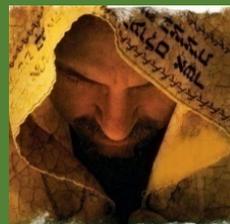


# Jews For Yeshua

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To the Torah & the Testimony  
If anyone does not speak according to these words  
It is because they have no light in them.  
Yesh'yahu (Isaiah) 8:20; Revelation 12:17; 14:12



## ON LEVI, MELCHIZADOK, AND GALATIANS

In this presentation we are going to detail the change in the priesthoods from Melchizadok to Levi and back, and reveal how they relate to the first and second covenants in the minds of the first century assembly. Words in ( ) are literal translations, or translated idioms, they should be treated the same as the text. Words in { } are notes added into the text for clarification of the text. The notes in { } should not be considered a part of the text, and the text can be read without the notes if preferred.

In **B'reshet (Genesis) 3:7** after Adam and Havah violated Torah (sinned), it is written,

**3:7** Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves coverings.

From this we see that sin causes us to feel naked, guilty, ashamed, and embarrassed; and that our natural tendency, which we have inherited from Adam and Havah's fallen nature, is to hide, or "cover", our shame.

And when the Eternal One revealed their nakedness, so that they were no longer able to cover their own nakedness, Adam and Havah resorted to blaming as their "cover". And then when we arrive at the time of Cain and Abel we learn that when covering up our sin and blaming doesn't work, that we will seek then to murder or destroy the person, or to destroy the character and integrity of the person, whose righteousness exceeds our own, as our "covering".

So here from the very beginning we can see how through Adam and Havah's fall, that we by nature seek to "cover" our sin by denying, minimizing, and excusing our own sinful behavior.

And that if this does not work, then we attempt to find a scapegoat, that is, we attempt to "cover" our sin by finding someone to blame for our sin.

Then, ultimately, if these two matters are not effective, then we will seek to "cover" our sin by destroying, in some manner, those who we feel the most exposed, naked, and/or vulnerable around.

So with this we can see a picture from the very beginning of people's inadequacy in effectively, or responsibly, providing an acceptable "covering" for their own sin, and of how sin ultimately ends with the death of the righteous.

From the example of Cain and Abel we can also see that the false Messiah (the anti-christ) in the end time who will be destroyed by the brightness of Yeshua's coming; **II Thessalonians 2:8**, will come before the true Messiah; for the evil nature always precedes the righteous in our fallen world.

For example, Cain came before Abel, Esau before Yaaqov, and Saul before David, etc...

With this, we can know that it is false believers in the end time, following in the example of Cain, who will murder their brothers, and other believers, that are following in the righteous path of Abel; that is, whose works are more righteous than their own.

Adam and Havah (Eve) were righteous before they violated Torah (sinned), but then they immediately died spiritually, and began dying physically, for that one sin that they had committed [the sin of eating something that was forbidden as food]. And through that one sin they also caused the whole earth, and all of creation to, likewise, be thrown into a state of chaos and death.

Abel was also righteous, but then died by being murdered because of the sin of his brother.

The Son of Adam giving his life on behalf of the sin of the guilty, our first picture of what the Eternal One's Anointed One, the Promised Seed, Yeshua His Son, would do for us.

And so it has been from the beginning, that the consequence of Torah violation, the consequence of living outside of the expressed will of the Eternal One, is death; and that ultimately, only the death of the Righteous One would be able to redeem us back from that path of death.

As it is written in **B'reshet (Genesis) 2:16,17**;

**2:16** And יהוה Elohim (God) commanded Adam, saying, of every tree in the garden you may freely eat,

**2:17** but of the tree of knowledge of good and evil you shall not eat, for in the day you eat of it you shall surely die.

So Adam and Havah tied together fig leaves in an attempt to "cover" their nakedness and temporarily alleviate their sense of shame and embarrassment. But there was no power in this human attempt to "cover" their own shame, or to deliver us from the consequence of death which we have incurred through them.

To be truly redeemed from death, something would have to die in our place in substitution of our own death, until the Righteous One could arrive.

So, as it is written in **B'reshet (Genesis) 3:21**,

**3:21** ...יהוה Elohim (God) made tunics of skin and clothed them.

Thus the first sacrifice and substitute for our death had been made, and had been presented by the Eternal One Himself.

This clothing of skin provided through the sacrifice was a type of a "covering"; and as it is written in **V'yikra (Leviticus) 17:11**,

**17:11** ...the life of the flesh is in the blood, and I have given the blood to you upon the altar to make atonement for your souls.

The Hebrew word for atonement is, "Kaphar" and means literally, "to cover".

Unlike Adam and Havah's covering which was designed to hide and deny guilt, this word "Kaphar", which refers directly to the "covering" provided expressly by the Eternal One Himself, contains within it the express concept of correcting a fault, of repairing a condition, and of providing payment to make something right.

So the Eternal One said to the Serpent after Havah violated Torah (sinned), in **B'resheet (Genesis) 3:15**,

**3:15** ...I will put bitter opposition between your seed and Havah's Seed. He will crush the Serpent's head, and the Serpent shall strike His heel.

This statement was made immediately after the Eternal One exposed Adam and Havah's vain attempt of hiding and covering their own nakedness through their own efforts; and it is the first instance of Scripture that directly sets into motion the Promise and coming of our Messiah, and of the seed of the wicked that would oppose Him.

As can be seen in the twins, Cain and Abel, the lineages of these two seeds would begin at the same time, through the dual nature inherited through their mother, Havah; and that the evil one would be born first.

This is also the first place in Scripture where we see the concept of earning one's salvation take place.

Adam and Havah (Eve), by attempting to "cover" their own sin, through a method devised by their own mind, was their attempt to redeem and save themselves.

Likewise, Cain by presenting the fruit of the ground as an offering rather than a choice firstling of the flock like Abel did, attempted to redeem and save himself by providing an offering that was pleasing in his own sight rather than what was pleasing in the Eternal One's sight; **B'resheet (Genesis) 4:1-5**.

Remember, the root word of salvation is "salvage"; and it is not things that are in good condition and in proper working order that need to be salvaged, but that which is damaged, but repairable/re-usable.

So you can see here that the doctrine of "earning" one's salvation through one's own works, rather than through the "covering", and commandments, instructed to us by the Eternal One, was the issue here.

Earning one's salvation was not about being "obedient" to the Eternal One's commandments,

which people erroneously call "legalism", and neither is it about trying to become righteous by going one's own way by disobeying His commandments as Cain did.

Neither is it about offering up sacrifices in place of obedience, for the Eternal One desires obedience, not sacrifice; I **Shemuel (I Samuel) 13:5-14; 15:1-22,23-28**. For sacrifice is the evidence of our sin, but obedience the evidence of faithful and righteous conduct as can be seen in these passages referenced above.

The passages of which, show again, the battle of Cain and Abel, continued on through the battle between King Saul, and King David, with King Saul's works declared as evil, but King David's works as righteous. And again, with the evil coming forth before the righteous.

The issue of salvation, and of trying to earn one's salvation, is about what must take place for forgiveness of sin after a person has broken one of the Eternal One's commandments.

The issue from the beginning has never been concerning the obedient, but with how we approach the Eternal One in the nakedness of our disobedience.

Note also, that Cain's approach, like King Saul's, involved further disobedience, whereas Abel's approach, like King David's, involved submitting to the Eternal One's way – and sovereign authority.

As it is further revealed in **B'reshet (Genesis) 4:6,7;**

**4:6** So **יְהוָה** said to Cain, "Why are you angry? And why has your face fallen?"

**4:7** If you make things right, will you not be accepted? But if you do not make things right, Torah violation continues to lie at the door. And its desire is to rule you, but you must rule over it.

This phrase, "make things right", comes from the Hebrew word, "Yatab", and ties right in with the word "kaphar", in that "Yatab" is the end result of "kaphar".

That is, when we offer the acceptable sacrifice {the "kaphar" as defined by the Eternal One, not by us}, and approach the Eternal One through the required approach {through the "Torah" and not through our own method or traditions}, then, and only then, are we able to "make things right".

That is, then, and only then, are we able to obtain a "covering" for our violation of Torah (sin) that "corrects our fault", "repairs our condition", and that "provides acceptable payment" for our sin.

Note also, that the Promise of the Messiah was given before the tunics of skin were given, providing us our first glimpse into the two priesthoods, and of how one priesthood would also come before the other priesthood.

That is, though we are given the Promise of the Messiah for our future, the animal which the Eternal One offered up as a burnt sacrifice to provide the "kaphar" for Adam and Havah (Eve) came first. So the "fleshly" sacrifice of animals, would come before the spiritual sacrifice of Yeshua's sinless body.

This picture of the "Kaphar" provided through the sacrifice and blood of animals would have its ultimate culmination in the form of the Levitical priesthood.

