

Presented
By



Cepher
Academy

THE FIXED SUCCESSION OF MALKIY-TSEDEQ

CEPHER ACADEMY

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Good evening to you all. I'm glad to see everyone here. Dr. P here coming to you live from a non-disclosed location in the far northern reaches of Alaska. I'm so glad that you're here to join us for tonight's presentation from Cepher Academy on the issue of The Fixed Succession of Maliki-Tsedeq.

When I was working on this presentation, the presentation was, shall we say, a little bit tough. I want to welcome everybody, particularly who are coming to us from the cold country. I see there, Chris, Shelby. Where I am, it's currently about 19 below. But there are other people who are in even colder weather than me. 24 below zero in some parts of Alaska. Thirty-six below, probably in Saskatchewan or something. But you know, we deal with a lot of cold weather in the winter. And that's just the way it is. And, of course, the difficulty is for many is how to keep warm in those circumstances. I want to give a prayer of blessing for all of those you who are trying to keep warm that you will, in fact, succeed. And you will succeed without inordinate difficulty, like something catching on fire.

Yes, I see this Tammy T that your old family has COVID? Yes, we know that this COVID has kind of blown around the neighborhood and blown around pretty badly. In fact, I, my wife, sister's family, everybody's got it over there. Florida 73. I see that, Shoshy, I see it. After living up here for many, many years, I left to tour the world with a rock band. But I was 18. It was very interesting because we ended up in Florida, actually West Palm Beach. And they loved us; we ended up staying there for two months. We stayed there for all of November, December. And, of course, the Floridians are going; this is awfully cold here; it's in the low 80s.

We're not going anywhere. For me, it was the greatest summer I ever had. So, we spent every day on the beach, loving it. But living in a colder environment is a struggle. And it causes you to do things that are difficult, tough if you will. These difficult things that we do, we do to make us better people. And it also tends to keep our noses grounded in reality. Sometimes it's a little too much reality. But it is good. I think the to deal with the fact that we live on this earth and sometimes is a struggle.

Cortana, I have taken a look at this newly translated Hebrew Book of Revelation. And I can tell you that, in my opinion, the book is a much later work. It's a later work as I'm not sure how much later, but probably later than the fourth century. The Hebrew work is probably greater than the fourth century and may, in fact, be a translation and not an original document. You live in Palm Beach County, a great county, nice place. The last time we were in Florida, we were going up to St. Augustine, they call it, which is really quite the town, and it has quite the history. I think it's the oldest town in the US by a long shot. It was absolutely wonderful being there, though, because we were able to discover many, many things that we hadn't seen before about Florida and its history. We had some of the successes that **YAH** put on us there. Mark Leonard, it's got minus 20 going on. I hear you, Mark, nice and chilly. And then, of course, if you add wind chill.

We had wind here last week. You guys don't know this. But since the last show, we had 45 to 50 miles an hour sustained winds and gusts of up to 90 miles an hour. So, this is wind went on for five days. That's the kind of thing that a gust of 90 blows roofs off and causes stuff to flake out and flip. There were semis that were blowing over on the highway, and trailers that had flipped, and many, many cars in the ditch. These winds, of course, blew everything off. Just before that, we had 40-degree weather, which caused all kinds of puddles of water to form on the road than those froze. So, we had roads that were ice skating rinks. And what little snow was on top of them got blown off. Hi, info Purim from the Netherlands. Good to see you. I know you guys know what cold temperatures over there are. I think you've experienced it before for sure.

But at any rate, so then while the snow blew off, and then what was left was the ice-skating rink. Then we were supposed to try to drive on that. Try to drive on that with the 45 miles an hour; sustained winds are always iffy. And then, finally, the winds quit. Hey, well, there's not going to be any more wind. Well, why not? Because it's going to drop the 20 below. That's why there isn't going to be any more wind. So those are your choices. Which would you prefer? Cameron says, 20 below in Minnesota. I hear you. And so there you have it.

However, I also heard from some friends in Texas. 16 degrees in Lubbock. Whoo, yeah, all right. Break out the heater, turn off the air conditioner for a few minutes—12 degrees in Montana, with seven to 10 inches of snow. There's a lot of snow coming too. And of course, every now and then, you get what they call Snowmageddon down there. They recently had snow on the West Coast, even down to the Oregon beaches, which was kind of surprising. Twenty degrees in Georgia; wow, that's cold. Negative 25. North Dakota. Yeah, we're kind of going through what you would call winter. Now, a lot of this inordinate coldness is what a lot of the people that are in the lunatic community would call global warming. Well, that's global warming. Well, the 24 below is global warming. Yeah. Well, alrighty then. That's what we call global warming, and that's because we can call evil good, good, evil, and call night, day, and day night. So, we can call it 24 below zero global warming.

The reality is that we're probably experiencing ordinate coldness this year because of all the volcanic ash that was dumped into the atmosphere from our good friend Cumbre Viejas, on the Island of La Palma, in, in the Canary Islands, and other volcanoes that were blowing up in Indonesia, Japan, in Alaska and so forth. There was more co2 dumped into the atmosphere from that one volcano than mankind has produced in the history

of mankind. Of course, a global warmest, a global alarmist will ever tell you this. And so, those are things that you have to keep in mind. But, at any rate, as we look out on these things, we see that one of the points of discussion that has repeatedly come to the to the forefront, Rob Baragwanath, you know, 34 below with a 49 windchill, of course, that Celsius, which means that it's only 11 degrees Fahrenheit. Isn't that isn't that a Celsius number? We were going to read that number, and the state's going to read that number. It's just too cold even to talk about; okay, my thermometer doesn't go that low. Actually, it does; it goes down to 60. below. But yeah, global warming, you got 34 below today. Great global warming, right?

Well, at any rate, what we see is that you can see the plain evidence that a lot of the rhetoric that comes out against us, it comes out against us because people have adopted other gods. They have adopted other elohiyim. And they have adopted idolatry. Now, I mean, this is true. And we're going to see something here tonight in our discussion of Malkiy-Tsedeq. We are going to see something in our discussion tonight that points to what happens when you do that. When a person commits adultery, they prefer someone over their spouse. And then, of course, it should not be any shock at all that when they do, their spouse is no longer around because they have preferred someone else. So that's the same thing when you talk about spiritual adultery. That when you prefer an elohiyim other than **YAHUAH**, it should be no shock at all to you when **YAHUAH** leaves the picture, or more importantly, pushes you out of the picture, to deal with an elohiyim made of wood and stone paint.

And these kinds of things that have no life in them, have no ability in them, certainly have no creation in them. Yet, we see this has happened over and over again. Now, we see the same thing happening in our country today that we see our leadership is worshipping a different elohiyim. Many of them just simply worship the Fiat dollar. And it's not even a real dollar. It's a Fiat dollar. This Fiat dollar which has nothing behind it anymore other than the point of a gun. Now, let me ask you something. If you had a silver certificate, remember the old \$2 Silver certificates? If you had a silver certificate, you could walk into the bank and say, here's my silver certificate, redeem it and give me some silver. And they would.

But after the accords were struck down by Richard Nixon in 1973. And we were taking off Bretton Woods and the gold standard. Now you walk into the bank, and you say, what, I want to redeem this dollar? Well, the dollar is backed only by the point of a gun. It's only backed by the US military might, telling the world you will transact in dollars or will blow your nation up. So, when you come into the bank, and you say, I want to cash in my dollar, don't be surprised if somebody comes to you wearing a sidearm. What are you talking about? You know you want some redemption? We'll put you right in prison. How's that grab you. And so, what you see is, when you look at the whole picture of things, we are about to arrive at a cash flow deficit of closing in on 32 trillion dollars. That's our cash flow deficit. That is how much money we have overspent the bank account. The long-term debt is massive; it's over 300 trillion. And, of course, there's a lot of debt out there that's just simply off the books. In other words, the Federal Reserve went ahead and printed trillions and trillions of dollars and never told anybody; they did it, they just did it. And then pumped it out to Europe or pumped it over here or pumped it over there, wherever it was needed.

When you transact in a dollar, attached to that dollar is roughly \$300 trillion worth of debt. So, if your money supply is 100 trillion, which it isn't, but if it were, then every time you transact \$1, you're handing somebody a \$1 bill in an asset and \$3 in a deficit, it's \$3 upside down. Would you mind taking this debt instrument for me, which claims that I owe somebody three bucks. But in fact, is it's not 1 trillion or 100 trillion dollars that is in

the money supply; rather, it's in the billions. And so, you're talking about hundreds of dollars of debt being attached to that dollar bill you're trying to transact. And that's really what's going on.

It's like, we are going to do business in Little Red wagons. The only problem is, every time we bring in one of those little red wagons, it's filled with somewhere between three and ten tons of cow manure that comes with a little red wagon. But nonetheless, we'll just pretend that the little red wagon has value. That's essentially what's going on with the American currency right now. That's kind of where we are. And why did this happen? It's because it's a false god. It's a false elohiyim, mammon; the Scripture calls it mammon. And it's a false elohiyim. It's the same thing with other false elohiyim that are being followed.

You know, a lot of these groups come out of secret societies; hey, I'm in a secret society. I don't know what it is about the UK, but in the UK, it seems like every third guy formed a secret society that somebody could be in. Ben Franklin participated in one of those secret societies. The Masons are part of that secret society; the Jesuits are part of the secret society; the Illuminati are part of the secret society. I am in a secret society; I don't tell anybody what our handshake is. It's 60 different positions in the handshake. I don't tell anybody what our hand signals are. I don't tell anybody what our secret code words are. But we're in a secret society. And then, therefore, we have a secret pact with one another.

That is a pact of loyalty that supersedes our patriotism. to our country. That supersedes our citizenship that supersedes our faith because we're in a secret society that's helping us to get over on society. Well, the secret societies have done a tremendous amount of damage, and at the backside, you never find **YAHUAH** there. You find Ha'satan; you find Lucifer; you find the Baphomet. It's almost routinely that you find these demons and devils. It's just like routine. We formed a secret society; boom, there's Lucifer worshipping going on inside. There's child sacrifice going on. There's blood-drinking going on. There's something going on. That allows a pagan anti-**YAH** disposition to rise and rise quickly.

Somebody put up a great meme the other day; It was somebody saying, this is my expression when I find out that the number two pencil was pagan. Because there are people out there that are quick to paint, everything is pagan. Well, let's keep a couple of things in mind. The Hebrew language was the first language given in written form on earth. You had some paleo graphs that were being done in in Egypt and hieroglyphs that were being done in Egypt. But they were not per se a language; the language came in with **YAH'S** fingertip writing on the engraved sapphire stones. So, when you see **YAH** writing on the engraved sapphire stones and saying, hey, here's what we're going to do, we're going to set out this set of commands on this engraving. And then **YAH** proceeded to give his word to Mosheh.

Well, what happened with the house of Yashar'el, and what made the house of Yashar'el so chosen, is the fact that they could read and write; they could read and write a language. So, from this language, and which language was it? Well, according to the book of Jubilees, it was the very language of creation, the Paleo Ivriyt, the very language of creation. We see this language of creation in the 22 strands of DNA. We see this language of creation and the 10- 5-6-5 amino acid at the center of the DNA and the human being. We see this language of creation.

The 22 patriarchs from A'dam to Yashar'el. We see it in the 22 kinds of work and in the 22 kinds of species that were fundamentally put together right in the garden. And so, **YAH** has given us this very spectacular form in these 22 letters. He gave us a language, and he gave us a language with what we call precepts. Now, a lot of people want to call the ten commandments commands; thou shall, thou shalt not. But really, but in truthfully,

they are precepts. They are ethical concepts, ethical core concepts that we were given by **YAHUAH**. And these ethical core concepts are not; you can't come out and really call it the law, it's precepts. It is a law. For instance, when **YAHUAH** says, I am **YAHUAH ELOHAHYKEM**, that's not subject to debate. That's not like, Gee, let's have an argument about that and see whether or not that's true. That is a true claim.

