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The Changing of the Priesthood – Part 2

In Part One of this teaching we showed how the priesthood that Yeshua was given had no effect on the earthly priesthood as given through the law of Moses. And covered much on our theory that Yahweh was indeed the Melchizedek of Genesis 14 and how Yeshua became the next Melchizedek Priest. So let us continue with how Yeshua became the Heavenly High Priest in the Melchizedek order. Just as the priesthood of the earthly temple could only be priests if they were descendants of Aaron, likewise, Yeshua became a Heavenly high priest after His father... Melchizedek, the heavenly High Priest. The King of Righteousness.

Again, Hebrews 8 showed us that the high priesthood of the earthly temple was not affected by the change of the Priesthood that Yeshua assumed. For that was indeed a priesthood for the heavenly temple. We know that the earthly priesthood is still established for the descendants of Aaron and no one else. There was NO change to this priesthood.

Our Messiah could NOT add or take away from the Word of God. The Melchizedek priesthood cannot replace the function of the priesthood established for the earthly temple. We believe that Yeshua did not change the law of God, and would consequently disagree with any teaching that would say such a thing.

As our teaching *“The Lost Sheep”* shows, He came to bring us back in covenant with him so we may be a part of the new covenant when it is fully established.

Just like when the new covenant was given in Deuteronomy 29, it was with those who pursued the first covenant while those who rejected the first were removed and prohibited from being a part of the new. Compare...

Deuteronomy 29:1

[These are the terms of the covenant \(Yahweh\) the LORD commanded Moses to make with the Israelites in Moab, in addition to the covenant he had made with them at Horeb.](#)

This new covenant was made with the children of those who came out of Egypt. They are now adults and the parents have all died off as a result of their rebellion against Yahweh. Thus, only those who did not reject the first covenant was able to partake in the new. But the new Covenant through Yeshua,

contrary to popular belief, has not come into complete fulfillment as of yet. We'll cover that in a moment. First we must make it clear that Yeshua came to establish a better covenant, not a better law. Hebrews 7:22 says...

²² Because of this oath, Jesus has become the guarantee of a better covenant.

So, he is a guarantee of a better covenant. Just as in Deuteronomy 29 we see a new and better covenant established and not a new and better law.

Hebrews 8:13 also says the covenant is new, not the law.

Hebrews 8:13

By calling this covenant “new,” he has made the first one obsolete; and what is obsolete and aging will soon disappear.

The author here is referring to the quote he just gave from Jeremiah

Jeremiah 31:8

“The time is coming, declares the Lord, when I will make a new covenant with the house of Israel and with the house of Judah.

Some have used Hebrews 8:13 to say that the new covenant is now established and the old has now faded. But can this really be the case? What is the new covenant suppose to look like? Let's continue the quote that the author gives from Jeremiah. Starting in verse 9...

⁹ It will not be like the covenant I made with their forefathers when I took them by the hand to lead them out of Egypt, because they did not remain faithful to my covenant, and I turned away from them, declares the Lord. ¹⁰ This is the covenant I will make with the house of Israel after that time, declares the Lord. I will put my laws in their minds and write them on their hearts. I will be their God, and they will be my people. ¹¹ No longer will a man teach his neighbor, or a man his brother, saying, ‘Know the Lord,’ because they will all know me, from the least of them to the greatest. ¹² For I will forgive their wickedness and will remember their sins no more.”

Please note verse 11 again.

¹¹ No longer will a man teach his neighbor, or a man his brother, saying, ‘Know the Lord,’ because they will all know me, from the least of them to the greatest.

Do you witness today? Does everyone around you know Yahweh? As long as there is someone who needs to know Yahweh, you can be sure that the new covenant has not come into complete fruition.

Thus, the old covenant is still in effect and will continue to be UNTIL the new covenant is truly in place. Again, the old covenant is still in effect and will continue to be so UNTIL the new covenant is truly in place.

Many would say here “Wait! You skipped over verse 7!” So let's back up a little here in Chapter 8 and look at verse 7. Chapter 8 verse 7 says there was something wrong with the first covenant. What was wrong with it? Verse 8 tells us. Let's read verse 7 and 8 together though we read the latter part of 8 already.

Hebrews 8:7

For if there had been nothing wrong with that first covenant, no place would have been sought for another.

Many stop here. But let's continue.

⁸ But God found fault with the people and said: "The time is coming, declares (Yahweh) the Lord, when I will make a new covenant with the house of Israel and with the house of Judah.

