



"Exploring The Malkitzedek"

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Seekers of Yahweh Ministries
(As recorded Live on July 3, 2016)**

Blessed be Yahweh, King of the Universe, who has sanctified us by His commands, redeemed us by the blood of the Son, Yahshua, and given us command to hear and respond to the call of the Shofar. So here we are at Seekers with Yahweh Ministries once again. And today we are going to be recording on our Shabbat service.

We are going to be recording the first clip on exploring the Malkitzedek. This has been a long time coming for a lot of you that are watching us through the YouTube channel or through the website. And this is going to be the first out of, I believe, three at this point, three clips that will be recorded.

Because many of you are watching this on CD, and anything over an hour and, I think, 19 minutes will not fit on a CD program that I use. So we're going to have to split it up a little bit more than what we had expected. But nevertheless, the long way to teaching is here.

So let's go ahead and pray in, and then we'll get on with the talk and the teaching. Heavenly Father, Great King, we praise you today. We, your people, lift up your holy name.

And we pray that your spirit would be with us, Father, as we explore your word. The priesthood that you have ordained to bring an everlasting life. We pray that you would just move in us in the holy way, Father, each and every day.

Teach us so that we can worship you in spirit and in truth. We pray that the eyes and ears of the hearers would be open according to your will. And all of the praise and all of the honor and all of the glory is due to you.

And we thank you so much, Father, for the gift of eternal life that is offered to us through Yahshua HaMashiach, our High Priest, according to the order of Melchizedek. And everyone says, Amein. Amein.

Okay. Before we get started, I want to thank Sister Janet for all of the relentless hours that she puts in in reading through the Dead Sea Scrolls. We each have the book now.

There is so much information and clarifying information on this task in this book toward what we believe. And today we're just going to scratch the surface of this. Because we're talking about people who were sons of Satan.

These are physically the men who have the right. The only men from Levi that have the right to alter service at this time. And, of course, it means sons of Satan is the seed of the righteous being.

And so we are sons and daughters of righteousness when we come into the order of the Malki. So it's very important for us to understand this. We're going to be going over some things today.

The book of the law, the book of the covenant. Some teachers are saying that it is separate. And as we're going to see today, that is diabolically impossible.

It is impossible for that to be true. And we believe that when we separate the book of the law and the book of the covenant, it in no way means that you are being lamentable. But what it does mean is that we have an opportunity to come out of that temporary covering and into the order of the Malki Tzedek.

We are not, I must add again, are not in any way shape or form swaying towards the Levitical order at all whatsoever. So there's going to be those teachers out there that accuse us of being Levitical because we don't believe that the book of the law and the book of the covenant are separate. That is just not true.

And this teaching is going to prove that the order of Malki Tzedek and the writings of Moshe are the covenant. That is where the covenant exists. Alright? And just once again I want to thank Jackie, Sister Jackie for all that she has done in helping us dig up all these scenes from the Dead Sea Scrolls.

And that's where we're going to begin this evening. Because we're going to lay, or excuse me, this morning, we are going to lay the foundation, if you will, a historical foundation. Before we get into the scriptures and the study of the language.

Okay, so according to the word the only thing that was removed was the biblical order and the offering up of blood sacrifices. It doesn't mention anything else that other teachers are saying about what was written between Exodus 24 so on and so forth. That isn't even come up in scripture anyway. The only Torot that is moved out of the way by the order of Malchizedek is the offering up of the sacrifices, and the levitical order of the priesthood. Plain and simple that is it!

The book of the law is covenant.

The book of the law is covenant! We have just seen in scripture that, and by the study of the language, that the book of the law is also referred to as the book of the covenant and the book of Moses. We have historical evidence and archeological evidence saying the same exact thing. And once again anyone teaching that it is not the same book... it's just not true.

So that's what we're going to present in this part of the teaching. We're going to address the indifferences between the chronological order and the use of the prophecies and the Ezekiel.

Let's go ahead and pray. "Father we worship you we give you praise and we thank you so much for your word today we ask that as we begin to have table fellowship that you would just anoint every word as we continue to just be together on your day we exalt you we praise you and we thank you so much for all that you have given us and we pray this in the precious name of Yahshua our Messiah. HalleluYah."

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Right? But Yahshua was both the firstborn of all creation and the firstborn of the dead.

So the firstborn priesthood, the order of Malkitzedek comes swinging right back in. The Levitical covering is no longer needed. It was a Torah added until Yahshua came.

And he arose according to the order of Malkitzedek, according to the righteous king. The righteous king commanded him to rise. He commanded Lazarus to rise.

He was showing us that there was going to be another life not under the Levitical order and that life that would be given is going to be the firstfruits, those who believe in Him, that priesthood. And not contrary to the order of their own. For the priesthood being changed of necessity, there takes place a change of the Torah.

He just, according to Yahweh's word, He is telling us which specific Torah is being removed by the blood. And once again, you people that are teaching that other Torah were taken away out of the blood, you are not the Messiah, you are not the king, and you're teaching falsehood. Only the Levitical order was moved out of the way and the Malchisen priesthood takes place.

And like them or not, there's going to be sons of Aaron in that one too. The sons of Zadok, they are definitely from Aaron. Of necessity there takes place a change of Torah also.

Which Torah change? He then gives us these words in Hebrews chapter 9, 11-22, let's read that. Now, according to the word, in the word of this is what Torah was changed in the covenant. Okay? Hebrews 9, verses 11-22 But the Messiah having become a high priest of the coming good matters that was prophesied all the way from the Dead Sea Scrolls all the way into Chronicles through the greater and more perfect not made with hands, that is, not of this creation, entered into the most high place once for all, not with the blood Wait a minute.

He's telling us which Torah has moved out of the way, everyone. Not with the blood of goats and calves, but with His own blood having obtained everlasting redemption for if the blood of bulls and goats and ashes of a heifer sprinkling defiled the blood of bulls and goats and ashes of a heifer. Sprinkled the defiled set apart for the cleansing of the flesh. How much more shall the blood of the Messiah who the everlasting spirit offering Himself as a witness to Elohim cleanse your conscience from dead works to serve the living Elohim See?