It's buttressed by two witnesses, right in the very claim as it's being made. There's evidence to support those witnesses as being true. And we know that this precept does not give a command; it doesn't say to you, hey, stop doing this or start doing that. Doesn't say that. What does it say? I am **YAHUAH ELOHAYKEM**. And so, this is a fundamental truth, instead of us coming to a conclusion. Eating from the Tree of the Knowledge of Good and Evil and saying, we've got two choices in this world, assuming there is a Creator, we can conclude that creation was created by a Creator. On the other hand, eating you know that the fruit from the other side of the tree, assuming there is no creator, then we have concluded that creation is random, and it was not created by an intelligent being.

The claim that is given to us is the precept given to us in the first commandment. And **ANKI ELOAH ELOHAYKEM**. I am **YAHUAH** your **ELOHIYM**. This is a precept, not a command. And so, to label the commandments as commands or law, or something, is an ordinate box. It's a little tiny steel boot into which you're trying to fit, shapely foot, and it doesn't fit. Because when people say, Well, I'm not under the law. Well, to say you're not in law for me, to come into the ten commandments to me is actual freedom. Because, of course, the first five commandments represent freedom, real freedom, not licentiousness, or license, to commit sin, but rather the freedom to be a free man. The freedom to exalt **YAHUAH** over government, the freedom to exalt the Word of **YAHUAH** over government, the freedom to exalt the name of **YAHUAH** over government. The freedom to take one day in seven, free from labor, free from enslavement, free from bondage, and to rest in the name of **YAHUAH**.

The freedom and the right to live with a mother and a father. You see, these are the essential freedoms. These are essential freedoms. Not the freedom to go use marijuana. Or the freedom to drive over the legal limit. Those aren't freedoms; that's a license to sin, not freedom. Freedom is found in the first five commandments, and the fundamental rights of life are found in the next five.

This is why I have no problem with by saying I most assuredly come under the covenant of **YAHUAH**, the ten commandments of **YAHUAH**. I most assuredly come under those covenants. These covenants are not covenants of sin and death, like you see, in Mosheh, who says, well, if you don't keep the Shabbat, then that person shall "moot v'moot," die the death. That person shall die the death; if you misuse, if you blaspheme the name of **YAHUAH**, that person shall die the death. So, this is the law that was given to us by Moshe, and Mosheh's statutes were given for wisdom and understanding. But they created the law of sin and death, which is when you offend, you are to die.

It is this law of sin and death that is going to be amended by **YAHUAH** himself by **YAHUSHA**, who brings in the doctrine of forgiveness. He brings in the doctrine of forgiveness, and this doctrine of forgiveness, housed in the doctrine of grace and mercy, is a huge step for mankind. Because instead of mankind, even in some of the societies like the British society. If you go back to the times of King James and forward, when they were trying to impose Protestantism on the kingdom, there were a lot of people getting hanged. And they weren't just getting hanged; they were getting drawn and quartered and hanged. Or hanged, drawn, and quartered, and then rehanged again.

The death of William Wallace was that he was hanged, then drawn and quartered, and then hanged again. I don't know if people are familiar with that method of capital punishment, but that it makes the electric chair look polite. So, I suppose if you are familiar with that form of capital punishment, then you as a judge could say, well, the electric chair, you know, that we don't, that doesn't strike us as cruel and unusual punishment. Cruel and unusual punishment is being drawn and quartered and hanged; that's cruel and unusual. Being zapped by the electric chair, getting a lethal injection may or may not work; that's not cruel and unusual. We think that's kindness and sweetness personified.

But at any rate, what you see with all of this is you see that, in the in the fallen away to the worship of false gods. **YAH** is going to feed that fuel. If you want to plant a GMO crop in your field, he's going to feel that fuel for you, such that your wheat harvest is not going to survive in that GMO environment. If you elect to whatever it is, you elect to follow, if you decide as a nation, we've decided that Buddhism is the way, the truth, and the life, and not the teaching of **YAHUSHA**, but rather Buddhism is the way. Well, then he will give you over to that. And not only will he give you over to that, he will put you under the authority of those governments which do practice Buddhism, you see. This is why flirting with that stuff is flirting with disaster. Give you an example of flirting with Islam. If you flirt with Islam, then do not be surprised that when Barak Obama called the United States an Islamic nation, it's only a matter of time before we come under the complete and robust control of Saudi Arabia and other Sunni controlled Muslim states. It's just a matter of time. So, you see that when you start exalting a false god, you walk away from the commands that **YAH** has given us.

Now, with that being said, tonight, we're going to talk about this issue of Malkiy-Tsedeq. So, with this discussion tonight, we're going to be talking about we're going to be talking about this aspect of it,

COMMENT FROM CHAT:

MARK LEONARD: I have 60,000 heirloom seeds.

DR. PIDGEON: There you go, 60,000 heirloom seeds. Yeah, outstanding work, way to go because, of course, they will produce seed. The food they produce is also where you want to be.

KATHYPRESTON: Where can we purchase the sweater, Dr. P?

DR. PIDGEON: Now, we're in touch with Jeremiah and Chelsea right now about trying to figure out how to do these. And we're going to try to set up something through the Ceper website to make these available. This is a high-quality hoodie, too. I love it; it's not the thick kind. It's kind of the thinner. And it's really quite nice. And of course, it comes in, you know, the colors you like; they're handmade here in Alaska.

מלך

The fixed succession of Malkiy-Tsedeq

Okay, so let's talk a little bit about Malkiy-Tsedeq.

מלך

The fixed succession of Malkiy-Tsedeq

So, who is Malkiy -Tsedeq?

וּמַלְכֵי־צֶדֶק

U'mal'kiy-tsedeq (*And my king of righteousness*)

Melek (מֶלֶךְ) Strong's H4428
from H4427; a king or royal.

Malak (מָלַךְ) Strong's H4427 is the verb and primitive root meaning to reign; inceptively, to ascend the throne; causatively, to induct into royalty; hence (by implication) to take counsel.

When we talk about Malkiy-Tsedeq, there are several Scriptures that are kind of common to everybody, the one in the Psalms and the place in Hebrews, and of course, and the original discussion back in Genesis. So, let's take a look and see what does the Hebrew look like? Well, here is, here is the phrase,

U'mal'kiy-tsedeq. Now technically, have just a little bit of Hebrew here. Because we have two shava's here, it would actually be "sedeq," Malkiy Sedeq. But we're not going to get into that formally. But we do know this when you look at the "vav" right here. When you see that "vav"? So, you see this here, "vav." And the "vav" has a shureq. Oh, well, what is that? That's "oo." So here you have a perfect example of when the "vav" is pronounced as "oo," U'mal'kiy-tsedeq, which means and my King of Righteousness.

Now, this term, a Melek. It comes from Strong's 4428. It's actually derived from 4427. I want you to remember that in your mind 4427. Because that's the word, Malak. And so, Malak down here, it's the primitive root meaning to reign; inceptively, to ascend the throne; causatively, to induct into royalty, (hence by implication) to take counsel. So, Melek is derived from that, and it means it's now going to be the noun. It means the king, a king, or royal king, or royal Malak. And Tsedeq, of course, means righteousness, my King of Righteousness.



The fixed succession of Malkiy-Tsedeq

And consider:

Molek (מֹלֵךְ) Strong's H4432, which is the king and the chief deity of the Ammonites.

It too is from **Malak** (מָלַךְ) Strong's H4427 and is the verb and primitive root meaning to reign. (Molech) The contextual comparison is found in **Malkam** (מַלְכָם) H4445, Malcam or Milcom, the national idol of the Ammonites

But before we move on from Malkiy-Tsedeq, let's take a look at the word Molek. You guys have made with Molek it's the king and chief deity. The ammonites or so strong would tell us. It, too, is from Malak.

That is to say, it's from 4427 and is the verb and primitive root meaning to rain (Molech); the contextual comparison is found in the word Malkam. Now, if you look here, you see with Malkam that you have, again, this idea down here of Melek, in the typical spelling right here is the "kaf," instead of having the "kaf sofit" here or final "kaf, we have just a regular "kaf," because it's, it's going to be followed by another final letter, final name.

So here now, we're getting this word, Malkam. Now, when you have the final name, there's lots of meanings that could be applied to that. But we're going to take a look and see how this noun plays out.



The fixed succession of Malkiy-Tsedeq

Let's take a look at this Malcam for a minute and see what we can find:

*6 And these are **the sons of Echud**: these are the heads of the fathers of the inhabitants of Geva, and they removed them to Manachath: 7 And Na`aman, and Achiyahu, and Gera, he removed them, and **begat Uzza**, and Achiyhud.*

*8 And **Shacharayim begat children in the country of Mo`av**, after he had sent them away; Chushiym and Ba`ara were his women. 9 And he begat of **Chodesh his woman**, Yovav, and Tsivya, and Meyshah, and **Malkam**, 10 And Ye`uts, and Shovyah, and Mirmah. These were his sons, **heads of the fathers**.*

- Divrei Hayamiym Ri'shon (1 Chron) 8:6-10

So, if you look at this word, Malcam (Malcom/Milcom), for a minute, let's see what we can find.

DIVREI HAYAMIYM RI'SHON (1 Chronicles) 8:6-7:

“6. And these are the sons of Echud: these are the heads of the fathers of the inhabitants of Geva, and they removed to Manachath.

7. And Na`aman, and Achiyahu, and Geva, he removed them, and began Uzza, and Achiyhud....”

This is the reason I have highlighted this name Uzza. The reason I've highlighted that name is because of the Quran; Now, the Quran has an interesting set of passages in the middle of the Quran. And remember that Mohammed taught over and over again continually that Allah has no son. No son. But you get to a certain surah in the middle of the Quran, and it says he doesn't have a son, but he has three daughters. And one of those daughters is out Al'uzza. Now we know that when you talk about Al'uzza, like this. So, I'm thinking, well, what is Al'uzza, what kind of name is that? Well, it means of “Uzza.” So, Al'uzza was the daughter of Uzza. You see our daughter, the daughter of Uzza.

So, we're beginning to see here that Echud, right here, Echud. He is going to be this progenitor, if you will, of Uzza, who's going to be the father of Al'uzza. Now Al'uzza is another name for Ishtar or Isis, also known as Semiramis.

Now, we're going to continue to look at this is in from Divrei Hayamiym Ri'shon or First Chronicles. A place where the begats are replete. Hey, let's get into the begats of my dad; who did what? So, you're reading this and saying, come on, man I can't get I can't follow these names. They're all transliterated, like who are these people? And what are you talking about? How is it possible to read this stuff? Well, let's look. So here, this is again in First Chronicles Chapter 8. Let's take a look beginning in verse 8,

DIVREI HAYAMIYM RI'SHON (1 Chronicles) 8:8-10:

“8. And Shacharayim begat children in the country of Mo'av....”

Now, if you recall, the country of Mo'av and the country of Ammon are right next to one another. These would eventually come to be occupied by Ruben and Gad and Manasseh, this area of Mo'av and Ammon. But these were the sons of the two daughters of Lot who, following the destruction of Sodom, decided to have their dad impregnate them so that they could create the tribe of Mo'av and the tribe of Ammon. And Shacharayim begat children in this country of Mo'av and,

“8. after he sent them away; Chushiym and Ba'ara were his women.

9. And he begot of Chodesh his woman,....”

I guess they didn't mention her in the first group, right because we got Chushiym and Ba'ara, but there was also Chodesh is a woman; he begot

“9. Yovav, and Tsivya, and Meyshah, and Malkam....”

So, Shacharayim in the land of Mo'av beget Malcolm from his wife Chodesh. Now we know that Chodesh is like ra'ha'qodesh. Hodesh is going to have that kind of meaning, Hodesh. But she begets Malkam, is Malkam any big deal? Well, he could be why?

“10. And Ye'uts, and Shovyah, and Mirmah. These were his sons....”

