomianism).
 - profaning his name (false atonement doctrines).

3. how messiah's priesthood works now (hebrews 7-9)

what changed?

levitical priests	messiah the high priest
--------------------------	--------------------------------

offered animals (temporary)	judged the wicked (eternal)
couldn't conquer death	resurrected the righteous dead
earthly shadow	heavenly reality

what continues?

- torah's moral standard (1 john 3:4).
- need for repentance (ezekiel 18:21-22).
- intercession applies his victory to our confessed sins (1 john 1:9).

critical notes on hebrews 7:27:

- "offered himself" means:
 - as judge executing wrath on torah-breakers (john 5:22).
 - as vindicator securing resurrection for the obedient (isaiah 53:11-12).
- not a pagan "sin substitute."

4. salvation: covenantal process, not instant "grace"

sha'uls consistent teaching:

- 1 timothy 4:16: "continue in doctrine... preserve yourself and hearers."
 - greek "save" (σώσεις) = ongoing guarding.
- colossians 1:23: "you will be presented set-apart... if you continue in faith."
- john 3:36: belief + obedience = eternal life.

theological implications:

- atonement ≠ complete salvation:
 - covers sins until resurrection (hebrews 9:28).
 - final salvation requires dying faithful (revelation 2:10).
- resurrection is when:
 - sins are fully removed (acts 3:19-21).
 - we're made immortal (1 corinthians 15:53-54).

the oath that changes everything

- levi's priesthood:
 - temporary, couldn't defeat death.
- messiah's priesthood:
 - eternal, guarantees resurrection for the faithful.

final warning:

- those teaching "lawless grace" face enoch's judgment (1 enoch 60:6).
- true believers persevere in torah obedience (matthew 5:17-19).

stand firm in:

- messiah's judgment of the wicked (matthew 27:52-53).
- his ongoing intercession for repentant sinners (hebrews 7:25).
- the hope of your resurrection (hebrews 9:28).

the eternal priesthood of messiah and the two resurrections

a torah-faithful exposition of atonement and resurrection

1. the promise of perfected righteousness

1 enoch 5:8-9 fulfilled:

- the elect will receive:
 - wisdom to never sin again
 - eternal life without divine wrath
 - completed days transitioning to immortality

ezekeiel 36:26-27 (the renewed covenant):

- new heart + spirit = ability to keep torah perfectly in resurrection state
- contrast: current earthly struggle (romans 7:15-25) vs. future glorification (1 corinthians 15:42-49)

2. the two resurrections compared

first resurrection (matthew 27:52-53)	second resurrection (hebrews 9:28)
messiah as first-fruits (1 cor 15:20)	believers resurrected at their death
required judgement of wicked blood-guilt	requires lifelong obedience (col 1:23)
demonstrated messiah's authority over death	completes our salvation (1 cor 15:53-54)

resurrection is when:

- sin nature removed (1 enoch 5:9)
- torah written on glorified hearts (ezek 36:27)

3. messiah's priestly ordination timeline

- death & resurrection (day 1-3)
 - judged wicked blood-guilt (matt 27:52)
- 40 days post-resurrection (acts 1:3)
 - prepared disciples for new covenant era
- ascension + 7-day ordination (leviticus 8:33-35 pattern)
 - entered heavenly set-apart place (heb 6:19-20)
- shavuot (day 50)
 - officiated as high priest → poured out spirit (acts 2:33)

critical correction of hebrews 7:27 misreading:

- "offered himself" refers to:
 - presenting his obedient life as perfect qualification (heb 5:8-9)
 - not a one-time sin transfer (ezek 18:20 forbids this)
- ongoing intercession proves:
 - still makes atonement (heb 2:17)
 - still requires repentance (1 john 1:9)

4. how atonement really works

earthly priesthood process (leviticus 16):

- purge altar/tabernacle
- atone for priest's household
- atone for yashar'el

messiah's heavenly ministry (hebrews 9:23-26):

