

WHO IS
MELCHIZEDEK?



Y.E.A.



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“Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price,” Isa. 55:1.

“...freely ye have received, freely give,” Mat. 10:8.

WHO IS

MELCHIZEDEK?

We have utilized shadowed font letters to portray the name of Melchizedek who is indeed a shadowy figure in Scripture. He appears briefly in the book of Genesis. His priesthood is spoken of in the book of Psalms. He is also briefly touched on in the book of Hebrews. Those are the only places in the whole of Scripture wherein his name is mentioned. Just who is this shadowy figure? If we can determine who he is then we should be able to overthrow a great deal of controversial issues that have arisen in these last days concerning the Messiah.

By Jerry Healan

With a figure as “shadowy” as Melchizedek, if we will only subject ourselves to the truth of the Scriptures, we can learn just who this individual is. However, we must allow the Scriptures to be our guide throughout. If we deny the Scriptures and what they say then we will only descend into the abyss of confusion and darkness where the light of truth cannot penetrate. But submission to the truth of the Scriptures reveals light that leads to faith and confidence which will stand the test of time.

How can we approach the Scriptures in order to discover this Melchizedek? We have always found that the best place to start is the Torah. Melchizedek is first mentioned in the book of Genesis. Abraham, upon hearing that Lot had been captured by Chedorlaomer and other kings, raised an army to rescue him. Upon his successful return we read, “And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that *were* with him, at the valley of Shaveh, which *is* the king's dale. (**And Melchizedek king of Salem brought forth bread and wine:** and he *was* the priest of the most high El. And he blessed him, and said, ‘Blessed *be* Abram of the most high El, possessor of heaven and earth: And blessed be the most high El, which hath delivered thine enemies into thy hand.’ And he gave him tithes of all),” Gen. 14:17-20.

How are we going to discover who this Melchizedek is? We will begin our discovery through another priesthood which was raised

up beginning with the book of Exodus.

Yahweh had delivered Israel out of Egypt into the wilderness of Sinai. He presented His covenant to them, especially the commandments (Ex. 20), but He also gave other judgments, statutes and ordinances which Moses brought unto the people. The people all responded with one voice, “All the words which Yahweh hath said will we do,” Ex. 24:3 & 7.

Once ratified, Moses, Aaron, Nadab, Abihu and 70 of the elders of Israel went into the mount where they saw Elohim and ate with Him (Ex. 24:9-11).

Moses was then called up farther into the mount, into the clouds, where Yahweh was to give him tables of stone, and a law and commandments in order to teach Israel (Ex. 24:12). Moses was in the mount for 40 days receiving the instructions from Yahweh (v. 18).

Yahweh commanded Moses, “Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering. And this *is* the offering which ye shall take of them; gold, and silver, and brass, and blue, and purple, and scarlet, and fine linen, and goats' *hair*, and rams' skins dyed red, and badgers' skins, and shittim wood, Oil for the light, spices for anointing oil, and for sweet incense, Onyx stones, and stones to be set in the ephod, and in the breastplate. **And let them make me a sanctuary; that I may dwell among them. According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make *it*'**,” Ex. 25:1-9.

Do you get that? Yahweh was going to dwell among the children of Israel! Yahweh gave Moses a pattern by which Yahweh's dwelling place was to be made.

Several items associated with the tabernacle are addressed in the following chapters. Ex. 25:10 begins the instructions concerning the ark of the covenant. Verse 23 begins to address the table of shewbread, verse 31 the candlestick or menorah. Ex. 26:1 begins to speak of the tabernacle, verse 31 the vail to the holiest place, verse 36 the door to the sanctuary portion of the tabernacle. Ex. 27:1

begins the instructions concerning the altar of sacrifice, verse 9 the courtyard surrounding the tabernacle, verse 16 the gate to the courtyard and verse 20 the olive oil that was to be burnt in the lamp.

THE LEVITICAL PRIESTHOOD

Ex. 28:1 begins the instructions concerning the priesthood. Aaron and his sons Nadab, Abihu, Eleazar and Ithamar were to serve in the office of the priesthood.

Part of the chapter deals with the holy garments that Aaron and his sons were to wear in the fulfillment of their office. Verse 4 speaks of the breastplate, the ephod, a robe, a brodered coat and the mitre to be worn by the high priest.

The ephod was to have two onyx stones on each shoulder. Six names of the tribes of Israel were to be on one stone and six names of the rest of the tribes on the other stone. They were to be born on the shoulders of the high priest as he performed his service before Yahweh.

