

# Galatians Unearthed Part 12: Change of the Priesthood and Change of the Law: Aaron and Melchizedek (3/24/ 2018)

The following text is a message from Corner Fringe Ministries that was presented by Daniel Joseph. The original presentation can be viewed at <https://www.youtube.com/watch?v=hqTX-UKhO-E>

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

We are still in Galatians 4 today, and we've been just hovering over this amazing passage of revelation where the Apostle Paul has opened our eyes to see Abraham's two wives are more than just simply his physical wives. They actually are prophetic templates of the two covenants. There is the Old Covenant, given at Mount Sinai, which is represented through Hagar. We are told in the New Testament this covenant actually gives birth to bondage and is identified as a ministry of death. This is who Hagar is and what her characteristics are.

Then we go to the other side of the aisle and have a completely different covenant. We have a covenant represented through Sarah. This is one that gives birth to life, liberty, and freedom. This covenant is vastly different. It couldn't be more different than the first covenant given at Mt Sinai.

One of the things we were doing last week, if you remember, is we were looking at the differences specifically regarding the infrastructure of the covenant. We were looking at five principles, and these principles are as follows. You have the Ten Commandments, which in Hebrew are *aseret had'varim* עשרת הדברים. Under the Old Covenant, the commandments were actually etched in stone, and they were housed in the Kodesh Ha'Kodashim, the Holy of Holies. But under the New Covenant, it's completely different because they have a new location. The commandments of God are actually written in our hearts. It's a beautiful thing, and it's much closer to us than ever before. It is superior.



Then we talked about the Temple. Exodus 25:8—**And let them make Me a sanctuary, that I may dwell among them.** The LORD wants a relationship with His people, but under Hagar, under this Old Covenant, what did we find? This relationship was experienced, was realized, through an actual, physical tabernacle where the dwelling presence, what the Jews would call the שכינה, Shekinah, or we would call the Holy Spirit, would reside in that house. But under the New Covenant with Sarah, the dwelling presence of God is within us. Now we are called the Temple of God. As I mentioned, you can

go through the Tanakh, but you won't find anywhere where people are running around saying, "You are the Temple of the LORD, and the Spirit of God dwells in you. But under the New Covenant, this is exactly what we find.

We talked about a mediator. Under Hagar, under the Old Covenant, that mediator is Moshe, Moses. He is the mediator of the covenant. Under the New Covenant, it is Yeshua, Jesus. Yeshua is superior in every way to Moses.

Think about what a mediator does. They are mediating between two parties. Now we have Yeshua who is the closest to the Father. So if the people of God want a mediator to communicate with God, it would stand to reason the best mediator we could have is the one closest to the Father. Now with Sarah, under this New Covenant, this Berit Hadashah, we have the individual who is closest to the Father.

On this side, you have someone, Yeshua, being closest to the people. In fact, He was actually the bread that was sent down from heaven, and He is the Word who became flesh. We are told by the writer of Hebrews, we do not have a priest who cannot sympathize with us but was in every point tempted as we are and yet without sin. He is sympathetic. He knows the temptations you're going through. He knows these things. What an awesome mediator!

We then just started to scratch the surface regarding the priesthood. Today we're actually going to finish talking about the Kohanim, and what happened to that priesthood as we shifted from the Old Covenant into the New Covenant and how Yeshua plays into this.

If you remember, we started to scratch the surface, and we started to see a precedent was set in regard to Yeshua in the priesthood. We found this in Psalm 110:4— **The LORD has sworn And will not relent, "You are a priest forever According to the order of Melchizedek (emphasis added).** This is Yeshua and this is the Father's declaration. He is declaring to His Son—**You are a priest forever.** That's eternity. It will never be inhibited. This is a powerful concept.

Notice Yeshua was not a priest according to the order of Aaron. This is a different order. When you understand the characteristics of Melchizedek, this makes perfect sense. These characteristics are—**without father, without mother, without genealogy, having neither beginning of days nor end of life (emphasis added, Hebrews 7:3).** Yeshua is eternal in nature. He existed before the world was ever created. And guess what? He will never die again. He is eternal in nature.

Yes, He died as the Pesach Lamb, but one thing you'll notice is this is very contrary to the Aaronic order. With the Aaronic order, you will have priests generation after generation. What happens? They stop serving because they die. Not so with this order of Melchizedek. He serves forever. It is eternal.