- purged heavenly things (judged wicked - matt 27)
- presented his sinless life (heb 9:14)

- now intercedes for repentant believers (heb 7:25)

this means:

- his death qualified him as priest
- his resurrection empowered his priesthood
- his ascension activated continual atonement

5. practical implications for believers

- current state:
 - learning obedience in mortal flesh (heb 5:8)
 - dependent on messiah's ongoing intercession
- future hope:
 - at death: resurrected like messiah (1 cor 15:49)
 - given incorruptible nature to keep torah perfectly
- warning against cheap grace:
 - "once saved always saved" contradicts:
 - hebrews 10:26-29 (willful sin after knowledge)
 - revelation 22:14-15 (torah-keepers enter new jerusalem)

the anchor of our hope

yhvh's priesthood is active now through his resurrected sons of which yahusha is the high priest of the kingdom of priests, forever

- not a past event - he presently intercedes (heb 7:25)
- two resurrections prove torah's continuity
 - first-fruits (messiah + saints) demonstrated pattern
 - our resurrection will complete the process
- final exhortation:
 - study the "front of scripture" (torah) to understand messiah's work
 - reject paganized atonement theories that ignore levitical patterns
 - persevere in obedience until resurrection glory

"he who overcomes shall inherit all things..." (revelation 21:7)

- chronological clarity: priesthood ordination timeline resolves pentecost questions
- textual precision: corrects misreadings of hebrews 7:27 with levitical context
- eschatological hope: connects 1 enoch's prophecy to new covenant fulfillment
- polemical edge: systematically dismantles substitution theology and anti-nomianism

the true nature of messiah's atonement & priesthood

a scriptural refutation of paganized substitution theology

1. messiah's priesthood began at resurrection (hebrews 5:9-10)

- "having been perfected" = at resurrection (acts 13:33-35)
 - parallel to believers: we too will be "perfected" at our resurrection (1 john 3:2).
- designated high priest after resurrection:
 - hebrews 2:17 proves his death qualified him, but priesthood began at ascension.
 - earthly death was entrance exam, not the atonement itself.
- the stake was not the atonement; it was the gateway to priesthood (hebrews 10:19-20).

2. how atonement actually works (hebrews 6:19-20)

literal heavenly sanctuary service:

- location: behind the keruvim's fiery sword (genesis 3:24 pattern)
 - not metaphorical, messiah physically entered heaven's tabernacle (hebrews 9:24).
- process:
 - as high priest, he now:
 - intercedes (hebrews 7:25)
 - applies his sinless life to repentant believers (1 john 2:1-2)
 - prepares for our resurrection (hebrews 9:28)

contrast with false teachings:

pagan substitution theology	scriptural atonement
death = automatic sin transfer	death = priesthood qualification
no ongoing intercession needed	active high priestly ministry (rev 8:3-4)
law abolished	torah upheld in heaven (psalm 119:89)

3. the stake's true purpose

fourfold scriptural reality:

- judgement on the wicked:
 - released blood-guilt from cain to zechariah (matthew 23:35).
- qualification exam:
 - proved obedience "unto death" (philippians 2:8).
- resurrection gateway:
 - destroyed death's power (2 timothy 1:10).
- priesthood door:
 - enabled ascension to heavenly service (hebrews 9:11-12).

heresy exposed:

- if death alone atoned:
 - why become priest after resurrection (hebrews 5:9-10)?
 - why intercede now (hebrews 7:25)?
 - why future resurrection judgement (2 corinthians 5:10)?