The breast plate was to contain 12 stones with a name of one of the tribes of Israel on each of the stones so that, "...Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy *place*, for a memorial before Yahweh continually. And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before Yahweh: and Aaron shall bear the judgment of the children of Israel upon his heart before Yahweh continually," vv. 29-30.

The names of the children of Israel were to be borne on the shoulders (shoulders are for burdens) and upon the breast (the heart) of the high priest always before Yahweh.

Another important part of Aaron's garment is found in vv. 36-38, "And thou shalt make a plate *of* pure gold, and grave upon it, *like* the engravings of a signet, HOLINESS TO YAHWEH. And thou shalt put it on a blue lace, that it may be upon the mitre; upon the forefront of the mitre it shall be. And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things,

which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before Yahweh.”

Aaron and the succeeding high priests were to especially wear this mitre on the day of Atonement as is pointed out by Josephus, “A mitre also of fine linen encompassed his head, which was tied by a blue riband, about which there was another golden crown, in which was engraven the sacred name [of G-d:] it consists of four vowels.” (*Wars Of The Jews*, Book V, Chapter V, verse 7)

The name of the Creator Yahweh was to be borne on the forehead of the high priest thus enjoining Yahweh and the children of Israel in one man, the Levitical priesthood of Aaron and his descendants.

BEZALEEL

Yahweh continues to give instructions concerning certain sacrifices, especially for the sanctifying of the priesthood in Ex. 29. Ex. 30:1 begins the instructions for the alter of incense, verse 10 begins instructions concerning the atone-ment money, verse 17 begin instructions concerning the laver and verse 23 begins instructions concerning the spices for the incense and perfume.

Finally, in Ex. 31 Yahweh proclaims, “See, I have called by name **Bezaleel the son of Uri, the son of Hur, of the tribe of Judah:** and I have filled him with the spirit of Elohim, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, To devise cunning works, to work in gold, and in silver, and in brass, And in cutting of stones, to set *them*, and in carving of timber, to work in all manner of workmanship. And I, behold, I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are wise hearted I have put wisdom, that they may make all that I have commanded thee; The tabernacle of the congregation, and the ark of the testimony, and the mercy seat that *is* thereupon, and all the furniture of the tabernacle, And the table and his furniture, and the pure candlestick with all his furniture, and the altar of incense, And the altar of burnt offering with all his furniture, and the laver and his

foot, And the cloths of service, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office, And the anointing oil, and sweet incense for the holy *place*: according to all that I have commanded thee shall they do," vv. 1-11.

Much truth is revealed in the name Bezaleel alone. Bezaleel means "**in the shadow of El.**" He was the son of Uri. Uri means fiery, flame, the East as being the region of light. Uri would mean "My Light." Uri was the son of Hur. Hur means white linen. White linen is a type of the righteousness of the saints (Rev. 19:8) He was of the tribe or branch of Judah. Judah means to praise Yahweh (Gen. 29:35).

However, it is the meaning of the name Bezaleel (in the shadow of El) in which we are most interested at this point.

SHADOWS

The book of Hebrews points out concerning these things, "Now of the things which we have spoken *this is* the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; A minister of the sanctuary, and of the true tabernacle, which Yahweh pitched, and not man. For every high priest is ordained to offer gifts and sacrifices: wherefore *it is* of necessity that this man have somewhat also to offer. For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: **Who serve unto the example and shadow of heavenly things**, as Moses was admonished of Yahweh when he was about to make the tabernacle: for, 'See', saith he, '*that* thou make all things according to **the pattern** shewed to thee in the mount," 8:1-5.

There are three important words utilized to describe the tabernacle that Israel pitched in the wilderness. Those words are "example", "shadow", and "pattern." "Example" comes from the Greek word "hupodeigma" and means an exhibit for imitation or warning (fig. specimen, **adumbration**). **Adum-bration** means to outline in a shadow way.

“Shadow” comes from the Greek word “skia” and simply means shade or shadow.

“Pattern” comes from the Greek word “tupos” which means a die (as struck), style, resemblance, model (our English word “type” is derived from this word).

What is a shadow? Isn't it an outline of a thing when light is cast on that object? The light of the sun shines on a building, a tree, a person, an animal or some other object which casts an image (a shadow) on the ground (earth) or elsewhere. When we see a shadow, we can usually tell what object is casting it by its outline. However, if the shadow is somewhat obscured, elongated, etc. so that it becomes difficult to determine what is casting it, all we have to do is follow the shadow and it will bring us to the object that is casting it.

The tabernacle of Israel in the wilderness was a shadow, an adumbration, a shadowy outline of Yahweh's tabernacle in heaven. The light of Yahweh in His heavenly tabernacle was casting a shadowy image, a shadowy outline to the earth. The tabernacle of Israel was a pattern, a type, a model of Yahweh's heavenly tabernacle.

