



Who Is Malkitzedek

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So, also, the question was, who was Malkitzedek? But once again, no, who is Malkitzedek? He was without father, without end or beginning. All right. Now, some say and teach that this was Shem, right? Shem was indeed in the Malki order, the Malkitzedek order, but he was not the Malkitzedek.

As a matter of fact, Malkitzedek is not only a deity, but it is also a priesthood. This high priest has priests under him. And only the high priest can appoint other priests to office and put them in position.

Nobody else has the right. So, no other priesthood on this planet right now, besides the Malki order, is even relevant. Or we can say that they're actually an abomination.

And there's many other religions that have priesthoods. They are all, every one of them, an abomination in the sight of the Almighty Yah. Okay.

So, some say that it was Shem. There's other theories about who he was, but this one seems to be the one that is most common. So, what we're going to do is turn to the book of Hebrews chapter 7. And this set of verses proves that not only Shem, but that no physical being on the planet could be Malkitzedek.

This was not a physical being. No way. It was not a physical being, everyone.

Now, so let's go to Hebrews chapter 7. (Heb 7:1-4) And we're going to be reading verses 1 through 4. Ibram chapter 7 verses 1 through 4. For this Malkitzedek, sovereign of Shalom, not a place called Salem. This is the righteous king of peace in the Hebrew. Priest of the Most High El, he was Cohen Ha-Gadol, who met Abram returning from this.

And we're going to see is when we go back into the Torah, that this is not translated 100% accurately as well. Who met Abram, Abraham returning from the slaughter of the sovereigns and blessed him. We're going to go back to that account.

To whom also Abraham gave a tenth part of all. Many of you are seeing tithe, which that's not the correct word to use there. It's tenth.

And we're going to be going over that probably next week. A tenth part of all, his name being translated indeed first, sovereign of righteousness. You see my whole point.

When you see Malkitzedek, it actually means righteous king. And they translate that the righteous king of peace or king of peace. Because that's what it means in Hebrew.

Melech Zadok Shalom, the king of peace, the righteous king of peace. And then also the sovereign of Shalom, that is, see this sovereign of peace. I've had many people challenge me on that.

But if you look at Shalom, it actually should be Shalom because it's translated right here into the English as sovereign of peace. That's going to answer a bunch of questions that everybody has concerning Abraham and his visit by the Malkitzedek. Without, uh-oh, Malkitzedek was without father, without mother, no genealogy, having neither beginning of days nor end of life.

Shem's dead and buried. So are all of his sons. Of course, his seed is still alive somewhere in this world today.

But having been made like the son of Elohim remains a priest for all time. So here we see that according to what we're seeing here, this righteous king of peace had neither a father, neither a mother, nor end of days. And he was omnipotent, omnipresent.

No man ever walked the face of this planet could have been Malkitzedek, the righteous king of Shalom. Is Yahweh Almighty. Now this is going to challenge many of our belief systems.

Trinity, dualism, father and son, not the same entity. The father or the son was the firstborn of all creation,

but it never says anywhere in scripture, everyone, that he was co-eternal with the father. Because he was the father manifested in the flesh.

We got scripture for that. Now, like I said, get your pens and paper ready. This is going to be one of the most enlightening studies, as I said, that we've ever done on Malkitzedek.

All right. Now, to take this Shem theory a little bit further, it says here that he was without father or mother, without end of days. And I might add that this is ancient of days that Daniel referred to.

And you go back and look at what Daniel was talking about, I believe in the seventh or ninth chapter of Daniel (Daniel 7:9-11), I believe it's the ninth. But if you go back where this ancient of days is used and look at the prophetic significance of it, you'll understand what this man that wrote this was speaking about. He's the ancient of days.

It's antique, antique in Hebrew. Or excuse me, that would be Aramaic, because I believe that part of that book of Daniel was written in Aramaic. But it does have a Hebrew equivalent.

And it too is antique. That's where we get our English word antique from. OK.

Now, let's go to Genesis chapter six, and we're going to read about Shem verses eight through ten. (Genesis 6:8-10) Bereshit chapter six, verses eight through ten. But Noah found favor in the eyes of who? Yahweh.

This is the genealogy of Noah. Noah was a tzaddik. He was a righteous man.

Tamim, perfect in his generation. Noah walked with Elohim. And Noah brought forth three sons, Shem, Ham, and Japheth.

Shem had a father. Shem had a beginning. Shem could not have been Malkitzedek.

Impossible. So now let's go to Genesis chapter seven, Bereshit seven, and we'll be reading verses six through seven. (Genesis 7:6-7) Now, Noah was 600 years old when the floodwaters were on the earth.

And Noah and his sons and his sons had a mother. Shem had a father and a mother, according to these scriptures. And that disqualifies him for being Malkitzedek.

But I might add, remember what we just read in Hebrews? That Malkitzedek was without beginning and without end. He is the first and the last. He is the Aleph and the Ta.

You see where I'm going with this? There's only one. As a matter of fact, I will just go as far as to say this. If you can show me one verse throughout scripture where it says that Yahshua was co-eternal with the Father.

I'll take this teaching down. Now, I'll tell you the verses that you can't use right from the bat. And now, O Father, glorify me with thine own self that we shared together before the world was.

Okay, that does not prove that he was co-eternal. That word was is a Yah and it means existence. And what he was saying was before there was existence on the earth.

When the word came forth, that is when the seed was planted and there was existence on the earth. And as a matter of fact, and he was the firstborn of all creation. That means he had a beginning.

So we can't use those verses. I'm talking about that would show us that he was co-eternal. He was the firstborn of all creation and the firstborn of the dead.