Today we are going to continue in this passage in Hebrews 7. If you remember from lesson 11, I kind of left you hanging alluding to the fact we were going to be embarking on some serious controversy, and we are. We are going to embark on that right now. So in Hebrews 7:11, this is what we read—**Therefore, if perfection were through the Levitical priesthood (for under it the people received the Law).**

Remember, the Aaronic priesthood, which was instituted by God himself, was the central core of the covenant. This was because it wasn't simply that priests offered incense in the morning, at night, and attended to the lamps. It was way more than that. They kept Israel in relationship with God. They

actually communicated God's character, His thoughts, His dislikes, and His will to the people because they were teachers of Torah. That is a vital piece here.

So when the author of Hebrews says—**Therefore, if perfection were through the Levitical priesthood (for under it the people received the Law), what further need was there that another priest should rise according to the order of Mel-chiz'e-dek, and not according to the order of Aaron?** We find the writer to be brilliant. This is a complete setup. He's ready to deliver something very profound and very controversial. Something like a nuclear bomb, if you will, of controversy. He knows what he is about to drop, so what he does is brilliant. He is provoking his audience to thought with this statement.

Think about it. He is telling his audience, "Think about this. If perfection was through the Levitical priesthood, why then does Scripture, later on, talk about the order according to Melchizedek, which is another priesthood?" It is a rhetorical question.

Another thing the writer does is he connects the dots by telling us, "You wouldn't need that if perfection were through the Levitical priesthood. You wouldn't talk about another priesthood." This is very simple. At which point, his very next statement is this—**For the priesthood being changed of necessity there is also a change of the Law (Hebrews 7:12).** Do you feel the weight of that statement? This is a game changer. The priesthood has been changed.

Let's put this into historical context for a second. Number one, the book of Hebrews was written before the destruction of the Temple. That's very important to remember. Scholars across the board agree on this, but they debate about how long before the destruction. Some say ten years; Some say more, but it was written before the destruction of the Temple.

What does that mean? It means the Aaronic order, the priests, were serving in the Temple. That's very important. So put yourself in Paul's shoes for a second. Imagine him running around Jerusalem telling his Jewish brother, "Hey. I have some amazing news you guys might like to know. The priesthood has been changed. The priests who are literally serving in the Temple, singing praises to the LORD, and offering the sacrifices, that priesthood has been changed. And get this, the Law has been changed." (Paul would have been doing this while the writer of Hebrews was penning the words of his letter)

Are you guys feeling the weight of the statement? The best case scenario response of the audience that listened to these words was, "What? What are you talking about?" They would be filled with intrigue. They would assail him with question after question. That is the best case scenario. The worst case scenario is you would be deemed a heretic, an enemy of Israel who was speaking against God's Holy Word.

Think about the gravity of this statement. In fact, I could take this and apply it to today. Do you know this statement is causing controversy today? Not so much among Christendom per se, which is ironic and beautiful at the same time, but more so as you jump the tracks and get into the Hebrew roots side. As you jump the tracks, some of them are really struggling with this passage. They see themselves as defenders of Torah, and I stand with them in that regard because I appreciate my brothers who want to defend the Torah, but I will never do so at the expense of truth. That can't be done.

I am not going to go through all the different ideologies out there, but let me give you one example. They struggle so much to understand, since in their minds they believe the Torah cannot be changed. As

a result, some teachers have risen up and actually said, “The writer of Hebrews does not know what he's talking about.” I am not making it up. This is actually happening.

One that is more common, though is a little craftier, they say we misunderstand what the writer of Hebrews was saying. They claim he's actually talking about two independent priesthoods that exist independently from one another with Yeshua being the priest in the heavenly realm, but as long as we're here on Earth, the Aaronic order stands. It is not replaced.

They will offer you Scripture to try to prove their point such as Matthew 5:17-18—<sup>17</sup> **Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill.** <sup>18</sup> **For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the Law till all is fulfilled.** Therefore, they claim, “People are misreading Hebrews 7:12. Yeshua himself said, 'Not a jot or tittle would pass away.' Don't try to tell me the ironic priesthood has been changed or slid under a rug. That could not have happened.” This is what people are purporting.

Then they will take you to the Torah and remind you in Deuteronomy 4:2 it says—**You shall not add to the word which I command you, nor take from it, that you may keep the commandments of the LORD your God which I command you.** Based on this, they say, “How could anyone in their right mind say the ironic priesthood is in fact changed? That idea of changing it is the very definition of adding or taking away?”