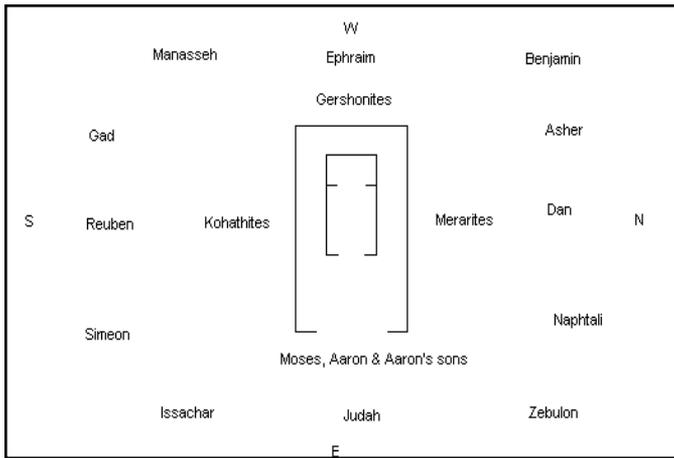


FIG. #1 - The positioning of the tribes of Israel around the Tabernacle.

PARABLES

Furthermore, we read in Heb. 9:1-9, “Then verily the first *covenant* had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first, wherein *was* the candlestick, and the table, and the shewbread; which is called the sanctuary. And after the second veil, the tabernacle which is called the Holiest of all; Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein *was* the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly. Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of *Elohim*. But into the second *went* the high priest alone once every year, not without blood, which he offered for himself, and *for* the errors of the people: The Holy spirit this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: **Which was a figure** for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience,” Heb. 9:1-9.

The word “figure” employed here comes from the Greek word “parabole” which is elsewhere translated as “parable.” Many people proclaim that parables were little stories which were utilized to explain something. This is true to a point, but Yahshua, Himself, explained how He utilized parables, “And the disciples came, and said unto him, ‘Why speakest thou unto them in parables?’ He answered and said unto them, ‘Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive,” Mat.

13:10-14. (Order our free tract entitled “*Why Parables?*”)

Parables are given in order to keep the mysteries of the kingdom of heaven hidden from the understanding of most people. Only the true called of Yahweh understand the meaning of the parables. Others are completely and purposefully blinded.

Ancient Israel was given the parables of the kingdom, but Paul writes that the overall majority of Israel was blinded to the true meanings behind them (read it in Romans 11, especially verses 7-16, 26-32). Israel was purposefully blinded so that Yahweh might also eventually have mercy on the Gentiles (other nations not descended from Jacob/Israel).

The Scriptures reveal a wondrous plan of Yahweh that the mind of man could never come up with. The Apostle Paul sums it up, “O the depth of the riches both of the wisdom and knowledge of Yahweh! How unsearchable *are* his judgments, and his ways past finding out! For who hath known the mind of Yahweh? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, *are* all things: to whom *be* glory for ever. Amen,” Ro. 11:33-36.

ANOTHER PATTERN

There is yet another pattern that we need to discuss before proceeding further. We all know the story of Adam and Eve. Adam was made out of the dust of the ground and made a living soul. When a suitable help meet could not be found among the others creatures Yahweh had made, He put Adam to sleep, took a rib out of his side, made a woman out of it and brought her to the man. Adam and Eve were placed in the garden of Eden, the garden of Elohim to dress and keep it.

They were allowed to eat of every tree of the garden except the tree of the knowledge of good and evil. The serpent came along, disputed with Yahweh concerning the tree of the knowledge of good and evil, and deceived Eve into taking of its fruit, eating it

and giving the same to her husband who also ate of it. Adam and Eve had disobeyed Yahweh and His covenant that He made with them. They were subsequently driven from the garden of Eden and paradise was lost to mankind.

Due to Adam's disobedience sin, corruption and death entered into the world and there was no man, no descendant of Adam found who could overcome the penalty of death introduced by him (order our free articles *Is The Law Done Away?* and *The Parable Of Adam*).

Paul reveals that Yahshua was the second or last Adam, "And so it is written, 'The first man Adam was made a living soul;' the last Adam *was made* a quickening spirit," 1 Cor. 15:45.

Paul also says, "But now is the Messiah risen from the dead, *and* become the firstfruits of them that slept. For since by man *came* death, by man *came* also the resurrection of the dead. For as in Adam all die, even so in the Messiah shall all be made alive," 1 Cor. 15:20-22.

Paul further reveals, "Howbeit **that *was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Sovereign from heaven.*** As *is* the earthy, such *are* they also that are earthy: and as *is* the heavenly, such *are* they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of Elohim; neither doth corruption inherit incorruption," 1 Cor. 15:46-50.