He's saying that the blood of goats and bulls are no longer needed And because of this He is the mediator of the renewed covenant so that dead, having taken place for redemption of the transgressions under the first covenant those also who are called might receive the promise of the everlasting inheritance. For where a covenant is, it is a necessity for the death of the covenant one to be established for a covenant over those dead is firm, since it is never valid while the covenanted one is living. Therefore not even the first covenant was instituted without blood.

For when, according to Torah, every command had been spoken by Moshe to all the people See that? He's saying that every word that had been spoken by Moshe still stands But the offering up of the blood of bulls and oxen and sheep is no longer relative to those who believe in the Messiah That's the only part of the Torah that is being removed and who is presenting it is also not valid For when according to the Torah every command had been spoken by Moshe to all the people.

He took the blood of calves and goats with water and scarlet wool and hyssop and sprinkled the book itself and all of the people saying this is the blood of the covenant which Elohim commanded you and in the same way He sprinkled blood, sprinkled with blood, the tent and all the vessels of the service and according to the Torah, almost all is cleansed with blood. And without the sharing of blood there is no forgiveness according to the writer of Hebrews. The only thing that was taken out of the way was the provisional priesthood and the offering up of blood sacrifices.

And I might add the millennial reign, according to the Ezekiel prophecy. We are going to be touching on the Ezekiel prophecy in our next clip.

Because the study of the language, book of the law, book of the covenant, and book of Moses is where the information of clarity is. We must look at that in the ancient Hebrew hieroglyphics. And anyone who hasn't taken the time to do that cannot teach the truth.

It is downright impossible for that to happen. If you don't know what those pictures meant, and you're telling people that the book of the law and the book of the covenant are separate, you're speaking out of turn. That's all there is to it.

Speaking out of turn. So as a teacher, we need to know what we are feeding the flock with. And if we are feeding the flock with disobedience to the Torah, there's something wrong with that.

Alright. So, HalleluYah. Praise his name.

What we're going to do is we're going to begin with some historical information. Sister Jackie dug this up. And then I dug up the next one.

Some historical information she found in the Bible. And it says the Pentateuch. We must consider the books of Genesis, Exodus, Leviticus, Numbers, Deuteronomy together because they were all written by Moshe.

Jewish rabbis recognized the close connection of these five and called them the five books or the five-fifths of the law. Now we're going to see why these ancient rabbis, or we'll just call them pioneers, okay, of what we now know as rabbinical teachings. We're going to see why they said that.

Because these men knew the difference between Torah and Torot. The plural form of plural. Now, the people that are teaching, there's a separation between the book of the law and the book of the covenant don't know the difference between Torot and Torah.

And therefore, we're going to make a mess out of our minds when we teach. Now, let's continue on here with this historical information. Jewish rabbis recognized the close connection of these five and called them the five-fifths of the law.

The Greek translators called them the Pentateuch, the five-fold book. Indeed, it is probable that all five books were originally one continuous narrative. You hear this? Now, we're going to dig up some more information on that.

What this is telling us, everyone, is that the first five books that were written by Moshe were written on one huge scroll. There's even historical evidence that one of these that has been found by archaeologists as of recently have found a 20-foot scroll. So the book of the law and the book of the covenant theory, under those grounds alone, cannot be positive.

They cannot be separate books because they were all written without chapter, without verses, and they were all written in one continuous writing on one huge scroll. That is critical. That is critical.

Okay. And it says in the 70 translators who made the Septuagint version divided it into the present five books. And we have historical evidence telling us that that happened in the second century BCE.

These dates are also critical for us to understand. So all the way up until the second century BCE, these writings were all in one huge compilation. And it wasn't until they made the Septuagint that it became five separate scrolls.

So here we see, with that information, that in its purest form, the writings of the Torah, in which there are Torahs, okay, was compiled in one writing. That evidence in and of itself brings a huge question mark to the book of the law and the book of the covenant being separate books. And I already know the arguments that they're going to come up with against that, but I'm not going to lay all of my cards on the table in first hand.

All right? We have more. We have more for the support of that truth. In the Jewish Hebrew manuscripts, the

Pentateuch still holds one single unbroken document marked only with the divisions for reading.

Ezra, Nehemiah, and Chronicles. And this is where we are going to go to the Chronicles in order to lay the foundation for this biblical truth that it is impossible for those books to be separate. Okay? Because at the time of Reformation, when they came out of the bondage, somebody found the books, it says.

But we're going to take a look at that word that's been translated into books in the Hebrew and see what it actually means. All right? Okay, it says in Ezra, Nehemiah, and Chronicles variously referred to the Pentateuch as the law of Moses, the book of Moses, the book of the covenant, and the book of the law, the Torah. So that's where we're going to focus here.

Because as we're going to see, a priest finds the scroll. The priest gives it to the scribe, and the scribe gives it to the king. Yahshua was the king according to the order.

Wait a minute. So when the king comes back and the books are opened in the book of Revelation, what is he going to be reading? The book of the law, the book of the covenant in our presence. It's one continuous writing.

The only reason why we see the separation is because of English dogma. Teachings on the English Bible of the Hebrew Scriptures. That's the only reason why we're seeing the separation, because they're bringing this teaching from only an English translation.

Without the historical evidence of the writings, and without the common knowledge of the ancient Hebrew hypothetics. Common knowledge means you can learn this just as easy as I can. And if all the teachers that are teaching this, once they watch this, and I know they will, once they watch this, if they don't stop teaching what they've been teaching, I caution all the brothers and sisters to even question continuing to watch any of their teachings.

Because what they're going to do is, I wrote the book on it, and I've laid the foundation. I'm getting views. My Facebook page is going, I don't care about Facebook.

And I don't care how many views we get. You know what? I care about you understanding the truth of Yahweh's word. You don't have to send us a dime.