So, what do we do with these objections? Before I answer that question, I think it's important to point out what the writer of Hebrews didn't say, and I say this on behalf of Christendom. Going back to Hebrews 7:12—**For the priesthood being changed of necessity there is also a change of the Law.** Let me be very clear on something. Nowhere do we find the Torah is done away with. Keep in mind Hebrews is written post-resurrection, and the gospel of Yeshua is going out to the nations. If you read from the book of Hebrews, you will see this. It's written post-resurrection. Nowhere will you find anywhere he says the Law has been done away with or been made null and void. What the writer of Hebrews says is there has been a change to the Law. To which the naysayers come and say, “You can't say that because—**You shall not add to the word which I command you, nor take from it, that you may keep the commandments of the LORD your God which I command you**” (Deuteronomy 4:2).

Well, hold on a second! I want to point something out. It says, “You.” **You shall not add to the word which I command you, nor take from it (emphasis added, Deuteronomy 4:2).** It does not say, “God.” To this, the naysayer's objection is, “Well, But **God is the same yesterday, today, and forever (Hebrews 13:8).** He doesn't change, and you're trying to say He changed.”

Let me answer that objection. And listen to me very carefully because what I'm about to convey to you is one of the most important principles I could possibly convey to you and your study of the word. If you get this principle down, it will preserve you from deception. If you get this principle down, you will know the truth and will be performing a responsible exegesis. Then you will be helping others do the same. This principle is so vitally important, and it is this, when it comes to the word of the LORD, you will notice the LORD includes certain provisions, special clauses as it were, right within the contract itself. What I mean by contract is His written word. I'm talking about what we call the Hebrew Bible, the Tanakh. The Torah, Nevi'im, and Ketuvim. This is what Christians identify as the Old Testament. It is called Scripture in the New Testament. This is God's contract and written word.

So these changes such as we see in Hebrew 7:12 are not produced out of thin air. These are not changes that come from the creativity of man's mind, but rather they're included by God himself in the original contract. So for every single change the LORD was going to perform as you move from the Old Covenant into the New Covenant, guess what? Every single change is accounted for without exception. This includes the fact we are told we are going to have a new mediator. You can read right within the Torah itself the fact there would be a change. See Deuteronomy 18. Regarding the priesthood, read Psalm 110 and Genesis 14. There is a precedent and witness God left Himself so the change could be justified.

What about the New Covenant? You'll notice when you're reading the Torah there is not this big event that signals you are entering into the New Testament. It's an Old Covenant. At the time, it's just called Covenant. There is nothing about a "new" covenant in the Torah.

But when you get to the prophets, what do you read in Jeremiah 31:31? It says He is going to perform a New Covenant. What is Ezekiel 34:25? This is about a covenant; it is a Berit Shalom, which is a covenant of peace.

So the prophets came on the scene, and God left Himself a witness. Understand that principle. Do not think you're going to read the Torah apart from the prophets, and you're going to come to God's conclusion and intent. If you do that, you will fail.

I want to warn you, in your quest to protect the Torah do not turn into a Samaritan where you become so limited in your understanding that you end up rejecting the very truth you think you're defending. What do I mean by that statement? The Samaritans rejected all further revelation past the Torah. They rejected the prophets. They did not listen to Samuel the prophet. They refused him. They refused David, the king. They refused Isaiah, Jeremiah, Hosea, Joel, Amos, Obadiah, Jonah, and Micah. They refused all of them. All the prophets were cast aside. Why? Because of Deuteronomy 4:2—**You shall not add to the word which I command you, nor take from it.** That is why they don't worship in Jerusalem.

The Samaritans will not worship in Jerusalem because it's not until we get into 1 Kings where we find Jerusalem being set up as the place of worship. But that is a book the Samaritans reject. However, 1 Kings is a further revelation. But the Samaritans claim— **You shall not add to the word which I command you, nor take from it.** So the Samaritans, to this day, worship on Mount Gerizim, which is the mount of blessing. And they find that command in the Torah. That's all they're looking at. They're looking at the Torah without any influence from the prophets. Don't become a Samaritan.

Unfortunately, one of the plagues I see happening in the Hebrew Roots movement, as they're coming in to be defenders of Torah, is the enemy is deceiving them. Therefore, they're going into a Samaritan camp without even realizing it and not acknowledging the totality of God's word but instead rejecting it.