The picture of the Promised Messiah provided to us in **B'resheet (Genesis) 3:15**, which the Eternal One told us about just prior to the sacrifice He offered up for the skins that would be used to cover Adam and Havah in **B'resheet (Genesis) 3:21**, would ultimately have its culmination in an order of priesthood that would come after the ordination of the animal based system, as it is revealed to us in **Galatians 3:16,17** where it is written,

**3:16** Now to Avraham and his Seed were the promises made. And יְהוָה does not say, "and to seeds", as of many, but as of One, "and to your Seed" who is the Messiah.

**3:17** And this I say, that the [law of Levitical sacrifices], which came 430 years after the Promise {given to Avraham}, cannot annul that covenant that was confirmed before by יְהוָה in Yeshua, that it should make the Promise of no effect.

In this passage the Hebrew idiom "the law" is a direct reference to the Levitical law of sacrifices, and so thus the reason for the corrected translation to properly reveal the meaning of the idiom.

Now the reason we know that the skins provided for Adam and Havah (Eve) were from a burnt sacrifice, is because the burnt sacrifice, which is representative of the original sin of Adam, is the only sacrifice that could be used for the clothing of the priests.

As it is written in **V'yikra (Leviticus) 7:8**,

**7:8** And the priest who offers anyone's burnt offering, that priest shall take for himself the skin of the burnt offering which he has sacrificed.

This is also why Yeshua's tunic, which was one piece sewn throughout, was removed from Him and could not be torn in two, because it was symbolic of the hide provided to Adam and Havah (Eve), and to all mankind, for the "covering" of their nakedness, which Yeshua would provide for us Himself through His own voluntary self sacrifice.

And concerning Abel's offering, we know that it was a sin sacrifice, representing Havah's original sin, for it was a female firstling, that is, a female first born, of the flock. The word "firstling" being translated from the Hebrew word, "bekorah" (beck-o-law) which is a female first born of the flock, and the animal of which can only be sacrificed as a sin sacrifice.

So between the Burnt Sacrifice (a male bull), and the Sin Sacrifice from a first born female of the flock, we can see our redemption from the original sin of both Adam and Havah (Eve) being initiated and foretold.

Likewise, concerning the two scapegoats presented on Yom Kippur (Day of Atonement), it is written in **V'yikra (Leviticus) 16:5**,

**16:5** And Aaron shall take from the assembly of the sons of Israel two shaggy male goats {the Hebrew word, "sa'iyir" (saw-yeer)}, from a female of the goats {the Hebrew word, "ez" (aze)}.

The Scriptures forbid a first-born male of the flock to be sheared, so the word, "sa'iyir" implies male goats that have broken the womb, as well as young and unruly.

Of course, it is easy to see Cain and Abel in this picture, and of how as twins, they both broke the womb of Havah (Eve), represented by the she goat, the "ez" that the male goats "sa'iy" would be taken from.

And as you read through **V'yikra (Leviticus) 16:1-22**, you will see the "innocent" goat, that is, the one that dies for the sin of the people {representing the sons of Israel who would be declared righteous, and representing Abel and his sacrifice and death}. And you will see the guilty goat, representing the one that continues to bear its sin, like Cain, and who would be cast out to be a wanderer {a gentile/non-Israelite} in the earth for choosing to bear his own sin, rather than accept the Eternal One's Covering and Torah.

This again culminates with Yeshua, the innocent One, who is killed for the Torah violations (sins) of the people, while Barabbas, the murderer, is set free. And why it is that Yeshua states on the execution stake, "Father, forgive them, for they know not what they do". For this is the main focus of Yom Kippur, to provide a "kaphar" for the Torah violations committed unknowingly, and unintentionally, by the nation of Israel, represented by Abel, and ultimately, by Havah (Eve). So, Yeshua, was also our sin offering.

So from the beginning, first you have sin, and man's inadequate attempt to "cover", to "atone", to "repair or pay for" his own damaged condition and sin.

Then you have the Eternal One's Promise to us of deliverance from the sin and death caused by Adam, through His Messiah, who is Yeshua.

Then you have the sacrifice of an animal that the Eternal One Himself provided to us as a "covering" (as an atonement), for our sin, until the arrival of that Promised Messiah to come.

With this, we can take a closer look at the life of Avraham, where we find the first mention of Melchizadok, and the two covenants in light of Avram's encounter with Melchizadok, and see what Avraham understood about that Promised Messiah to come.

In **B'reshet (Genesis) 14:18-20** it is written,

**14:18** Then Melchizadok, king of Salem, brought out bread and wine; he was the priest of Elohim (God) Most High.

**14:19** And he blessed Avram and said, "Blessed be Avram of Elohim (God) Most High, possessor of heaven and earth;

**14:20** And blessed be Elohim (God) Most High Who has delivered your enemies into your hand." And Avram gave Melchizadok a tenth (tithe) of all {his plunder}.

Avraham understood from this that the Priesthood of the Messiah would be the same as that of Melchizadok, for he paid a tithe of all his increase to Melchizadok, as the servant, king, and priest of the Most High Elohim (God). See, **Ivrim (Hebrews) 7:4**.

Also, because Melchizadok was both a king and a priest, it was revealed to Avram, and to us, that the Messiah would also be both a king and a priest. See, **Ivrim (Hebrews) 6:19-7:3**.

Avram's encounter with Melchizadok, likewise, came after the Eternal One had given Avram victory over his enemies. So Avraham understood that the Messiah would provide him victory

over his enemies, the understanding of which was passed on to the faithful of Yeshua's generation; see **Luke 1:67-71**.

So what do enemies do? They seek to destroy and/or to kill their opponent; See, **Yehochanan (John) 10:10**, as even Cain sought to kill Abel.

So the Messiah would deliver us from the ultimate enemy, the enemy of death, through the power of a sinless life, and through the power of His resurrection, where death had no hold on Him.

Melchizadok was also the king of Salem, which was the original name of Jerusalem, so Avram was shown that the seat of the Messiah's throne and kingdom would be in Jerusalem.

Avraham also broke bread and drank wine with Melchizadok, providing a picture to Avram of how the covenant under the Messiah would be symbolically represented. See, **Luke 22:19,20** where Yeshua breaks the bread with His emissaries and explains to His disciples its hidden, centuries old, meaning.

Later on in Avraham's life, after Yit'zak (Isaac) is born, we see that Avraham believed in the resurrection, for as it is written in **Ivrim (Hebrews) 11:17-19**,

**11:17** By faith Avraham, when he was tested, offered up Yit'zak (Isaac). The one who had received the promises, offered up **his only begotten son**,

**11:18** Of whom it was said, "In Yit'zak (Isaac) shall your **Seed** be called".

**11:19** And he believed that **יְהוָה** was able to raise Yit'zak (Isaac) up from the dead, from which Avraham also received Yeshua in a symbolic sense.

This showing that not only did Avraham believe in the resurrection, but also believed that Yit'zak (Isaac) was that Promised Seed to come, for under any other motive or belief, Avraham would have been engaging in an act clearly understood as an act of murder, and as the ritual pagan practice of human sacrifice.

So we can see that it is only through this motive and understanding that Avraham could have offered up Yit'zak (Isaac) as a sacrifice, is by believing that Yit'zak (Isaac) was that Promised Messiah who had to die and be resurrected in order to deliver us from our enemies and from death.

Understanding, that in order to complete the redemption process of salvation, that Yit'zak (Isaac) would also have to die, and be resurrected from the dead before anyone else could defeat death and also be raised from the dead to receive their ultimate redemption from sin.

So going back to the conclusion of Avram's meeting with Melchizadok, immediately following, the Eternal One spoke to Avram concerning the Promised Seed, so we can begin to see how Avram either received, or had confirmed, these conclusions of what the Messiah would do, as it is written in **B'reshet (Genesis) 15:2-6**,

**15:2** Avram said, **יְהוָה** Elohim (God), what will you give me seeing I go childless, with the only heir of my household being Eliezar of Damascus?

**15:3** Then Avram continued, "Look, you have given me no children. Indeed, a slave born in my house is my only heir!"

**15:4** And behold, the word of יהוה came to Avram, saying, "This one shall not be your heir, **but One {singular} who will descend from your own body shall be your heir.**"

**15:5** Then יהוה brought Avram outside and said to him, "Look now toward the sky and count the stars if you are able to number them." And יהוה said to Avram, "So shall your descendents {plural} be {in number}."

**15:6** ***And Avram believed יהוה, and יהוה accounted it to him as righteousness.***

So Avram, after paying his tithe to Melchizadok, revealed his faith in the Promised One to come.

Though he had some confusion as to who that Promised One would ultimately be, his belief at this point was sufficient for righteousness; for when Avram believed and accepted that the Promised One to come would be a descendent from his own sterile body, the Eternal One accounted that belief and acceptance to Avram as a form of righteousness.