And you don't have to view us on Facebook, because you can't. HalleluYah. Let's give Yahweh a hand.

It doesn't matter who's teaching the word. Okay? It matters what the word meant in its purest form. And that's what we're going to look at today.

HalleluYah. Okay. So here we see that they bring up a thirty-four chapter of Chronicles.

And when we get into the PowerPoint, that's where we're going. Everybody wanted scriptural proof. And that's what we're going to see.

Okay. And also I have this from, and get your pencils if you want to check this out. Here's the website where you can go and look at all the evidence and arguments against the Pentateuch who wrote it.

And it also gives us another set of key information that also concludes that the book was originally written in non-continuous scroll. You can go to www.religioustolerance.org/torah.com And you can pull this up yourself. That's where you can find it.

I'm going to read to you what it actually says here. The five books of Moshe are a.k.a. the Pentateuch, the Books of the Law, the Law, and the Torah. Biblical term.

Underneath that section it says, The books were originally written as a single unbroken scroll. Sometime around the 2nd century BCE it was divided into five books that we see today. It's all over the place when you start googling this and pulling up the information.

Malkitzedek, would have been by the Torah, a Torah.

That's what he's saying. If we could have instituted a Torah that could have produced life, we would have already done that. That's what he's saying.

He's saying that the Levitical priesthood can't give you the gift of life. It's leading you to the gift of life, which comes in the order of Malkitzedek. But the scripture has shut up all mankind under sin, that the promise by belief in Yahshua Messiah, and who was He, the High Priest, might be given to those who believe.

See, that puts a little different perspective on that verse. But before belief came, we were being guarded under Torah, under a Torah. This is talking about the Levitical priesthood.

Having been shut up for the belief being about to be revealed. Hold on a minute. How many times did we just see in the teaching that the book of the law, the book of the covenant, the book of Moses are one, that this revelation would come? In three different sets of scripture, there's the revelation that manifests when Messiah came.

It was revealed to us. Therefore, the Torah, the Levitical Torah, became our traitor unto the Messiah, in order to be declared bright, Zadik, by belief. The same belief of Abraham, who was a Malkitzedek.

He was a priest of the Most High King. See, if we understand Torah versus Torah, this begins to make sense. Another set of verses that they love to use, and the reason why I get this back is if we understand the verses that are written later in the chapter, we better understand what he's talking about when he began this in verse 17.

Now, that's why I say, Torah, the Torah, that came 430 years later, does not involve the covenant previously affirmed by Elohim in Messiah. You see this? The Torah that was added, that came 430 years later, the promise was given to Abraham, and this Torah that was added, the Levitical priesthood 430 years later, cannot annul, he's saying that the Torah cannot annul any of the original Torah covenant precepts. Because it was confirmed by Elohim in Messiah, so as to do away with the promise.

For if the inheritance is by a Torah, it is no longer by promise, but Elohim gave it to Abraham through a promise. Why end the Levitical Torah? Why end the law? The Torah that was added, that's why it came. It was added because of the transgressions of the people.

Not because Yahweh's covenant couldn't stand, but because we were disobedient to His commandments, He had to give us the Levitical order until Yahshua came and gave the pure blood sacrifice. It was added because of transgressions until the seed should come to whom the promise was made. And it was ordained through messengers in the hand of the mediator.

Now we can go to Hebrews, because we better understand the difference between Torah and Torah. Now, I'm saying specifically that Yahweh, through the writer of the book of Hebrews, told us which Torah is removed when the Messiah came. And it has nothing to do with the Tzitzit, it has nothing to do with other commandments that were given to the people under the Levitical order.

It has nothing to do with that. According to the word, this is the only thing that was removed, the only Torah that was removed by the Messiah shedding His blood. This is what the word says was removed, and we already see that the word declares that the book of the law and the book of the covenant and the book of Moses are one scroll, one writing, Hebrews 7, 11-12.

Truly the perfection of the Levitical priesthood, the Torah that was added, for under it the people were given the Torah. See that? This is specifically talking about the Torah that was added because of the transgression of the people. This is why it was added.

Why was there still a need for another priest to arise and that is the Hebrew word kum and it means resurrect, to be resurrected. Why did somebody have to be resurrected? Because the firstborn priesthood was defiled.

The word statutes is actually laws. If you remember 2708 and Torat 8451. Because if you look at that in the scriptures, it hasn't translated correctly.

That he obeyed his commands, statutes, judgments, and Torat. The plural form of Torah. So even in the days of Abraham, there were Torat being added to the Torah.

It seems as though the laws and Torah are both used in the plural feminine. Remember, this is me talking to Jeff Benner. At any rate, I'm seeing there was other Torat in the laws.

Question mark. I'm saying, do you see what I see, Jeff? Kind of like a continual growing institution of Torat in the covenant. Could use your views on this.

Because when I look at the pictographic meanings here, that thought is very provocative. Thanks for your response, Shalom. TW. Now look at what he responds.

Shalom, Teddy. I think I understand your question. The Torah was continually being added to from Genesis to Deuteronomy.

Do you understand what we must understand now? We must understand what Torah is and not Torah. There's a difference between the instruction that was originally given in the covenant and the laws that have been given as the family grew. And if you don't understand that by the time you get to the Brick or the New Testament, you are going to make a mess out of Yahweh's people.

You are going to pull them out of His house. This is scary. I have loved ones.

I love all of you. And I love all of you that are going to view this. But I love you enough to warn you that if you take away from something that Yahweh never said we could take away from, and He did.

He did allow this. And it's only the ordination of the Levitical priesthood up until Messiah came. That's the only thing we're going to see Scripture says that can be removed from Torah.

It's a Torah, not an original covenant. But they knew it was coming. They knew it was coming, so by revelation they received it, and they raised up and tithed one of their seed, Levi, so that he could be an atoning sacrifice for us.

Don't you understand they gave up a part of their inheritance when they gave up one of their seed? He said bear fruit, bear seed. Be fruitful and multiply. And they knew that they had to sacrifice something in order to make it happen.