He found fault with the people, not with the covenant. So what was the fault with the people?

The people turned from Yahweh and was actually led astray by the priests themselves, even though it was their responsibility to know Yahweh for the people. But they failed and led the people astray.

Jeremiah 2:8

The priests did not ask, 'Where is (Yahweh) the LORD?' Those who deal with the law did not know me; the leaders rebelled against me. The prophets prophesied by Baal, following worthless idols.

As a result, none of God's people knew Him. Two chapters later...

Jeremiah 4:22

"My people are fools; they do not know me. They are senseless children; they have no understanding. They are skilled in doing evil; they know not how to do good."

So what does it mean to KNOW Him? Jeremiah continues in chapter 22...

¹⁵ "Does it make you a king to have more and more cedar? Did not your father have food and drink? He did what was right and just, so all went well with him. ¹⁶ He defended the cause of the poor and needy, and so all went well. Is that not what it means to know me?" declares (Yahweh) the LORD.

To do what is right and just. And to defend the cause of the poor and needy.

Later we see that though His people turned from Him, He declared they would return.

Jeremiah 24:7

I will give them a heart to know me, that I am (Yahweh) the LORD. They will be my people, and I will be their God, for they will return to me with all their heart.

"They will be my people, and I will be their God, for they will return to me with all their heart."

Now, notice the similarity found in Revelation 21 regarding what happens AFTER the millennium...

³ And I heard a loud voice from the throne saying, "Now the dwelling of God is with men, and he will live with them. They will be his people, and God himself will be with them and be their God.

Now compare THAT to the promise of the new covenant found seven chapters later in Jeremiah 31.

Jeremiah 31:33

“This is the covenant I will make with the house of Israel after that time,” declares (Yahweh) the LORD. “I will put my law in their minds and write it on their hearts. I will be their God, and they will be my people. ³³ No longer will a man teach his neighbor, or a man his brother, saying, ‘Know (Yahweh) the LORD,’ because they will all know me, from the least of them to the greatest,” declares (Yahweh) the LORD. “For I will forgive their wickedness and will remember their sins no more.”

This will be when the New Covenant is FULLY actualized. And it is here where we see the parallel with Deuteronomy 29 as well. The new covenant given in Deuteronomy 29 was given just as the younger generations were entering the Promised Land and after the former rebellious generation was killed off. Now think about it, like wise, the new covenant through Yeshua takes place as we are entering into the promised land in eternity after the millennium and after the great white throne judgment where all the rebellious are thrown into the lake of fire. The second death.

See the parallel? In Deuteronomy 29 we see a new covenant given after the rebellious are killed off and just before the children of Israel enter into the Promised Land. And what do we see at the time of the beginning of the new covenant through Yeshua? It begins after the rebellious are killed off in the great white throne judgment and as we enter into the Promised Land in eternity.

It must be noted that not until the new covenant is fully actualized can we be considered fellow priests with Yeshua. Did you hear that? We are NOT priests yet.

We WILL be of that same Melchizedek order, but not yet. We are still waiting for our adoption as sons to be completed as the Scriptures tell us. Though we are indeed considered sons already...

Romans 8:14

because those who are led by the Spirit of God are sons of God.

Galatians 4:6

Because you are sons, God sent the Spirit of his Son into our hearts, the Spirit who calls out, “Abba, Father.”

Just as Yeshua was made a priest because he was the son of the High Priest, we will also be priests because of OUR adoption as sons of the High Priest. But NOT until our adoption is fully completed. Thus Paul’s words in Romans 8.

Romans 8:23

Not only so, but we ourselves, who have the first fruits of the Spirit, groan inwardly as we wait eagerly for our adoption as sons, the redemption of our bodies.

We have been purchased but not redeemed yet. When the adoption is complete for all of His people, we will be sons of God just as Yeshua. Some might say, “*Wait a minute. I thought we were already sons of God through Adam?*” And we are. But as explained in our latest version of “*The Lost Sheep*” teaching, we are all dead in our sins. Thus, our need to be born again. If one does not become born again, they are left in their rebellious state of prostitution and will be burned in the fire as Leviticus 11 prescribes. But those of us who are born again will receive our adoption as sons at the resurrection.

Thus placing us in the SAME priestly order as Yeshua. And then we will be able to reign as priests with him. Remember, He was made a priest because He was a son...

Hebrews 5:5-6

So Christ also did not take upon himself the glory of becoming a high priest. But God said to him, “You are my Son; today I have become your Father.”⁶ And he says in another place, “You are a priest forever, in the order of Melchizedek.”