Who were the

“10. heads of the fathers.”

They were roche, if you will, the heads of the fathers. Now, there's passages that discuss the sons of Ishmael. The sons of Ishmael are discussed like when you're reading the KJV; it starts talking them as about them being Dukes. Duke so and so, and Duke such and such. A Duke, so on and so forth. Duke, Duke, represents discussion of feudalism following. William the Conqueror's advancement into the UK, 1066 AD. What happened? Where did Duke exist before that? It doesn't.

When you read the Hebrew, and it's the way it appears in the Cephher, we don't use the word Duke or Chief. We use the word Aleph. And Aleph so and so, and Aleph such and such, because they were the ox head. They were the ox head. They were the ox head of the fathers, the heads of the fathers. You see the Aleph of the fathers.



The fixed succession of Malkiy-Tsedeq

*4 For it came to pass, when Shalomah was old, that his women turned away his heart after other elohiyim: and his heart was not perfect with Yahuah Elohayu, as was the heart of Daviyd his father. 5 For Shalomah went **after Ashtoreth** the elohai of the Tsiydoniyim, and **after Malkam** the abomination of the Ammoniym.*

- Melekiym Ri'shon (1 Kings) 5:4-5

MELEKIYM RI'SHON (1 Kings) 5:4-5:

"4. For it came to pass, when Shalomah was old, that his woman turned away his heart after other elohiyim: and his heart was not perfect with **YAHUAH ELOHAYU**, as was the heart of Daviyd his father. 5. For Shalomah went after Ashtoreth, the elohai of the Tsiydoniyim, and after Malkam the abomination of the Ammoniym."

Now you see that Malkam, this son who became the head of the fathers, was likely a very powerful king who had left Mo'av and had gone north into Ammon, where he became a king. And his people were called after Malkam. And of course, once you break out the king, it's like Nimrod, once you start worshipping Nimrod. Pretty soon, he starts taking on all kinds of character. The same thing with ISIS; you start worshipping ISIS. Then the mythology breaks out, and then pretty soon, the mythology becomes supernatural. Then pretty soon, she becomes a goddess, even though she was probably just some woman.

Same thing here; Malkam was probably just a king. Because that's what his name means, Malkam, the king, but he was the king of the Ammoniym who had been lifted up to godlike status. Shalomah goes after Ashtoreth, the fertility goddess up there in Tsiydoniyim. And he goes after Malkam, a fake god, from raising up somebody who died.

Let me give you an example of a fake god that's been raised up. Vladimir Lenin. Vladimir Lenin, in Russia. Now he was a king. He didn't call himself a king. But he was a king; he was the new Tsar of the Soviet Union. And he was not just the new Tsar of the Soviet Union; he was a god in the Soviet Union. And so, when Lenin died, they entombed him in Lenin's tomb there in Krasnaya Ploshchad or what they call Red Square in Moscow. And so, he was entombed in Moscow, and in Moscow, what? He is still entombed in Moscow. And you can go in and

guess what? Lenin looks like he's in perfect condition. He hasn't moved at all. He hasn't faded. He hasn't decomposed; you're not looking at bones and stuff. You're looking at Lenin, the way he looked on the day he died.

Now, most people know it's a wax museum, that you're going to see a wax configuration of Lenin. Hard to tell a communist that because they worship Lenin as a god. And when you go through the cities of Russia, you will see that virtually every city in Russia has a statue of Lenin, a huge statue of Lenin, in his coat, doing whatever you're doing his move, you know, I'm Lenin, and in, that statute is this godlike representation. We are not supposed to make a statue of anything revered. But you can rest assured that in every Russian city, or almost every Russian city, there is a statue of Vladimir Lenin, who is worshipped as a god.

And so, they have a saying in Russia, Vaskreshenya Khrystos, you sure. So grew up needs. Yeah, Christ is risen, but Linin is still in the tomb. And you know, the thing is when you talk about Lenin, being in the tomb, and the refusal to bury Lenin is the refusal to bury the Soviet past, the refusal to bury the communist past. Now, what if I told you that there is a lot of discussion that Lenin was, in fact, Vanderbilt, who, after building the Biltmore in North Carolina, supposedly died and suddenly shows up as Vladimir Lenin in Russia? I'm not saying that's true. I'm just saying that that's one of those conspiracy theories out there. But you see that when you have somebody like Lenin, who dies, they raise him up as a god. You see, they raise him up as a god.

Now imagine 200 years from now that we have a king over the United States, and he decides to abandon **YAHUAH** in order to worship Lenin. Well, we don't even have to go to 200 years from now; we can go to the current regime who worships Lenin and Stalin, maybe a little bit of Adolf Hitler and some and some Xi Jinping. Maybe Mao Zedong, some other people, anything is going to lift up and elevate communism. But in communism, you find Adroit Atheism. Because there's atheism, they lift up the man as God. You see, when there's atheism, they lift up man as God.

In many nations on Earth right now, the leaders have proclaimed themselves to be gods. This is what they have done. And so, you can see how shallow this is. How futile it is for all of a sudden Shalomah to witness the fantastic mercy and the provision of **YAHUAH**. Because he had married so many women, his wives turned him away. And then he went after this fake godlike image of Malkam, the abomination of the Ammoniym.



The fixed succession of Malkiy-Tsedeq

Enter the prophesy:

And the man Yarov'am was a mighty man of valor: and Shalomah seeing the young man that he was industrious, he made him ruler over all the charge of the house of Yoceph. 29

*And it came to pass at that time when Yarov'am went out of Yerushalayim, that the prophet Achiyahu the Shiyloniy found him in the way; and he had clad himself with a new garment; and they two were alone in the field: 30 And Achiyahu caught the new garment that was on him, and rent it in twelve pieces: 31 And he said to Yarov'am: Take you ten pieces: for thus says Yahuah, the Elohai of Yashar'el: Behold, I will rend the kingdom out of the hand of Shalomah, and will give **תא** ten tribes to you: 32 (But he shall have one tribe for my servant David's sake, and for Yerushalayim's sake, the city which I have chosen out of all the tribes of Yashar'el:).*

- Melekiym Ri'shon (1 Kings) 5:28-32

Okay. Now there was a prophecy that happened during this time. This prophecy, I think, is really cool because you're going to see some things in this prophecy that I think are applicable to today. So, here it is.

MELEKIYM RI'SHON (1 Kings) 5:28-32:

“28. And the man Yarov'am was a mighty man of valor: and Shalomah seeing the young man that he was industrious, he made him ruler over all of the charge of the house of Yoceph....”

Now the house of Yoceph is where? Well, the house of Yoceph is centered around the town Shekem, which is in the Northern part of Israel. This is where Joseph's tomb is, the tomb of Yoceph. And the House of Yoceph, of course, is this house that is dominated by the tribe of the Ephrayim but essentially amounts to the Northern tribes.

“29. And it came to pass at the time when Yarov'am went out of your Yerushalayim, that the prophet Achiyahu the Shiyloniy....”

He was from Shiloh.

“29. found him in the way; and he had clad himself with the new garment; and they the two were alone in the field:

“30. And Achiyahu caught the new garment that was on him, and rent it in twelve pieces....”

Oh, you got a new cape; let me show you something; rip, rip, rip. Hey, wait a minute. I just got that. Yeah, let me show you, and he ripped up the 12 pieces.

“31. And he said to Yarov'am: Take you ten pieces: for thus says **YAHUAH**, The **ELOHAI** of Yashar'el: Behold, I will rend the kingdom out of the hand of Shalomah, and will give eth-ten tribes to you:

32. (But he shall have one tribe for my servant David's sake, and for your Yerushalayim's sake, the city which I have chosen out of all the tribes of Yashar'el:)"

We are taught that the Southern Kingdom had Judah, Benjamin, and levy. Well, why wait a minute? That's three. How come he is only getting one? Well, he's getting one more as compared to the tribe of Yahuda. He's also getting a second tribe. That's it. He's going to get two tribes, Yahuda, and one other tribe. The other ten tribes are going North. They're going north; they're going to be in the hands of Yarov'am. But of course, we know that the tribe of Benjamin, Binyamin, was basically wiped out at the end of the book of Shofetiym, the book of Judges.

So, what tribe did he get? Levine, Levy.



The fixed succession of Malkiy-Tsedeq

*Because that they have forsaken me, and have worshipped Ashtoreth the elohai of the Tsiydoniym, Kemosh the elohai of the Mo'aviym, and **Malkam** the elohai of the children of Ammon, and have not walked in my ways, to do that which is right in my eyes, and to guard my statutes and my judgments, as did David his father. 34 Howbeit I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life for David my servant's sake, whom I chose, because he guarded my commandments and my statutes: 35 But I will take the kingdom out of his son's hand, and will give it unto you, **TA** even ten tribes. 36 And unto his son will I give one tribe, that David my servant may have a light always before me in Yerushalayim, the city which I have chosen me to put my name there.*

- Melekiym Ri'shon (1 Kings) 5:33-36

MELEKIYM RI'SHON (1 Kings) 5:33-36:

"33. Because that they have forsaken me and have worshipped Ashtaroth, the elohai of the Tsiydoniym, Kemosh the elohai of the Mo'aviym, and Malkam, the elohai of the children of Ammon, and have not walked in my ways, to do that which is right in my eyes, and to guard my statutes and my judgments, as David, his father...."

Now, so here's the formula; you can see very clearly if you're thinking about what do I do as a believer, what's my faith journey? Well, here it is, walk in his ways. Do that which is right in his eyes, guard his statutes and his judgments. So, it's given to you pretty; clearly, this is what it is to walk in the way of **YAHUAH**. Walk in his way, do that which is right in his eyes, not in your eyes, in his eyes. Stop telling me about how you're convinced that you're correct. For how your teachers told you, you're correct when you do it this way. What's your teacher's point of reference to the Quran? Oh, the Secular Humanist Manifesto? Oh, the Dewey teaching education? Oh, the critical race theory?

No, the backstop, if you will, for knowledge, is going to be found in the Scriptures, the Word of **YAHUAH**. And here's how you can find what his ways are. Here is where you can find what his statutes are. Here's where you can find what his judgments are. David said what, in Psalm one, I meditate on these things all the time, day, and night, so that I am a watered tree by a nice river, not some dry cactus whose stop is about to fall off. Now, what does he say? What does Akiyahu say?

“34. Howbeit I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life for David my servant’s sake, who am I chose, because he guarded my commandments and my statutes:

35. But I will take the kingdom out of his son’s hand, and will give it unto you, eth-even ten tribes.

36. And unto his son will I give one tribe, that David my servant might have a light always before me in Yerushalayim, the city in which I have chosen to put my name there.”

So, the reason he is being given the Leviym to accompany the Yahudiym is that there would be a light, a light before **YAH**, in Yerushalayim - Mitsabach.



The fixed succession of Malkiy-Tsedeq

But this is not the only royal raised up to idolatry:

*As for the word that you have spoken unto us in the name of Yahuah, we will not hearken unto you. 17 But we will certainly do whatsoever thing goes forth out of our own mouth, to burn incense unto **the queen of heaven**, and to pour out **drink offerings** unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Yahudah, and in the streets of Yerushalayim: for then had we plenty of victuals, and were well, and saw no evil. 18 But since we left off to burn incense to the **queen of heaven**, and to pour out drink offerings unto her, we have wanted all things, and have been consumed by the sword and by the famine. 19 And when we burned incense to the **queen of heaven**, and poured out **drink offerings** unto her, did we make her **sacrificial wafers** to worship her, and pour out drink offerings unto her, without our men?*

- Yermiyahu (Jeremiah) 44:16-19

But this was not the only royal raised up in idolatry. Malkam is not the only royal raised up in idolatry. So, here's a passage from Jeremiah Yermiyahu. This is in Chapter 44:16-19.

YERMIYAHU (Jeremiah) 44:16-19:

“16. As for the word that you have spoken unto us in the name of **YAHUAH**, we will not hearken unto you.