Well, with that said, I want to build a case today. I love my brothers who are coming into Torah and love the Torah. What I want to confess to you today is very important. It's not just important you understand it, but you have the ability to go pull these guys out of the fire. I know many of you talk, and with the Internet, the world's a very small place today. You need to be able to defend the truth and stand on the truth.

So what I'm going to do today is I'm going to build a case and show you the precedent has been set. God left us all these amazing little clues within His Torah and in the prophets letting us know change would come. So the first clue I want to take you to is Exodus 32. Moses goes up to the mountain to get the Law. He's going to be coming down with the stone tablets, but the Israelites get restless. They say to Aaron— **Come, make us gods that shall go before us; for as for this Moses, the man who brought us up out of the land of Egypt, we do not know what has become of him (Exodus 4:1).**

Aaron responds to them by telling them to break off all their earrings in order to melt them down. This is what we read in Exodus 32:4—**And he received the gold from their hand, and he fashioned it with an engraving tool (emphasis added).** How many times, when you think about the story, do you picture Israel making the golden calf? It was not Israel. Aaron, the one who was ordained to serve as Kohen Gadol, the High Priest, is the one who fashioned the golden calf.

Continuing in Exodus 32:4—<sup>4</sup> **and made a molded calf. Then they said, "This is your god, O Israel, that brought you out of the land of Egypt!"** We're not done. <sup>5</sup> **So when Aaron saw it, he built an altar before it.** Aaron not only made the image, but he's the one who constructed the altar to worship it. The verse goes on—**And Aaron made a proclamation and said, "Tomorrow is a feast to the LORD."** That's an amazing thing. This is a whole other sermon in itself concerning people thinking, "We will utilize the name Jesus, but we will worship Him in our own way. We'll create our own gods."

This is what Christianity is doing today. I wish I had time to get into that, but I don't.

So Moses comes down from the mountain. To say he is angry is an understatement. He is beyond livid. When we get to Exodus 32:21, this is what we read—**And Moses said to Aaron, "What did this people do to you that you have brought so great a sin upon them?"** Moses went after Aaron— **What did this people do to you that was so bad you have brought so great a sin upon them?"**

Aaron was the one who was ordained to be Kohen Gadol. He was the very one who was to be the intercessor and draw them unto the LORD and teach them the commandments of the LORD. He, however, is the one who took up the image and the one who called it a feast to the LORD.

Going to Exodus 32:25—**Now when Moses saw that the people were unrestrained (for Aaron had not restrained them, to their shame among their enemies) [emphasis added].** That is an amazing statement! Aaron, the Kohen Gadol, who was supposed to facilitate this intimacy with God and the people, did not restrain them. Restraining them was the very thing he was called to do.

Look at the story and all the little details that are recorded with it. It's telling you one thing; perfection was not going to be through the Aaronic priesthood. In fact, I can take it a step further. As we get to Deuteronomy 9, which Moses wrote, we are told because of this event, the LORD was coming to kill Aaron. If it were not for Moses interceding on behalf of Aaron's life, Aaron would have been dead. He would have been killed on the spot. Aaron is the one who was ordained. Every man who was to come from Aaron's seed and predestined to serve the LORD in priestly duty would have never existed.

The LORD wanted to kill Aaron, but Moses stepped in. And it is not just that, but we have another clue regarding the fact perfection would not be through the Aaronic priesthood. That clue is this, Aaron never entered into the Promised Land. Think about that. The fact this is recorded is substantial. He never entered into the Promised Land. The irony of it is if you go to Numbers 20:12, you realize the



LORD condemns Moses and Aaron together at the waters of contention. Neither of them went into the Promised Land. That is absolutely profound!

When you think about Moses, he is the very embodiment of what? The Torah. Well, that's interesting because our efforts in and of ourselves in the Law of Moses, in the Torah, will never bring us into the Promised Land. So who brought Israel into the Promised Land? Moses' assistant whose name is Joshua, which in Hebrew is Yeshua. He was the only one who could do it.

So neither Moses nor Aaron, the very two who presented themselves before Pharaoh and led Israel out of the camp, make it into the Promised Land. This is not an accident. The fact all of this is recorded is prophetic, and it's telling us something. It is telling us with Moses our works in the Torah in and of themselves cannot bring us into eternal life. It is telling us the Aaronic priesthood wasn't perfect.