So new teachings, Torah, are being given throughout this time, but all of the teachings, Torah plural, when combined are identified as Torah seed. Thanks, Jeb. Now with this concept, we can move in and properly explain some of the verses that they're using in the Brick to say that the Book of the Law and the Book of the Covenant are separate.

We know that there were Torah being added to the Torah, and only by Yahweh's command, which comes through the King's Word, can we alter any of that. Now the argument is that from Exodus chapter 24 on, there are a lot of things that can be removed, which is one of the things they say, but that was an instruction to the priesthood. That was an instruction to the people being covered by the priesthood.

Everybody needs to put their tzitzits back on. It identifies us as who we are, how we got. Okay.

Now we can better understand what was going on here. Follow through these verses with me that they use in opposition to being totally Torah obedient. Galatians 3, 21 through 24 is one that they use very commonly.

But now that we know that there's a difference between Torah law and a Torah in the Torah, let's read this. Is the Torah then against the promises of Elohim? Let it not be. For if a law, a Torah, something that was added to the Torah, had been given that was able to make alive truly the tzaddik, truly the righteousness, the tzaddik,

Now we're going to go to the writings and the commentary of the scholars themselves about the writings in the Dead Sea Scrolls. Watch how beautiful this lays out for you guys. Everything that we read in the Dead Sea Scrolls when we go to scripture, it's going to back it up 110%.

Okay. So the first bit of information that I dug up is something I found. One or maybe both of the next ones might be from Sister Jackie's study.

But on the scroll 42540-541, that's the part that it was taken from. In COLB it says this, Levi's second vision. After Levi had further displayed his zeal for Elohim in the slaughter of the Shechemites, seven messengers from Elohim visited him in a dream to confirm his appointment to the priesthood.

Now, at this point, I want to add that the firstborn priesthood was still in operation. Which is the order of the Malki Senate, by the way. Yahshua is the high priest according to the order of the Malki Senate, correct? This is before Moses.

Right, this is before Moses. Now, what we're seeing here is that Levi was not the firstborn. So why were they training him? We're talking about not the tribe of Levi, Levi the man.

Something is happening here. They're training up Levi to take up... Why don't we put it upon, as we're going to see, his father and his grandfather are the ones who trained him in the ways of priesthood, even though he wasn't the firstborn. Could it be by revelation? Did they know that something was going to happen? Well, of course they did.

It's all in the scriptures. Read your Bible, everyone. Okay.

No notion of this vision appears in the Bible. In the vision, only the end of which is preserved, the seven tell him some of the rights and responsibility of his new office. In Col.

A, in 1Q21, it says, Peace and the choice is first fruit of the whole land to eat. But during the reign of the sword, there is only strife, war, slaughter, toil, hardship, killing, and famine. Sometimes you will eat, sometimes you will hunger, sometimes you will toil, sometimes you will rest.

Sometimes you will sleep, sometimes you will sleep, sometimes sleep will evade you. See how we have magnified you more than anyone and how we have given you the anointed office of peace eternal. Then these seven left me and I woke up from my sleep and I said, This is the vision, and because I was astonished that I should have had a vision, I kept this one to myself, revealing it to no one.

Now Levi didn't reveal this one to his father. Remember what happened when he didn't reveal the visions he was receiving? Everybody got jealous. Right? I'm talking about Joseph here.

When these men who were receiving these revelations revealed it to their fathers and their brethren, what ended up happening? Jealousy kicked in, they were betrayed by their own family, and they were sold into slavery. There's the picture of why we have to be redeemed by the night to begin with. Right.

That's a good one. Now, on page 253 is where that stops and then Nick went down the page there and says, Levi's father, Jacob, performs a ritual in stalling his son as a priest. So he went to my father Isaac, and he too blessed him.

Then, when Jacob, my father, was tithing, everything he had in accordance with his vow, Wait a minute, the Levitical priesthood didn't exist yet. So where were they tithing to? The order of the Malki Senate, that priesthood. Right? We see that whenever Abraham conquered the kings and the Malki shows up.

See, it's the same order everywhere. We're just laying the foundation. But we see that they were already raising up Levi, the man, and teaching him about the priesthood rites.

Because they knew that it was already spoken by Yahweh that there would be this problem within Israel. But

he always made a way out. He always made a way for us to be temporary as a brother if there was a problem.

That's what a father does. Right. And to me, of all his sons, he gave the gift of tithe to Elohim.

And he dressed me in priestly vestments and officially appointed me as a priest to Elohim eternally. I offered all his sacrifices and blessed my father for my and also my brothers. Then all did bless me and my father too blessed me.

You see what's happening here? Who did Jacob give the robe? The vestal robe is the garment that was worn by him that was handed down to the priesthood. Who did he give it to? Yosef, not his firstborn. Because the firstborn priesthood had been defiled.

But that's why they're raising up Levi so that when the time came, Levi knew how to run the priesthood. Okay, on the same page at the bottom, it says, Levi's grandfather Isaac instructs Levi in the practical and moral duties of the priesthood. In the second paragraph it says, First, carefully avoid my son.

Now this is his instructions to Levi. First, carefully avoid my son all impure lewdness and every kind of improper sexual act. You must marry a woman from my clan so as not to defile your seed with born women.

Because you are a holy seed and holy is your seed as the holy temple. And because you are considered a holy priest to all the seed of Abraham. You are close to Elohim and close to all his holy angels.

So keep your flesh clean from every impurity of man. So here we see that they had chosen someone to wear the festive garment. And it was a tie from his children.

He tied one of his children. Where else do we see these concepts in the word? Somebody had a child and said, If you bless me with a male child, I will take him to the temple and offer him, tie him to you. And he became a prophet.

We are seeing the same instructions in the Dead Sea Scrolls that we do in the scripture. Now, the second thing I want to share with you. Out of the Dead Sea Scrolls and the commentary found thereof.

And some of the commentary written by the scholars. It's on page 174. And it comes from 1Q22.