17. But we will certainly do whatsoever thing goes forth out of our own mouth, to burn incense unto the queen of heaven, and to pour out drink offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the city of Yahudah,....”

And in the cities of Yahuda, you know, Yahud, Judea.

“17. and in the streets of Yerushalayim: for then we had plenty of victuals, and were well, and saw no evil.

“18. But since we left off to burn incense to the queen of heaven, and pour out drink offerings unto her, we have wanted all things, and have been consumed by the sword and by the famine.

19. And when we burned incense to the queen of heaven, and poured out drink offerings unto her, did we make her sacrificial wafers to worship her, and pour out drink offerings unto her without our men?”

You know, without our men knowing? Did we make these sacrificial wafers and do drink offerings and worship her without our men knowing? No, we didn't. Our men knew what was going on. We're worshipping the Queen of Heaven. And when we worshipped her, good stuff was going on. And then you come along and say, oh, no, you need to listen to the Word of **YAHUAH**. Ah, well, as for the word that you've spoken to us in that name, we're not going to listen to it. Get out of dodge.



The fixed succession of Malkiy-Tsedeq

Queen of heaven: (מַלְכַת הַשָּׁמַיִם) Strong's tells us this is *Mele'keth* meaning queen, but why isn't the word Meklekah in the feminine? It appears to be an obfuscated feminine plural for the word Molek'oth – implying that the demon or devil worshipped was 1) female, and 2) in the plural (multiple feminine deities).

Drink offerings (נֹסְכִים) Here the word is *necek* (*necekiym* in the plural) meaning libation (the pouring of a liquid offering as a religious ritual).

Sacrificial wafers (כֶּהֵן) The word here is *kavvan* meaning something prepared, i.e. a sacrificial wafer:—cake.

Now the Queen of Heaven. Again, you're going to see kind of the feminine form, if you will, of Melek, of Melek. Here we see this, Mele, Mele'keth, ha'shamayim. So, Strong's tells us that this word here that we're seeing here, Mele'keth, see? Well, Mele'keth, that means queen. Well, wait a minute, I thought Meklekah; I spelled that wrong. I thought Melakah was what was in the feminine. Melakah and the feminine not Melakah. Okay, why? Well, this appears to be an obfuscated feminine plural, an obfuscated feminine plural for the word Molek'oth, Molek'oth. Well, now, remember that these vowel points down here are Masoretic opinion of what they believe the word is. So, they are setting it apart because they want to make sure that you know that this is singular, not plural, Mele'keth and that it means, in particular, this Queen of Heaven. However, if it is Molek'oth, then there's an implication here that this demon Molek was one, female, and two was found in the plural Molek'oth, many, many Molek's if you will. Hmm. Well, it's interesting. And I'm not saying it's

dispositive in any respect. I'm just saying it's something to think about when you see this Mele'keth Ha'shamiym.

Now drink offerings, the word for drink offering is "necek," and in the word you actually find, there is "necekiym." And so, you see "necekiym," you see the masculine plural here, "necekiym" meaning libation, which is the pouring of a liquid offering as a religious ritual.

And then finally, you find in most Bibles, you'll find they baked cakes for the queen of heaven. In the Cephher, you're going to find they made sacrificial wafers. Now, why do we use the term sacrificial wafers instead of cake? Well, the word here is "Kavvan," meaning something prepared. Strong's tells us, i.e., a sacrificial wafer, a sacrificial wafer, i.e., a cake.

Now, this is kind of interesting, isn't it? That what do you see here in this worship of the queen of heaven, that it's a pouring out of a drink offering and the giving of a sacrificial wafer, sacrificial wafer. Interesting, and I think it is interesting because I think it points in a particular direction. Particularly when you have an entire religion now that is based upon worshipping the queen of heaven. And that every time they get together to worship the queen of heaven, they have a cup of wine and a sacrificial wafer, and it is a sacrificial wafer. It's not just a wafer; it's not just unleavened bread; it is a sacrificial wafer that is made sacrificial during the mass.



The fixed succession of Malkiy-Tsedeq

For every high priest taken from among men is ordained for men in things pertaining to Elohiym, that he may offer both gifts and sacrifices for sins: 2 Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. 3 And by reason hereof he ought, as for the people, so also for himself, to offer for sins. 4 And no man takes this honor unto himself, but he that is called of Elohiym, as was Aharon. 5 So also Mashiach glorified not himself to be made a High Priest but he that said unto him: You are my Son, today have I begotten you. 6 As he says also in another place, You are a priest forever after the order of Malkiy-Tsedeq.

- Ivriym (Hebrews) 5:1-6

Now, in the book of Hebrews or Ivriym, we're going to see a discussion that is going to take us into this issue of Malkiy-Tsedeq. And this discussion has always been a point of contention for a lot of people because the book of Hebrews is, shall we say, pushy? Well, let's take a look. Here it is in Chapter 5.

For every high priest taken from among men is ordained for men in things pertaining to **ELOHIYM**, that he may offer both gifts and sacrifices for sins:

Who can have compassion on the ignorant and on them that are out of the way; for that, he himself also compassed with infirmity.

So, you have a high priest among men, that is offering both gifts and sacrifice for sins, has compassion on ignorant because why he is also compassed with infirmity.

And by reason hereof he ought, as for the people, so also for himself, to offer for sins.

Because he is encompassed by infirmity.

And no man takes this honor unto himself, but he that is called of **ELOHIYM**, as was Aharon.

In other words, you were born into it; Aharon was called into it by **ELOHIYM**. Mosheh was called by **ELOHIYM**, and Mosheh said, not me; I don't even speak well. And **YAH** got angry at him. And then he said, well get your brother Aaron. Aaron was suggested, and **YAH** said Aharon is going to do it.

So also **MASHIACH** glorified not himself to be made a High Priest;

In other words, he didn't run for election. He didn't tell you like Muhammad Ali. I am the greatest, or like Donald Trump, I am the greatest. I'm doing the greatest job. Everybody thinks so. No, he didn't say that. Right. He never said that. He did not glorify himself to be made a High Priest.

But he that said unto him: You are my Son, today I have begotten you.

As he also says in another place, You are a priest forever, after the order of Malkiy -Tsedeq.



The fixed succession of Malkiy-Tsedeq

I will declare the decree: Yahuah has said unto me: You are my Son; this day have I begotten you. 8 Ask of me, and I shall give you the heathen for your inheritance, and the uttermost parts of the earth for your possession. 9 You shall break them with a rod of iron; you shall dash them in pieces like a potter's vessel.

- Tehilliym (Psalms) 2:7-9

Yahuah said unto my Adonai: Sit at my right hand, until I make your enemies your footpath. 2 Yahuah shall send the rod of your strength out of Tsiyon: rule in the midst of your enemies. 3 Your people shall be willing in the day of your power, in the beauties of holiness from the womb of the morning: you have the dew of your youth. 4 Yahuah has sworn seven oaths and will not repent: You are a priest forever after the order of Malkiy -Tsedeq.

- Tehilliym (Psalms) 110:1-4

Now, let's look at those places where these two utterances were made; both of these come out of the mouth of Daviyd, David in the Tehilliym, or Psalms. So, in Psalms 2, we see this,

TEHILLIYM (Psalms) 2:7-9:

- “7. I will declare the decree: **YAHUAH** has said unto me: You are my Son; this day I have begotten you.
8. Ask of me, and I shall give you the heathen for your inheritance, and the uttermost parts of the earth for your possession.
9. You shall break them with a rod of iron; you shall dash them in pieces like a potter's vessel.”

Now, did Daviyd come to rule over the heathen as his inheritance? Did he come to rule over the uttermost parts of the earth as his possession? No, he didn't. He did not. He had the kingdom of Yahud; certainly, it was an important kingdom, and its reach was far greater than you see in the little maps. That's a certainty.

But nonetheless, ruling over the heathen who's saying you are my son is dead begotten you ask of me, ask of me, and I shall give you the heathen for your inheritance. So, what we see is when you talk about the Son of **YAH**, you have a very interesting passage in Genesis that says, Yashar'el is my firstborn son. Well, I thought it was Adam. I thought it was maybe Cain, or maybe it was Able, or maybe it was whatever.

How did it become that Yashar'el is your firstborn son? And then, in Jubilees, it's even further clarified. The seed of Yashar'el is my firstborn son. The seed of Yashar'el is my firstborn son. That is going to tell us something because when we look at this lineage that is given to us of **MASHIACH**, his lineage begins with Avraham. It does not begin with the Patriarchs before Avraham. His lineage in Matthew 1 begins with Avraham and goes through Yashar'el. And yet the book of Jubilees tells us that from Adam to Yashar'el or Ya'aqov, whereas exactly 22 generations. 22 Patriarchs reflecting again, the aleph beyt, or the 22 letters of the Hebrew aleph beyt. And then here comes Yashar'el. And this seed of Yashar'el becomes the firstborn son, the seed. And it's very clear in Matthew 1; the **MASHIACH** is from the seed of Yashar'el. And so, as is David, the son of Yishai, so what does it say here? It says, **YAHUAH** has said to me, You are my Son. Well, of course, Daviyd is his son because he is in the seed of Yashar'el, and the promise has moved to Judah. To be the king, the promise is moved to Judah in Genesis 49. You are my Son this day I have begotten you, this day.

Well, he's talking to David, who is already alive. This day, I have begotten you. Wait a minute, wait, I thought I was begotten, you know, 36 years ago? No, this day, I have begotten you and begotten you where? Begotten you in the kingdom, in the spiritual kingdom. Ask of me, and I shall give you the heathen for your inheritance. See? And so, this is forecast this coming of **MASHIACH** in the line of David in the seed of Ya'aqov.

And then here David goes on to say to us in TEHILLIYM 110:1-4, a very critical and important verse.

TEHILLIYM (Psalms) 110:1-4:

- “1. **YAHUAH** said unto my Adonai: Sit at my right hand until I make your enemies your footpath.
2. **YAHUAH** shall send the rod of your strength out of Tsiyon: rule in the midst of your enemies.
3. Your people shall be willing in the day of your power, in the beauties of holiness from the womb of the morning: you shall have the dew of your youth.
4. **YAHUAH** has sworn seven oaths and will not repent: You are a priest forever after the order of Malkiy-Tsedeq.”

A fella wrote me today, what's this, that **YAHUAH** has sworn seven oaths? And you're going to find I'm going to publish a blog on it, so you'll have a reference to it. But when you see, **YAHUAH** has sworn seven oaths; it has to do with this word Shaba, which is the word used for swearing or giving an oath. It is the exact same

spelling as the word seven. And it literally means to seven yourself or to declare seven times by repeating your declaration seven times to make your oath. And this is why we construed the word Shaba as swearing seven oaths. **YAHUAH** has sworn seven oaths and will not repent; you are a priest forever after the order of Malkiy-Tsedeq.



The fixed succession of Malkiy-Tsedeq

4 Yahuah has sworn seven oaths and will not repent: You are a priest forever after the order of Malkiy -Tsedeq.

- Tehilliym (Psalms) 110:1-4

Ps 110:4: נְשַׁבַּע יְהוָה וְלֹא יִנָּחַם אֶתְּהָ כֹהֵן לְעוֹלָם עַל־דִּבְרָתִי מִלְכִי־צֶדֶק:

Nishva Yahuah v'lo yinnachem atah-kohen l'olam **al-dibrah**iy malkiy-tsedeq

(דִּבְרָה) dibrah (Strong's H1700) is the feminine form of the word (דָּבַר) (Strong's 1696) which means *to speak*.

While we are told that *dibrah* means a *reason, suit or style: i.e., the cause, end, estate, the order, or in regard*.

Just as easily the passage could read “*in the speaking of malkiy-tsedeq.*”

Now, let's take a look at this at this passage here. You can see the passage here in Ivriyt with the Masoretic nikkudoth, Nishva **YAHUAH** v'lo yinnachem atah-kohen l'olam, you are a priest forever as-debrahiy Malkiy-Tsedeq.