There is one more clue I want to share with you, and this one is not found in the Torah. This is actually in the New Testament. It has to do with John the Baptist. His life, his ministry, who he was, and all of these things are vitally important. The first thing I want to point out is regarding his parents. Going to Luke 1:5—**There was in the days of Herod, the king of Judea, a certain priest named Zacharias (emphasis added).** This is John the Baptist's father. Continuing—**of the division of Abijah. His wife was of the daughters of Aaron, and her name was Elizabeth (emphasis added).**

People don't think about this, but John the Baptist was the purest of the pure blood in the line of Aaron. Even his mother was a direct descendant of Aaron. His father, being a direct descendant of Aaron, was a priest. What does that make John the Baptist? It makes him a Kohen; he is a priest. I will tell you this; John the Baptist is the very embodiment of the Aaronic priesthood. When you look at Matthew 11:11, Yeshua says—**Assuredly, I say to you, among those born of women there has not risen one greater than John the Baptist.**

Now think of the men who preceded him including his own lineage of fathers. John the Baptist is greater than Aaron. He is greater than Moses. He is greater than King David. Think about those words Yeshua spoke regarding John the Baptist.

John is a priest. And guess what? He fulfilled the ministry of a Kohen and did a priestly ministry. He was doing what we saw Aaron fail to do as recorded in Exodus 32. John was bringing people back to the LORD. He was preaching repentance, and he was teaching them who the LORD is. He was immersing them and washing them clean through a mikveh. He is the very embodiment of the Aaronic priesthood.

And isn't it interesting John the Baptist came before Yeshua was born. We know this for a fact. This was not a coincidence. It was intentional. His ministry preceded that of Yeshua's. If you think that's a coincidence, it is not because what priesthood came first? The Aaronic order came first. Then later Yeshua's order, which is the order according to Melchizedek.

Let me take it to John 3:26 because this gets more interesting—**And they (John's disciples) came to John and said to him, "Rabbi, He who was with you beyond the Jordan, to whom you have testified--behold, He is baptizing, and all are coming to Him!"** In other words, Yeshua was now starting His ministry, and He is baptizing. John's disciples are confused. They're up in arms wondering why Yeshua is doing this and why the people are going to Yeshua. They believed the ministry should be John's because that is

what John had been called to do. They thought the people were supposed to continue to come to John. They're freaking out about what's going on.

Continuing in John 3:27-30—<sup>27</sup> John answered and said, "A man can receive nothing unless it has been given to him from heaven. <sup>28</sup> You yourselves bear me witness, that I said, 'I am not the Christ,' but, 'I have been sent before Him. <sup>29</sup> He who has the bride is the bridegroom; but the friend of the bridegroom [In other words, the bridegroom is Yeshua, and the best man is John the Baptist], who stands and hears him, rejoices greatly because of the bridegroom's voice. Therefore this joy of mine is fulfilled. [Now listen to this next statement] <sup>30</sup> He must increase, but I must decrease.

That is an amazing statement! When John's disciples come to him and tell him what Yeshua is doing and that He has started His ministry and is now baptizing, what didn't John do? John didn't pack a suitcase and go home. He continued in his ministry. John continued to baptize and to preach, "Repent for the kingdom of heaven is on hand."

That is a vital piece of information we need to recognize. John didn't pack up. What does that tell us? It tells us, we're in a time of transition because John is decreasing. Meanwhile, Yeshua is increasing.

I'm going to tell you this is the very way you have to understand the transition of the Aaronic priesthood as we moved into the priesthood of Yeshua. The Aaronic priesthood didn't just stop. The Kohanim didn't stop performing the services. They still went through the ceremony of Yom Kippur. However, I can tell you this priesthood began to absolutely decrease while Yeshua was increasing. That is why the writer of Hebrews could actually make the statement in Hebrews 7:12 that the priesthood was changed, yet the Temple services were happening as he's making that statement. It sounds crazy, but it is not!

The writer of Hebrews understood they were in the period of transition. In fact, even the unbelieving rabbis knew something was going on. We learned this in Yoma, 39b, which is from the Talmud—[Our Rabbis taught: during the last forty years before the destruction of the Temple.](#)

Let's stop and put this into context. The Temple was destroyed in 70AD. Go back 40 years. What do you have? You have 30AD. What happened in 30AD? Yeshua fulfilled His ministry. During this 40-year time frame, something happened amongst the Aaronic priesthood and Temple.