Only after all of His people have been resurrected can we partake in this priesthood as well. This is how we are made into priests, because our adoption will be completed and we will be children of the first High Priest. How else can we be made into priests except by the way Yeshua Himself became one?

This cannot take place until after the millennium. This happens with the second resurrection, where those who lived for him during the millennium will be resurrected as well.

But many would say “What about 1 Peter 2:9?”

It says...

1 Peters 2:9

But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light.

To which we say “Amen!” But again, we must remember that our adoption is not complete yet. It’s just like how all the male descendants of Aaron were considered priests. But that doesn’t mean that they were acting priests. They had to be made ready. Yeshua was told that He was a priest on an oath. But he couldn’t take office until He was made perfect. Consider Hebrews chapter 5...

⁸ Although he was a son, he learned obedience from what he suffered ⁹ and, once made perfect, he became the source of eternal salvation for all who obey him ¹⁰ and was designated by God to be high priest in the order of Melchizedek.

So He was designated to be high priest but had to be made perfect. Please know that this doesn’t mean He had sin. Not at all. He was sinless. But He had to be made perfect in his sinless state. In other words, He had to pass all the Fathers tests if you will. A sixth grader can be perfect for a sixth grader, but until he completes his senior year, he can’t receive his diploma. Likewise, as verse nine showed, He was made perfect.

Remember, the Law on earth forbids him from being a priest in the earthly temple. He was being prepared to be a Heavenly High Priest.

Likewise for us. We cannot be priests in the earthly temple either. The law establishes who is to be the priests in the earthly temple. Only those from the lineage of Aaron.

And JUST as Yeshua was made perfect for His priesthood, so are we. Consider

Hebrews 10:14

¹⁴ because by one sacrifice he has made perfect forever those who are being made holy.

Did you catch that? *“those who are being made holy.”* Currently, while we are in our earthly bodies, we are being MADE holy. We are being MADE “set apart” for our Priesthood. When we are resurrected, we will be set apart. We will be holy.

Yet even though we are resurrected before the millennium, we will not be priests until after it. Many read the following verses and say that we are immediately made into priests. But with careful examination and reasoning with the rest of Scripture, it appears this does not happen until after the millennium. Please consider how these verses still show that our priesthood is in a future time when compared to what we have already discussed.

Revelations 20:6

Blessed and holy are those who have part in the first resurrection. The second death has no power over them, but they will be priests of God and of Christ and will reign with him for a thousand years.

“they WILL be”

Revelations 1:6

and has made us to be a kingdom and priests to serve his God and Father — to him be glory and power for ever and ever! Amen. Yeshua was MADE to be priest as well and had to wait for the right time.

The time when we will all be priests is after the millennium, when all of His people will have glorified bodies and there is no temple on earth. Thus, our ability to be priests on earth since there will be NO temple on earth.

Revelations 21:22

I did not see a temple in the city, because the Lord God Almighty and the Lamb are its temple.

This is what was promised to Israel in

Exodus 19

⁵ Now if you obey me fully and keep my covenant, then out of all nations you will be my treasured possession. Although the whole earth is mine, ⁶ you will be for me a kingdom of priests and a holy nation.’ These are the words you are to speak to the Israelites.”

The law that was given CLEARLY showed that only those from Aaron could be priests in the earthly temple. However, here we see that Yahweh makes a promise to all Israel that if they keep his covenant that they will all be priests.

And so with there being no temple, all will be able to be priests on earth. Even Yeshua Himself will be able to be a priest on earth from this time forward. Simply because there will be no temple on earth.

The time will come for those who are coming back into covenant with him when they will indeed join all the others who pursued from before and be a kingdom of priests.

It’s interesting to compare how it took 7 days to ordain those in the lineage of Aaron...

Exodus 29:35

“Do for Aaron and his sons everything I have commanded you, taking seven days to ordain them.

Parallel that with how ALL believers will reign as priests after the millennium. Thus taking 7 “days” to ordain man kind.

Many would say “But aren’t we ministers of the new covenant NOW by way of 2 Corinthians 3?” It reads...

⁶ He has made us competent as ministers of a new covenant — not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.

To which we agree. We ARE ministers of a new covenant. But that doesn’t mean that we are IN the new covenant just yet. We are also ministers of the return of Yeshua, but He hasn’t returned yet either.

The same word here for “ministers” in 2 Corinthians 3:6 is also used for deacon here in 1 Timothy.