This is the pattern that is established. The first is the natural, physical, earthy subject to sin corruption and death; the second is spiritual, heavenly, from heaven subject to righteousness, immortality and life.

THE ENMITY

The first man, the physical, natural earthy possesses the carnal

mind that is enmity against Yahweh, “For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded *is* death; but to be spiritually minded *is* life and peace. **Because the carnal mind *is* enmity against Yahweh: for it is not subject to the law of Yahweh, neither indeed can be.** So then they that are in the flesh cannot please Yahweh,” Ro. 8:5-7.

Before Adam sinned, he was able to stand in Yahweh’s presence and not be ashamed nor afraid. However, even in His original condition, he chose to rebel and transgress against Yahweh’s command. The flesh is made out of temporary physical things. That which is of the Holy Spirit is eternal.

Once Adam disobeyed and took of that which he was commanded not to, he was afraid and hid himself from Yahweh, “And they heard the voice of Yahweh Elohim walking in the garden in the cool of the day: **and Adam and his wife hid themselves from the presence of Yahweh Elohim** amongst the trees of the garden. And Yahweh Elohim called unto Adam, and said unto him, ‘Where *art* thou?’ And he said, ‘I heard thy voice in the garden, and **I was afraid**, because I *was* naked; and **I hid myself**,’” Gen. 3:8-9.

Israel was a physical, natural, fleshly, earthy people when Yahweh delivered them out of Egypt. They, like Adam, could not bear to see Yahweh nor stand before His power, “And all the people saw the thunders, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw *it*, they removed, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear: but let not Elohim speak with us, lest we die. And Moses said unto the people, Fear not: for Elohim is come to prove you, and that his fear may be before your faces, that ye sin not. And the people stood afar off, and Moses drew near unto the thick darkness where Elohim *was*,” Ex. 20:18-21.

Hosea is inspired to record concerning Ephraim, “But they **like men** have transgressed the covenant: there have they dealt treacherously against Me,” 6:7 I have specifically highlighted “like men” because the rendering in the English loses some of its effect when it is rendered thusly. The original Hebrew says, “...**they LIKE ADAM** have transgressed the covenant...” Adam

transgressed the covenant Yahweh made with him in the garden of Eden. Israel, like Adam, also transgressed Yahweh's covenant that He made with them.

Jeremiah writes, "And Yahweh said unto me, 'A conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem. They are turned back to the iniquities of their forefathers, which refused to hear My words; and they went after other elohim to serve them: **the house of Israel and the house of Judah have broken My covenant** which I made with their fathers," 11:9-10.

Just as Adam and Eve were cast out of the garden of Eden for their transgression of Yahweh's covenant, both Israel and Judah were cast out of the land of Canaan, the land of promise. The children of Israel were simply children of the flesh, flesh and blood. As Paul points out, "...flesh and blood cannot inherit the kingdom of Elohim," 1 Cor. 15:50.

The first covenant, the first tabernacle, the first people of Israel were only physical, fleshly, earthy, carnal, natural types, shadows and examples of that which is future, that which Yahweh is to bring to fruition through Yahshua the Messiah. Thus the pattern of the first and second is established and extends even through us, for our first birth, our coming forth into this world is only a temporary, physical, natural, carnal existence. It is a shadow of a future life to come which Yahweh is able to bring about through Yahshua which is presently reserved in heaven for us.

THE SACRIFICE

Under the first covenant there were animal sacrifices, meal offerings and drinks offerings that the Levitical priesthood offered for the people but the Scriptures reveal that Yahshua's one offering is far better than all of the multiple offerings of the Levitical priesthood, "The Holy spirit this signifying, that **the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing**: Which *was* a figure for the time then present, in which were offered both gifts and sacrifices, that

could not make him that did the service perfect, as pertaining to the conscience; *Which stood* only in meats and drinks, and divers washings, and carnal ordinances, imposed *on them* until the time of reformation. But the Messiah being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; **Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of the Messiah, who through the eternal Spirit offered himself without spot to Yahweh, purge your conscience from dead works to serve the living Elohim?** And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament *is*, there must also of necessity be the death of the testator. For a testament *is* of force after men are dead: otherwise it is of no strength at all while the testator liveth. Whereupon neither the first *testament* was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, ‘*This is* the blood of the testament which Yahweh hath enjoined unto you.’ Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission. ***It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For the Messiah is not entered into the holy places made with hands, which are* the figures of the true; but into heaven itself, now to appear in the presence of Yahweh for us: Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto**

men once to die, but after this the judgment: So the Messiah was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation,” Heb. 9:10-28.