There are only two forms of righteousness that the Eternal One makes available to us in Scripture.

That is the righteousness which comes through doing that which is right, that is, through obeying His voice as expressed through His commandments; **D'varim (Deuteronomy) 6:24,25**; and there is the righteousness that we receive as "a covering" for our past sins when we accept His sacrifice offered up on our behalf and confess and turn away from those Torah violations (sins).

This righteousness received through sacrifice, likewise, comes through two methods. The first through the sacrifice of an animal, the second through the Messiah's offering up of His own body.

The first method provides a picture of the Levitical Priesthood that would be made available to Israel first, and that would act as a tutor to lead us up to the Messiah's coming and of His ultimate sacrifice.

The second provides a picture of the Priesthood after the Order of Melchizadok that would become available to Israel after the Messiah's arrival, the covenant of which would be sealed in the Messiah's own blood, after His arrival, and which would go out to the nations from there.

In this passage, the righteousness inferred is in clear reference to the Promised Messiah who would come to redeem us, and all Israel, from our Torah violations (sins) through the covenant and Priesthood sealed in His own blood.

When the Eternal One credited Avram with this righteousness, that righteousness which would come from his trust in that Promised Seed that would come from his own body, it is shown that Avraham's sin would not be covered by the animal sacrifices offered up under the Levitical order of Priesthood yet 430 years in the future, but rather, would be forgiven through his belief in that Promised Messiah to come; that descendent of his own body.

So Avraham, seeing the promises far off, believed, and it was accounted to him as righteousness, even as his faith, established under Melchizadok the Priest, and King of Salem, so clearly represented to him, and to us, the picture of the Messiah in the ultimate culmination of His office as both Priest and King.

But then we see Avraham do something very peculiar.

The Eternal One takes Avram and commands Avram to take animals that are specific to the Levitical priesthood, the priesthood which has not yet been ordained, and that would not be ordained for another 430 years, and commands Avram to cut a covenant with these animals, but without sacrificing them.

As it is written in **B'resheet (Genesis) 15:9-10**,

**15:9** So יהוה said to Avram, "Bring Me a 3 year old heifer, a 3 year old female goat, a 3 year old ram, a turtle dove, and a young pigeon.

**15:10** Then Avram brought all these things to יהוה and cut them in two.

Take note at this time that it is significant that the heifer, the female goat, and the ram, are all 3 years old. Keep this note in the back of your head, and you will see the significance of this number 3 as the study progresses.

Now understand, that immediately after cutting this covenant {which the Eternal One does not explain to Avram the purpose for}, the Eternal One proceeds to tell Avram that his descendents {in the plural} will become slaves in a foreign land, and that they will not come out from there until 400 years after his first descendent {which would be Yit'zak [Isaac]}, entered into the Promised Land.

As it is written in **B'resheet (Genesis) 15:13-16**,

**15:13** Then יהוה said to Avram, "Know certainly that your descendents will be foreigners in a land that is not their own, for 400 years, and will come to serve them, and to be afflicted by them.

**15:14** And also the nation whom they serve I will judge: and afterward your descendents will come out with great possessions.

**15:15** Now, as for you, you shall die and join your ancestors in shalom (peace), and you shall be buried at a ripe old age.

**15:16** But in the 4th generation {1st-Levi, 2nd-Kohath, 3rd-Amram, 4th-Moshe} your descendents shall return here, for the willful sin of the Amorites is not yet complete." {see our Timeline on "The 6000 years from Adam to the Second Coming"}.

This is important to note, for it is only after they come out of Egypt, 400 years later, that the Levitical Order of covenant (involving all the different animals that Avram had cut a covenant with 400 years prior), had come into being.

You see, Avraham was given the covenant under which he was declared righteous under the priesthood Order of Melchizadok, but for his descendents {plural} who would come out of Egypt, he had Avram cut a covenant involving the animals of the Levitical Order, so that Avram could be the father of the descendents of both covenants.

So what happened? Avraham had two sons, the first (Ishmael) unaccepted and eventually cast out to wander in the wilderness, like Cain, and the second one (Isaac), accepted, like Abel.

As noted earlier, Avram ***did not sacrifice*** these animals that were presented as a picture of the Levitical Order to come. But by cutting them in two, he was following a custom of the time that required the party to the covenant to walk through the two halves, in order to confirm that covenant, the covenant of which would not be effectively activated until Mt. Sinai.

He did not sacrifice these animals on the altar, because he himself would not be redeemed under that priesthood, but his initial descendents from Israel would. For he himself had already been redeemed through the blood of Yeshua, for "he believed in the Eternal One's Messiah, and it was accounted to him as righteousness", prior to the cutting of this covenant designed specifically for his descendents that would come out of Egypt.

Likewise, the Promised Messiah would not come to redeem **us** through the Levitical order either, but through His own blood, He would redeem us back to the Father through the priesthood after the order of Melchizadok. For the Levitical Order was only necessary to provide forgiveness of sins ***until*** the Promised Messiah could come, and only necessary to act as a tutor to lead us up to the ultimate redemption that could come only through His blood, and therefore only necessary up until the appointed time of His arrival.

So it happened then that immediately after the Eternal One had Avram cut this covenant, which symbolized the covenant of Levi after the Order of Aaron; and after telling Avram that his descendents {in the plural}, would come out of Egypt and be protected and guided under this covenant that the Eternal One proceeded to tell Avram about Hagar, the slave woman, who brought forth Avraham's first born son, Ishmael; See **B'reshet (Genesis) 16:1-16**.

Ishmael, of course, following the picture of the Gospel handed down to us through Adam, would ultimately be the rejected one, like Cain, who would ultimately be cast out. For Avram's first born son, born of the slave woman, and representing the evil side of Havah's (Eve's) dual nature in Cain, would not be the "Seed" that the Promises would come through.

But Yit'zak (Isaac), who would be born of Sarah the freewoman, who represented the good side of Havah's (Eve's) dual nature represented in Abel, would.

You can even see this with Noach, when the waters of the flood were receding, and he sent out the raven, the unclean bird, first.

The raven went out to wander but never returned back. But the dove, the clean bird, which went out second, returned to the ark, not only the first time, but the second time she was sent out as well, signifying how the Ruach would be poured out on the Eternal One's people not just at the first coming, but at the second coming as well.

But the dove failed to find a place of rest the first time, signifying that Israel would not permanently inherit the Promised Land at Yeshua's first coming, but at His second, as was signified by the olive branch the dove brought back at its second return.

Then when the dove was sent out the 3rd and final time, and did not return, this was symbolic of the new heavens and new earth, where the earth will have been thoroughly cleansed of death and sin, and where all of Israel will have reached her full redemption to permanently inherit the earth and the promises; and where she would no longer need to return to the ark to find her rest, for her redemption will have been made complete, and all the earth, hers.

So as it is written in **B'resheet (Genesis) 21:10-12**,

**21:10** Therefore Sarah said to Avraham, "Cast out this slave woman and her son; for the son of this slave woman shall not be heir with my son Yit'zak (Isaac).

**21:11** And the matter was very displeasing in Avraham's sight because of his son.

**21:12** But Elohim (God) said to Avraham, "do not let it be displeasing in your sight because of the young man (Ishmael) {who was about age 16}, or because of your slave woman. Whatever Sarah has told you, listen to her voice; for in Yit'zak (Isaac) your Seed {singular} shall be called".

From this we can, again, see how the one born of the slave woman {representing the animal sacrifices after the flesh} would come before the one born of the Promise {representing Yeshua's sacrifice}.

That the covenant "cut", but not sacrificed, on behalf of Avram's descendents {plural}, would come first for Israel, but that the covenant that Avraham was accounted righteous under through his faith in the Promised Messiah, would come second for Israel.

As it is written in **Galatians 4:21-31**,

**4:21** So tell me, you who desire to be under the (Levitical sacrifices), do you not hear the Torah?

**4:22** For it is written that Avraham had two sons, the one by the slave woman {Hagar}, and the other by the free woman {Sarah}.

**4:23** But he who was of {Hagar} the slave woman was born according to the flesh, and he of {Sarah} the free woman born through the Promise.

**4:24** And these things are symbolic, for these are the two covenants. The one from Mount Sinai {that was added} which gives birth to the current system being yielded to, and which is represented by Hagar the slave woman.

**4:25** For this slave woman Hagar is symbolic of Mount Sinai in Arabia {Jabal Al Lawz} and corresponds to current day Jerusalem which remains in submission {to the Levitical order of sacrifices} with her children.

**4:26** But the Jerusalem which is above is free, and is the mother of us all.

**4:27** As it is written, "Rejoice, O infertile womb, you who do not bear children, break open and shout, you who do not have birth pangs; for the empty womb has many more children than the womb of her who has a husband."