According to the first chapter of Colossians. (Colossians 1) Now, so here we see that Shem had both a father and a mother and he's dead and buried and no longer with us. And according to what we see written in Hebrews, this could not been any natural man, any being.

It didn't have a beginning. So it could not be one of the messengers or angels because they were all created by Yahweh Elohim. He was without beginning, without end.

There's only one that fits that definition. So what we're going to do now, let's run down the history of this throughout scripture. We're going to see here, turn to (Genesis 12: 1-5) and we're going to begin to chase down this whole event of who was the high priest, who was the Malkitzedek.

All right, Genesis 12 verses one through five. Notice here, Yahweh calls Abraham. Yahweh calls us all.

If you go and you look at Galatians, I believe chapter three, it says that the gospel or the good news was first preached to Abraham by Elohim himself. Yahweh called Abraham right here. Bereshit chapter 12 verses one through five.

And Yahweh said to Abraham, go yourself out. You see this? He's calling him out. Yahweh is still the one calling us out now.

It's the same good news distributed by the same Ruach out of your land, from your relatives and from your father's house to a land which I show you. And I shall make you a great nation and bless you and make your name great. And you shall be a blessing.

And I shall bless those who bless you and curse him who curses you. And in you, all the clans of the earth shall be blessed. So Abraham left.

He received his calling. Yahweh's called the whole world. But at this time when he heard it, he moved.

Abram left as Yahweh had commanded him. And Lot went with him. And Abram was 75 years old when he set out of Haran.

And Abram took Sarai, his wife, and Lot, his brother's son, and all their possessions that they had gathered and the beans whom they had acquired in Haran. And they set out for the land of Canaan and came to the land of Canaan. So here we see Yahweh is the one who called Abraham out.

All right. Now, we need to ask ourselves a question because what we're seeing here is a shadow of something. Abram, our father, according to the belief, was called out by Yahweh.

Exodus 19, three through five. (Exodus 19:3-5) We're going to start connecting the dots here. We read verse five quite a bit.

Let's back up and connect some dots. And Moshe went up to Elohim and what? Yahweh, Yahweh also called the children of Israel to the mount. And Moshe went to Elohim and Yahweh called to him from the mountain saying, this is what you are to say to the house of Ya'aqob and declare to the children of Yisra'el.

You have seen what I did to the Mitsrites and how I bore you on eagle's wings and brought you to myself. This same prophetic utterance comes through the prophets and I believe Isaiah or Jeremiah where he says that he will bear us up on eagle's wings. In other words, this plan that he had for Abram and his descendants will take place no matter what.

The same plan is going to be initiated. When I brought you out to myself, see Yahweh's the one calling. Here we see when they were called out of the world, out of the land that they were in, that Yahweh was the one doing the calling.

And now if you diligently obey my voice and shall guard my covenant, then you shall be my treasured possessions above all people for all the earth is mine. So here we see that this has even carried on in the Exodus. That's the same plan that will be instituted over and over and over.

It will not change. Okay, now we're going to see in the next passage in chapter 14, we're going to see that Yahweh, the Most High El, brings Abram into and under the covering, the priesthood. That's the same thing

that he just did in the verses we just read.

And I'm submitting to you that this is the same thing that will happen to all of Abraham's seed. We must be brought underneath the proper covering in order to take flight on eagle's wings. When Yahshua returns, he's going to bear us up on wings as of eagles, and we are going to set foot with him in the promised land.

HalleluYah. Verses 17 and 18 in Genesis 14:17-18. And after his return from the defeat of Kedorna Omar and the sovereigns who were with him, the sovereign of Soddom, came out to meet him in the valley of Shaweh, that is the sovereign's valley.

And Malkitzedek, who had no mother, no father, no brother, without genealogy, without beginning and without end, who is this? It's the most high El. He is the high priest. Why can I say that? Because Yahweh himself is the first one.

He is the Kohen Haggadah that sacrificed in the garden to clothe Adam and Eve. He is the high priest of our confession, as we're going to see. And Malkitzedek, sovereign of Shalom, the righteous king, the king of peace, brought out bread and wine.

There's a covenant confirming meal. Now he, see that's not capitalized and it shouldn't be, because it's not talking about Malkitzedek. It's speaking about Abram.

Now Abram was the priest of the most high El. Yahweh, the righteous king of Shalom, comes in, has a covenant confirming meal. I was going to hold off on this, but I'm going to go ahead and go into it a little bit.

The reason why Yahweh brings out bread and wine here is because Abraham was in covenant with the Amorite who owned the land that he dwelt in, in the trees of Mamre. And they were attacked by these other kings and they took their spoils, spoiled their land and took hostages. And one of those hostages was his brother's son, Lot.

So because he was in covenant, he gathered up 300 of his men. And what does he do? He goes and conquers and he brings back. He leaves the 99 and he goes and snatches that one because he was in covenant with them.

That one that he went and rescued was in covenant with the man or was living with the people that he was in covenant with. That's why Yahweh looked down upon him and said, Abraham is covenant material. He has done everything that a man should do when he is in covenant with someone.

He took his army, his men, and he went and he conquered those who came against who he was in covenant with. That's what we are supposed to be doing, everyone. This is the word that we are supposed to be speaking from behind the Bemas.

We have those that come to our assemblies and we have those that are there and they are underneath the Malkiyah, the covering. But there are those that have went astray, even though they're believers of the family. And we are to go after them.

Yahweh gave him the strength and the power to go back and to bring home those sheep that lacked specifically. So this is why Yahweh said, I'm going into covenant with him. Break out the wine, break out the bread.