Once again we see the pattern of the first and second, for the first covenant was made with Israel alone. Israel broke the covenant because of their blindness. Thus, the rest of the nations could also enter into a second and better covenant with Yahweh based upon the true tabernacle that exists in heaven, which the hands of Yahweh have made and not the hands of man. It is based upon a better sacrifice as Yahshua’s sacrifice is far better than the multitudinous animal sacrifices of the Levitical priesthood. The second covenant is a far better covenant because it is based upon better promises, that is, it is based upon the promise of Yahweh, Himself rather than the promises of the people who did not have the heart to fulfill their promises anyway.

As we continue in the book of Hebrews chapter 10 these things are brought to light and many of the things already mentioned are repeated, “**For the law having a shadow of good things to come, and not the very image of the things,** can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those *sacrifices there is* a remembrance again *made* of sins every year. **For it is not possible that the blood of bulls and of goats should take away sins.** Wherefore when he cometh into the world, he saith, ‘Sacrifice and offering thou wouldest not, but a body hast thou prepared me: In burnt offerings and *sacrifices* for sin thou hast had no pleasure.’ Then said I, ‘Lo, I come the volume of the book it is written of me, to do thy will, O Elohim.’ Above when he said, ‘Sacrifice and offering and burnt offerings and *offering* for sin thou wouldest not, neither hadst pleasure *therein*; which are offered by the law;’ Then said he, ‘Lo, I come to do thy will, O Elohim.’ **He taketh away the first, that he may establish the second.** By the which will we are sanctified through the offering of the body of Yahshua the Messiah once for *all*. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take

away sins: **But this man, after he had offered one sacrifice for sins for ever**, sat down on the right hand of Yahweh; From henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified. *Whereof* the Holy Ghost also is a witness to us: for after that he had said before, ‘This *is* the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; And their sins and iniquities will I remember no more.’ Now where remission of these *is*, *there is* no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Yahshua, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; **And having an high priest over the house of Yahweh**; Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of *our* faith without wavering; **He is faithful that promised**; And let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some *is*; but exhorting *one another*: and so much the more, as ye see the day approaching,” vv. 1-25.

Yahweh is the faithful One. It is through the one sacrifice of Yahshua, made once and for all, that the second covenant is administered.

THE HEAVENLY HIGH PRIEST

Yahshua is an high priest over the house of Yahweh. He is the great heavenly high priest. Aaron and his sons were made to officiate as the high priests over the Levitical priesthood system which was only a “shadow” of the heavenly priesthood. Much more information is given in the book of Hebrews concerning these contrasting systems. **“Seeing then that we have a great high priest, that is passed into the heavens, Yahshua the Son of Elohim**, let us hold fast *our* profession. For we have not an high priest which cannot be touched with the feeling of our infirmities;

but was in all points tempted like as *we are, yet* without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need,” Heb. 4:14-16.

Continuing in chapter 5 we read, “For every high priest taken from among men is ordained for men in things *pertaining* to Elohim, that he may offer both gifts and sacrifices for sins: Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. And by reason hereof he ought, as for the people, so also for himself, to offer for sins. And no man taketh this honour unto himself, but he that is called of Yahweh, as *was* Aaron. So also the Messiah glorified not himself to be made an high priest; but he that said unto him, ‘**Thou art my Son, to day have I begotten thee.**’ As he saith also in another *place*, ‘**Thou art a priest for ever after the order of Melchisedec.**’ Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him; Called of Yahweh an high priest after the order of Melchisedec. Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing,” vv. 1-11.

Here is that mystic name again, the name Melchisedec! Yahshua is made a priest for ever after the order of Melchi-sedec.

We have already seen that Yahshua’s priesthood was the priesthood of a greater and more perfect tabernacle than that of the Levitical priesthood, because it was of the heavenly tabernacle not made by the hands of man (Heb. 9:11). But Melchisedec’s priesthood was also greater than the Levitical priesthood for we read, “**Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils.** And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham: But he whose descent is not counted from them received tithes of Abraham, and blessed him that had

the promises. And without all contradiction the less is blessed of the better. **And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth.** And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham. For he was yet in the loins of his father, when Melchisedec met him,” Heb. 7:4-10.

The Melchisedec priesthood was an even greater priesthood than the Levitical for it had existed in the days of Abraham and Abraham paid tithes to Melchisedec while the Levitical priesthood was yet in his loins. Melchisedec was also greater than Abraham for he blessed Abraham and it is the greater who is able to bless the lesser.

Notice also that it is witnessed that he lives. This is a lively, living priesthood that is eternal.