1 Timothy 3:8

Deacons, likewise, are to be men worthy of respect, sincere, not indulging in much wine, and not pursuing dishonest gain.

This is the word in the Greek. The word means servant.

We are servants of the Most High proclaiming what is to come.

Many are also quick to say “*But look. Verse 6 shows that the letter, meaning the law, kills. So we are not to follow the law anymore.*”

We can’t forget that the letter does indeed kill. BUT, it has always killed. BUT it ONLY kills when we reject it. This is why we read...

Deuteronomy 11:26

See, I am setting before you today a blessing and a curse — ²⁷ the blessing if you obey the commands of (Yahweh) the LORD your God that I am giving you today; ²⁸ the curse if you disobey the commands of (Yahweh) the LORD your God and turn from the way that I command you today by following other gods, which you have not known.

We have a choice ever before us. *To walk in the blessings or to walk in the curses.*

This is why we also read...

Deuteronomy 30:19-20

This day I call heaven and earth as witnesses against you that I have set before you life and death, blessings and curses. Now CHOOSE LIFE, so that you and your children may live ²⁰ and that you may love (Yahweh) the LORD your God, listen to his voice, and hold fast to him. For (Yahweh) the LORD is your life, and he will give you many years in the land he swore to give to your fathers, Abraham, Isaac and Jacob.

Life and death. We need to choose life or death will result.

So only when we disobey does the letter kill.

But we see that the new covenant will put the law in our hearts by way of the Spirit. Thus, the Spirit will make it to where we naturally long to obey from our hearts.

Ezekiel 36:26

²⁶ I will give you a new heart and put a new spirit in you; I will remove from you your heart of stone and give you a heart of flesh. ²⁷ And I will put my Spirit in you and move you to follow my decrees and be careful to keep my laws. ²⁸ You will live in the land I gave your forefathers; you will be my people, and I will be your God.

And so, YES, we are servants of the Most High proclaiming the new covenant that is to come as prophesied by both Jeremiah and Ezekiel.

There are several verses in Hebrews chapter 10 that are also brought up quite often. Like verse 8, which says.

Hebrews 10:8

Previously saying, “Sacrifice and offering, burnt offerings, and offerings for sin You did not desire, nor had pleasure in them” (which are offered according to the law),

It is this verse that is often used to say that God did not like the sacrificial system. And they believe that this is why God brought Jesus/Yeshua to do away with that system.

But there is a clear misunderstanding of this verse if we choose to believe that this is why Yeshua came.

The sacrificial system was established because of sin. Thus, the need of the system. But if man did not sin, there would be no need for that system. Thus, he desires obedience rather than the sacrificial system.

Compare the words of Samuel to King Saul...

1 Samuel 15:22

But Samuel replied: “Does (Yahweh) the LORD delight in burnt offerings and sacrifices as much as in obeying the voice of (Yahweh) the LORD?”

So which is preferred by Yahweh? It’s obedience. It has always been. Thus, the words we see in Hebrews 10:8.

“Sacrifice and offering, burnt offerings, and offerings for sin You did not desire, nor had pleasure in them” (which are offered according to the law)

He did not desire these nor take pleasure in them because they represent disobedience. His desire is obedience.

Thus, the purpose of the new covenant. When the New Covenant is fully established, the law will be written on our hearts. There will be no struggle with sin anymore and we will all reign with Yeshua as priests forever more.

Another set of verses that many refer to is Hebrews 7:18 and 19. They refer to these to say that the former regulation is already past.

Hebrews 7:18-19

The former regulation is set aside because it was weak and useless¹⁹ (for the law made nothing perfect), and a better hope is introduced, by which we draw near to God.

The problem here is that the word “is” after the words “The former regulation” in the Greek actually means, “To become, be, be born, be created”. Implying a future tense, not a past tense. Plus, the word “was” before the words “weak and useless” does not exist in the Greek at all. The word “was” implies a past tense that was added by the translators

Thus, verse 18 is to be viewed in the future tense and not the past tense. This is absolutely huge and needs to be understood.

Many then will say how verse 19 shows that the law makes nothing perfect. And we agree. The law was not given to “make” someone perfect. The law was given to show us what sin is. Please see our teaching titled “*The Three Things the Law Does*” for more on that topic.

The time will come when that better hope comes to realization in the new covenant when He writes the law on all of our hearts.

All that being said, we have received some emails suggesting that Noah is of the “order” of Melchizedek from what is mentioned in 2 Peter. This seems very unlikely, so we believe we need to cover this in some detail. So let’s start with 2 Peter 2:4-9 in where they get their basis.