We're having a covenant confirming meal right now. And he brings him into his covering and his covenant because Abram had what it took to show loyalty to the covenant. So if we're breaking the laws of the covenant, are we even able to say that we are worthy to be in covenant with the king? We're not.

Covenant breakers are probably the most, the largest heartbreak concerning Yahweh when he sees us break the commands, the Torah. I'm tired of letting him down. I want to be meek and humble, but I also want to be that soldier that Abraham was because look at what Yahweh did.

He said, I am bringing this one into my covering. He's going to be in my house. He knows, respects, and understands the rules of covenant.

And who was it done by? The righteous king, Yahweh, most high El. There's Malkitzedek. They have the covenant confirming meal.

Then he, Abraham, becomes a priest of who? Malkitzedek's there, the king. Malkitzedek, king of the most high. He was the most high El.

Abraham now made a priest of the most high El. Okay. Now, let's go ahead and look at verses 22 through 24 (Genesis 14:22-24) as well because this is significant and a lot of Malki teachers blow by this one every time.

But Abraham said to the sovereign of Sodom, I have lifted my hand to Yahweh, the most high El, the possessor of heaven and earth. You see what he just said? I just had a meal, a covenant confirming meal with Malkitzedek, the most high El. I can't come into covenant with you.

And as a matter of fact, I don't need anything else because he has promised me an inheritance. And in my seed, all of the nations of the earth shall be blessed. He stuck to what Yahweh had said.

23, not to take a thread or a sandal strap or whatever is yours. Lest you should say, I have made Abraham rich. Except only what the young men have eaten and the portion of the men who went with me.

Danir, Ashgal, and Mamre, let them take their portion. You see what he did? You let them have their portion. My portion is underneath this covering of the Malkitzedek and the promise that he has given me.

No promise can be made when it comes to eternal life or that blood covering other than by Yahweh himself. I, as a messenger of Yahweh, cannot promise you that covering. I cannot promise you that you're going into the kingdom.

Only Yahweh can do that. He's the only one. Now, so here we see that Yahweh is the one that called Abraham.

Yahweh is the one that brought him into the covering of the priesthood. Gave him the promises. And now we're going to see that Yahweh is also the one who confirms the covenant.

Which is a picture of Yahshua in the Brit Hadashah. Yahweh confirms the covenant. Genesis chapter 15 verses 6 through 7. (Genesis 15:6-7) And he believed in Yahweh.

And he reckoned it to him for what? Tzaddikah, righteousness. There's what he gets for believing in everything that Yahweh had told him in the covering that he placed him under. He is now in the Tzaddik.

And he said to him, I am Shem. I am a messenger. Now, he said, I am Yahweh who brought you out of Ur of the Chaldeans to give you this land to inherit.

And I might add to the question that was asked earlier. This is more proof that we cannot be in the thousand year reign. Because Yahshua, Yahweshua will be there with us.

So that whole thing in chapter 37 of Psalms 37 cannot be taking place at this time. Because Yahweh's rules will reign in the kingdom. And those aren't, that isn't happening right now.

Okay, then let's look at verses 17 and 18. (Genesis 15:17-18) And it came to be. And it shall come to be that when the sun went down and it was dark, that see a smoking oven and a burning torch passing between the pieces.

On the same day, Yahweh made a covenant with Abram. Saying, I have given this land to your seed. From the river of Mitsrayim to the great river, the river Euphrates.

So here we see Yahweh is also one that confirms the covenant with him. After the breaking of the bread and the drinking of the cup. After the war is over.

After the smoke clears. Yahweh is still going to be the one confirming the covenant. Now this is something that a lot of people may not be aware of.

But Yahweh shows up again. Because now he's in covenant with Abram. So now he must share information when there's going to be a war.

Because Abram is ready to jump, if you will. He knows that Abram is on his side. So what they do is they take this war that's about to happen to the table.

And he brings Abram into the knowledge about what is about to take place with Sodom and Gomorrah. All right. Genesis 18:17-18.

Oh, excuse me. Genesis 18:1-5. First, we'll be looking at verses 1 through 5. And Yahweh appeared to him.

Notice this is Yahweh throughout. Yahweh appeared to him by the tabernacle trees of Mamre where the covenant was made. Or where he showed the proof to Yahweh that he was willing to do what the covenant.

The vows of the covenant actually have you to do. While he was sitting in the tin of the door in the heat of the day. So he lifted his eyes.

Notice it says heat of the day there. There's to all of you guys out there that think that the day starts when the sun comes up. Notice that it's giving a specific in the heat of the day.

That's because the day also had a time that didn't have heat in it. When the sun went down. When the sun's down.

Okay. In the heat of the day. Verse 2. So he lifted his eyes and looked.

And there were three men. Now what we're seeing here is manifestation of Yahweh and two messengers. And I might add priests.

The Malki Siddiq shows up here. The righteous king. And he's going to war as a ruler against the unrighteousness that is taking place in these cities.

Because a cry had come up to him about the wickedness that was going on in these places. He saw three men standing opposite him. And when he saw them he ran from the tent door to meet them and bowed himself to the ground.

Notice they didn't stop him. Oh, I'm your fellow servant. Because he was bowing to Yahweh.

All other messengers would have said, oh, don't do that. Because I'm your fellow servant. We don't see that here.

And Yahweh said, if I have found favor in your eyes, please do not pass your servant by. Or and said, this is what he said to Yahweh. If you, if I have found favor in your eyes, please do not pass your servant by.

Notice that he was brought into the priesthood. But yet he's still saying, I'm a servant. Because that was the high priest.

Please let a little water be brought and wash your feet. And rest yourselves under the tree. There's a picture of feet washing and us resting underneath.

Etz cam hu Yahushua. Yahshua, the tree of life right here. Verse five.