Starting again from the beginning—[Our Rabbis taught: during the last forty years before the destruction of the Temple, the lot \[‘for the LORD’\] \[La Adoni, לַאֲדוֹנֵי\]](#) did not come up in the right hand. If you have studied the Yom Kippur ceremony, you know the priest would stick his hands in the lottery box where there were only two lots. Every time the priest would pull up in his right hand the lot for La Adoni, לַאֲדוֹנֵי. *La'ăzāzêl*, לַאֲזָזֵל would be in his left hand. This, then, would be considered the affirmation God had received this work of Yom Kippur as the Kohanim interceded on behalf of Israel.

The verse goes on—[nor did the crimson-colored strap become white.](#) The priest tied a scarlet thread on the head of the goat that was to be sent out as *La'ăzāzêl*, or the scapegoat. There was also one tied to the door of the Temple. So one of the miracles at the Temple on Yom Kippur is this scarlet thread would turn white. This is amazing because we know Scripture says—[Though your sins are like scarlet, They shall be as white as snow \(Isaiah 1:18\).](#)



Continuing—nor did the western-most light shine; and the doors of the Hekal would open by themselves (Yoma 39b, The Soncino Talmud). Something had happened. When Yeshua fulfilled His ministry, something significant happened. His ministry started to increase; the Aaronic priesthood started to decrease.

Here is the verse again in its entirety—Our Rabbis taught: **during the last forty years before the destruction of the Temple, the lot [‘for the LORD’] did not come up in the right hand; nor did the crimson-colored strap become white; nor did the western-most light shine; and the doors of the Hekal would open by themselves.** I've highlighted the portion— **during the last forty years.** It is absolutely critical you recognize those words. How amazing is it this is even preserved in the Talmud? They notice the last 40 years something had happened. Something was not normal. Things did not go as they always had.

Forty is very significant in the Bible, isn't it? Most people traditionally attribute 40 to a time of testing or time of tribulation. I agree with that. But there is one specific thing you need to understand about the number forty. It is the number of transition.

Let me give you a couple of examples. Noah and the flood. How many days did it rain? Forty days. We can call that a serious transition where the entire world is alive and then 40 days afterward they're all gone. That was one of the most significant transitions the world has ever seen marked out in forty. Think about Yeshua in the wilderness. He was fasting for 40 days and 40 nights. That is amazing because He went through a mikveh by being immersed by John the Baptist, and He immediately, upon going through the mikveh, received the Holy Spirit. He is then driven out into the wilderness for 40 days and 40 nights. Then what happened when He came out of the wilderness? His ministry began. It was a significant time of transition.

What about the children of Israel being taken out of Egypt but not brought into the Promised Land? What was the time of transition? Forty years. Moses went up on the mountain for 40 days and 40 nights. That's a significant time of transition because he came down with the commandments of God. Forty is a time of transition we see over and over again in Scripture. The fact the Temple services were altered for the last 40 years tells us the Aaronic priesthood was decreasing. That was the time of transition, yet all the while the gospel was going. From the fulfillment of Yeshua's mission in 30AD to the destruction of the Temple, the gospel was going out with fire and with power.

Yeshua was increasing. Even the disciples refused to stop speaking in His name, even though they were beaten and even threatened with death. They didn't stop. It was incredible! Yeshua increased, and the Aaronic priesthood decreased.

So going back to Hebrews 7:12—**For the priesthood being changed.** In the Greek, it literally means transferred. Again from the start—**For the priesthood being changed of necessity, there is also a change of the Law.** You would have to have a change to the Torah, if in fact the priesthood is being changed and the LORD is incorporating a new one.

Hebrews 7:13—**For He of whom these things are spoken belongs to another tribe, from which no man has officiated at the altar.** In other words, Yeshua came from the tribe of Judah. He didn't come from

the tribe of Levy. He wasn't a son of Aaron, which as you know only sons of Aaron can serve under the Aaronic order. But Yeshua didn't come from that line.

I want to present something interesting just as a side note. There was a king of Judah who attempted to perform priestly duties by going into the Temple to burn incense. As a result, the LORD struck him with leprosy. Uzziah was the king of Judah who attempted to do that (2 Chronicles 26:16-20).

So when the writer of Hebrews is talking about this, he knows exactly what he's talking about. You will notice there is no mention of a change in the priesthood in the Torah. Even when King Uzziah attempted to do this, he got himself in trouble. The penalty for doing that is death, but the LORD struck him with something even far worse. He lived as a leper till he died.