2 Peter 2:4-5

⁴ For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; ⁵ And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly;

They say that Noah is noted as the eighth preacher of righteousness and that he must be of the order of Melchizedek. The first problem we see with this is that no where do we see Noah noted as a king. Remember, the very name Melchizedek means king of righteousness. And if he was to be in the order of the kings of righteousness, it seems that we would have something to lead us in that direction. This is actually very important. The only historical record we have of Melchizedek shows him actually as a king. Thus, it would only make sense that this order is an order of kings.

Plus, we see that this verse in 2 Peter says that Noah was a “preacher” or a “herald”. This same Greek word for “herald” is used by Paul in the following two verses in explaining himself.

1 Timothy 2:7

And for this purpose I was appointed a herald and an apostle — I am telling the truth, I am not lying — and a teacher of the true faith to the Gentiles.

And

2 Timothy 1:11

And of this gospel I was appointed a herald and an apostle and a teacher.

According to those who are proclaiming that Noah was a priest in this order with this word, they would have to imply that Paul is declaring himself in the SAME Melchizedek order.

And we know that is simply not the case. If Peter was declaring Noah a priest in some special priesthood order, he would have clearly used one of these Greek words:

Hiereus - Priest

Archiereus - High Priest

Hierateuo - Priest

These are the Greek words used for priest or High Priest through out the New Testament, especially in the discussion of Melchizedek in the book of Hebrews. If Noah was indeed a priest in this order, Peter would have clearly used one of these words. But he didn't. Peter declares Noah as a preacher or herald of righteousness and not a priest.

Again, he doesn't declare him a priest but rather a preacher or a herald. He was one who proclaimed righteousness.

Noah is the 10th generation mentioned in the genealogy of Adam. If the text is not referring to him as the eighth one protected on the ark, then it's possible that this text is showing that he was the 8th preacher of Righteousness from Adam. If one wishes to hold this interpretation as to 2 Peter 2:5, they have to omit two individuals listed in the genealogy up to Noah. That being said, let's consider this possibility.

There are some who want to say that he is the eighth preacher of Righteousness because we can't count Enoch as he was taken away. The problem with this is that 1) this only removes one person from the line. Thus making Noah the 9th and not the 8th. And, 2) the mere fact that Enoch WAS taken shows his relationship with the Father and his faithfulness in living and proclaiming righteousness. This would show forth that he was INDEED a preacher of Righteousness and should be counted in the line of those preachers.

So who were the first seven then IF this interpretation is to be considered for 2 Peter 2:5? Notice the following verse when Enosh was born.

Genesis 4:26

Seth also had a son, and he named him Enosh. At that time men began to call on the name of (Yahwehh) the LORD.

"At that time men began to call on the name of (Yahweh) the LORD"

It has been debated as to the meaning of this word "began"... It does indeed carry a double meaning.

Here is the word for "began" in the Hebrew... *Huchal*

It carries two separate meanings. They are "To profane" or "begin".

The surrounding text determines which meaning is to be implied.

In this particular case the following word literally means, “to call”.

Thus, the two words together would imply “began to call”.

This EXACT word for “began” cannot be found anywhere else in the Hebrew. However, the root word is found in many other places carrying the same two meanings.

This root word is also used in places like...

Genesis 9:20

Noah, a man of the soil, proceeded (yachel) to plant a vineyard.

Genesis 10:8

Cush was the father of Nimrod, who grew (Hechel) to be a mighty warrior on the earth.

Genesis 44:12

Then the steward proceeded to search, beginning (Hechel) with the oldest and ending with the youngest. And the cup was found in Benjamin’s sack.

And it is also used to the negative like these...

Genesis 49:4

Turbulent as the waters, you will no longer excel, for you went up onto your father’s bed, onto my couch and defiled (chillalta) it.

Exodus 20:25

If you make an altar of stones for me, do not build it with dressed stones, for you will defile (techalel) it if you use a tool on it.

Leviticus 18:21

“Do not give any of your children to be sacrificed to Molech, for you must not profane (techalel) the name of your God. I am (Yahweh) the LORD.

You can see the reason for the debate. However, the surrounding text of Genesis 4:26 does indeed seem to imply the word “began” in this case. But even IF the opposite were true, it could show the need for a righteous preacher just the same. So in either case, we could see the beginning of a line of righteous preachers beginning from this time frame.