And let me bring a piece of bread and refresh your hearts and then go on. For this is why you have come to your servant. And they said, do as you have said.

See this, the Malkitzedek priesthood, the Malkitzedek order. This is custom to show that you are in covenant with one another. Is to break bread and drink of the cup together with water.

He washes their feet and they're breaking bread together. They are in covenant. And this is exactly why we wash feet, drink of the cup and break bread on the 13th of it.

Because we're entering into a new covenant under a new priesthood. Now, let's take a look at verses 17 through 22. (Genesis 18:17-22) And Yahweh said, shall I hide from Abraham what I am doing? Since Abraham is certainly going to become a great and mighty nation.

And all the nations of the earth shall be blessed in him. For I have known him. First John chapter two, verses four through five.

Those who say they know him, follow not his commands. Is a liar and the truth is not in him, right? That's where this comes from. For I have known him so that he commands his children.

And his household after him to guard the way of Yahweh. Once again, if you're following a teacher. And he's having you not follow and guard all of the things written in Yahweh's Torah.

The Torah in the Torah. That man is not guiding you towards the kingdom reign. Matter of fact, he's probably the one teaching you that the thousand years is happening right now.

And that we're actually setting up the kingdom reign as we speak. But notice Yahweh's with him when he does this. Yahweh will be with us in Yawehshua.

To do righteousness, to do the Zadikah. They're in the priesthood under the covering and following the judgments, right ruling. So that Yahweh brings to Abraham what he has spoken to him.

And Yahweh said, because the outcry against Sodom and Gomorrah is great. And because their sin is very heavy. I am going down.

I am going down now to see whether they have done altogether according to the outcry against it. That has come to me. And if not, I know.

So the men turned away from there. And went towards Sodom. But Yahweh still stood before Abraham.

You see this? The high priest sends out servants under him to go take care of the sin that is going on within these camps. Father help us. Don't you know that that's what we are going to be? The righteous judgment that is given to those who are in the Malkiyah priesthood.

That is going to be executed during the millennial reign. There is another point being made that the rain can't be right now. Because Yahweh is not here sending us out into the nations.

He is the one that will rain fire and brimstone on these places. When we come back from going into the nations after the return of the Mashiach. The word that we bring back to the king is what they will be judged by.

And the books will be opened. It's all there black and white. If that rain is already happening, we might as well stop doing what we are doing.

Because I still see so many unfulfilled prophecies. We just cannot explain away everyone. Now, so here is what we have proven.

Yahweh is the one who called Abraham. Yahweh is also the one that called everybody out of Egypt. And

declared that he was going to make them a kingdom of priests.

See, that's what I mean. Yahweh will be here at the mountain. That's when this stuff takes place.

If you go back and read the Torah. It specifically gives you a guideline of how this is going to happen. Yahweh will be Yahweshua.

Yahshua will set foot in on the mountain. When this takes place. And he will begin to instruct his servants to go out to the survivors of that coming.

And bring the good news to them. They have time to repent and come under the kingdom rain. That is not happening right now.

I'm sorry. So Yahweh was the one to call Abraham. Yahweh was the one who brought him into the priesthood.

As the Most High El. Yahweh is the one that confirmed the covenant. And Yahweh and two messengers show up after Abraham is brought into covenant.

In order to bring him the knowledge of judgment on unrighteous people. So question is. If Malki Tzedek was without father, without mother.

Without beginning and without end. By the time we get to the Brit. Who's calling you? Who's bringing you underneath the covering? Is it Yahweh the Most High El? Who's the one confirming the covenant with you? And is Yahweh and his messengers.

Going to be the one who show up to lead you. In this righteous judgment. See somewhere between the Tanakh and the Brit.

The theology changes just a bit. And it's another entity. That's a red flag.

The things that were written before time were written for our instruction. That through patience and endurance and the comfort of the scriptures. We might have hope.

It's all right here. I don't need some Christian theology. I don't need my own theology.

All I need is what's written in black and white. And as we're going to see. The head of the house is the one who brought the blood.

There it is. The one that was from the beginning. Praise his Kodesh name.

He has went through great lengths. HalleluYah. Bless Yahweh.

That we could make it into this covering in the kingdom. And escape the righteous judgment. That will be brought forth upon those who refuse to repent.

And follow the Torah. Okay. So Yahweh, who is the Malkitzedek.

Sacrifices first to clothe his creation in the garden. He brings Abraham. Into the priesthood, which can only be done.

By the high priest. If you go back and read. Yeah, let's go ahead and do that.

The high priest is the only one. Who can appoint other priests to their positions. And make sure that those things.

Are carried out properly. That's the high priest job. The Kohen Haggadah.

He's making sure that. All of the rest of the Kohen. Are fulfilling their jobs properly.

Because if someone drops the ball. And Yahweh is not happy. Everybody could suffer.

Right. So let's go to Hebrews chapter 7 once again. We're going to confirm every bit of this with scripture.

This is critical for us to understand everyone. Hebrews 7:11-16. Now these verses have been read by other Malki teachers.

But they usually stop. Where their point that they want to make. Or to support their theology.

But what we're going to do is read. Another verse or two after that. In verses 11 through 16.

This has to do with the Torah. Get ready to turn to Galatians 3. Because that's where this is going to instruct us to go to. Truly then if perfection were through the Levitical priesthood.

For under it the people were given. See that in his Torah law. This is a Torah.

This is a Torah that was added. To the already existing. Torah commands.

The Mitzvah. Or Mitzvot. So the people were given a Torah.

Why was there a need for another priest. To arise. And that's the Hebrew word ku for resurrection.

According to the order of Malki said it. According to the one who we just read about all throughout here. And that is in reference to Yahweh.