Alright, now, you guys who look at this word, “dibrah,” can recognize something right off the bat. You can see it right here. You see this? So, what's that word? “Devar,” or “debar.” You see here, here it is here again, “devar.” So, what do we see in this word? Well, this word is like Devariym. You know, words, the book Devariym. It means words. Devar means to speak, to speak. So, you have this feminine form of the word devar, which is then construed. And then, of course, it has a Yod at the end. Which means my speaking my, speaking. “Debrahiy,” which means to speak.

While we are told that “dibrah” under Strong's tells us it means a reason, suit, or style; i.e., the cause, end, estate, the order, or in regard. But the truth is just as easily the passage could read in the speaking of Malkiy-Tsedeq. You are a priest forever after the speaking of Malkiy-Tsedeq. Alright, that's going to give us a little bit of interesting grist here to deal with.



The fixed succession of Malkiy-Tsedeq

*13 For when Elohiym made promise to Avraham, because he could swear by no greater,
he swore by himself, 14 Saying,*

Surely blessing I will bless you and multiplying I will multiply you .

*15 And so, after he had patiently endured, he obtained the promise. 16 For men truly
swear by the greater: and an oath for confirmation is to them an end of all strife. 17*

*Wherein Elohiym, willing more abundantly to show unto the heirs of promise the
immutability of his counsel, confirmed it by an oath: 18 That by **two immutable
things**, in which it was impossible for Elohiym to lie, we might have a strong consolation,
who have fled for refuge to lay hold upon the hope set before us:*

- Ivriym (Hebrews) 5:13-18

All right. So, let's go.

IVRIYM (Hebrews) 5:13-8:

“13. For when **ELOHIYM** made promise to Avraham, because he could swear by no greater, he swore by himself,....”

And so, here's the writer in Hebrews is telling us that this oath that creates the priesthood of Malkiy-Tsedeq, does not come from the priests saying, I swear on seven bibles, I swear on the Quran, I swear on this Catholic Bible that I'm going to be a good President. It doesn't have anything to do with your oath. It has to do with **YAH'S** oath. Whenever we made promise to Avraham because he could swear by no greater, he swore by himself,

“14. Saying, Surely I will bless you and multiplying I will multiply you.

15. And so. after he had patiently endured, he obtained the promise.

16. For men truly swear by the greater: and an oath for confirmation is to them in end of all strife.

17. Where in **ELOHIYM**, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath:

18. That by two immutable things, in which it was impossible for **ELOHIYM** to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:”

Because we have two immutable things, saying what, surely I will bless you Avraham and multiplying, I will multiply you. These are the two immutable things impossible for **ELOHIYM** to lie and by these two witnesses, the oath becomes confirmed.



The fixed succession of Malkiy-Tsedeq

*19 For the priestly regimen made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto Elohiym. 20 And inasmuch as not without an oath he was made priest : 21 (For those priests were made without an oath; but this with an oath by him that said unto him: **Yahuah** swore and will not repent: You are a priest forever after the order (the speaking) of Malkiy -Tsedeq:)*

- Ivriym (Hebrews) 7:13-18

Now, again, the writers in the Ivriym are going to tell us something here about this Malkiy-Tsedeq.

IVRIYM (Hebrews) 7:19-21:

“19. For the priestly regimen made nothing perfect, but the bringing in of a better hope did; by the which we brought nigh unto **ELOHIYM**.

20. And inasmuch as not without an oath he was made a priest....”

Inasmuch as not without an oath. That is to say, that's a double negative, that with an oath, he was made a priest.

“21. (For those priests were made without an oath; but this with an oath by him that said unto him: **YAHUAH** swore and will not repent: You are a priest forever after the order (the speaking) of Malkiy-Tsedeq.”

And that's Hebrews 7.



The fixed succession of Malkiy-Tsedeq

*19 Which we have as an anchor of the soul, both sure and steadfast,
and which enters into that within the veil; 20 Whither the
forerunner is for us entered, even Yahusha, made a High Priest
forever after the order (τάξις taxis) of Malkiy-Tsedeq.*

- Ivriym (Hebrews) 6:19-20

τάξις taxis G5010 from G5021 meaning *a regular arrangement*, i.e. (in time)
fixed succession (of rank or character), *official dignity*: i.e., order.

"after the fixed succession of Malkiy-Tsedeq."

Now, let's take a look and see because this is going to be said again in Hebrews 6. Again, the writer is like kind of hinging in on the same things over and over, and he says what,

IVRIYM (Hebrews) 6:19-20:

"19. Which we have as an anchor of the soul, both sure and steadfast, and which enters into that within the veil;

20. Whither the forerunner is for us entered, even **YAHUSHA** made a High Priest forever after the order of Malkiy-Tsedeq."

Now we saw in the Hebrew that this word "devar" was after this speaking of Malkiy-Tsedeq. But hearing the Greek, we have this word "taxis." You know, after the taxi, after Malkiy-Tsedeq catches the taxi, then we have no idea, that isn't it, "taxis." That's right, "taxis," after "taxis," we have Malkiy-Tsedeq. I don't know if you guys ever read the Texas Receptus form of the Bible; it opens up with, In the beginning, Texas. That's it; that's how it opens. Anyway.

So, what you see here "taxis," this Greek word, and it has its own foundation, but basically, it means a regular arrangement in time. It means a fixed succession of rank or character, official dignity, i.e., order. When you see the word order, you're talking about like, for instance, if you had, these orders, the orders of the Knights of Malta or the, and that's a bad example, I know. But it gives you some idea when you're talking about the order. The order of Knights Templar, the order of Scottish kings, you know, talking about, let's put up these guys in order, from short to tall, from old to young, from thin to fat.

Now, the order is this what, fixed succession? It's a fixed succession. You see, it's a fixed succession. And it's a fixed succession that is given to us by not the Oath of the Malkiy-Tsedeq taking the priesthood, but rather the oath of **YAHUAH** creating the priest in Malkiy-Tsedeq. So, this is why we see in the Greek after the fixed succession of Malkiy-Tsedeq. Not by order of Malkiy-Tsedeq. By order of Malkiy-Tsedeq, you are going to be

Malkiy-Tsedeq. No, it's not by the order. It's not that kind of order. It's the fixed succession. Hope I'm not beating that dead horse to hard here, but that's what it means.



The fixed succession of Malkiy-Tsedeq

*For this Malkiy -Tsedeq, King of Shalem, priest of El Elyon, who met Avraham returning from the slaughter of the kings and blessed him; 2 To whom also Avraham gave a tenth part of all; first being by interpretation **King of Righteousness** , and after that also **King of Shalem**, which is, **King of Peace** ; 3 Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of Elohiym; abides a priest continually.*

- Ivriym (Hebrews) 6:1-3

Now, again, the writers in Ivriym,

IVRIYM (HEBREWS) 6:1-3:

- “1. For this Malkiy-Tsedeq, King of Shalem, priest of **EL ELYON**, who met Avraham returning from the slaughter of the kings, and blessed him;
2. To whom also Avraham gave a tenth part of all; first being by interpretation, King of Righteousness....”

Actually, my King of Righteousness, right? Malkiy-Tsedeq, my King of Righteousness.

- “2. And after that also King of Shalem, which is King of Peace;...”

Which we know would become Yeru-shalaiym, which is king of peace. Now you recall in Isaiah we have a passage that he will be called the Prince of Peace the Shar-Shalom. But here we're talking about Malkiy-Shalom, Malkiy- Shalom, Malkiy-Shalem, Malkiy-Shalom, Malky Tsedeq; these are the positions being held by the person is referred to as Malkiy-Tsedeq.

- “3. Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of **ELOHIYM**; abides of priest continually.”



The fixed succession of Malkiy-Tsedeq

*3 Without father, without mother, without descent, having neither beginning of days, nor end of life; but made **like unto** the Son of Elohiym; abides a priest continually.*

- Ivriym (Hebrews) 6:3

This signifies an office – a perpetual office – not a singular person. Some say this is Mashiach, but the verse says “like unto” the Ben Elohiym.

The office is perpetual and there is a priest continually. The high priest is in fact Mashiach, but there have been others in the order and will continue to have others in the order.

Alright, now let's look at this here. Because a lot of people want to misconstrue this, I think, let's take a look at this.

Ivriym (Hebrews) 6:3:

“3. Without father, without mother, without descent, having neither beginning of days nor end of life; but made like unto Son of **ELOHIYM** abides a priest continually.”

This signifies an office. If we create the office of Prime Minister, the office of Prime Minister does not have a mother, does not have a father; it's an office. But in this case, the Prime Minister only exists as long as the government that created the Prime Minister is around. Yet, in this case, we see that the Office of Malkiy-Tsedeq, Righteous King, was created by **YAHUAH**. And it is a perpetual office. It doesn't have a mother. It doesn't have a father. It's a perpetual office because it's not a singular person. Some say this is **MASHIACH**. But the verse says, what? This Malkiy-Tsedeq, who has neither beginning of days nor end of life, but is made like unto the Ben- **ELOHIYM**, you see, it's not it, but it's made as to the Ben-**ELOHIYM**? No, or the Ben-**ELOHIYM** has made the office? No, it says that this priesthood is like unto the Son of **ELOHIYM**.

And it is a priesthood that abides continually; the office is perpetual. And there is a priest continually. The High Priest is, in fact, **MASHIACH**. But there have been others in the order, and there will continue to be others in the order. But the high priest is **MASHIACH**. Now, I want to show you this, guys; I'm kind of excited about this passage, actually. Because I don't believe that the Christian church has ever taught this. And so, I'm going to share it with you now. And the reason I don't believe the Christian church has ever taught this is because they've been hanging around on the name Jesus. And unless somebody goes back into the Old Testament and starts inserting the name of Jesus, they can't find the prophecies concerning the High Priest, who we call Malkiy-Tsedeq, the high priest.



The fixed succession of Malkiy-Tsedeq

*And he showed me **Yahusha the high priest** standing before the angel of Yahuah, and Satan standing at his right hand to accuse him. 2 And Yahuah said unto Satan, Yahuah rebuke(s) you, O Satan; even Yahuah that has chosen Yerushalayim rebuke(s) you: is not this a brand plucked out of the fire? 3 Now Yahusha was clothed with filthy garments and stood before the angel. 4 And he answered and spoke unto those that stood before him, saying: Take away the filthy garments from him. And unto him he said: Behold, I have caused your iniquity to pass from you, and I will clothe you with change of raiment.*

- Zakaryahu (Zechariah) 3:1-4

Now look at this. We're going to drop into the book of Zakaryahu, Chapter 3; let's see what it says. You guys know that we take a very strident position that the name of **MASHIACH** was not Iesous; it was not Iesus or Esau, which was later converted to Jesus. But rather, his name was the Hebrew name **YAHUSHA** which comes in the name of the Father **YAHUAH**, and that the name **YAHUSHA** means I am he who saves, I am he who redeems, I am he who delivers, and that when he came into your Yerushalayim riding on the back of a colt, and they were throwing Psalms before him, they were screaming out to **YAHUSHANU**. Deliver us, save us, redeem us, **USHANU**. **YAHUSHANU**, **YAHUSHANU**, they were crying out the same kind of delivery that Mosheh cried out when you change Joshua's name from Husha to Yahushua. **YAHUSHA**, **not** you deliver us a son of man, but **YAHUSHA** let **YAH** deliver us through you. Here, here's the passage. So given that we now know his name was **YAHUSHA**, we know this passage is going to directly relate to him. So how does it open up?

ZAKARYAHU (Zechariah) 3:1-4:

“1. And he showed me **YAHUSHA** the high priest....”

What does the writer in Hebrew say? It was that **MASHIACH** is our high priest. And what does Zakaryahu, hundreds of years before, tell us that **YAHUSHA** was the high priest now. **YAHUSHA** Ben-Nun, Yashusha the son of Nun. When was he the high priest? He didn't ascend to the priesthood. He ascended to become a judge over Israel. That's what Scripture calls him a judge over Israel. Not a priest over Israel. Who is this **YAHUSHA**, the high priest? Well, let's see.