This sentence in Genesis 4:26 could very well be letting us know when the preaching of Righteousness really started. The question would then become, with whom did the preaching start? Was it with Enosh or with his father Seth at the birth of Enosh.

Remember, Noah was the tenth generation. So there has to be two individuals skipped in the lineage if one is going to hold to the interpretation of Noah being the 8th preacher of righteousness in 2 Peter 2:5.

If Enosh truly was the first preacher of righteousness, then that would have omitted the first two generations. The first two generations could have grown cold in the faith as they might have become complacent and slowly drifted away. Which is often seen. This is discussed this in our teaching titled

“Father Forgive Them”.

If Enosh was indeed the first, this would make Noah the eighth.

However, some would say there is question regarding Lamech being a preacher of Righteousness because of Genesis 4:23. Consider...

Genesis 4:23-24

Lamech said to his wives, “Adah and Zillah, listen to me; wives of Lamech, hear my words. I have killed a man for wounding me, a young man for injuring me. ²⁴ If Cain is avenged seven times, then Lamech seventy-seven times.”

We ourselves are not convinced this would prevent him from being a preacher of righteousness. David also killed a man and committed adultery yet was still considered a man after God’s own heart. Moses killed a man and was still chosen to be the one to be the mediator between Yahweh and His people.

Could it not have been this event in Lamech’s life is what turned him around? Possible.

However, if one chooses to say that he still couldn’t be one of the preachers of righteousness, the counting of the 8 could still just as easily start with Seth, Enosh’s father.

So in ALL of this we believe 2 Peter 2:5 could be showing that Noah was the 8th one protected on the ark and noted as a preacher of Righteousness. OR he was the 8th preacher of Righteousness even though he was of the 10th generation.

Either of these two interpretations of verse 5 here in 2 Peter Chapter 2 are plausible. BUT to say that the text is declaring him as the 8th priest in a special priesthood order, that also declares him a king as well, is presumptuous at best and is clearly reading something into the text that simply isn’t there.

While holding to this belief of Noah being in the order of Melchizedek, some have said that Shem was the very Melchizedek priest to Abram when he paid his 10% after the war in Genesis 14. Now, in considering this, we must understand that **Abram** was the 10th generation from Noah. Why wasn’t someone from the other generations after Shem now the Priest of this order at the time of Abram? If they are going to count each generation up to the time of Noah, why now skip all these generations? It doesn’t make sense.

But that’s not all. They then want on to say that this Melchizedek priesthood continued with Abram being the next one. Completely bypassing the others all together. And then they say that it continued with Isaac and Jacob after Abram. So they believe this order uses most all generations up to Noah. Then after it passed to Shem they skipped many generations to Abram.

At the very least, they should say that this order went to Eber before it went to anyone else.

This order was supposedly passed to the next oldest first-born son when the previous one died. Shem out lived all the other first born sons and died with only Eber next to pass it to, before Abraham, Isaac or Jacob.

Then, when Eber dies there is only Isaac and Jacob. So, Isaac would have been the next in line and not Abraham since Eber out lived Abraham.

That all being said, it was very possible that some kind of "order" could have been passed down to and through Shem, however, we do not believe it to be that of the Melchizedek Priesthood. If this is something you hold to, please don't take offense. We just simply disagree.

Again, we just don't see it actually being that of the Melchizedek Priesthood.

Many hold to this though because of the book of Jashar...

Jashar 16:11

[And Adonizedek king of Jerusalem, the same was Shem, went out with his men to meet Abram and his people, with bread and wine, and they remained together in the valley of Melech.](#)

This informs us that Shem, the son of Noah was indeed the Melchizedek mentioned in Genesis 14. However, if we are going to hold to the current book of Jashar, then we have a problem. The existing book of Jashar that is in circulation today contradicts the book of Hebrews. The book of Jashar identifies Melchizedek as the son of Noah, showing us who his Father was, showing us who his mother was, giving us his lineage. However, the author of Hebrews is very adamant in letting us know that there was no lineage given to us regarding this Melchizedek in Genesis 14. Compare the following regarding this Melchizedek...

Hebrews 7:3

[Without father or mother, without genealogy, without beginning of days or end of life, like the Son of God he remains a priest forever.](#)

We indeed believe there is a book of Jasher. But the one that is in circulation today presents a contradiction to the Scriptures.

It is because of this that we believe one should use caution in referring to other books as a foundation as something they wish believe.