And not according to the order of their own. For the priesthood being changed. Of necessity there takes place a change also.

Of law to erode. Now I'm going to show you what it's talking about here. We'll come back to that.

Let's go to 13. (Gal 3:13) For he whom it is said belongs to another tribe. Yahweh shua.

Yahshua. Yahweh manifest in the flesh.

Was not from the tribe of Levi? And he was not a son of their own. He was son.

He was. Yahshua ben Yahweh. And he came from the tribe of Yehudah.

For he of whom it is said belongs to another tribe. From which no one had attended at the altar. For it is perfectly clear that our master arose.

From Yehudah. Sprang forth. Many of you are seeing.

From the tribe of Judah. A tribe which Moshe never spoke concerning priesthood. All right.

Now. You see here that it says for under it. The people were given the Torah.

I'm going to show you. That this is specifically talking about the Levitical priesthood. It's not talking about the book of the law.

It is not. Let's go to Galatians 3:17. Or excuse me.

Chapter 3 verse 17. It says. This is what Shaul says.

Now this I say. Torah. That came 430 years later.

Does not annul a covenant. Previously confirmed. You see what he's saying here.

They added it to wrote. 430 years after Abraham. If you go back and read this whole chapter.

It's specifically addressing Abraham being the father of our faith. And it says. Now this I say.

To wrote that came 430 years later. Does not adult. Annul a covenant.

Previously confirmed by Elohim. In Messiah. In the anointed one.

See that word Messiah. Means anointed one. And the high priest was the anointed one.

He was Yahweh. He was set apart. He is the anointed one.

The holy one of Yisrael. So. The to wrote that was made.

To bring in the Levites. To help Aaron and his priesthood. Cannot annul.

What was promised. In the covenant made with Abraham. And that's what they're saying.

In Hebrews 7. That there was a change. In the torot.

They took the instituted Levitical. Order. Out of that to wrote.

That was 430 years after Abraham. And moved it back out of the way. Yahshua steps in the way.

As Malkitzedek. The high priest. Over all of Israel.

You go calculate it. Some 400 years after Abraham. Is when that order.

Was given. As a law. As a to wrote.

In the Torah. To bring in the Levites. To help Aaron and his priesthood.

Some 400 years after Abraham. Okay. So that clarifies a lot of things.

There's a lot of confusion going on. Because of some of the teachings out there. From these Malkitzedek teachers.

They have no idea. They're making a mess out of things. Because they see this English word.

La la la la la. Everywhere. But if you don't understand.

That that could be concerning a to wrote. That was instituted in the Torah. You're going to make a mess.

And they have made a mess. Out of people's minds and hearts. And direction that they're walking in.

And once again. Yahweh is the ancient of days. That word ancient.

If you go back and look it up. Like I said it's in the. It's only ancient of days.

Is only used in the book of Daniel. And if you go look up the. Definition of that word ancient.

It means able to move from one space. Or time to another. And that's what Yahweh was doing.

He was prophesying his own coming. In the manifestation of Yahshua Messiah. The anointed one.

Yahweh's deliverance in the flesh. Let's get scripture for that. 2 Corinthians 5:18-19.

HalleluYah. And all matters are from Elohim. Hear this.

All matters are from Yahweh. Yahweh is the one that calls you. Yahweh is the one that pulls you into the covering.

Yahweh is the one to get you in the priesthood. Yahweh is the one to confirm the covenant with you. All things are from Yahweh Elohim.

Who has what? Restored us to favor with himself. Through Yahshua Yahweshua. Right there.

The anointed one. Messiah means anointed one. Through Yahshua Messiah.

And has given us the service of favor. This is speaking about who are servants. Apparently when he was brought into the priesthood.

He became a servant to the high priest. We are servants in a priesthood. That the Levitical right has no right to eat from.

It's a different table. They have no right to eat from this table. You must denounce that.

Come and confess in Yahshua. And come underneath the order of Malkitzedek. That covering.

Yahweh will confirm it. Yahweh is Elohim. Look at verse 19. (2 Cor 5:19)

That is that Elohim. See this. Yahweh was in the Messiah.

That body contained the spirit of Elohim. Whose name is Yahweh. He did it.

Restoring the world to favor unto himself. Yahweh was in Messiah. Reconciling the world to himself.

Through the body which he created. In order to be sacrificed for our sins. The high priest is the only one that can go in.

And give a blood sacrifice to the Almighty. No one else has the authority to bring it. Not the sons.

Not the daughters. Not the children. Anybody.

Only the one appointed as high priest. And we've already declared that Yahweh was the high priest. In the order of Malkitzedek.

He prepared a body for himself. And that body that he dwelt in was sacrificed. And the blood within it was pure.

Thank you Father. You know this is so humbling. To know what he has done for us.

Restoring the world to favor unto himself. Not reckoning their trespasses to them. And has committed us to the word of restoration to favor.

He has appointed his servants to bring forth the Torah in the Torah. To restore all things back to his favor. Now let's confirm this.

Let's look at prophecy. Yahweh the Rock. Isaiah 26:3-4. The one steadfast of mind you guard in perfect peace.

This is speaking about Yahweh and talking about him being the king of peace. The one steadfast in mind you guard in perfect peace. For he trusts in you.

Trust in Yahweh. Just like Abraham did. He believed in him.

He trusted in him. Trust in Yahweh forever. For in Yah, Yahweh is the rock of ages.

Yahweh is the rock of ages. According to this prophecy. Deuteronomy 32.

Please share this. We need to get this information out there. Just because somebody's spouting off stuff from behind a fancy setting out in Oregon.