4. the anchored hope (hebrews 6:19-20)

metaphor vs. literal reality:

- metaphor: "hope" = messiah as our anchor
- literal:
 - real sanctuary (hebrews 8:2)
 - real curtain (genesis 3:24)
 - real priestly ministry (exodus 25:9 heavenly pattern)

eternal implications:

- our hope enters with messiah into set-apart place
- he secures our future resurrection
- this requires present faithfulness / obedience (colossians 1:23)

rejecting the great deception

- messiah's death = priesthood qualification, not atonement completion
- current ministry = active intercession in heavenly tabernacle
- future fulfillment = our resurrection perfection (1 enoch 5:8-9)

final warning (2 peter 3:16):

those twisting hebrews to abolish torah:

- "destroy themselves" by ignoring definitions of:
 - priesthood
 - sanctuary
 - change (g3346 = transfer, not abolish)

stand firm in the apostolic faith:

- messiah lives to intercede for torah-keepers (hebrews 7:25 + rev 12:17).
- our resurrection hope depends on obedience unto death (rev 2:10-11).

key strengths:

- lexical precision: hebrew/greek word studies combat doctrinal errors.
- temple typology: connects genesis 3:24 to hebrews' sanctuary language.
- eschatological clarity: ties current intercession to future resurrection.
- polemical force: systematically dismantles substitution theology.

the heavenly priesthood and true atonement

a torah-faithful study of messiah's eternal service

1. the transfer from shadow to reality (hebrews 7-9)

key transition (hebrews 7:18-28):

- levitical priesthood set aside → not abolished but transferred to messiah's eternal order
- weakness: could not perfect or resurrect (hebrews 7:19)

messiah's qualifications:

- perfected at resurrection (acts 13:33-35)
 - unlike mortal priests who died (hebrews 7:23)
- appointed by divine oath (psalm 110:4)
 - contrast: levi by genealogy; messiah by yhvh's decree
- sinless life presented (hebrews 9:14)
 - no need for self-atonement → fully focused on interceding for us

2. the true meaning of sin offerings

scriptural process (leviticus 4:27-35):

- conviction: sinner recognizes transgression
- repentance: brings unblemished animal → represents sin's cost
- action: sinner kills animal → demonstrates:
 - commitment to eradicate sin
 - acceptance of sin's deadly consequence
- priest's role: applies blood → witnesses repentance

critical principles:

- animal died because of sin (consequence), not for sin (substitution)
 - ezekiel 18:20: "the soul who sins shall die"
- parallel to messiah:
 - his death judged sin's power (colossians 2:14-15)
 - resurrection enables our redemption

3. messiah's heavenly ministry

earthly (copy)	heavenly (original)
sinner killed animal	messiah's death judged (shine light on) sin's system
blood showed repentance	his resurrection proves future cleansing (for the obedient)
priest witnessed	now intercedes for repentant hearts (heb 7:25)

how atonement works today:

- repentance: we confess sins (1 john 1:9)
- intercession: messiah applies his victory at heaven's altar (heb 8:1-2)
- resurrection: final cleansing at glorification (1 cor 15:42-49)

4. clarifying messiah's sacrifice

correcting errors:

- 2 corinthians 5:21: "sin offering" (greek hamartia), not "became sin"
- his sacrifice accomplished:
 - judgement on wicked systems (matthew 27:52)
 - qualification for priesthood (hebrews 5:8-9)
 - resurrection hope secured (1 corinthians 15:20-23)

why this matters:

if messiah's death alone atoned:

- why become priest afterwards (hebrews 5:9-10)?
- why intercede now (hebrews 7:25)?

5. practical implications

for believers:

- approach boldly (hebrews 10:19-22) → messiah guarantees access
- live as offerings (romans 12:1) → ongoing obedience = our "sacrifice"
- persevere → resurrection perfection awaits (philippians 3:11-12)

against false teachings:

- reject:
 - substitution theology (animal/messiah "took punishment")
 - "once saved always saved" (salvation culminates at resurrection)
 - metaphorical priesthood (hebrews describes literal heavenly service)

the anchored hope

- messiah now serves in heaven's true tabernacle
- his resurrection secures our future resurrection
- our obedience demonstrates living repentance

final exhortation:

- study torah's priesthood to understand messiah's work
- hold fast until he completes our salvation (hebrews 9:28)