And it says, So Moses called and said to the children of Israel, It is now 40 years since we came out of the land of Egypt. This very day Yahweh our Elohim has expressed these words from his mouth. All his statutes and all his regulations.

How shall I bear alone your trouble and covenant and commanding the way that you should walk in? Moses is talking about this book named Covenant. He didn't say this is my book of the law. He said this is my book of the covenant.

Okay? Alright. So walk in. Appoint for yourself wise men who should explain to you and to your children all these words of the law.

So here we see that he was considering all of the words that were given to him as the law of Yahweh were the covenant. And it's written in what people call the book of Moses. It's the same book according to what we're seeing in the Dead Sea Scrolls.

Be very careful of yourselves to do them lest his anger burn and his wrath ignite against you. And here he's stipulating something very important. He's saying that the laws given by Yahweh that he was writing down are the laws of the covenant.

All of them. The only thing that can be amended is a Torah. That's biblical and we're going to get to that.

Alright? Be very careful of yourselves to do them lest his anger burn and his wrath ignite against you. And he closes the heavens above from raining upon you and the waters below the earth from giving you produce.

to the king.

And it will be presented to the king again. By whom? The priests and the scribes. Who are the priests and the scribes? Those who enter into the order of Malkitzedek.

Now, we are a kingdom and a nation of kings and priests, right? We're going to present that to him. We understand your covenant. We understand the Book of the Law.

And we understand that we needed to repent. Now we're coming to you and we're ready to be harvested as a first group. Now we're going to cover the Book of Moses.

It is spoken about in the same chapters. Moses is drawn to you in number 4872. And it means drawing out of water.

Where did Moses get drawn out of? He was put in a little ark. Wait a minute. Moses was in an ark? Do we not have an ark of the covenant? So here we have a child preserved by what was... Or he was in the ark.

And he was drawn out of water. Correct? So here we have it. i.e. rescued.

This has something to do with being rescued. That's the meaning of Moses' name. His name is Mim Shimon Adonai.

And there it is again. This can also mean to look upon or behold something. The hay.

Mim Shimon Adonai means blood-pressed revelation to behold. And into you. So here's what we just read in 2 Chronicles 35.

We just read that it was also referred to... That one scroll was referred to as the book of Moses. Correct? What was actually being said by the man who wrote this was... And they removed the burnt offerings to give them to the divisions of the fathers' houses of the lame people... To bring to Yahweh as it has been written in the scroll of protection handed down by the mouth of the head from the beginning. Revelation.

The blood-pressed revelation to behold. There, right there in Moses' name... Is the revelation of the protection that was going to be coming to them in the future. Something they would behold.

And it was the blood-pressed revelation. When Yahshua was on the stage, it was revealed to them that this blood covenant was re-established. HalleluYah.

And the same with the cattle. So here we see in those three verses that it's the same scroll holding the same meaning. And the book of law, the book of covenant, and the book of Moses is the only thing that changes in the definition.

But it adds to what was being written. This blood-pressed revelation is that of Messiah. That would be shed in the order of the Malkitzedek.

Once again showing us why those men, Jacob and Isaac, were raising up Levi to do what he was about to do for us. That's why he was an offering, a tithe. Now, we must understand the difference between Torah and Torat.

Torat is plural, the plural form of Torah. Now, if we look at this correctly, this basically speaks for itself. And this is a conversation that took place between me and Jeff Benner.

We were emailing about this back and forth. And I said, yes, I know the plural tenses, etc. But what exactly would have been the difference between Torat and the Torah? As in Genesis 26-5, the word statues is actually laws.

Now remember, they're building this doctrine on these verses. So he sees statues there, but I see law. When I do the research.

Covenant is Strong's Hebrew number 1285, Beirut. You'll also find this word quite a few times used around circumcision.

The covenant, circumcision. Alright, and it comes from 1262 in the sense of cutting a compact made by passing between pieces of flesh. That's the abstract definition coming out.

Yeah, one of the brothers in the room knows very well about this covenant. Being circumcised at a young age is probably profitable. But that just shows me how sincere brother Ben and his wife are about this covenant.

And you know what? If more men that claim they love Yahweh were that sincere, we wouldn't be going through this teaching right now. In Hebrew number 1262 is its root, bara, to feed, to select, to render clear. So this one covenant has something to do with feeding us as His sheep.

We are selected as first fruits and it is going to render us clear to enter into the millennial reign. In the ancient Hebrew lexicon, here is Beirut. Number 1403HN4 in the ancient Hebrew lexicon.

Beth, Resh. Notice it all, I think even in the next one. No, maybe not.

But notice here in the Book of the Law, the Book of the Covenant, they both have the Resh in it. And the Tog is extant in it. He's trying to show us something here, everyone.

Now, a covenant. A covenant is instituted through a sacrifice of a choice-guided animal, which is cut in two, and the parties of the covenant pass through the pieces. If one party fails to meet the agreement of the covenant, then the other may do the same to their.

You can see this in Genesis 15:10-17 and Jeremiah 34:18-20. Yahweh walked between those pieces with Abraham. This cannot be broken.

It's a covenant made. That's why they started schooling Levi and presented him as a tithe. That's why Yahweh didn't number Levi with the rest of the tribe, because they had been devoted to him.

Do you understand that they forsook their inheritance? That's what the fathers were doing, that we see in the Book of the Dead Sea Scrolls. They were offering one of their seed to the king as a tithe, so that he could cover them temporarily and not be given part of the inheritance. They already knew this, everyone.

That's why the Levitical rite cannot be the same as the Malki rite. They did a great thing when they offered up that son as a tithe to be schooled in the priesthood. It was an offering to the Most High.

So here's the meaning. We have the Bet Resh Yotam buried. So this has something to do with the house or the tent floor plan.

The Resh, the head of the body, first, top, beginning. Yotam, once again, has something to do with worship, an outstretched arm. And then the Tal, the mark of the sign, can also mean monument in Hebrew.