It has been referenced by some, in this book of Jasher, that the account between Abram and the king of Sodom with Melchizedek is a picture of Yeshua coming to bring peace. However, when Yeshua returns HE will be the one fighting. At the time of Abram, Melchizedek did not do any fighting. Plus, when Yeshua returns, the peace that is made will be between Judah and Ephraim. They will be the ones brought back together as one. From the account given in the book of Jasher, many assume the peace that is being made is actually between Melchizedek and Abram. This is because records supposedly show that Abram killed other descendants of Shem. That Shem who was supposedly Melchizedek. Thus, the reason Abram and Melchizedek make peace between each other.

But when Yeshua returns, there will be no peace brokering between us and Him. He will be the one uniting Judah and Ephraim.

In another point brought up by many regarding the priesthood of Yeshua, they refer to instructions of the priest to not tear his robe found in Leviticus 10:6. We know that the robe of the High priest was not to be torn. Yet Caiaphas tore his robe while Yeshua's was not torn at the foot of the cross.

Some have suggested that these very happenings showed that earthly priesthood was rejected and Yeshua was taking over.

The fact that Caiaphas tore his robe establishes nothing for Yeshua's priesthood. His priesthood is in heaven. It is not of the earthly order. The act of Caiaphas only shows his carelessness and disrespect to his position.

The argument is that Caiaphas disqualified himself when he tore his garment and then Yeshua officiated the next sacrifice on the cross. But again, we can't forget that Yeshua CANNOT be a priest on earth. If he was to officiate ANY priestly duty on earth he would have been breaking the law. He was from the tribe of Judah, not Levi.

But with persisting in their argument, many refer to Hebrews chapter 10. It says...

Hebrews 10:11

And every priest stands ministering daily and offering repeatedly the same sacrifices, which can never take away sins. ¹² But this Man, after He had offered one sacrifice for sins forever, sat down at the right hand of God,"

They will stop here and say, "*Look. Yeshua was priest and offered himself. Then sat down at the right hand of God.*"

Some versions actually insert the word "priest" at this point. When in actuality the Greek is very vague and simply says "this one". It doesn't say "man" or "priest".

At this point we have to remind ourselves that Yeshua, could NOT be a priest on earth. So He could NOT be doing any priestly duties.

But we need to ask just who was to "offer" the sacrifice to begin with? Who was to make the sacrifice? As mentioned before, Leviticus 11 makes it very clear that it is the people who are to kill and present the sacrifice. Not the Priest. And then they present the sacrifice to the High Priest.

It was after this offering that He makes when He does indeed become the next Heavenly High Priest.

But it's in this fact of Yeshua becoming the next heavenly high priest that many say is why Yeshua's garment was NOT torn by the soldiers at the cross. They then say that if they tore His garment at the cross, they would have nullified Yeshua's priesthood.

The command in Leviticus 10:6 goes to the priest concerning his robe. If someone else tore the robe outside of his control, how could he be responsible if the act was completely, and indeed, outside of his control.

But let it be known that Yeshua's priesthood CANNOT be nullified by someone else's actions. It cannot nor will it ever be. However, the fact that His garment was not torn could indeed be a testimony to his forth coming Priesthood WHILE Yahweh fulfills His word according to the prophecy...

John 19:24

"Let's not tear it," they said to one another. "Let's decide by lot who will get it." This happened that the scripture might be fulfilled which said, "They divided my garments among them and cast lots for my clothing." So this is what the soldiers did.

Regarding Yeshua becoming High Priest, Hebrews 7:20 discusses the oath by which it came to be. It

reads...

Hebrews 7:20

And it was not without an oath! Others became priests without any oath,

Some have said that the oath that is mentioned here is actually found when Yeshua is standing trial in Matthew 26:63. They say it is the oath by which He became the High priest. It reads...

Matthew 26:62-64

Then the high priest stood up and said to Jesus, "Are you not going to answer? What is this testimony that these men are bringing against you?"⁶³ But Jesus remained silent. The high priest said to him, "I charge you under oath by the living God: Tell us if you are the Christ, the Son of God." "Yes, it is as you say," Jesus replied. "But I say to all of you: In the future you will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven."

As we can see, there is nothing mentioned in these verses regarding an oath of Yeshua becoming a priest. In fact, anyone can look at Hebrews and see EXACTLY what oath declares Yeshua as a priest in the next verse after Hebrews 7:20. Starting with Hebrews 7:20

Hebrews 7:20-22

And it was not without an oath! Others became priests without any oath,²¹ but he became a priest with an oath when God said to him: "The Lord has sworn and will not change his mind: 'You are a priest forever.'"²² Because of this oath, Jesus has become the guarantee of a better covenant.