**4:28** And now we, brothers of the womb, as Yit'zak (Isaac) was, are children of the Promise.

**4:29** But even as he who was born according to the flesh then persecuted him who was born according to the Ruach (the Spirit), even so it is now.

**4:30** But what do the Scriptures say? "Cast out the slave woman and her son, for the son of the slave woman shall not be co-heir with the son of the free woman."

**4:31** So then, brothers of the womb, we are not children of the slave woman, but of the free woman.

This also is a pattern that we see from the beginning, for concerning the twins, Cain and Abel, Cain was born first, then Abel; Cain brought an unacceptable offering, Abel a righteous sacrifice, Cain was rejected and despised and killed his brother, while Abel was accepted and died because of his brother's sin.

The first one sought to "cover" his sin through his own works, but the second by offering up an acceptable sacrifice, a sacrifice of obedience.

Cain was born first, for the evil inclination was the dominant nature after Adam and Havah's (Eve's) sin, and Abel represented the righteous nature which would come only after we learn to overcome the sin nature through the approach and method established and ordained by the Eternal One.

But in the interim, the evil nature would desire to destroy and suppress the righteous, and ultimately, the righteous nature would prevail only through the Torah and through the power of a resurrected life, the life of the Promised Seed, the Messiah Yeshua our King.

So concerning the sacrifices, we can see clearly that they have been, in a sense, done away.

That is, as no longer being a requirement for those who have completed the transition into the Melchizadok Order of Priesthood through acceptance of Yeshua as that premium sin offering presented in place of, and in superiority to, the animal sacrifices offered up under the Levitical Order; and which allows all believers to receive remission of their sins anywhere, and at anytime, regardless of where they live, despite the fact that the Temple has been gone now for over 1900 years.

But going back to Yeshua's day, the Temple was still standing, and the sacrifices were still being offered up. And Yeshua and His Emissaries all participated in these things.

The emissary Shaul himself would come from hundreds, and sometimes from even over 1000 miles away to come to Jerusalem to keep these appointed times where multitudes of sacrifices were offered up by all adherents to the faith, and he did this as an Emissary (Apostle) to the nations; and his attendance at these appointed times in Jerusalem took place years after the resurrection, and while acting as the Emissary (Apostle) to the nations during the time of the Temple complete with all its sacrifices.

In **Ma'aseh (Acts) 18:18; 21:23-26** it is even recorded on two different occasions that the Emissary (Apostle) Shaul took what appears to have been a Nazarite vow, the vow of which requires the offering of a sacrifice, and the shaving of one's head.

So we can see why it is that the presence of the Temple and its sacrifices had to be an unavoidable issue of debate among 1st century believers.

Through these studies you can now begin to see how these debates have been obscured through the loss of knowledge of the meaning of the Hebrew idioms commonly used in these debates at the time.

In our culture we have come to associate the following idioms with some kind of nullification of the Eternal One's standard of right and wrong as encoded in the 613 commandments of His Law, the Torah. Namely, the idioms of "saved by faith, not by works", "not under the law, but under grace", "the works of the law", and oftentimes the simple phrase "the law".

But none of these phrases ever referred to the standard of Torah, which defines for us what is, and is not, righteous conduct, with the exception of the simple phrase "the law", which can only be determined in meaning based on the context of the passage in question.

All of the other phrases, however, are not literal phrases that can be translated directly into Western, or even Christian, thought, for they are Hebrew idioms unique to the first century, Hebrew, Temple centered, culture of the times.

For example, the Hebrew idiom, "the circumcision" was a direct reference to those believers who continued to offer up sacrifices after becoming believers, and who were compelling new believers from among the nations (the gentiles) to partake in those same sacrifices as well, even though, as people of the nations (the gentiles), they had never been part of that sacrificial system.

As it is written in **Galatians 3:23-25**,

**3:23** But before this faith {in Yeshua's sacrificial death and resurrection} had arrived, we were kept safe under (the Levitical order), and embraced by it {as a mother embraces her child to her breast}, for the faith which would later be revealed.

**3:24** Therefore, the Levitical sacrifices acted as our tutor to lead us to Messiah, so that we could become ultimately pardoned and acquitted through faith {in His sacrificial death made after the priestly order of Melchizadok}.

**3:25** But now that faith {through our Savior Yeshua's death and resurrection} has come, we are no longer under the tutor.

So the Temple and its sacrifices were a tutor to lead us to Yeshua. As such, Yeshua can be seen and taught through the pictures revealed through the Temple and its sacrifices, even to this very day. And this knowledge is going to prove to be an invaluable teaching tool for witnessing to both Jews, Christians, unbelievers, and Messianics alike, when the Temple is rebuilt.

As it is, in this "new" covenant Yeshua is our sacrifice; and His body is a Temple, and our bodies living stones in that Temple; **I Kepha (I Peter) 2:4,5**; as it also states, "Do you not know that your body is the Temple of the Ruach haKadosh (the Holy Spirit)?"; **I Corinthians 3:16,17 and 6:19,20**.

As it is written in **I Kepha (I Peter) 2:4,5**;

**2:4** Come to Yeshua as to a living stone [in the Temple], which though indeed rejected by men, has been chosen by אלהים as precious.

**2:5** And where you also, are being built up as living stones in the spiritual Temple {of Yeshua's Body}, and as a Set-apart priesthood to offer up spiritual sacrifices acceptable to יהוה through the Messiah Yeshua.

Before the Ruach dwelt in the stony Temple through the blood of sacrificed animals, but today the Ruach dwells in the fleshly Temple of our bodies through the blood of Yeshua's sacrifice.

As it is written in **Yechezk'el (Ezekiel) 36:24-26**,

**36:24** For I will take you from among the nations, gather you out of all countries, and bring you into your own land.

**36:25** Then I will sprinkle clean water on you, and you shall be clean, I will cleanse you from all your filthiness and from all your idols.

**36:26** I will give you a new mind and put a new ruach (spirit) within you; **I will take the mind (heart) of stone out of your flesh and give you a mind (heart) of flesh.**

These words, "sprinkle clean water on you", "cleanse you from all your filthiness..." are all references to the Temple of stone and its accompanying rituals, which would ultimately be replaced with a Temple of flesh and spiritual cleansing through the flesh and water of the word; **Yehochanan (John) 1:1,14; 4:7-15; Ivrim (Hebrews) 10:22.**

As it is written in **Yehochanan (John) 2:18-21**,

**2:18** So the leaders of the Yehudim (Jewish leaders) answered and said to Yeshua, "What miracles will you provide for us, since you do these things?"

**2:19** Yeshua answered and said to them "Destroy this Temple, and in 3 days I will raise it up."

**2:20** Then the Yehudim (Jews) said, "It has taken 46 years to build this Temple, and you will raise it up in 3 days?"

**2:21** **But Yeshua was speaking of the Temple of His Body.**

And in **Ephesians 5:26**,

**5:26** "...so that Yeshua may cleanse the body of believers with the washing of water by the word."

This showing the transition in priesthoods going from the stone Temple and its sacrifices to the Temple of our bodies and Yeshua's sacrifice.

Again in **I Corinthians 5:7; Ivrim (Hebrews) 10:4-10**, Yeshua is our sacrifice.

Also in **Romans 12:1** we ourselves are to present our bodies as a living sacrifice as even Yeshua did, following in our Master's example.

As it is written in **Yerem'yahu (Jeremiah) 31:31-34**,

**31:31** Behold, the days are coming, says יהוה, when I will make a new covenant with the house of Israel and with the house of Judah.

**31:32** Not according to the covenant that I made with their fathers in the day that I took them out of the land of Egypt, My covenant which they broke, though I was a husband to them, says יהוה.

**31:33** But this is the covenant that I will make with the house of Israel after those days, says יהוה, I will put my [sacrificial] law in their mind, and write it on their inward parts; and I will be their Elohim (God), and they shall be My people.

**31:34** No more shall every man teach his neighbor, and every man his brother, saying, "Know יהוה", for they all shall know Me, from the least of them to the greatest of them, says יהוה. **For I will forgive their rebellion, and their Torah violations I will remember no more.**

This last verse is key, for it sums up the end result of this new covenant as being related to the forgiveness of our sins.

This is not about the Torah being written on our thoughts, for there are no two groups of professing believers, who accept the Torah as the Eternal One's eternal standard for His people, that can agree in unity on what is right and wrong, except in part – indicating that His Torah Law is not what was written on our hearts; otherwise, we would all agree on all matters of doctrine..

But one thing all believers do have in common, regardless of whether they believe in the Torah as the Eternal One's standard or not, and that is that we all understand and have written in the parts of our innermost being, that Yeshua is the Messiah, our Cohen haGadol (High Priest) and our Passover Lamb, and that as such, it is only through Him that we receive forgiveness of sin.