So the meaning of this Book of the Covenant is what we're going to look at next. But the meaning of the word buried means the tent floor plan, first, worship, monument. Now we'll take those and put them in the context of the scripture from where it was taken.

Here's 2 Chronicles 34-30 where it talks about the Book of the Covenant. This is what it would have been actually saying in the ancient Hebrew. And the sovereign went up to the house of Yahweh with all the men of Yahudah and the inhabitants of Yerushalayim.

And he read in their hearing all the words of the scroll of protection handed down by the mouth of the head from the beginning, revealing the tent floor plan first given in the worship as a monument, which had been found in the house of Yahweh. Do you understand that the Book of the Law and the Book of the Covenant will always be found, according to these verses, in the house of Yahweh? You take one of those out and guess what you just did? You disqualified yourself as being in the house of Yahweh as the first group. This was presented

Moses spoke again to the children of Israel, these are the commandments that Elohim commanded us to obey.

So here we see that in the Dead Sea Scrolls Yahweh, or excuse me, Moshe considered the writings that he was writing covenant. And it became a scroll, not a book. Alright? The third thing that I would like to share out of the Dead Sea Scrolls writings is 11Q13.

Matt Barclay. It's on page 455 of this book if you have that one. The author declares that the agent of this salvation is the Anunis.

Here's the title of this writing by the way. This writing is the coming of Malchizedek. Okay? This is what was, this was the topic at the top of the page that they're speaking about here.

They specifically said the coming of the Malchizedek. This is what this is about. The author declares that the agent of this salvation is to be none other than Malchizedek.

A mysterious figure referenced only twice in the Bible. That's debatable. Look everywhere we see the word righteousness and many times you're going to see the tzadiq.

And it could refer to something according to the Lord. In Genesis 14 and Psalm 110. For our author Malchizedek is an enormously exalted divine being.

To whom are applied names that are generally referred for only Elohim. So who was our reader? The Hebrew name El and Elohim. In the author's citation of Isaiah 61.2 which speaks of the year of Yahweh's favor.

Malchizedek is substituted even for the most holy name of Israel's Elohim. That means that these guys that were out there in Qumran knew that this manifestation, this divine being was going to be Elohim. It's the only one that could redeem us.

Not just Elohim but hot Elohim. Hot Elohim. The main Elohim.

Good point brother Bob. That shows us a couple of things here as well. And I don't want to get off on that.

Maybe let's address that another time. But it does prove one thing. That Yahweh redeems us.

That's what the Hebrew people believed. And it also shows me something about the order of the Malki. We knew what was going on in the first century.

Some of these things that we're reading about here were written as commentary by Essenes or sons of Zadok that lived in and around Qumran during the first century. Guess what language they were writing in? Greek! Just kidding. It was Hebrew! Now if I was trying to preserve a priesthood and I knew that the sons of Zadok were the only one that had the right to alter service.

Would I want them running around in the temple in the first century joining themselves to the priesthood that was about to be removed? Absolutely not. So what would you do? Hide something from them. Not reveal something to them yet.

The resurrection. See that's why there was two different sets of people in the land in the first century. One set believed in the resurrection and one did not.

The Sadducees and the Pharisees. Now these guys said I don't want anything to do with any of that. And they're out here in the wilderness in the middle of nowhere.

John the Baptist, Yohanan the Immersive was out there reading. Where did he gain all of this information? Could it be he ran into these people? That's a topic we'll address later. Okay, so it speaks of the year of Yahweh's favor.

Malchizedek is substituted even for the most holy name of Yisra'el's Elohim. And it says Yahweh, specifically

says Yahweh. Yet more remarkably Malchizedek is said to atone for the sins of the righteous and to execute judgment upon the wicked.

Faith and grace only, right? Not according to them. Actions usually associated with Elohim Himself. By the power of Malchizedek, a dominion on earth shall pass from the adversary here called Belial to the righteous sons of light.

The sons of righteousness. Sons of Zedon. So we have the visitancy that is preserved.

So the promise that Levi would always have someone or Aaron would have somebody in the priesthood. That promise gets held true. But just because they were Levites doesn't mean that they would be a priest in the Levitical order.

They're going to be also preserved for the order of Malchizedek, the righteous king. And it specifically says here that they are the sons of light. This latter group constitutes those who are predestined to belong to the party of Malchizedek, the congregation of the sons of righteousness.

These people heed the message of the second figure described in this writing as the messenger. The messenger also designated anointed of the spirit Hebrew Mashiach is conceived of as coming with a message from Elohim. A message explicating the course of history.

That is a declaration of when the end shall come and teaching about Elohim's truth. Finally, in COL.2, the figure of Malchizedek, the heavenly savior of those predestined to belong to him. It says the interpretation is that it applies and speaking about Deuteronomy 15.2. Is that it applies to the last days and concerns the captives.

Just as Isaiah said to proclaim the jubilee to the captives. In Isaiah 61.1. Just as and from the inheritance of Malchizedek for Malchizedek who will return them to what was rightfully theirs. He will proclaim to them the jubilee, thereby releasing them from the debt of all their sins.

This is showing us that the biblical jubilee that we read about, he's already going to be here during that time. He shall proclaim this decree in the first week of the jubilee period that follows nine jubilee periods. Then the day of atonement shall fall after the tenth jubilee period.

When he shall atone for the sons of life and the people who are predestined to the order of Malchizedek. Now we see that Levi would be raised up to take office during a time of turmoil. Correct.

That's what the Dead Sea Scrolls say. That's what's being pointed out there. So the revelation of Levi being brought into the priesthood had happened way before the Exodus.

Way before the Exodus. They had Levi already anointed, therefore his seed would later be anointed. With that customary practice.

This is a secular plan, if you will. Okay? So, this thing with Levi didn't just pop up out of nowhere in a time of turmoil. It was predestined.

Okay. So now that we've laid some historical facts, let's get into the PowerPoint. The long-awaited PowerPoint, by the way.