THE ETERNAL PRIEST

The Scriptures reveal that the Melchisedec priesthood abides continually, “For this Melchisedec, king of Salem, priest of the most high Elohim, who met Abraham returning from the slaughter of the kings, and blessed him; To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; **Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of Elohim; abideth a priest continually,**” Heb. 7:1-3.

Notice these Scriptures carefully! Melchisedec was without father, without mother, without descent, having neither beginning of days, nor end of life...abideth a priest continually! Melchisedec is eternal! His priesthood was the true heavenly priesthood of which the Levitical priesthood was only a shadow. It is the high priest who offers the sacrifices! Notice that the Levitical priest only entered into the holiest place alone once a year to make an atonement for the people (Heb. 9:7, Lev. 16). This was a parable, a shadow, a type of the heavenly high priest who was to offer one sacrifice for sins once for all times.

Notice that Melchisedec was MADE LIKE UNTO THE SON OF ELOHIM! Scriptures reveal that there is only one being, one person who is able to enter the holiest place in the heavens to present that acceptable sacrifice and that person, that being is THE SON OF ELOHIM, YAHSHUA!

Melchisedec was the heavenly high priest. He was without father, without mother, without descent, having neither beginning of days, nor end of life. The only one who is able to offer the acceptable offering is the high priest. Melchisedec would have had to be deposed in order for another to take his place or he had to have emptied himself of his glory, come to the earth and offer the acceptable sacrifice. Such is truly the case for Paul writes of Yahshua, “Let this mind be in you, which was also in the Messiah Yahshua: Who, being in the form of Elohim, thought it not robbery to be equal with Elohim: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the tree,” Phil. 2:5-8.

A better rendering of this would be that Yahshua thought it not a thing to be clung to, to be equal to Elohim, but emptied himself, and took upon him the form of a servant, and was made in the likeness of men.

Yahshua was Melchisedec! He was the heavenly high priest. He had to offer the perfect sacrifice. He, Yahshua, was also the sacrifice pouring out his own blood. It was the only sacrifice acceptable to the Father. Once the sacrifice was offered, He was able to ascend into heaven to present His blood of the new and second covenant, a heavenly, spiritual, eternal covenant that is not weakened by the flesh, but has the power of the eternal spirit, eternal life and eternal priesthood.

THE CHANGED PRIESTHOOD AND LAW

The book of Hebrews continues, “If therefore perfection were by the Levitical priesthood, under it the people received the law, what

further need *was there* that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? For **the priesthood being changed**, there is made of necessity a **change also of the law**,” 7:11-12.

Many people might erroneously misconstrue these Scriptures to proclaim that the law is done away, but such is simply not the case. “Changed” is translated from the Greek word *metatithemi* and means to transfer, carry over, change sides, translate, etc. The priesthood has been changed from the temporary, inadequate Levitical priesthood to the order of Melchisedec.

Peter writes, “Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, As newborn babes, desire the sincere milk of the word, that ye may grow thereby: If so be ye have tasted that Yahweh *is* gracious. To whom coming, *as unto* a living stone, disallowed indeed of men, but chosen of Yahweh, *and* precious, **Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to Yahweh by Yahshua the Messiah**,” 1 Pet. 2:1-5, 9.

The book of Hebrews adds, “We have an altar, whereof they have no right to eat which serve the tabernacle,” 13:10. Yahshua’s priesthood, the Melchisedec priesthood is so much greater than the Levitical priesthood that they have no right to take part in any of its rituals.

THE PROPHET

Moses, the mediator of the first covenant, declared, “Yahweh thy Elohim will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; According to all that thou desiredst of Yahweh thy Elohim in Horeb in the day of the assembly, saying, Let me not hear again the voice of Yahweh my Elohim, neither let me see this great fire any more, that I die not. And Yahweh said unto me, They have well *spoken that* which they have spoken. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his

mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, *that* whosoever will not hearken unto My words which He shall speak in My name, I will require *it* of him,” Dt. 18:15-19.

Under the inspiration of the Holy Spirit, the Apostle Peter declared that Yahshua was that prophet, “And when Peter saw *it*, he answered unto the people, ‘Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? The Elohim of Abraham, and of Isaac, and of Jacob, the Elohim of our fathers, hath glorified his Son Yahshua; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let *him* go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; And killed the Prince of life, whom Yahweh hath raised from the dead; whereof we are witnesses. And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all. And now, brethren, I wot that through ignorance ye did *it*, as *did* also your rulers. But those things, which Yahweh before had shewed by the mouth of all his prophets, that the Messiah should suffer, he hath so fulfilled. Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of Yahweh; And he shall send Yahshua the Messiah, which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, which Yahweh hath spoken by the mouth of all his holy prophets since the world began. For Moses truly said unto the fathers, **A prophet shall Yahweh your Elohim raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, *that* every soul, which will not hear that prophet, shall be destroyed from among the people.** Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. Ye are the children of the prophets, and of the covenant which Yahweh made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first Yahweh, having raised up his Son

Yahshua, sent him to bless you, in turning away every one of you from his iniquities,” Acts 3:12-26.