“1. And he showed me **YAHUSHA** the high priests standing before the angel of **YAHUAH**, and Satan standing at his right hand to accuse him....”

Hey, hey, you know, who Ha'satan is, the adversary, right.

“2. And **YAHUAH** said unto Satan, **YAHUAH** rebuke(s) you, O Satan; even **YAHUAH** that has chosen Yerushalayim rebuke (s) you:...”

Is this **YAHUSHA**,

“2. Is not this a brand plucked out of the fire?

3. Now **YAHUSHA** was clothed with filthy garments....”

Which are the sins of mankind, right, that Zechariah, Zakaryahu is seeing. **YAHUSHA** was clothed with the filthy sins of mankind,

“3. and stood before the angel.

4. And he answered and spoke unto those that stood before him, saying: Take away the filthy garments from him. And unto him he said: Behold, I have caused your iniquity to pass from you, and I will clothe you with a change of raiment.”

Halleluyah.



The fixed succession of Malkiy-Tsedeq

8 Hear now, O Yahusha the high priest, you, and your fellows that sit before you: for they are men wondered at: for, behold, I will bring forth my servant the Branch (tsemach). 9 For behold the stone (eben) that I have laid before Yahusha; upon one stone shall be seven eyes (ayiniym): behold, I will engrave the graving thereof, says Yahuah Tseva'oth, and I will remove the iniquity of that land in one day. 10 In that day, says Yahuah Tseva'oth, shall ye call every man his neighbor under the vine and under the fig tree

- Zakaryahu (Zechariah) 3:8-10

And the passage continues in Zechariah Chapter 3:8.

ZAKARYAHU (Zechariah) 3:8-10:

“8. Hear now O **YAHUSHA**, the high priest,...”

Now you see, he's been referred to as the high priest twice. Hear now, O **YAHUSHA**, the high priest.

“8. you, and your fellows....”

What fellows? Who was the team that surrounded Joshua Ben Nun? Who was that team, Caleb? Where's the rest of the team? But when you say O **YAHUSHA** the high priest, you, and your fellows

“8. That sit before you:

Who sat before **YAHUSHA** if it wasn't the twelve? The twelve sat before **YAHUSHA**, and the seventy sat before **YAHUSHA**. And who were they?

“8. for they are men wondered at....”

Because Peter raised from the dead, Paul raised the dead, they healed, they performed miracles, they cast out demons. They did the things that **YAHUSHA** said they would do. They were men wondered at. Who were they, the fellows that sit before **YAHUSHA**, the high priest, and they are men wondered at?

“8. for, behold, I will bring forth my servant the Branch (tsemach)....”

Now in this case “tsemach,” but another places “natsar,” “tsemach natsar” the branch. Now you've heard, I don't know if you've heard the saying, “tsemach tsedeq.” The righteous branch, “tsemach tsedeq.” Somewhat like Malkiy-Tsedeq, the Righteous King, “tsemach tsedeq,” the righteous branch.

“9. For behold the stone (eben) that I have laid before **YAHUSHA**;....”

Now is this stone being laid before Peter? No. Did you even see Peter mentioned here? No. Unless he is some of the men wondered at, but not by name. Certainly, the “eben” the stone was not given to Peter in Rome to build the church. The stone was laid before **YAHUSHA** the (eben),

“9. upon one stone shall be seven eyes:...”

Another word there “ayiniym,” eyes.

“9. behold, I will engrave the graving thereof, says **YAHUAH TSEVA'OTH**, and I will remove the iniquity of that land in one day.

10. In that day, says **YAHUAH TSEVA'OTH** shall ye call every man his neighbor under the vine and under the fig tree.”

Well, it did. The iniquity was removed from the land in one day. No one knew how it was going to happen; they thought it was going to happen at the point of the sword. Instead, it happened at the point of a nail.



The fixed succession of Malkiy-Tsedeq

Consider the stone of seven eyes engraved by Yahuah Tsev'oth himself:
*And there shall come forth a rod out of the stem of Yishai, and a Branch shall grow out of his roots: 2 And the **Ruach Yahuah** shall rest upon him, the **Ruach Chokmah and Biynah**, the **Ruach Etsah and Gevurah**, the **Ruach Da'ath** and of the **Yir'ah** of Yahuah; 3 And shall make him of quick understanding in the fear of Yahuah: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: 4 But with **righteousness** shall he judge the poor, and reprove with **equity** for the meek of the earth: and he shall **smite** the earth with the rod of his mouth, and with the **breath** of his lips shall he slay the wicked.*

- Yesha'yahu (Isaiah) 11:1'4

Now, Yesha'yahu in Chapter 11, he's going to tell us a little bit about the stone.

YESHA'YAHU (Isaiah) 11:1-4:

"1. Consider the stone of seven eyes engraved by **YAHUAH TSEVA'OTH** himself:..."

And in Yesha'yahu Chapter 11 it reads:

"1. And there shall come forth a rod out of the stem of Yishai, and a Branch shall grow out of his roots:..."

Now isn't that what we just hear Zakaryahu say, this is a branch "tsemach." There's a branch. Here's a branch that's growing out of the root of the stem of Yishai, the stem of Yishai.

"2. And the Ruach **YAHUAH** shall rest upon him, the Ruach Chokmah and Biynah, the Ruach Etsah and Gevurah, the Ruach Da'ath and of Yir'ah of **YAHUAH**;..."

Now let's go through that because there's a lot of Hebrew. The Ruach **YAHUAH**, breath of **YAHUAH**, will rest upon him. The breath of wisdom and of understanding. The breath of counsel and of strength. The breadth of knowledge and the fear and reverence of **YAHUAH**.

"3. And shall make of him of quick understanding in the fear of **YAHUAH**: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:

4. But with righteousness shall he judge the poor and reprove with equity for the meek of the earth: and he shall smite the earth with the right of his mouth, and with the breath of his lips shall he slay the wicked."

Halleluyah. Let's go into the next one.



The fixed succession of Malkiy-Tsedeq

Consider the high priesthood of Yahusha Ha'Mashiach:

Blessed are the poor – for they shall be judged with righteousness

Blessed are the meek - for they shall be reproved with equity

*Blessed are those who are persecuted for his name's sake - for he shall smite the
earth with the rod of his mouth*

*Blessed are those who seek after righteousness - for with the breath of his lips shall
he slay the wicked*

Look at that. Check this out, guys. You recall **MASHICAH**, talking at the Mount of Beatitudes, and he's giving a sermon; he opens up with, blessed are the poor. When you add it to that passage we saw in Isaiah, what do we see?

Blessed are the poor- for they shall be judged with righteousness.

Blessed are the meek- for they shall be reproved with equity.

Blessed are those who are persecuted for my name's sake- for he shall smite the earth with the rod of his mouth.

Blessed are those who seek after righteousness- for with the breath of his lips shall he slay the wicked.

You see, now, all of a sudden, that passage in Matthew 5 just goes click, click. Click with this anointing that you see prophesied in Zakaryahu 3 and more fully alliterated in Isaiah 11.



The fixed succession of Malkiy-Tsedeq

*And the king of Cedom went out to meet him after his return from the slaughter of Kedorla`omer, and of the kings that were with him, at the valley of Shaveh, which is the king's valley. 18 And **Malkiy-Tsedeq** king of Shalem (מלך) brought forth bread and wine: **and he** was the priest of El Elyon. 19 **And he** blessed him, and said: Blessed be Avram of El Elyon, possessor of heaven and earth: 20 **And blessed** be El Elyon, which has delivered your enemies into your hand. **And he** gave him tithes of all*

- Bere'shiyth (Genesis) 14:17-20

Now, let's go back and see this testimony concerning Malkiy-Tsedeq and see what how did Malkiy-Tsedeq speak.

BERE'SHIYTH (Genesis) 14:17-20:

“17. And the king of Cedom went out to meet after his return from the slaughter of Kedor'a'omer, and of the kings that were with him, at the Valley of Shaveh, which is in the king's valley.

18. And Malkiy-Tsedeq king of Shalam....”

So here we see Malkiy-Tsedeq, the King of Righteousness, now followed by Malkiy Shalam, the king of Shalam, or the king of Shalom,

“18. Brought forth bread and wine: and he was the priest of **EL ELYON**.

19. And he blessed him, and said: Blessed be Avram of **EL ELYON**, the possessor of heaven and earth:

20. And blessed be **EL ELYON**, which has delivered your enemies in your hand. And he gave him tithes of all.”

Now, when you read this passage, I'm going to ask you a question and see if you can figure it out. Who gave who the tithes? Because when you look at this, you say, well, let's see. So, we're talking about Malkiy-Tsedeq, and then what? And he Malkiy-Tsedeq was the priest of **EL ELYON**, and he is the one that blessed Avram because Avram didn't bless himself. And what? And he gave him tithes of all. Well, and he is Malkiy-Tsedeq giving tithes to Avram, or is it Avram giving tithes to Malkiy-Tsedeq? Well, when you read the passage, that passage is conspicuously ambiguous. Well, let's see if we can cut around that and see if we can end that ambiguity.



The fixed succession of Malkiy-Tsedeq

And when he returned from smiting these kings, he and his men passed the valley of Siddiym where the kings had made war together. 10 And Bera king of Cedom, and the rest of his men that were with him, went out from the lime pits into which they had fallen, to meet Avram and his men. 11 And Adoniy-Tsedeq king of Yerushalayim, the same was Shem, went out with his men to meet Avram and his people, with bread and wine, and they remained together in the valley of Melek. 12 And Adoniy-Tsedeq blessed Avram, and Avram gave him a tenth from all that he had brought from the spoil of his enemies, for Adoniy-Tsedeq was a priest before Elohiym.

- Yashar (Jasher) 16:9-12

Well, you can in the Cephher because you have the same story given to us in the Book of Yashar or Jasher. And the alliteration is a little clearer. Only in this case, we're not going to be talking about Malkiy-Tsedeq, but at Adoniy-Tsedeq, we'll get to that.

YASHAR (Jasher) 16:9:12:

“9. And when he returned from smiting these kings, he and his men passed the valley of Siddiym where the kings had made more together.

10. And Bera king of Cedom, and the rest of his men who were with him, went out from the lime pits into which they had fallen, to meet Avram and his men.

11. And a Adoniy-Tsedeq the king of Yerushalayim....”

Now, here you see some interesting things. Because before we saw what, before we saw that he was the king of Shalam. But here we're going to say, oh, no, he was the king of Yeru-shalam. And it wasn't Malkiy-Tsedeq but Adoniy-Tsedeq.

“11. the same was Shem....”

Now that is a bold statement. That Malkiy-Tsedeq was Shem. Well, we know when you read the book of Jubilees, when you read the Book of Jasher, that Shem lived all these years. And you can calculate this yourself. You can see that because, number one, everybody in the Old Testament used to count their birthdays because they could all tell how many years they were old. So, they must have had some marker when they hit a certain age. Like when Ya'aqov turned 140 and Pharaoh comes to him and says, Man, you're 140. How's life been. And Ya'aqov says, short and evil. 140 years old.

But here, we see that Shem would outlive Avram, and he would outlive Yitschaq. And he almost outlived Ya'aqov. All three of them had an audience with Shem. They had an audience with Shem, who was the king of

Shalem; he was the king of Shalem. And so, Shem was living there and giving advice. Shem went out to meet Avram and his people. Now, see if the story is the same.

“11. Went out with his men to meet Avram and his people, with bread and wine, and they remained together in the valley of Melek....”

Or the Valley of the Kings.

“12. And Adoniy-Tsedeq blessed Avram....”

Now, what's it say?