Some people were like, hey, it's time to quit talking about it and just do it, Timmy. Alright. So isn't this a beautiful picture? I would like to think that we are going to be present.

During this reestablishment. That's our whole goal, is to be part of the priesthood. First roots.

Correct? Is that what you want to be brought about? You and your wife? HalleluYah. Everybody in the room wants to be there, right? Let's see how to do it. And as I mentioned, you cannot be the first roots.

If you believe in that doctrine, that the book of the law and the book of the covenant is separate. And we're

So, what did we just read in the history about that book? That it was one big scroll, right? There's our confirmation of that. It's one complete writing on one complete scroll. Okay, it is Sin, Yod, Pain, Resh, Pain.

Safer, right there. So this has something to do with the thorn, which it can mean to protect. Remember they put heads of thorns around the flocks to keep the wolves from getting into them, right? And that was also what was put on our Redeemer's head.

It's a sign of protection. There's the Yod, the outstretched arm, which means to worship, to have something to do with worship. The Pain is the picture of a mouth that has something to do with speaking a word, to consume, things like that.

Then we have the Resh, which means the head of the body, or that with the top. Your hand is on the top of your body, I hope. If not, we have some serious problems.

The meaning of these ancient Hebrew hyperbolics, and remember this is a word for book, their doctrine was only built on English words. You try to build that doctrine on what we're seeing in ancient Hebrew, right now it falls apart. It falls apart immediately.

It's actually one big scroll. And the meaning of the ancient Hebrew letters mean protection handed down by the mouth of the head from the beginning. It has something to do with revelation.

The Hay is the last letter, it can mean it's a little man with his arm raised. It has to do with praise, such abstract phrases. But it has to do with receiving something, or offering up something to Him, or receiving the revelation.

So, to reveal, it can mean. So Law, is the Strong's Hebrew number 8451, Torah. And it means a precept, or statue, the Pentateuch.

Now we see that again. Now, my whole problem, mainly, is people don't know the difference between the Hebrew word Torah, and Torah. And what we're going to see is something very significant in the study of those two differences of these letters.

These letters in the singular and plural form. So we have Torah, in the ancient Hebrew lexicon, is number 1227HI. And there's the concrete word, it is a teaching.

So, it's a scroll that contained the teachings. The direction one is to take in life. This is how we are to conduct our walks, by what is written on the scroll.

The meaning of, we have the top, wall, resh, hey. This is, of course, a mark, a sign, or a seal. And it's also where Yahshua was nailed to.

He was the Torah. Then we have the wall, which means to secure, to hold down. It's like a tent peg, or a nail.

Which was driven through his arms and feet. Then we have the head, once again. And we have the hay, once again.

And this means, remember the hay can also mean breath, or to breathe. This meaning, in this word, means the mark and sign, securing first breath. Breath as life.

Breath as life, correct. Now, here is where that is taking out of. Here's the verse in 2 Chronicles 34, 15 that we just read.

This is what it's saying, what the ancient hieroglyphics put in there. Then Hilkiyah responded and said to Zaphon the scribe, Now, the word book is going to stand true, that definition in every one of these verses. Now, we already know the definition of book, right? It's scroll.

Now, we're going to be taking a look at the book of the covenant that we just read about in those verses.

And the priests sprinkled out their hands. While the Levites were skinny. And they removed the burnt offerings.

To give them to the divisions of the fathers. Houses of the lay people. The common folks.

Now look at this. To bring to Yahweh. As is written in the book of Moshe.

And the same with the cattle. Everyone. The scripture says.

That the book of the law. Is the book of the covenant. And it is the book of Moses.

We just witnessed. A priest take the scroll out of the house. Out of the temple.

Bring it and present it to a priest. And then the priest presented it to the king. And now it's referred to.

Not only as the book of the law. And the book of the covenant. But the book of Moshe.

Right there. If we try to explain that away. To support our own doctrine.

Just from English words. We're not being honest. We're not seeking truth.

And it's even questionable at that point. Whether you can be part of the first groups. Father help us.

And you'll see. You'll see. I'm going to connect this to our mountain.

I want to connect this to the king. Everyone. This is important.

Look what happens down here. In verse 14. And afterward they prepared for themselves.

Excuse me. Verse 13. So they roasted the Passover with fire.

According to the right movement. The judgment. And they were the center of our offerings.

In pots. And in caldrons. And in bowls.

And brought them steely. To all the lay people. You see this? Yahshua said.

I will not drink of that cup again. Until it rain. This is showing us.

That the mount. He said. Okay.

It's going to take part of the Passover. With us. In the end.

According to what was written. In the book of the law. Also referred to as the book of the covenant.

Also referred to as the book of Moshe. Right there. All right.

Now I've only got one hour and 17 minutes. To do this. There's many other verses that we could go to.

But I'm going to save them. I know I'm going to have many questions. And comments.

So let's move on for now. All right. This is where.

Confirmation of the language. Is most critical. All right.

Book of the law. We are going to do a Hebrew word study. On the word book.

and law. Book of Strong's Hebrew, number 5612 Safer, and it means writing or document in the Strong's. In the ancient Hebrew lexicon of the Bible, it's number 2500 EF1, and the concrete word there is scroll.

going to see that when we study the Hebrew. Now I've spoken to some prominent teachers that aren't sure what the Maquisetic is all about.

But slowly, I'm speaking to them and they're starting to say, you know what? This issue does need to be addressed. I'll be the first one. I'll be the one that people talk bad about.

I don't care. Because there's many brothers and sisters that believe in this doctrine, that the book of the law and the book of the covenant are separate. But what we are going to do today is we're going to produce biblical, scriptural, archaeological, as well as by the language.

That that is not possible in any way, shape, or form. So the points of study. We're going to begin exploring the Maquisetic.

The history of the writings of Moshe, we've already went over. We know that there was one scroll. So that's problematic in the doctrine of the book of the law and the book of the covenant being separate.

That makes it problematic there. Then we're going to be taking a look at writings found in the Dead Sea Scrolls. We've already done that.