Claiming to be a Malkitzedek teacher does not mean that he has everything figured out. And I am telling you guys. That if we don't wake up and start following the Torah.

That they say are being done away with. Oh yeah, get rid of this and this and this and this. That's Christian.

That's Christian stuff. You just came out of that. We need to adhere to the mitzvot.

The commandments. The Torah in the Torah. So here we see that in Isaiah, Yahweh was the rock.

Deuteronomy 32:15. But Yeshurun grew fat and kicked. You grew fat.

You grew thick. You are covered with fat. So he forsook Eloah who made him.

And scorned the rock of his deliverance. The rock of salvation. Here Yahweh is declared to be the rock of salvation to these people.

Right? Psalms 18:1-2. Psalms 18 verses 1 and 2. I love you oh Yahweh. My strength. Yahweh is my rock and my stronghold.

And my deliverer. My El is my rock. I take refuge in him.

My shield and my horn. Same word that goes on the corner of the altar. Of my salvation.

My deliverance. My high tower. Let's go to 1 Corinthians 10:3-4.

And now verse 4. Verse 3 and 4. This is talking about when they came out of the exodus. They all ate the same spiritual food. And all drank the same spiritual drink.

For they drank of that spiritual rock. That followed them. And that rock was Messiah.

He was the anointed one. The high priest was guiding the people. Keeping them covered.

Remember he covered them with the shade by day. The cloud by day. And a pillar of fire by night.

They were being covered by him. Yahweh is the high priest. He produces a covering wherever we're at.

HalleluYah. Okay. We're going to get to the importance of the blood in a moment.

But first let's confirm something else. Here we see that either Yahweh and Yahshua were. I mean people had them confused of which one of them was the rock.

No. Now we're going to see that Yahweh is the first and the last. Isaiah chapter 44. Verses 6 through 8. (Isaiah 44:6-8) This is one of those verses that makes you go wow. How could I. After reading this stuff about the rock. The first and the last.

I mean this just secures this whole Malkitsedek. Who Malkitsedek really is. Thus saith Yahweh, sovereign of Yisra'el and his Redeemer.

The King Redeemer. Sovereign and Deliverer. Yahweh.

The Deliverer of Israel. Yahweh of Hosts. I am the first.

And I am the last. Besides me there is no Elohim. And who is like me.

Let him call and declare it. And lay it before me since I appointed the everlasting people. He's the one who appointed everybody.

Who covered everybody. Called everybody. See this.

Yahweh is the one who calls. Yahweh is the one who covers. And Yahweh is the one who delivers.

I am the first and the last. There is no other mighty one besides me. And the events that are coming.

Those things that you're going to see in the future. Is me as well. Watch.

And the events that are coming and those that do. Come. Let them declare these to them.

He said you're supposed to declare who's delivering them. To the people who are being delivered. At all times.

Verse 8. Do not fear nor be afraid. Have I not since made you hear and declare it? You are my witnesses. Is there an Eloah besides me? There is no other rock.

I know not one. Let's go to Revelation 1:8. Chapter 1. Verse 8. I am the Aleph and the Tah.

The beginning and the end. Who was Malkitzedek? Says who? Yahweh. Who is.

Who was. And who is to come. The Almighty.

El Shaddai. Right? Now let's go to chapter 22. Verses 12 and 13. (Revelation 22:12-13)

And see. I am coming speedily. And my reward is with me.

To give to each according to his work. I am the Aleph and the Tah. The beginning and the end.

The first and the last. What did Yahweh say back here in Yeshayahu? Declared by the mouth of a prophet. You are my witnesses.

Is there an Eloah besides me? There is no other rock. I know not one. Everyone.

Malkitzedek. Is without mother, father. Beginning or end.

He is the rock of our deliverance. He is the one who provided. He is the one who called.

He is the one who covered. He is the one who confirmed. And Yahshua just got through confirming right here that he is the rock.

Or the first and the last. And we also see that he was declared to be the rock. There is no other rock.

Malkitzedek was Yahweh Almighty. Yahweh has delivered his people while he was inside the body of the Mashiach. Yahweh is Malkitzedek.

HalleluYah. Now this causes us. Many of our beliefs are going to be challenged by this.

But the fact of the matter is we cannot have scripture or Yahweh and Yahshua if they were separate beings contradicting one another. Yahshua would have never claimed to be the first and the last, the beginning and the end if Yahweh the Father had already declared to be that. He would be speaking against the word that was breathed by the spirit in the Tanakh.

No way. So now that we know who shed the blood. That is very important.

Now we can look at what the blood of the covenant means in Hebrew. And we are going to see a beautiful

picture of what Yahweh has done for us. Once again, now that we know who shed the blood.

Only the high priest can present the blood. Hebrews chapter 9 verse 7. Only the high priest could go into the Holy of Holies once a year to present the blood. So the high priest is the only one that can present the blood.

Malki said it, presented the blood. And he prepared a body for himself in order to do that. Go read Revelation chapter 5. (Revelation 5) John weeps.

Because no one was able to lose the seals on the scroll and to bring those prophecies to pass. But he said, don't weep, Yohanan. Behold the lion of the tribe of Yehudah.

The king, the righteous king has prevailed. He did it. The Malkitzedek did it.

So to answer the question, what does the blood of the covenant mean in Hebrew? We're going to do that. Here's the words behind me. dom berit.

dom berit is the Hebrew words for blood covenant or in English would be blood of the covenant. And we're going to be checking that out. First, let's lay the foundation by going to scripture in Matthew chapter 26 verses 26 through 28.

Remember everything that we just read about Abram. Abram being called. Abram washing feet, breaking bread, being put underneath the covering.