Yahshua said, “Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me,” Jn. 5:39.

Yahshua is the Prophet that Moses spoke of. We must pay heed to the words of the Prophet Yahshua or we will lose out on the promises that have been prepared for us. It is difficult indeed and also frightening to listen to or read men’s excuses that they make when in denial of the very words that Yahshua spoke.

JOHN THE BAPTIST’S WITNESS

John the Baptist witnesses a powerful witness concerning Yahshua and His Messiahship, “Then there arose a question between *some* of John's disciples and the Jews about purifying. And they came unto John, and said unto him, ‘Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all *men* come to him.’ John answered and said, ‘A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Messiah, but that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I *must* decrease. **He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.** He that hath received his testimony hath set to his seal that Elohim is true. For he whom Elohim hath sent speaketh the words of Elohim: for Elohim giveth not the Spirit by measure *unto him*. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of Elohim abideth on him,” Jn. 3:25-36.

Notice that John speaks similarly to Moses and Peter for he says

that he that received his testimony has set his seal that Elohim is true. If we do not believe the Son then we shall not see life.

He knew from whence Yahshua came for he witnessed that He came from above, “And they which were sent were of the Pharisees. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Messiah, nor Elias, neither that prophet? John answered them, saying, ‘I baptize with water: but there standeth one among you, whom ye know not; He it is, who coming after me is preferred before me, whose shoe’s latchet I am not worthy to unloose.’ These things were done in Bethabara beyond Jordan, where John was baptizing. The next day John seeth Yahshua coming unto him, and saith, ‘Behold the Lamb of Elohim, which taketh away the sin of the world. This is he of whom I said, ‘After me cometh a man which is preferred before me: **for he was before me**,’” Jn. 1:24-30.

John’s witness was that Yahshua not only came from heaven but was before him even though Yahshua’s conception in Miriam’s womb occurred at least six months after John’s (Lk. 1:36).

Another important point in John’s witness is that fact that He was the son of Zechariah, a priest of the lineage of Aaron. His mother Elizabeth was also of the lineage of Aaron. So John had every right to serve in the capacity of the priesthood, as a matter of fact, he could have qualified as a “high priest.”

But John’s witness is that another, far greater than his own capacity, was walking the earth at that time. This would give credence to Yahshua priesthood as being far greater than John’s, because Yahshua’s priesthood was of Melchizedek. Only, Yahshua had to empty Himself of that grandeur for the moment, so He could become the most acceptable sacrifice.

FROM/OUT OF HEAVEN

Yahshua proclaimed that he was the true bread **from heaven** (Jn. 6:32, 38, 41, 50-51, 58). The English word “from” is translated from the Greek word “ek.” The word “ek” is defined as: a prim.

prep. denoting *origin* (the point *whence* motion or action proceeds), *from, out* (of place, time or cause; lit or fig.; direct or remote). (*Strong's Exhaustive Concordance*)

The New Thayer's Greek-English Lexicon says ἐκ before a vowel ἐξ, a preposition governing the genitive. It denotes as well exit or emission out of, as separation from, something with which there has been close connection.

The Apostle Paul wrote, "The first man is of (ek) the earth, earthy: the second man is the Sovereign from (ek) heaven," 1 Cor. 15:47. There would be no argument as to the origin of the first Adam. He was made of the dust of the ground and therefore was of (ek, from, out of, originated from) the earth. However, there are many who want to argue concerning where Yahshua came from. But Paul reveals that as the first Adam is from, out of the earth, the second Adam is from, out of, originated in heaven.

John the Baptist, speaking of Yahshua, said, "He that cometh from above is above all: he that is of (ek) the earth is earthly, and speaketh of (ek) the earth: He that cometh from (ek) heaven is above all," Jn. 3:31.

When it is written, "(Howbeit there came other boats from [ek] Tiberias nigh unto the place where they did eat bread, after that the Sovereign had given thanks:)," Jn. 6:23, there is no problem getting the concept that the boat had come from, out of, originated from Tiberias. Thus, there should be no problem with the concept that Yahshua came from (ek, out of, originated from) heaven above.

Yahshua told the Pharisees, "Ye are from (ek) beneath; I am from (ek) above; ye are of (ek) this world: **I am not of (ek) this world,**" Jn. 8:23.