We're going to be looking at Hebrew work study on the books of law and covenant. This is the meat. Scripture on books of the law and covenant.

We're going to do our work study on the books of law and covenant. What they mean in the Hebrew. Then we're going to look at the scripture on that as well.

Verses in the New Testament take it out of context where they support this book of the law, book of the covenant theory. The overall goal and point of the study will show that the doctrine of the book of the law and the book of the covenant being separate is only built on English words. It's only built on English words, everyone.

Last I can remember, the scriptures were written by Hebrew men. Not English scholars. So Hebrew work study number one.

We're going to go to book of the law. And first, before we do that, we're going to 2 Chronicles. Remember, because that's where all of these guys are at.

We're going to go to 2 Chronicles chapter 34 and 35. And we're going to. We're going to look at the biblical information on this subject.

In chapter 34 of Chronicles. Beginning in verse 14. Let me set the stage here.

They're rebuilding the city. In this chapter. Now, what is going to be our job, everyone? Whenever the Messiah comes and takes us to the land.

Are we going to begin the constructing of the Sukkot? Of the Sukkah? It begins with stones, right? Peter tells us that we are living stones. Right? We are the ones that are going to begin rebuilding the walls of Yerushalayim. And then the new Yerushalayim at the end of that period is going to come down from the Shemayim.

And will forever be established in Yahweh's kingdom. HalleluYah. This is a picture of that, everyone.

They came out of bondage again. And they find something right away. Beginning in verse 14.

And when they brought out the silver that was brought into the house of Yahweh. Hilkiah. The priest.

Found the book of the Torah. That's where many people are saying the book of the law. Of Yahweh given by Mojahed.

Then Hilkiah responded and said to Shaphan the scribe. I have found the book of the law. I have found the

book of the Torah.

In the house of Elohim. This is where you will always find the book of the Torah. Is in the household of Elohim.

This book supports every rule of covenant. In the household of Elohim. If you take part of that out.

Without his permission. Guess what? You're not fit for the kingdom reign. That's why it says in the bread.

Once you lay your hands to the gospel plow. If you look back. You are not fit for the kingdom.

If you're plowing. Somebody's behind you planting seed. And then somebody comes behind there and is watering.

And then Yahweh is coming up behind here. Picking all the fruit. He's harvesting.

Right? This is how you do it. I have found the book of the Torah. The book of the law.

In the house of Yahweh. And Hilkiah who gave the book to Shaphan. Do you guys understand what happened here? A priest.

Yahshua is a priest. Correct? The priest finds the book. And he hands it to the scribe.

What is the job of a scribe? To pass on the writings. Make sure that they are 100% accurate. Before being passed on.

Correct? So here we see that the book was found. And it's referred to here as the book of the law. Alright? Now.

Let's pick up in verse 26. And the sovereign of Yahudah. Who sent you to inquire of Yahweh, say this to him.

Thus said Yahweh, Elohim of Israel, whose words you have heard. Because your heart was tender. And you humbled yourself before Elohim.

And you heard his words against this place. And against its inhabitants. And you humbled yourself before me.

And you tore your garments. What? What does tearing the garments mean to a Hebrew man? I repent in your presence. This is a group of people that repented.

Found the word. The book of the law. And placed it in their heart.

And refused to be with the people of the land. That were not going to be obedient to it. And you tore your garments and went before me.

I also have heard, declares Yahweh. See I am gathering you to your fathers. And you shall be gathered to your grave in peace.

So that your eyes would not see all the evil that I am bringing. Upon this place and its inhabitants. So they brought back that word to the sovereign.

And the sovereign sent and gathered all the elders of Yahudah and Yerushalayim. So let's bring everything up to base here. They find the book of the law.

The priest gives the book of the law to the scribe. Who is the one that then presents all of this stuff to the king. Then what is the king going to do with it? We need to understand something here.

We are watching the same scroll. A little bit of historical information here. This book was written way prior to the 2nd century BCE.

What scroll were they delivering to him? It was one huge scroll. It wasn't separated until centuries later. They brought the book of the law.

The book of the covenant. The book of Moshe. To the king.

And the king, it's going to show us, brings it to the people. Go to the book of Revelation now. And the books were open.

No, and the scroll was open. And the book of life. This covenant has something to do.

This book has something to do with us being written in the book of life at the end of the age. That's why these guys were talking about the end of the age and it didn't cease scrolls. It has something to do with all of us in the end of the age.

At the end of the thousand year millennial reign. Okay. Verse 30.

Is where we pick up this book being handed from the priest to the scribe. This is one huge scroll everyone. It left the hands of the priest.

It went to the scribe. And now it's going to be handed to the king. But look what the king calls it.

And the sovereign went up to the house of Yahweh. With all the men of Yahudah and the inhabitants of Jerusalem. And the priests and the Levites.

And all the people both great and small. And he read in their hearing all the words of the book of the covenant. The same scroll.

I'm going to beat this one in. Okay. We're going to beat this one in everyone.

According to scripture. The priest found the scroll. He handed it to the scribe.

And the scribe is now presenting it to the king. And the king calls it. Not the book of the law like it was originally called.

But he refers to it as the book of the covenant. And I already know. The arguments that they come up with.

To try to explain this away. But I'm going to tell you. I am 100% in opposition to those false allegations.

My king is going to read these words in my hearing. In your hearing. And I can't wait to hear these words flowing from my king's mouth.

My high priest. I just want to be appointed into a position. So that we can offer up these living sacrifices to Elohim.

That's where we want to be. Okay. Now.

Let's read 35 verse 1. And Josiah. Which is the king at that time. He was a young king.

Before they pass over the Yahweh. And they slaughtered the Passover. On the 14th day of the first month.

Now. Let's jump over here to chapter 35. Beginning at verse 10.

And watch what this same scroll is referred to. And the service was prepared. And the priests stood in their places.

And the Levites in their divisions. According to the command of the sovereign. And they slaughtered the Passover.