This is what has been written on the minds of all believers through this new covenant, and this is why all believers, regardless of what generation, or what denomination, are all in complete 100% agreement on what provides forgiveness of sins, and what does not.

As it is written in **Yesh'yahu (Isaiah) 42:6**,

**42:6** "I will keep You and give You as a covenant to the people, and as a Light to the nations."  
(See also **49:8**)

And again, in **Zechar'yahu (Zechariah) 9:11**,

**9:11** "...because of the Blood of Your covenant, I will set Your prisoners free from the waterless pit."

A time will come also, after the resurrection, that we will also all be unified in our understanding of the Torah as well.

However, the Eternal One's standard of right and wrong is not what the transition between the two priesthoods and covenants is all about, for the Torah forever remains the same. It is the very imprint of the mind of the Eternal One, and like Him, it changes not, but is the same for all

generations, and for all eternity.

As Yeshua said Himself in **Mattit'yahu (Matthew) 5:17-19**,

**5:17** Do not even think that I have come to do away with the Torah, or even the prophets, for I did not come to do away with them, but to bring them out in fullness.

**5:18** For truly I say to you, that until heaven and earth pass away, not the least stroke of a pen (not one jot or tittle) will under any circumstance pass from the Torah (the Law) until all has been brought to completion.

**5:19** Whosoever, therefore, breaks one of the least significant of these commandments, and teaches men so, shall be called least in the kingdom of heaven, but whosoever obeys and teaches them, shall be called great in the kingdom of heaven.

From this we can be certain that if the one who breaks the least of the commandments will be least in the Kingdom of Heaven, then anyone who breaks anything greater than the least of the commandments, will not enter His Kingdom at all.

But until heaven and earth pass, nothing will be done away at all. For heaven and earth will not pass until death and Torah violation (sin) have been removed from this earth.

Then, and only then, can anything not apply anymore; and that one thing that will no longer apply, is that which was added because of sin. That is, the sacrifices.

Whether referring to the sacrifices of animals, or to the sacrifice of Yeshua Himself, until sin and death are done away, sacrifice must be made for sin.

But once sin and death in this earth are conquered, defeated, and done away, then, and only then, will sacrifice no longer be necessary. And then, and only then, will the least stroke of the pen pass from the Torah (the Law) – and only concerning priesthood functions at that.

The only thing that will be left remaining at that time will be the Eternal One's eternal standard of righteousness, His Torah; and we will no longer violate it, for we will no longer have a sin nature, but a spiritual nature, like Adam and Havah (Eve) had prior to their fall.

The difference between us and Adam and Havah (Eve) being that, unlike them, we will have already overcome our temptations, and therefore, never be susceptible to temptation again.

They started off immortal, and became mortal through sin, but we started off mortal and became immortal by overcoming sin and death through the Testimony of the blood of the Eternal One's Son, Yeshua, and through the Torah of His word.

As it is written in **Revelation 12:17**, the dragon will become enraged with the woman and will go out and make war {like Cain} with the rest of her offspring {who are in the image of Abel},

**12:17** "...who obey the commandments of יהוה and have the Testimony of Yeshua the Messiah; see also, **Revelation 14:12**.

So sacrifices still apply. It is only a matter of which sacrifices best fulfill the Scriptural mandate for the shedding of blood for the remission of Torah violations that are past.

The blood of animals? Or the blood of Yeshua, which the animal sacrifices were pointing to?

The tutorial priesthood after the Order of Levi established under the first covenant given at Mt. Sinai? Or the official priesthood after the Order of Melchizadok that it foreshadowed – the heavenly sanctuary, which the earthly sanctuary was only a pattern of?

In **Ivrim (Hebrews) 8:7-13**, it states that the first covenant, because it was imperfect, was becoming obsolete and fading away.

It was the covenant written down outside of us, on tablets of stone, the stones of which were called, "The Tablets of the Testimony "; **Shemot (Exodus) 24:12; 25:15,22; 31:6-11** {the 10 components of the Mishkan (the Tabernacle) that were commanded to be built}; **31:18; 32:15; 34:29; 35:10-19** {the 10 components commanded to be built that were inscribed on the second set of tablets} See our study entitled, "On the Mystery of the Tablets".

It was a covenant where the method for the forgiveness of sin involved an intricate set of rules, revolving around the Temple and animal sacrifices, that had to be adhered to in order to accomplish the goal of forgiveness.

There had to be a physical Temple. There had to be an army of priests; and the one who violated Torah sometimes had to provide one kind of sacrifice if they were a male, and another kind if they were female. One kind if they had stable income, and another kind if they were poor. Leaders had to offer up one kind of animal, and non-leaders another. Priest one kind, non-priest another. Then one kind of sin required a burnt sacrifice, and another, a sin sacrifice; and yet another, both a sin sacrifice and a burnt sacrifice.

Sometimes sacrifices had nothing to do with Torah violation (sin), but to seal a vow; or were a voluntary sacrifice offered up freely to just thank the Eternal One for the breath of life.

All sacrifices had to be without any kind of blemish, and sometimes they were a male animal, and sometimes a female; nothing that could be easily written on one's mind or thoughts (heart).

But under the new covenant, the covenant cut and confirmed in the blood of Yeshua, rather than in the blood of animals, we now have something that is easily written on the minds and thoughts (hearts) of all believers, something that all believers in Yeshua all have in common without having to participate in a complex myriad of rules governing sacrifices offered up for the remission and forgiveness of past Torah violations.

The Torah itself still needs to be clearly learned and memorized by believers, for one can hardly find two believers who can agree in whole on what is right and wrong; and most believers just adopt the standard of the particular culture they live in, or denomination they participate in.

But the Eternal One commands us to follow His standard, and tells us that His standard is the only true standard defining for us right from wrong.

As it is written in **Mizmor (Psalm) 119:142,151**;

**119:142** Your righteousness is an everlasting righteousness, and Your Torah is truth.

**119:151** You are near O' יהוה, and all Your commandments are truth.

His standard is the Torah and is the very blue print of His mind.

It is the divine expression of His perfect will and infallible knowledge; and the Torah, like Him, is the same yesterday, today, and forever - for as Him, it changes not.

As it is written again, "The Torah is perfect, transforming the very soul"; **Mizmor (Psalm) 19:7**.

That which is perfect does not need to be improved upon, and cannot be improved upon.

That which is perfect is eternal, and changes not.

But between the first covenant and the second covenant there is one major difference, the first covenant was not perfect, and the second one is.

As it is written in **Ivrim (Hebrews) 8:7**,

**8:7** "...if that first covenant had been perfect, then no place would have been sought for a second."

And again in **Ivrim (Hebrews) 8:13**, but,

**8:13** "...now that which is becoming obsolete and growing old is ready to vanish away.

This statement was made just shortly before the destruction of the Temple in 70 CE (68 CE of the corrected calendar).

Read also, **Ivrim (Hebrews) 9:1 thru 10:29**.

The first one was based on the blood of animals, the second on the blood of Yeshua.

The first was based on a priesthood dependent on priests who were subject to the same weaknesses and sins as those being ministered to; but the second is based on the perfect, Torah obedient (sinless) life, of Yeshua.

The first was based on a physical Temple in a location providing immediate and practical access to the sacrifices for sin only to those living in the immediate vicinity.

And every time you violated Torah (sinned) you had to take the appropriate animal from your herd or flock up to the Temple in Jerusalem, present it to the priests, lay your hands on its head, confess your Torah violation (sin) over it, and then have it slaughtered on behalf of your sin.

But the second covenant is based on the Temple and sacrifice of Yeshua's own sinless body, the sacrifice of which is accessible to anybody, anywhere, in the world.

The first one required the repentant soul to bring and offer up a sacrifice at the Temple at his own expense; but in the second, the sacrifice has already been provided by the Eternal One Himself at no expense to us, it is a "free gift".

This was also pictured with Avraham, who received the promise of his son Yit'zak (Isaac) as that offering that the Eternal One Himself would provide freely to him, though Sarah his wife was old and infertile; and which can also be seen when the Eternal One provided the ram in the bushes

for Avraham in place of His Son Yit'zak (Isaac).

The picture of which parallels the Promise of Messiah in **B'resheet (Genesis) 3:15**, which was in turn followed immediately by an animal sacrifice in parallel with **B'resheet (Genesis) 3:21**, symbolically pointing to the coming of the Levitical Order first and then to the Promised One, second, Who would come after the Order of Melchizadok.

Likewise, the blood of animals, being innocent of human sin, were able to cover (atone) and pay the penalty of death owed for our Torah violations only, but were not able to eliminate our record of past guilt from the court records; and are only able to show the penalty owed, as paid.