Yahweh did it all. Right. Brought him into the priesthood.

Look what is happening here. Matthew 26:26-28. And as they were eating, Yahshua took bread.

And having blessed, broke it and gave it to the taught ones and said, take, eat. This is my body. And taking the cup and giving thanks, he gave it to them saying, drink from it, all of you.

For this is the blood. That of the renewed covenant, which is shed for many. For the forgiveness of sin.

Here is Yahshua bringing his disciples into the same covenant underneath the same covering that he brought Abraham into. Because 430 years after Abraham came a Torah in the Torah. Because they broke the covenant of Elohim.

So he added it to wrote a temporary blood covering system until he was manifest in the flesh and cleansed us from our sins. So he's breaking bread, washing feet, drinking of the cup right here. Bringing them into this Malkiyah covering.

You see the importance of the blood of the covenant now? He loves us. He is true to his covenant. Just like Abraham was true to the covenant he made with the man who owned the land in which Lot dwelt.

And he himself dwelt near the trees of Mamre. Hebrews 10. This is where we're going to get our words.

Hebrews 10:23-31. Let us hold fast to confession of our expectation without yielding. For he who promised is trustworthy.

These promises were made to who? Abraham, Isaac, and Jacob. And let us be concerned for one another in order to stir up love and good works. We're supposed to be concerned about what each other is doing in the body of Messiah.

If we're doing something wrong or we're not doing something right. We need to bring it to one another's attention. Nowadays, if you do that, people get all upset.

They're all, you know, who are you to tell me how I should be dressing or how I should be acting or what I should or shouldn't do. We are supposed to care about what the body of Messiah looks like. If we care about

what we look like, it shows that we are keeping ourselves unspotted, untainted from sin for the coming of the King.

This spirit within the body is demanded by Elohim. It's not, well, you can if you want. Verse 25, not forsaking the assembling of ourselves together.

Listen to this. Sabbath, Feast. Not forsaking the gathering of ourselves together, as is the habit of some.

Some people have gotten the habit of not showing up for Sabbath. Well, I can stay home and do it. He recognizes that.

But the word says that we should not forsake the fellowshiping, the assembling together of the saints, of the called out ones. So you can say what you wish. But the word says this, not forsaking the assembling of ourselves together, as is the habit of some, but encouraging.

And so much more as you see the day coming near. And we see that happening. For if we sin purposely after we have received the knowledge of the truth, there no longer remains a slaughter offering, a sacrifice for sins.

But some fearsome anticipation of judgment and a fierce fire, which is about to consume the opponents. If the rain is already happening, this would have happened. But there would have been some fire that's been consuming folks, the opponents of Elohim, which would be, look at the prophecies, that could not be taking place yet.

Because upon the Messiah's return, it says that Amalek and Edom, their seed and their inheritance will be destroyed. That has not happened. That's another reason why we can't be living in the rain now.

And we can't be operating fully functional in the priesthood as well. The high priest isn't even here. Verse 28.

Anyone who has disregarded the Torah of Moshe. Everybody hear this. We've got Matt Nolan and a bunch of other people out here teaching that we do not have to do certain things that are written in the Torah, certain to wrote.

Hear this. We just got through reading about fearsome anticipation of judgment and fierce fire, which is about to consume the opponents. Anyone who has disregarded the Torah of Moshe, what is written in the cepher that was pinned by Moshe, dies without compassion on the witness of two or three witnesses.

How much worse punishment do you think shall he deserve who has trampled the son of Elohim underfoot, counted the blood of the covenant. There's our words by which he was set apart as common, by which he was set apart as common and insulted the spirit of favor because the spirit was in the body of Messiah. For we know that we know him who has said vengeance is mine.

I shall repay, says Yahweh. And again, Yahweh shall judge his people. It is a fearful thing to fall into the hands of the living Elohim.

If you are sitting yourself underneath a teacher that is not teaching to all of the to wrote that are in the Torah that was written by Moshe, you are going to be faced with fearsome anticipation of judgment from Yahweh Elohim. This is serious. Time and time and time again, he has warned us as his people.

Come back to my Torah. Fulfill the mitzvot. The to wrote.

Come back to it. Come back to it. And today we still refuse to do that, setting ourselves underneath some of these teachings.

Anyone who teaches against the least of the words of these commandments. Wake up, America and the world abroad. So now here is where we get our words.

And here is where we answer the question that was sent in. What does the blood of the covenant? What does

it mean in Hebrew? Once again, we are getting it out of verse 29 in the 10th chapter of Hebrews. (Hebrews 10:29) There it says, trampled the son of Elohim underfoot and counted the blood of the covenant by which he was set apart as common.

Notice that the blood of the covenant set apart a different people. For what? The service in the priesthood. Do we actually realize what we've been immersed into? It's a priesthood.

Remember, they all were baptized. It says unto Moshe. Under the sea, they were baptized into the priesthood because then he told them he was going to make them a kingdom of priests.

The blueprint to what we're supposed to be doing now is already happened once. It's right there. If you're receiving a doctrine that contradicts those steps that we're supposed to learn by, get rid of them.

Get rid of it. It's no matter how they doctor it up, how they dress it up, how sweet they make it sound. If it contradicts what we see in the Exodus, it is falsehood that will deceive you into not receiving this calling in the first resurrection for sure.

Okay, so blood of the covenant. Blood is Hebrew number 1818 in your Strongs. And it's the Hebrew word, dom, dom, dalitt, mim.

The Strongs defines it like this. Blood, that which is shed, causes death, the juice of a grape, bloodshed. You see now why Yahshua said, take drink of this cup.