Please look at verse 22 again...

²² Because of this oath, Jesus has become the guarantee of a better covenant.

It was because of THIS oath that He became a priest. Not from something that was mentioned in Matthew 26 where nothing is mentioned of an oath for a priest. Rather it was the oath where God said "The Lord has sworn and will not change his mind: 'You are a priest forever.'" THIS is the oath that was declared. The only thing that we see in Matthew 26 is that Yeshua declared Himself to be the Son of God, which is indeed, a requirement for Yeshua becoming the next Melchizedek as we have mentioned in Hebrews 5.

Hebrews 5:5-6

So, Christ also, did not take upon Himself the glory of becoming a High Priest, but God said to Him, "You are My son, today I have become your Father." And He says in another place, "You are a priest forever in the order of Melchizedek/"

It must be understood that no human priesthood could make an oath to declare Yeshua a priest. If so, that would mean that the human priesthood is over the heavenly one, and we know, that is simply not the case. Again, the change in the priesthood as mentioned in the book of Hebrews is truly the change in the heavenly order and not the earthly; and, the heavenly is over the earthly.

So the changing of the priesthood is clear. But what was the changing of the law? For it clearly says in chapter 7...

Hebrews 7:12-17

¹² For when there is a change of the priesthood, there must also be a change of the law. ¹³ He of whom these things are said belonged to a different tribe, and no one from that tribe has ever served at the altar. ¹⁴ For it is clear that our Lord descended from Judah, and in regard to that tribe Moses said nothing about priests. ¹⁵ And what we have said is even MORE clear if another priest like Melchizedek appears, ¹⁶ one who has become a priest not on the basis of a regulation as to his ancestry but on the basis of the power of an indestructible life. ¹⁷ For it is declared: “You are a priest forever, in the order of Melchizedek.”

The word “change” is used twice here in verse 12. Though the same English word is given for both in the English translation, they are different in the Greek. This may seem insignificant to most but the implications can be huge.

Since we know that God’s word is unchanging, we know that His law is unchanging. So how can there be a change in the unchangeable. There can’t.

Those in the priesthood were the ones who oversaw the law to the people. And if there is a change in the priesthood, then there was a transfer or change over in who oversaw the law.

Verse 13 actually sets the context for us here.

¹³ He of whom these things are said belonged to a different tribe, and no one from that tribe has ever SERVED at the altar.

Meaning what? In the natural, the one taking over has never had any experience in overseeing the law. But this is only validated in verses 15 and 16.

¹⁵ And what we have said is even MORE clear if another priest like Melchizedek appears, ¹⁶ one who has become a priest not on the basis of a regulation as to his ancestry but on the basis of the power of an indestructible life.

So this change was a transferring of the overseeing of the law, the changing over to one who had no history with this experience but was ordained by the heavenly Priest nonetheless. His Father.

As mentioned, the word change is used here twice. Both having different Greek words for each.

Hebrews 7:12

For when there is a change (metatithemi) of the priesthood, there must also be a change (metathesis) of the law.

It's interesting to note that when we look up the lemma on these two words we find them both appearing again in only one other verse.

To explain what I mean, in English, for example, run, runs, ran and running are all forms of the same family of words, with run as the lemma or base for that family of words.

The other place we find the lemma of these two words are just four chapters later. Compare...

Hebrews 11:5

By faith Enoch was taken (metatithemi) from this life, so that he did not experience death; he could not be found, because God had taken (metathesis) him away. For before he was taken, he was commended as one who pleased God.

Both lemma's are in both verses.

Keeping both texts in perspective, we believe it is clear that what is being discussed in both cases is that of a transferring, a changing over from one to another. In chapter 7 it's a transferring of a title and authority from one to another. In chapter 11 it's the transferring of an *individual* from one place to another.

So chapter 7 verse 12 is basically telling us that since there was a changing or transferring in the priesthood, that being of the heavenly order from Yahweh over to Yeshua. Thus, by default there is a transferring or changing over in the overseeing of the law even though He had no experience for it.

Again, we agree this can all be very confusing. Especially when just glancing over everything from a high view. But as you can see, when taking a closer look and examining the whole of the Scripture on the topic, it becomes a little less confusing.

We hope you've enjoyed this teaching.

Shalom

We pray you have been blessed by this teaching. Remember continue to test everything. Shalom! For more on this and other teachings, please visit us at www.testeverything.net

Shalom, and may Yahweh bless you in walking in the whole Word of God.

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