But through the blood of Yeshua, we are able now to be pardoned and acquitted (justified). Having the entire penalty not only paid, like we were able to do through the sacrifices, but to also have our entire record of past Torah violations (sins) expunged from the record as if we had never violated Torah to begin with.

Something which the animal sacrifices could not do; for true and complete redemption from human sin could not come through the blood of animals, but only through the **voluntary death of a human** who was innocent of human sin.

Likewise, the death of animals could not give us life. That is, they had no power to resurrect themselves from the grave, and so had no power to resurrect us from the grave; **Galatians 3:21**.

So the reason why this sacrificial system was added to the Torah, 430 years after the promises given to Avraham, was to introduce a way to provide a temporary "**covering**" for the forgiveness of sin for the nation of Israel until the time of Yeshua's arrival had come.

Thus the reason for His Name, Yeshua, for His Name means "salvation", and it is through His salvation, His "kaphar" (covering), that we receive true and complete forgiveness of sins that are past, and have our defective condition repaired, "salvaged".

As it is written in **Luke 1:67-77** concerning the prophesy of Zechar'yah the priest,

**1:67** Now Yehochanan's (John's) father, Zechar'yah (Zechariah), was filled with the Ruach haKadosh (the Holy Spirit), and prophesied, saying,

**1:68** Blessed is יהוה, Elohim (God) of Israel, for He has visited and purchased back His people,

**1:69** And has raised up a horn of salvation for us in the house of His servant David.

**1:70** As he spoke by the mouth of His set-apart (Holy) prophets, who have been since the world began.

**1:71** That we should be **delivered from our enemies**, and from the hand of all who hate us.

**1:72** **To perform the mercy Promised to our fathers, and to remember His set-apart covenant,**

**1:73** *The Promise which He swore to our father Avraham;*

**1:74** To grant us that we, being delivered from the hand of our enemies, might serve Him without fear,

**1:75** In set-apartness (holiness), and righteousness, before Him all the days of our lives.

**1:76** And you, child, will be called the prophet of the Highest, for you will go before the face of יהוה to prepare His ways,

**1:77** *To give knowledge of salvation to His people through the remission of their Torah violations (sins).*

*To give knowledge of salvation, for the remission of sin?*

They already had a knowledge of salvation for the remission of sin through the Temple and its sacrifices, so this statement reflects a clear understanding of the sages of the time that the coming of Messiah would bring with it the ultimate fulfillment of what these sacrifices represented, the sacrifice of the Eternal One's own Son.

And as it is written in **Romans 3:21-25**,

**3:21** But now the righteousness of יהוה apart from the (Levitical sacrifices) has been revealed, being witnessed by the Torah and the Prophets.

**3:22** Even the righteousness of יהוה which is through faith in the Messiah Yeshua's {voluntary self sacrifice} offered up for all, and upon all, who believe {in Him}. For there is no difference,

**3:23** For all have violated Torah and fallen short in their honor of יהוה.

**3:24** But {we have} now been pardoned and acquitted, at no cost, through His favor, through the purchase {of our souls} that is through Yeshua,

**3:25** Whom יהוה has presented as a payment for our sins (a propitiation) through His blood, and through faith {in His blood}, to present His righteousness {on our behalf}. For in His self-restraint and tolerance, יהוה has "Passed Over" {through the blood of Yeshua, the "Passover" Lamb} the Torah violations that are behind us.

Prior to Egypt, the patriarchs offered up the sacrifices on behalf of their families, but when coming out of Egypt, the family of Yaaqov (Israel) had grown to include potentially as many as 3 million people or more.

Under the Melchizadok Order of priesthood this would have required an impossible number of sacrifices for one man, subject to sin himself, to perform by himself, on behalf of the sins of a whole nation.

This is a task that could only be taken care of in one of two ways.

1- Either an army of priest had to be raised up to perform the task, the ordination of which would require the introduction of a priesthood of a different Order. Such as of the Order of Levi.  
Or,

2- An order of priesthood would have to be ordained that could incorporate the service of one man, who was without Torah violation (sin), and perfect; a man who could offer up a single sacrifice on behalf of the whole nation, as a single man, like as can be done after the Order of Melchizadok with the one man acting as both King and Priest over the nation.

This One Man could be none other than Yeshua Himself.

But as the sages taught in the Talmud, the suffering servant Messiah who would die because of the sins of the people would not arrive until the 4th day from Adam. That is, in the year 4,000 from Adam; **(Daniel 9:25; and in the Talmud, Midrash Rabbah 98:3 on B'resheet (Genesis); Targum of the prophets, Megillah 3a; Nazir 32b; and Sukkah 51a.**

Until that time, the Eternal One had to provide a transitional priesthood to provide for the forgiveness of Torah violations (sins) for the Nation of Israel until Yeshua Himself could arrive and take over the task under the restored Order of Melchizadok.

This transitional priesthood, likewise, had to paint a picture of the restored Melchizadok Order to come that Avraham had been under 430 years prior to Mt. Sinai; and had to act as a "tutor" to lead us up to Yeshua as our ultimate sacrifice, and High Priest.

Thus the need for the introduction of the Levitical priesthood and its army of priests to offer the sacrifices for "the shedding of blood" for the forgiveness of Torah violations (sins) that were past, until Yeshua Himself could arrive at His appointed time to take over the priesthood after the Order of Melchizadok as both the High Priest and sacrifice under that priesthood.

As it was foretold in **B'resheet (Genesis) 3:14,15**; our redemption from death and sin would be through the Seed of Havah (Eve), not through an animal. It was an animal that led us into sin.

As it was also foreshadowed when Avraham offered up Yit'zak (Isaac), that it would be a son of Avraham's descendents who would ultimately be offered up for sin, but that the ram offered up in his place, the "animal" sacrifice offered up in place of Yit'zak (Isaac), and representative of the Levitical priesthood, **would be offered up first**, for the time of the Promised Messiah was not yet.

As it is written in **Galatians 3:17-19**,

**3:17** And so this I say, that the (Levitical sacrifices and tabernacle), introduced 430 years after the covenant and promises given to Avraham, cannot void that covenant previously agreed to and confirmed {between Avraham and יהוה} concerning His {coming} Anointed One, to cause that Avrahamic covenant and Promise to become useless or of no effect.

**3:18** For if the inheritance was to be through the (Levitical order), it would no longer be of the Promise {given through the Avrahamic covenant}, but יהוה gave the inheritance to Avraham through **the Promise** that He made with Avraham.

**3:19** What purpose then did the (sacrificial law after the order of Levi) serve? It was necessary

to add **because of Torah violations**, at least until the Seed could arrive to whom the covenant and Promise had been made; and that had been appointed through heavenly Messengers by the hand of a Mediator.

As it is written in **Ivrim (Hebrews) 9:15**,

**9:15** And for this reason Yeshua is the **Mediator** of the new covenant, by means of {His} death to pay the ransom price **for the Torah violations** committed under the first covenant, so that those who are called may receive **the Promise** of the eternal inheritance.

And again, in **Ivrim (Hebrews) 10:1**,

**10:1** For the (Levitical Sacrifices) having a shadow of the good things to come, and not the very image of the things, can never with these same **sacrifices**, which they offer continually year by year, make those who approach perfect.

For the sacrifices after the Levitical Order could not give us eternal life, or declare us righteous concerning our past behavior; **Galatians 3:21**, but could only pay our debt and cover (atone for) our Torah violations (sin) until Messiah could come.

As it is written in **Galatians 3:22,23**;

**3:22** And the Scriptures declare that all have embraced sin. But this Promise, through faith in {the death and resurrection of} the Messiah Yeshua, is available to all who believe.

**3:23** But before this faith {in Yeshua's sacrificial death and resurrection} had arrived, we were kept safe under (the Levitical order), and embraced by it {as a mother embraces her child to her breast}, for the faith which would later be revealed.

As it is written in **2 Corinthians 3:6,7**; where the Eternal One has made us,

**3:6** ...ministers of the new covenant, not {founded} upon the words {written and engraved on the Stone Tablets of the Testimony}, but of the Ruach (Spirit). For the words {engraved in the stone tablets ministered through} (the taking of life), but the Ruach (Spirit) {ministers through} (the giving of life).

**3:7** And if the ministry of (the death of animals), written and engraved on the stone tablets was radiant, so that the sons of Israel could not look steadily at the face of Moshe because of the radiance of his countenance, which radiance was fading away,

**3:8** Then how will the ministry, which is through the Ruach (Spirit), not be {much} more radiant?

In other words, if the old covenant, based on the death of animals was radiant and magnificent, the animals of which had no power to resurrect themselves from the dead, and which had no power to raise us up from the grave; then how much more radiant and powerful is the ministry of the Ruach haKadosh (the Holy Spirit), Who works through the sacrifice of Yeshua to provide us eternal life through the power of His resurrection?