“12. and Avram gave him a tenth from all that he had brought from the spoil of his enemies, for Adoniy-Tsedeq was a priest before **ELOHIYM.**”

Well, we got a little bit of clarity here through the book of Yashar as to what transacted now. So, the author in the book of Hebrews, who said this is the way the transaction went, was not just speaking blindly. He was speaking from a different text other than the Masoretic Torah. Was he speaking from the Samaritan Torah? Was he speaking from the Targums? Was he speaking from Yashar?

מלך

The fixed succession of Malkiy-Tsedeq

Adonai

The term Adonai (אֲדֹנָי) appears in the Tanakh 419 times: Ge 15:2,8; Ge 18:3,27,30,32; Ge 20:4; Ex 4:10,13; Ex 5:22; Ex 15:17; Ex 34:9; Nu 14:17; De 3:24; De 9:26; Jos 7:7-8; Jg 6:15,22; Jg 13:8; Jg 16:28; 2Sa 7:18-20,28-29; 1Ki 2:26; 1Ki 3:10; 1Ki 8:53; 1Ki 22:6; 2Ki 7:6; 2Ki 19:23; Eze 10:3; Ne 1:11; Ne 4:14; Job 28:28; Ps 2:4; Ps 16:2; Ps 22:30; Ps 35:17,22,23; Ps 37:13; Ps 38:9,15,22; Ps 39:7; Ps 40:17; Ps 44:23; Ps 51:15; Ps 54:4; Ps 55:9; Ps 57:9; Ps 59:11; Ps 62:12; Ps 66:18; Ps 68:11,17,19,20,22,26,32; Ps 69:6; Ps 71:5,16; Ps 73:20,28; Ps 77:2,7; Ps 78:65; Ps 79:12; Ps 86:3,5,8-9,12,15; Ps 89:4,9-50; Ps 90:1; Ps 109:21; Ps 110:5; Ps 130:2-3,6; Ps 140:7; Ps 141:8; Isa 3:15,17-18; Isa 4:4; Isa 6:1,8,11; Isa 7:7,14,20; Isa 8:7; Isa 9:8,17; Isa 10:12,16,23,24; Isa 11:11; Isa 21:6,8,16; Isa 22:5,12,14,15; Isa 25:8; Isa 28:2,16,22; Isa 29:13; Isa 30:15,20; Isa 37:24; Isa 38:16; Isa 40:10; Isa 48:16; Isa 49:14,22; Isa 50:4,5,7,9; Isa 52:4; Isa 56:8; Isa 61:1,11; Isa 65:13,15; Jer 1:6; Jer 2:19,22; Jer 4:10; Jer 7:20; Jer 14:13; Jer 32:17,25; Jer 44:26; Jer 46:10; Jer 49:5; Jer 50:25,31; La 1:14-15; La 2:1-2,5,7,18-20; La 3:31,36,37,58; Eze 2:4; Eze 3:11,27; Eze 4:14; Eze 5:5,7-8,11; Eze 6:3,11; Eze 7:2,5; Eze 8:1; Eze 9:8; Eze 11:7-8,13,16-17,21; Eze 12:10,19,23,25,28; Eze 13:3,8,9,13,16,18,20; Eze 14:4,6,11,14,16,18,20,23; Eze 15:6,8; Eze 16:3,8,14,19,23,30,36,43,48,59,6; Eze 17:3,9,16,19,22; Eze 18:3,9,23,25,29,30,32; Eze 20:3,5,27,30,31,33,36,39,40,44,47,49; Eze 21:7,13,24,26,28; Eze 22:3,12,19,28,31; Eze 23:22,28,32,34,35,46,49; Eze 24:3,6,9,14,21,24; Eze 25:3,6,8,12,16; Eze 26:3,5,7,14,15,19,21; Eze 27:3; Eze 28:2,6,10,12,22,24,25; Eze 29:3,8,13,16,19,20; Eze 30:2,6,10,13,22; Eze 31:10,15,18; Eze 32:3,8,11,14,16,33,32; Eze 33:11,17,20,25,27; Eze 34:2,8,10,11,15,17,20,30,31; Eze 35:3,6,11,14; Eze 36:2-7,13-15,22-23,32-33,37; Eze 37:3,5,9,12,19,21; Eze 38:3,10,14,17,18,21; Eze 39:1,5,8,10,13,17,20,25,27; Eze 43:18-19,27; Eze 44:6,9,12,15,27; Eze 45:9,15,18; Eze 46:1,16; Eze 47:13,23; Eze 48:29; Da 1:2; Da 9:3-4,7-9,15-17,19; Am 1:8; Am 3:7-8,11,13; Am 4:2,5; Am 5:3,16; Am 6:8; Am 7:1-2,4-8; Am 8:1,3,9,11; Am 9:1,5,8; Ob 1; Mic 1:2; Hab 3:19; Zep 1:7; Zec 9:4,14; Mal 1:14

Now, a lot of people say, well, Adonai, that's a Greek. That thing is a Greek word, and you shouldn't be using Adonai and get that out of here. Well, actually, no. Adonai appears in the Tanakh 419 times. So here are all the citations where it appears. You guys can break out your magnifying glass and satisfy yourself that those are citations.



The fixed succession of Malkiy-Tsedeq

Adonai

The term *Adonai* (אֲדֹנָי) (Strong's H136) an emphatic form of H113, which is the word *Adon* (אֲדֹן) (Strong's H113), which means to rule. So, ruler is a proper English translation. Adon appears 287 times in the Tanakh:

Ge 18:12; Ge 19:2,18; Ge 23:6,11,15; Ge 24:9-10,12,14,18,27,35; 37,39,42,44,48,49,51,54,56,65; Ge 32:4-5,18; Ge 33:8,13-15; Ge 39:2-3,7-8,16,19-20; Ge 40:1,7; Ge 42:10,30,33; Ge 43:20; Ge 44:5,7-9,16,18-20,22,24,33; Ge 45:8-9; Ge 47:18,25; Ex 21:4-6,8,32; Ex 23:17; Ex 32:22; Ex 34:23; Nu 11:28; Nu 12:11; Nu 32:25,27; Nu 36:2; De 10:17; De 23:15; Jos 3:11,13; Jos 5:14; Jg 3:25; Jg 4:18; Jg 6:13; Jg 19:11-12,26-27; Ru 2:13; 1Sa 1:15,26; 1Sa 16:16; 1Sa 20:38; 1Sa 22:12; 1Sa 24:6,8,10; 1Sa 25:10,14,17,24,31,41; 1Sa 26:15-19; 1Sa 29:4,8,10; 1Sa 30:13,15; 2Sa 1:10; 2Sa 2:5,7; 2Sa 3:21; 2Sa 4:8; 2Sa 9:9-11; 2Sa 10:3; 2Sa 11:9,11,13; 2Sa 12:8; 2Sa 13:32-33; 2Sa 14:9,12,15,17,20,22; 2Sa 15:15,21; 2Sa 16:3-4,9; 2Sa 18:28,31-32; 2Sa 19:19-20,26-28,30,35,37; 2Sa 20:6; 2Sa 24:3,21-22; 1Ki 1:2,11,13,17,18,20-21,24,27,31,33,36,7,43,47; 1Ki 2:38; 1Ki 3:17,26; 1Ki 11:23; 1Ki 12:27; 1Ki 16:24; 1Ki 18:7-8,10-11,13-14; 1Ki 20:4,9; 1Ki 22:17; 2Ki 2:3,5,16,19; 2Ki 4:16,28; 2Ki 5:1,3-4,18,20,22,25; 2Ki 6:5,12,15,22,23,26,32; 2Ki 8:5,12,14; 2Ki 9:7,11,31; 2Ki 10:2-3,6,9; 2Ki 18:23-24,27; 2Ki 19:4,6; 1Ch 12:19; 1Ch 21:3,23; 2Ch 2:14-15; 2Ch 13:6; 2Ch 18:16; Ne 3:5; Ne 8:10; Ne 10:29; Job 3:19; Ps 8:1,9; Ps 12:4; Ps 45:11; Ps 97:5; Ps 105:21; Ps 110:1; Ps 114:7; Ps 123:2; Ps 135:5; Ps 136:3; Ps 147:5; Pr 25:13; Pr 27:18; Pr 30:10; Isa 1:24; Isa 3:1; Isa 10:16,33; Isa 19:4; Isa 22:18; Isa 24:2; Isa 26:13; Isa 36:8-9,12; Isa 37:4,6; Isa 51:22; Jer 22:18; Jer 27:4; Jer 34:5; Jer 37:20; Jer 38:9; Da 1:10; Da 10:16-17,19; Da 12:8; Ho 12:14; Am 4:1; Mic 4:13; Zep 1:9; Zec 1:9; Zec 4:4-5,13-14; Zec 6:4-5; Mal 1:6; Mal 3:1

Adonai, which is Strong's H136, is an emphatic form of H113, which is the word Adon. Adon, which means to rule. So, ruler is probably the more proper English translation. Adon, to rule Adonai ruler. And Adon appears 287 times in the Tanakh. Here are those citations. Again, magnifying lens required.



The fixed succession of Malkiy-Tsedeq

Where as Malkiy-Tsedeq means "my king of righteousness", Adoniy-Tsedeq who was also king of Yerushalayim (Shalem, Shalom, Salem) the same being Shem in this instance, means "my ruler of righteousness"., went out with his men to meet Avram and his people, with bread and wine, and they remained together in the valley of Melek. 12 And Adoniy-Tsedeq blessed Avram, and Avram gave him a tenth from all that he had brought from the spoil of his enemies for Adoniy-Tsedeq was a priest before Elohiym.

- Yashar (Jasher) 16:9-12

Whereas Malkiy-Tsedeq means “my King of Righteousness,” Adoniy-Tsedeq, who was also a king of Yerushalayim (Shalem, Shalom or Salem), the same being Shem in this instance, means “my ruler of righteousness,” so my king of righteousness as compared to my ruler of righteousness. He went out with his men to meet Avram and his people with bread, and they remained together in the valley of Melek. And Adonai-Tsedeq blessed Avram, and Avram gave him a tenth from all he had bought from the spoils. So, in the book of Hebrews, again, referring to Ivriym, which I personally believe was written by Luke, who turns out was the son of Bran the blessed. Who was ordained the first bishop of Rome by none other than Paul. Who talks about all his friends that were in Rome in this letter he writes to the Romans. But all of those people were of the house of Caradoc, who were living in captivity in Rome.



The fixed succession of Malkiy-Tsedeq

For this Malkiy -Tsedeq, King of Shalem, priest of El Elyon, who met Avraham returning from the slaughter of the kings, and blessed him; 2 To whom also Avraham gave a tenth part of all; first being by interpretation King of Righteousness, and after that also King of Shalem, which is, King of Peace; 3 Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of Elohiym; abides a priest continually.

- Ivriym (Hebrews) 7:1-3

IVRIYM (Hebrews) 7:1-3:

“1. For this Malkiy-Tsedeq, King of Shalem, priest of EL **ELYON**, who met Avraham returning from the slaughter of the kings, and blessed him,...”

Totally consistent with what we have seen,

“2. To whom also Avraham gave a tenth part of all;...”

Which is confirmed were in Yashar, not necessarily in Bere’siyth.

“2. first being by interpretation King of Righteousness....”

Malkiy-Tsedeq.

“2. and after that also King of Shalem,...”

The king of Shalem. Malkiy-Shalem, which is, of course,

“2. which is, King of Peace;...”

So, here the writer here in this particular passage is telling us that Shalem is the same as Shalom, peace, King of Peace. Then he tells us,

“3. Without father, without mother. Without descent, having neither beginning of days, nor end of life; but made unto the Son of **ELOHIYM**; abides a priest continually.”



The fixed succession of Malkiy-Tsedeq

If therefore perfection were by the Levitical priesthood, (for under it the people received the Law,) what further need was there that another priest should rise after the order of Malkiy-Tsedeq, and not be called after the order of Aharon? 12 For the priesthood being changed, there is made of necessity a change also of the priestly regimen .