Yahshua asked the question, "What and if ye shall see the Son of man ascend up where He was before?" Jn. 6:62. Such is exactly what happened for we read, "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; Which also said, 'Ye men of Galilee, why stand ye gazing

up into heaven? This same Yahshua, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven,” Acts 1:9-11.

DECLARING THE FATHER

The Levitical high priest was the only man allowed to enter the holiest place of the tabernacle. This event occurred only once a year on the day of Atonement. This day of Atonement ritual was a shadow, an example, a type, a pattern, a parable of Yahshua as Melchizedek, the heavenly high priest.

On the day of Atonement the people would wait patiently while the high priest carried the blood of the sacrificed goat into the holiest place (Lev. 16). When finished, the high priest would return from out of the holiest place in order to complete the rest of the day’s rituals. The high priest would declare what he had seen in the holiest place.

Yahshua, the heavenly high priest came declaring what He had seen with the Father. Yahshua told the people of His day, “It is written in the prophets, ‘And they shall be all taught of Elohim.’ Every man therefore that hath heard, and hath learned of the Father, cometh unto Me. Not that any man hath seen the Father, save **He Which is of Elohim, he hath seen the Father,**” Jn. 6:45-46. “**I speak that which I have seen with My Father:** and ye do that which ye have seen with your father,” Jn. 8:38.

When Yahshua declared the things which He had seen in heaven, also declaring the Father, those of the earth were perplexed and could not understand what He was relating. As John the Baptist declared, “He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: He That cometh from heaven is above all. And what He hath seen and heard, that He testifieth; **and no man receiveth His testimony,**” Jn. 3:31-32.

It is not possible for the carnal, earthly, physical mind to grasp the wondrous and glorious things of heaven. After all, we are living with the shadow and can only see the hazy outline just as a shadow that is cast by a tree, a person, a building, etc. may reveal the outline, but simply is not able to portray the intricacies that the

object possesses. The Apostle Paul wrote, “For now we see through a glass, darkly...” 1 Cor. 13:12.

During His final night’s activities and testimony, Yahshua prayed to the Father, “These words spake Yahshua, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true Elohim, and Yahshua The Messiah, whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, **O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.** I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. **For I have given unto them the words which thou gavest me; and they have received *them*, and have known surely that I came out from thee, and they have believed that thou didst send me,**” Jn. 17:1-8.

Yahshua, the heaven high priest, declared to His own the glory of the Father. He has returned into the heavens after offering the more perfect sacrifice to make atonement for His people. No man is able to follow Him at this time, but when He returns He will receive His own, those who have been given understanding and believe His words, that wherever He is there they may also be.

CONCLUSION

The tabernacle that Israel built in the wilderness, along with its appurtenances, sacrifices and priesthood were a shadow of the heavenly tabernacle with its sacrifice and priesthood. The tabernacle in the wilderness was made by Bezaleel which means “in the shadow of El.” It was made by the hands of man but it was only a temporary, physical, earthly representative of things that are spiritual, eternal, abiding in the heavens, made by the hands of

Yahweh.

Melchizedek was the heavenly high priest of the heavenly tabernacle who was without father, without mother, without beginning of days nor end of life, made like unto the Son of Elohim. Melchizedek, the heavenly high priest, is the One Who emptied Himself of the glory that He had, became a man and dwelt among us. Melchizedek performed the ultimate atoning sacrifice wholly acceptable to Yahweh. Yahshua was and is the heavenly high priest Melchizedek.

The heavenly high priest came declaring the things that He had seen and heard. Only those Who are His are able to receive, understand and believe His words. His priesthood is a far more perfect and acceptable priesthood for, unlike the priesthood of men who are temporary, unfaithful and corruptible, it is an eternal priesthood, based upon better promises, a better sacrifice, and an eternal, faithful and incorruptible high priest.

What a wondrous and glorious high priest and priesthood. It existed in Abraham's day. It existed before Abraham. It exists today. HalleluYAH!!!

THE DECISION

If you, the reader, have gotten this far into the words of this booklet then you must make a decision. You must choose whether to accept and believe it or not. It will not surprise us if there is a large contingent of people who will disbelieve and attack the contents contained herein. As a matter of fact, there is already a large contingent of peoples who contradict and disbelieve the very words of the Messiah, Himself. Therefore, it is no great matter if the words here are held in disbelief.

However, it is our encouragement that you do believe the words of the Prophet so that you may not be destroyed from among the people. It is our encouragement that you do believe the words of Yahshua for He is the true Shepherd (Jn. 10) and those who believe His words and follow Him are truly His sheep. They will



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