Therefore, as it is written in **Galatians 3:24-29**,

**3:24** Therefore, the Levitical sacrifices acted as our tutor to lead us to Messiah, so that we could become ultimately pardoned and acquitted through faith {in His sacrificial death made after the priestly order of Melchizadok}.

**3:25** But now that faith {through our Savior Yeshua's death and resurrection} has come, we are no longer under the tutor.

**3:26** And you are now all sons of יְהוָה through faith in the Messiah Yeshua {and His death and resurrection}.

**3:27** For as many of you as were immersed under the water into Messiah, you have now been clothed with Messiah.

**3:28** Where there is no longer Jew nor Greek {for you are now all Israelites}, and where there is neither slave nor free {for we are all now to be slaves to righteousness and free from sin}, and where there is neither male nor female {for all can now enter into the Set-apart Place (the Holy Place), through the blood of Yeshua}, for you are all now one flesh in the Messiah Yeshua {as even Adam and Havah (Eve) were one flesh prior to the fall}.

**3:29** And if you belong to the Messiah Yeshua, then you are a descendent of Avraham, and an heir according to the covenant {and Promise} given to him.

The Temple itself was also temporal, only a picture of the Temple and Millennial kingdom to come.

The temporary nature of the Temple was not to teach us to place our faith in it, but to teach us to place our faith in the coming of the Messiah whom it, and its sacrifices, represented.

From the earliest times our sages have taught that the light of the first day of creation was the light of Messiah who would redeem us, for the light of the sun and the moon were not created until the 4th day.

From this they also understood that the Suffering Servant would come and redeem us on the 4th day from Adam. (*See the book written by the late Rachmiel Frydland, entitled, "What the Rabbis Know About the Messiah", and which clearly identifies Yeshua in the Talmud as the long awaited, Suffering Servant, Messiah ben Yoseph*).

Likewise, concerning the first day of creation as indeed pointing to Messiah, it is even so written in **Yehochanan (John) 1:1,14 that;**

**1:1** In the beginning was the word, and the word was with Elohim (God), and the word was Elohim (God),

**1:4** In Him was life, and the life was the Light of men.

**1:5** And the Light shined in the darkness, but the darkness did not comprehend Him.

**1:14** And the word became flesh and made His Succah (Tabernacle) among us, and we beheld His honor, the honor of the only begotten of the Father, full of Favor and truth.

Adam was also told that he would die in the day that he ate of the forbidden fruit of the tree of

knowledge of good and evil.

The very day that he ate of it he became spiritually dead and separated from the Eternal One; and in the very 1st millennial day of his life, he died physically as well.

Yeshua had to redeem us from our sin committed on the 1st Millennial day of creation.

**The first New Moon of the year** corresponds to the forgiveness that the Messiah, who would come on the 4th Millennial day from Adam, would provide for us for the sin committed by Adam on **the first Millennial day** of his life and inherited by us.

So through the Passover sacrifice, presented during the **1st New Moon** of the year, and which correlates to the light of Messiah's presence on the **1st 24 hour day** of creation, we are now redeemed through His blood from our sin nature, inherited from Adam, that was committed by Adam in his **1st Millennial day**.

Likewise, because Adam's violation of Torah (sin) occurred in his 3rd decade of life, the Eternal One's Anointed One had to come on the 4th Millennial day, in order to symbolically pass beyond that point in time where sin entered in.

It is also because of this that Yeshua had to fast for 40 days, why the earth had to be flooded with water for 40 days, and why Israel had to be in the wilderness for 40 years, for it was all a picture of overcoming the original sin committed by Adam in his 3rd decade life.

Yeshua, Noach, and Israel, all had to go **past that point** without sin, in order to defeat the sin nature inherited, at that point, from Adam.

It is also why Yeshua had to be in the grave for a full 3 nights and 3 days, and could not be resurrected until the 4th day, at the close of the 3rd day. And why it is that the Levite would not enter into his ministry in the Mishkan (Tabernacle), or Temple, until his 30th year of life; **B'midbar (Numbers) 4:43**, for this is the decade where death entered the world, and therefore the decade from which the redemption process would have to begin through the sacrifice of life for our redemption from death.

Perhaps you are seeing now why I told you to remember the 3 year age of the sacrifices that Avraham cut and symbolically prepared the Levitical covenant with.

So naturally, the appointed times, which are all a picture of this redemptive process, would be signaled and placed into motion each year through the sun and the moon, which were ordained on the 4th day. The Millennial day that the Passover, the first of the appointed times of redemption, would be fulfilled by Yeshua.

Thus the 4th Millennial day from Adam was the expected time of Messiah's coming as a suffering Servant, and those who were prepared, received him.

You can even see this in the Passover Sacrifice of Yeshua, which He kept with His disciples on T-day night, and where He offered up His own body W-day afternoon, all which occurred on the 4th day of the week, so that through His sacrifice, the redemptive process could take us beyond the 3rd day, corresponding to the third decade in which Adam sinned.

Yeshua overcome this original sin by making it through the 3rd day, without sin, and so when

He was placed in the womb of the earth on the 4th Millennial day, the enemy of death immediately began to be defeated.

Then from the 4th Millennial day through the 6th Millennial day, all who would come to Him would now be redeemed through His blood, and be resurrected at the immediate close of the 6th day from Adam, to enter into the 7th day of rest with Him, through His Millennial Kingdom. And also where He would appear as the conquering King to take back the kingdoms of the earth, as even the sages of old taught; *ibid.*, "**What the Rabbi's Know...**".

Again, you can see this picture in Shavuot (Pentecost), which occurs in the 3rd Moon, where the Emissaries (Apostles), and the other of the 120 believers, had received new life through the immersion of the Ruach haKadosh (Holy Spirit), showing that their redemption from the curse of the sin of Adam's 3rd decade was now complete.

This number, 120, likewise corresponds to the 120th Jubilee from Adam where our redemption from the curse will likewise be complete when we are resurrected to life through the power of the Ruach haKadosh (the Holy Spirit) on Yom Teruach (Day of Trumpets) just prior to the Eternal One's wrath on the Day of Vengeance - Yom Kippur (the Day of Atonement).

No longer will we have to wait to enter into the Eternal One's presence, for the curse of the 3rd decade of Adam's life will have then been removed, and we will then be able to all enter His presence, enter into the Most Set-apart Place (Most Holy Place), through the blood and Sacrifice of His Son, Yeshua.

Thus the reason why Shavuot (Pentecost) is in the 3rd Moon and not in the 4<sup>th</sup>; for the curse of the 3rd decade of Adam's life has now been overcome and removed for all those who believe, and who are faithful to the end.

Finally, as the ancient teachers of Israel taught, the one they believed would be a 2nd Messiah (the conquering King Messiah – ben David), would not come until the immediate close of the 6th day to reign in the Millennial Kingdom of the 7th day.

This is one of the reasons why no appointed times occur in the 4th, 5th or 6th Moon of the calendar, and why it is that the appointed times picturing Yeshua's second coming do not occur until the 1st day of the 7th Moon.

Everything that the Eternal One has ordained was ordained to provide us a picture of Yeshua, including a picture of the times of His first and second comings. The second of which will be on the 7th Millennial day from Adam, in the year 6000 (the Yom Kippur of 2027 to Yom Kippur of 2028 of the Gregorian calendar).

And so it is with the sacrifices.

When we did right as a nation, the Eternal One allowed us to build the Temple and receive forgiveness of our sins as a nation through the animal sacrifices offered therein.

But when we sinned as a nation, the Eternal One would allow our enemies to overtake us, and would allow the Temple to be destroyed, to declare that the way of forgiveness has been taken away and would not be provided to us when we were unfaithful and disobedient as a people.

It is all a picture of the fall of Adam and Havah (Eve) when they gave into the serpents lure. And

from this, it should be clear, that there is no such concept in Scripture as "once saved always saved." There is no remission of sin when we are living in sin.

It is the same with Yeshua, when we confess our Torah violations (sins) and commit ourselves to not repeating the behavior (repenting) - by returning to the Eternal One's way, then the blood of Yeshua cleanses us of those Torah violations (sins); **I Yehochanan (I John) 1:5-9**.

Not through various forms of denial by covering ourselves with fig leaves, blaming others, or destroying and/or killing the reputations or lives of others. But through confession, and commitment to doing what is right in the Eternal One's eyes, as Abel did.

But if we violate Torah willfully and do not repent of it, then His blood no longer cleanses us, and we stand condemned as Cain; **Ivrim (Hebrews) 10:26-29**.

It is written that it is the blood that the Eternal One provides as the covering (atonement) for our sin; **V'yikra (Leviticus) 17:11**.