Continuing in Hebrews 7:14-15—<sup>14</sup> For it is evident that our LORD arose from Judah of which tribe Moses spoke nothing concerning priesthood. <sup>15</sup> And it is yet far more evident if, in the likeness of Melchizedek, there arises another priest <sup>16</sup> who has come, **not according to the Law of fleshly commandment, but according to the power of an endless life (emphasis added)**. Do you know what that means? The only way you could serve as a priest is if you, according to the flesh, were a son of Aaron because the Torah says only sons of Aaron can serve. That is what is being said.

Continuing in Hebrews 7:17 where the writer takes us back to Psalm 110—**For He testifies: "You are a priest forever according to the order of Melchizedek."** So the writer of Hebrews, to support and legitimize this changing of the guard, this changing of the Law, goes to where he should. He goes to Scripture. And this is one thing you'll notice Paul has done in his letter to the Galatians. Over and over and over again he's supporting his claims through the Scriptures. And please notice something. Do you know who is doing the testifying? The writer of Hebrews testified it is the LORD, it's the Father, who's making the testimony. Trust me. The word is good; the word is sure.

So the long and the short of it is, there was a precedent for this change. There are many precedents that are set within the Scriptures themselves if we are willing to accept them. Or we can be Samaritans and just reject.

The writer of Hebrews goes on to explain why this change had to come. Hebrews 7:18-20—<sup>18</sup> For on the one hand there is an annulling [in the Greek it means, set aside] of the former commandment because of its weakness and unprofitableness. Again the writer recognizes in the Aaronic priesthood there was weakness involved. <sup>19</sup> for the Law made nothing perfect; on the other hand, there is the bringing in of a better hope, through which we draw near to God. This is very significant because that's what the priesthood function really was. It was to allow us to draw near to God, and that can be done no better than through the order of Melchizedek.

Picking up in Hebrews 7:20— **And inasmuch as He [Jesus] was not made priest without an oath** [The oath found in Psalm 110] <sup>21</sup> (for they have become priests without an oath [meaning the sons of Aaron], but He with an oath by Him who said to Him: "The LORD has sworn and will not relent, 'You are a priest forever according to the order of Melchizedek' " ), <sup>22</sup> by so much more Jesus has become a surety of a

better covenant. <sup>23</sup> Also there were many priests, because they were **prevented by death from continuing** (emphasis added).

So when the writer is talking about the weakness of the Aaronic priesthood, this is one of the factors he's considering. It is weak because people are prevented by death from continuing. Continuing in Hebrews 7:24—<sup>24</sup> **But He, because He continues forever, has an unchangeable priesthood.** The order of Melchizedek is never going to be changed. It is unchangeable. Yeshua sits as High Priest and King.

Hebrews 7:25-27—<sup>25</sup> **Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them.** <sup>26</sup> **For such a High Priest was fitting for us, who is holy, harmless, undefiled, separate from sinners, and has become higher than the heavens;** <sup>27</sup> **who does not need daily, as those high priests, to offer up sacrifices, first for His own sins and then for the people's** (emphasis added).

In other words, at Yom Kippur, the Kohen Gadol could not make intercession for the people until he had made intercession for himself first. He had to take the blood of the bull into the holy place. Only then was he qualified to fulfill the rest of the ceremony. Yeshua doesn't need to do that because He was perfect. Therefore, it is a better priesthood. It is superior in every way.

Continuing in Hebrews 7:27-28—**for this He did once for all when He offered up Himself.** <sup>28</sup> **For the Law appoints as high priests men who have weakness, but the word of the oath [Psalm 110], which came after the Law, appoints the Son who has been perfected forever** (emphasis added).

Think about the reality of this. 400 years after the Torah was given, this Holy Spirit inspired statement came out of David's mouth. It was over 400 years!

You have a decision to make. You can either accept that as gospel truth, or you can reject it like the Samaritans. For me, this is a no-brainer. We have a new High Priest. The Aaronic priesthood has changed. We actually, in effect right now, can come before the Most High God through One. That One is Yeshua. He has made atonement for my sins.

One of the central core tenets that was given to the priests is they were to go and make atonement for Israel. A man does not make atonement for me anymore. The Son of God makes atonement, and that's where I stand. So when you look at this, realize we have a better covenant. Accept the beautiful things, the better things, God has given you. Don't let the enemy steal them from you.