It's a sign of the blood of the covenant, right? That I will redeem you by. That's why we do that. Because we are now covered in a covering by the shedding of a blood that didn't come from the oxes, sheep, so on and so forth.

We've entered into a new priesthood, a new covering. We've been called out of the world, just like Abraham. And he's going to bring us into that by covering us in this priesthood.

The high priest is the one who done it, just like he did with Abraham. And he's also going to be the one to confirm it. HalleluYah.

There's the perfect foreshadow being fulfilled right here in these verses. So once again, in the Strongs, it can be blood, that which is shed, causes death, the juice of a grape or bloodshed. Now, let's take that to the ancient Hebrew lexicon and look up the word there.

It's number 1082 A.N. on page 93. It's about halfway down your page there. And it's in section A.N.M. There you're going to see your letters.

dalit, Mem, dom. Now you don't see, it just says blood. But let's go back up the root line here.

And you see in section A, it says concretely blood. CO means concrete, blood. Abstractly, it doesn't give a definition.

It says, the blood of man is also water, which moves through the body. When the blood is shed, the man or animal becomes silent. Like a lamb before it shears, a son from the blood of his father resembles the father.

You see this? That's why it says that Yahshua was the express image of Yahweh's person. Because Yahweh's spirit was in the body that was created in the womb of Miriam. And Yahshua was the express image of Yahweh's person.

His conduct was perfect, tamim, in all of his ways. Why? Because the spirit within him was Yahweh Almighty, the anointed one of Israel. Okay.

Now, the dalit, Mem, you'll notice if you get your charts out, that the dalit is the fourth one down. It's a picture of a door. It can be moved, hang, or entrance.

All right. Move, hang, or entrance. And as we're going to see, this is a door that has been opened by flowing blood.

Remember, Yahshua said, come to me if you thirst. You drink of this water, and from your innermost being will flow issues of living water. All kinds of New Testament verses begin to just come alive when you look at these definitions.

All right. Now, covenant. Covenant is Strong's Hebrew number 1285, Berit.

And in the Strong's, it has it defined as this, in the sense of cutting a compact made by passing between pieces. Now, going to the ancient Hebrew lexicon, you're going to find that on page 74. It's number 1043 HN4.

So, on page 74, in the left-hand column towards the bottom, you'll see our ancient Hebrew characters, Bet Resh Yod TawBerit. And there you see our concrete word, covenant. Excuse me.

A covenant is instituted through a sacrifice of a choice fatted animal, which is cut into two. And the parties of the covenant pass through the pieces. That's what took place with Abram and Yahweh.

Yahweh put him to sleep because he knew his descendants were going to break the covenant. So Yahweh covered everybody, and he was the only one to pass through it. He said, I'll make it happen.

If one party fails to meet, and here's the reason why he did that. If one party fails to meet the agreements of the covenant, then the other may do the same to him. That means he could be cut in two or cut asunder.

And because Yahweh knew that his descendants would break the covenant, he caused Abram to be put into a deep sleep. He made him rest. And Yahweh passed through it, saving the life and the seed of Abraham, Isaac, and Jacob.

Going back to look at the root of this, it's just the Bet Resh. And the Bet Resh, the action root means to feed, concretely grain. Right? So showing us that the head not only watered, but he was the bread that came from the Shamayim.

So looking at your chart once again, we're going to put these two words together, read them in one continuous flow after we look at this. Bet Resh Yod Taw. Looking at your chart, you'll see that the Bet is a picture of a tent floor plan.

It can mean family or house. The Resh is a picture of the head or head of man. It can mean first top or beginning.

The Yod is a picture of an outstretched arm. It can mean work, throw, plant, seed, stuff like that. Plant with, work, worship.

It can mean... And the Taw is the picture of two cross sticks. And it's a sign of covenant. That's why it's covenant.

But it can mean mark, sign, signal, or monument. So what is the Hebrew meaning of the blood of the covenant? It's actually in Hebrew, the means of covenant. It's not blood of the covenant, it's blood covenant.

Because without the shedding of blood, there is no remission of sin. So without the remission of sin, there can be no covenant between Yahweh and his creation. It's blood covenant.

So what we are reading when we combine these together and taking it to the next level, to the context of the scripture that we got it from, this is what's being said. How much worse punishment do you think shall he deserve who has trampled the son of Elohim underfoot and counted the blood covenant and counted the door open by his flowing blood shed by the house's head that works as a sign by which he was set apart as common. We have called this thing common.

Many people are calling it just a common thing. I can follow any of the Torah I want. I can get rid of the Torah that I want and I can still not call this blood of the covenant, blood covenant, common.

And I can still be set apart. No, you can't. No, you cannot.

That is not what we're seeing here. You cannot count the open door by his flowing blood shed by the house's head that he has worked as the sign as common and insulted the spirit that was within that body. That was within the body that the head of the house manifested himself in.

Notice the respect that Abram gave to the manifestation of Malkitzedek. And he called him Yahweh when the two messengers came with him to destroy Sodom and Gomorrah. You take away from the Torah and all of that respect goes right out the window.

And then we cannot be considered sons and daughters, children of Abraham to which the covenant promises were made. That's what the Hebrew says about the blood covenant. If we sin purposely and sin is transgression of the law, then that's what we do to the blood covenant.

We trample it underfoot and call it as if it were something common. Father, help us. So in a nutshell, everyone, Yahweh was Malkitzedek.

He was manifested into the body of Messiah. And he is the one that raised up a sacrifice for himself in order that the pure blood needed to bring us back into covenant. The renewed covenant with him was done by him.

He has called, he has placed us under the covering and he has confirmed it by his works that he did on those two cross stands. That was a sign that he spoke about all throughout the law and the prophets. HalleluYah.

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