Again, in **Ivrim (Hebrews) 9:22**, it states that without the shedding of blood there is no remission of Torah violation (sin).

So how is it then that faithful Israelites living in a nation that had become unfaithful were able to receive forgiveness of their sins in times when the Temple was not standing?

Because they understood that the Temple and its sacrifices were a picture of the Messiah to come, not in place of the Messiah to come. Their faith was the same as that of Avraham, in the Promise of Messiah's coming redemption that would ultimately be through His blood.

As it was written of Avraham in **B'reshet (Genesis) 15:4-6**, so it can be said of them, that their faith in the Promised Seed to come was also "accounted to them for righteousness".

The covenants are not about whether the Torah applies or has been done away, for Yeshua Himself stated that the heavens and earth would pass away before even the smallest stroke of a pen of the Torah would pass away; **Mattit'yahu (Matthew) 5:17-19**.

The Torah was here before Mount Sinai, and continues to be here, even forever, for it reflects the express blueprint of the mind, will, and eternal standard of the Eternal One concerning what is right and what is wrong in His eyes.

The covenants are not about changing that which is eternal, but about changes in that which is temporal.

Torah violation (sin) is that "**temporal condition**" of mankind that needs to be repaired, and the sacrifices ordained after the Order of Levi, are the "temporal sacrifices", the "kaphar", the "covering" that was "added" 430 years after the covenant given to Avraham to act as our tutor, and to provide us forgiveness of sin, until Yeshua could come and redeem us through His own blood.

But now that Yeshua has come, His priesthood, likewise, will be temporal, lasting only up through the 1000 years of His Millennial Kingdom, until the temporal issue of sin and death is completely eradicated from the earth.

For though sin will not rule in the Millennial Kingdom, and will not exist among the resurrected, there will still be pockets of rebellion among various inhabitants of the earth who are still mortals, people who have not yet died or been resurrected, who will rise against Yeshua and against His resurrected body of rulers; **Zechar'iah (Zechariah) 14:16-21**; **Yesh'yahu (Isaiah) 65:17-25** (during the Millennium), and **Revelation 20:7-9** (immediately after the Millennium).

But upon completion of the 7th Millennium, after sin and death have been completely annihilated and removed from the earth, and mankind and the earth restored to its former paradise, then the priesthood after the Order of Melchizadok, will, likewise, no longer be required either; and the dove, on this 3rd flight, will fly away to never return to the ark, for the purpose of the ark, the ark of "the Testimony" will have been served.

But the Torah, which tells us what is allowed, and what is forbidden, that tells us what gives life, and what will lead to death, will continue on forever, for it, like its author, changes not.

The change in the covenants deal only with the issue of the Testimony of the blood of Yeshua; and this is the Testimony, "that יהוה has given us eternal life, and that this life is in His Son; **I Yehochanan (I John) 5:10,11**.

So it is about the change from animal sacrifices to Yeshua's voluntary sacrifice.

From Levites who could be priests, but not kings, to priests after the Order of Melchizadok who will reign as both kings and priests for 1000 years; **Revelation 20:1-6**.

From a High Priest after the Order of Levi who himself is subject to Torah violation (to sin), to Yeshua, our High Priest, who has never known Torah violation (sin).

Therefore, as it is written in **Galatians 5:1-6**,

**5:1** Stand firmly therefore in the freedom by which Messiah has made us free, and do not be entangled again with a yoke of slavery.

**5:2** Indeed, I Shaul, say to you, that if you become circumcised {for the express purpose of gaining access to the Temple sacrifices}, the Messiah will be of no benefit to you.

**5:3** And I testify again, to every man who becomes circumcised {for this purpose}, that he is obligated to keep the whole sacrificial law {if he does this}.

**5:4** And you will have become strangers to the Messiah. You who are seeking to be pardoned and acquitted through the (sacrificial) law, you have fallen from יהוה's favor (grace).

**5:5** For we, through the Ruach (Spirit), eagerly wait for the hope of righteousness which is through faith {in Yeshua's sacrifice only},

**5:6** For in the Messiah Yeshua, neither circumcision nor uncircumcision {around this issue} gains us anything, but only faith {in Yeshua's sacrifice} working through love {His commandments are love; **I Yehochanan (I John) 5:2,3**}.

So then you may ask, "Why does the Eternal One say in **Yechezk'el (Ezekiel) 40 thru 47** that there will be a Temple during the Millennial Kingdom; and how does this Millennial Temple differ from the Revelation Temple spoken about in **Revelation 11:1,2** and **II Thessalonians 2:4**?"

The reason why there is a Temple in the Millennial Kingdom is because this is the Temple that the authority of the Priesthood has been transferred to through the Messiah Yeshua our High Priest.

You see, though the Scriptures do not provide any reason as to why there is a Temple in the Millennial Kingdom in light of Yeshua's sacrifice; the Scriptures are clear about the following two things.

- 1- That there can only be one High Priest at a time, and
- 2- That the Temple on earth was patterned after one that exist in realm of heaven above; **Ivrim (Hebrews) 8:5; 9:11,23,24; 10:1.**

As such, when the Messiah Yeshua was resurrected and became the High Priest over the Temple in heaven that the earthly Sanctuary was only a pattern of, and a type and shadow of, then the authority of the earthly priesthood ran by mortal men subject to the sin nature became null and void.

As such, a 40 year period was allowed to transition that earthly sanctuary out of service before being rendered officially obsolete in light of the Messiah Yeshua's death and resurrection, and with His new position as immortal High Priest after the Order of Melchizadok.

Likewise, this Temple in the realm of heaven is the one built by the Messiah Yeshua Himself and is the same one that is likely placed on the earth during the Millennial Kingdom and that is described by **Yechezk'el (Ezekiel) in chapters 40 through 47** of his writings.

This is the Temple that those raised in the first resurrection will be privileged to rule the earth from for 1000 years as immortal beings, and as kings and as priests with the Master Yeshua over the remaining mortals of the earth during the time of this millennial Kingdom; **Revelation 20:4-6.**

This Temple, for reasons unexplained in Scripture, is what will be used to bring the remaining mortals of the earth to salvation with the Messiah Yeshua as their High Priest, and Chief Administrator of the Priesthood and Temple after the Order of Melchizadok.

The **Revelation 11** Temple on the other hand differs from Ezekiel's Temple in that it contains no outer court; **Revelation 11:2**, is built prior to Yeshua's return; and its sacrifices will be brought to an end in the middle of the false 7 year covenant of peace; **Daniel 9:27.**

Also, though both are called the Temple of the Eternal One (of God), and they are, the Revelation Temple, because it is being administered by mortal men, and by a mortal High Priest whose authority is not valid in light of Yeshua's position as High Priest, the False Messiah (the "anti-christ") who kills the two witnesses of **Revelation 11** is going to successfully enter into this Temple; **II Thessalonians 2:4**, end the sacrifices, and deceive the inhabitants of the earth, and the priests, into believing that he is God; **II Thessalonians 2:8-12; Daniel 8:11,12.**

The **Revelation 11** Temple is legitimate as far as being faithfully administered according to the dictates of the former priesthood covenant under the order of Levi; and will be used to bring many Jews and others to faith in the Messiah Yeshua as even the Temple of the 1<sup>st</sup> century was able to be used successfully for this same purpose.

However, because they will ordain a mortal man as High Priest and do not acknowledge the

Messiah Yeshua as their High Priest, Pesach Lamb, or sin offering, the ultimate success of this endeavor will fail and cause the **Revelation 11** Temple to eventually fall into the hands of the False Messiah who will then have the abomination of desolation set up in the Holy Place of the Temple; **Daniel 11:31; Mattit'yahu (Matthew) 24:15; Revelation 13:14,15** and then proceed to bring about destruction throughout the earth from there.

So though it is the Eternal One's Temple, like the 1<sup>st</sup> century Temple was the Eternal One's Temple, and though, as such, we are not to speak against it or against its altar, and though it will be used as a "tutor" to successfully bring many to the Messiah Yeshua, we ourselves are not to partake of it; for the Messiah Yeshua is the only legitimate High Priest, and our sins have already been remitted through the power of His authority over the Temple in the realm of heaven that the earthly Temple is only a shadow of.

So essentially, the difference in the covenants spoken about in Galatians and Hebrews is not that there is no Temple or sacrifices, but that the administration of the priesthood with its Temple and sacrifices has been transferred from mortal men who are administrating from a mere copy of the true Temple, to immortal men who will reign with Yeshua as their High Priest from the True Temple which is yet to be presented on the earth in the Millennial Kingdom to come.

With this you can go to the section in the Book entitled, "**Translation 7: Galatians 1-6**, for a deeper understanding of the message and of the similarities between the Book of **Galatians 3:15 through 5:4** and the Book of **Ivrim (Hebrews) 4:14 through 10:29**.

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