- Ivriym (Hebrews) 7:11-12

Alright, so in Hebrews 7 now, he's going to say,

IVRIYM (Hebrews) 7:11-12:

“11. If therefore perfection were by the Levitical priesthood, (for under it the people received the Law,) what further need was there that another priest should arise after of the order of Malkiy-Tsedeq, and not be called after the order of Aharon?...”

A good question.

“12. For the priesthood being changed, there is a made of necessity a change also in the priestly regimen.”

And so, this is going to be what is the big deal here.



The fixed succession of Malkiy-Tsedeq

*By so much was Yahusha made a surety of a better covenant 23
And they truly were many priests, because they were not suffered
to continue by reason of death: 24 But this man, because he
continues ever, has an unchangeable priesthood. 25 Wherefore he
is able also to save them to the uttermost that come unto Elohiym
by him, seeing **he ever lives to make intercession for them** .*

- Ivriym (Hebrews) 7:22-25

IVRIYM (Hebrews) 7:22-25:

“22. By so much was Yahushua made a surety of a better covenant.

23. And they truly were many priests, because they were not suffered to continue by reason of death:....”

In other words, if you're a Levi priest, you're born and because you're Levite. And then guess what, you die. That's the end of your priesthood.

“24. But this man, because he continues forever, has an unchangeable priesthood....”

So, this doesn't modify them; the regimen doesn't change.

“25. Wherefore he is able also to save them to the uttermost that come unto **ELOHIYM** by him, seeing he ever lives to make intercession for them.

You remember the promise that was given to David, ask and I will give you rule over the heathen and be utter most parts of the earth. And here we have the author telling us the uttermost is coming back. By him seeing, he ever lives to make intercession for them. Another important word because Malkiy-Tsedeq is making intercession for them.



The fixed succession of Malkiy-Tsedeq

*For such a High Priest became us, who is **holy, harmless, undefiled, separate from sinners**, and made **higher than the heavens**; 27 Who needs not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. 28 For the Law makes men high priests which have infirmity; but by **the word of the oath**, which was since the Torah, **the Son, is consecrated forevermore**.*

- Ivriym (Hebrews) 7:26-28

IVRIYM (Hebrews) 7:26:

“26. For such a High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens.

Now we know defilement takes place in our modern world sexually. And I'm just going to speak it to you. The average person is defiled sexually by the world because the world has an unending appetite to defile people sexually. Now, on one hand, you have people claiming, look, don't objectify me as a woman. When feminists would say, don't objectify me as a woman. And as a man, I don't want to be objectified either, but if it happens. Then, on the other hand, you have the pop culture selling the objectification of women. Whether it be you triveters, who's playing for a football team, or whatever it might be. You see this objectification of women being promoted constantly, incessantly. And you know, what always amazes me is that you have many, many women that are ferociously upset about adultery. And yet a man cannot commit adultery unless there's some other woman involved in it, always seems to be a willing taker at some point.

So, you see that when you're talking about adultery and fornication, and you're talking about all these different aspects of fornication that are now presented to us in the world. These represent sexual defilement. Because it turns you away from the protocol, the **YAH** had prepared for us, which is sanctity and holiness and righteousness. And to cover ourselves that we might be able to enter into a beautiful and wonderful marriage relationship with our spouse. The stuff that it that is given to us that defiles that is something that defines your marriage. And if it defines your marriage, it's going to define your marriage; it defiles you.

Paul talks about this really at length in Second Timothy. He talks about what it is to be defiled. And yet the world says, defilement for you maybe not for me, but defilement for you for you for you for you, diversification, and defilement. The defilement never touched **MASHIACH**. It never touched **MASHIACH**, not ever. When you're asking yourself the question, what should I do? I know a lot of young people will say, well,

how should I proceed in a relationship? Learn the word courtship, courtship. Here's, this is what it comes down to you as a young man. You're going to take the bull by the horns, and you're going to go after a woman. You are going to say; I want this woman to be my wife. What do you need to do? Well, for one, you need to court her but not just to court her, but you need to court her family. Because you need to convince her father, who is her cover, that you are capable of succeeding to his cover in providing a cover for his daughter. Now, a lot of young people don't understand this, well we're in love. And we don't care what the world says; we're going to do this.

Well, okay, don't care what the world says. But you need to care what **YAH** says. And what **YAH** talks about is the father being the cover until the husband can come and say to the Father, I have the capability to succeed the cover you have provided for your daughter; I have the capability to provide that cover. Give me your blessing, that I might ask her for her blessing, that we might move ahead to become a marital relationship. And you need to remain undefiled during that time because the worst mistake you will ever make is running after a short-term relationship. That's going to do nothing except rip your heart right out of your chest. And if you don't think it's true, go talk to all the country-western musicians in Nashville. They've got a 1.2 billion songs about that very issue.

But if you remain undefiled, and you seek after your one true love, that **YAH**, we'll provide. Sometimes the wait is long. Sometimes the wait is long. But **YAH**, we'll provide. For those who wait, **YAH** finds a way. And if you wait and you maintain yourself as undefiled, and you find the person that is right for you, then engage in courtship, and show yourself qualified, show yourself approved. While you're waiting, don't stand around. I'm waiting, and I'm just getting too frustrated sitting here chewing on my fingernails waiting. No, that's what you're going to do. You're going to take every moment of the day to improve yourself; you're going to do like, our friend, Yitschaq did, excuse me, what Ya'aqov did when he decided, I'm going to learn how this sheep breed, and I'm going to breed myself a bunch of sheep. And I'm going to breed myself a bunch of cattle. And by the time I am ready to leave with my wives, believe me, I have sufficient cover for my wives to succeed to their father's cover.

You know, you go, and you say, well, I want to marry a rich man's daughter. Well, you got a lot of roofs to build. To replace his cover. But it doesn't change the fact that when you're working on your courtship, determining who it is you're going to marry and it's the most important decision you'll ever make in your life is who you're going to marry. There is no decision that's going to be more important other than serving, leaving your secular world, and serving. But when you go to get married, you want to make sure that **YAH** has ordained this marriage, not someone else. Not an emergency situation, not a gee; this one looks good. Nope. You have to wait to ensure in your mind that **YAH** has ordained this marriage. Then you pursue it; you pursue it with honor, you pursue it with integrity, you pursue it with holiness, you pursue it undefiled as you build your capacity to put a cover over your spouse so that your spouse doesn't suffer the damages of the environment by being uncovered.

And as a woman, you say, well, I don't need to cover of my father, and I don't need to cover of my husband; I've come a long way, baby. Well, go buy yourself a pack of Virginia's slims, and have at it. And maybe you can work as Rosie the Riveter or something I don't know. But Scripture doesn't call us to that. Scripture calls us to be under the cover, for a woman to be under the cover of her father until she can come under the cover of her husband. Now, what happens when the husband dies? What happens when there's a divorce? Where does the woman go? There is provisions in the Torah that talk about this. This is why there is a dowry given. It's

described in the Torah that a dowry is given. That you cannot abandon your wife to leave her with nothing. Scripture is very clear about that. And so, you have to do to have for a woman, and a woman then comes back onto the cover of her father. Now for, some women, they've been divorced, and their father has died. Well, you come under the cover of **YAHUAH** at this point. You come under the cover of **YAH**. For those of us who have gotten a little bit older in years, that doesn't include me because I'm still only 28, you know. But when you when you get older in years, much more of this becomes your relationship with **YAH**. Like me in my case, my mother has passed away, my father has passed away, my whole family has passed away. Because of that, who do I look to? I look to **YAH**, I look to the Ruach Ha'Qodesh, I look to **YAHUSHA HA'MASHIACH**, I look to what is the world of Heaven over me, are his wings stretched over me, is his hand upon me, is his light in front of me.

These are things that are taught that speak to you. And as a young person, you have a world ahead of you, a world ahead of you that can be an abundant life, a beautiful life. Or it can be a tragedy. No three-year-old says I'm going to grow up to be addicted to meth, losing all my teeth by the time I'm 25, sleeping in a tent homeless, and having a criminal record. There's no three rule that made that election ever. But somehow by the time you get to 24,25,26,27, you've made that election, and there you are, right. That's one way to live life. It's possible, and within your reach, you can get there. The other way is to seek being undefiled. The other way is to seek being holy.

Paul says, make yourself a living sacrifice to **YAH**, holy and acceptable. Well, when you talk about Holy, what's an acceptable sacrifice to **YAH**? It's an unblemished lamb. It's an unblemished lamb. And this is the kind of sacrifice that you want to make for yourself is to seek a life of no blemish. Seek a life of no blemish. Don't be foolish and seek a life of blemish and seek a life of falling down; seek a life of no blemish. Seek a proper courtship and get away from the defilement that's taught to you in the public schools. And it's taught to you in the pop culture. Those are defiled people, highly be filed people. Who spend their lifetime defiling others telling you that defilement is good, and they're wrong. And they shouldn't be listened to.

And here our High Priest came, who was holy, harmless, undefiled, separate from sinners, and made higher than the heavens,

IVRIYM (Hebrews) 7:27-28:

“27. Who needs not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.

28. For the Law makes men high priest which have infirmity; but the word of the oath,....”

Of YAHUAH

“28. which was since the Torah, the Son is consecrated forevermore.

It seems the law makes men high priests which have infirmity.



The fixed succession of Malkiy-Tsedeq

But now has he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. 7 For if the first had been faultless, then should no place have been sought for the second. 8 For finding fault with them, he says: Behold, the days come, says Yahuah, when I will cut a Renewed Covenant with the house of Yashar'el and with the house of Yahudah: 9 Not according to the covenant that I cut with their fathers in the day when I took them by the hand to lead them out of the land of Mitsrayim; because they continued not in my covenant, and I regarded them not, says Yahuah.

- Ivriym (Hebrews) 8:6-9

Now, in Hebrews 8, again, the discussion continues,

IVRIYM (Hebrews) 8:6-9:

“6. But now he has obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

7. For if the first had been faultless, then should no plays have been sought for the second....”

Well, what was the fault of the first covenant? The fault of the first covenant had to do with Mosheh imposing the death penalty. And he imposed it over and over and over. You violate the Shabbat, death. You start a fire on Shabbat, death. You are a rebellious son who isn't listening to your mother or your father, stoning to death. Death penalty, death penalty. Now, in many cases, you see, “moot v'moot,” which means let them die the death. But there are cases where burn her, hang him. The death penalty is stone that person is to be in absolutely inflicted. It's specifically given in the Torah. If you live beyond 21 years, you're going to make mistakes. In fact, you're going to make mistakes. When you're 6,7,8, 10, 15 years old, you make mistakes. The most egregious mistakes you make are when you are in your 20s. Why? Because you're smart enough to really make some big ones.

“8. For finding fault with them, he says, Behold, the days come, says **YAHUAH**, when I will cut a Renewed Covenant with the house of Yashar'el and with the house of Yahudah:

9. Not according to the covenant that I cut with their fathers in the day when I took them by the hand to lead them out of the land of Mitsrayim: because they continued not in my covenant, and I regarded them not, says **YAHUAH.**”

Now, but the time that Jeremiah is saying this. Jeremiah has already witnessed the divorce of the Northern Kingdom. It's very explicit. In Jeremiah Chapter 3, that **YAH** divorces the Northern Kingdom. And then he says,

and her sister Judah has been even more the harlot. And come 586 BC, the kingdom of Judah is also divorced from **YAHUAH**. Now, it doesn't mean that there aren't going to be miracles that happen with the recreation of the temple, with the Hasmonaean kingdom, with the recreation that the temple would be there at the time of **MASHIACH**.

These things were absolutely necessary that **MASHIACH** would be ushered in at that time. But it doesn't change the fact that he did not, that **YAH**, ended up disregarding the people he had chosen. The people he had selected, the people that he called his bride. Those people. You did not continue in my covenant at all, but you went after Ba'al. You went after Moleck; you went after Ashtaroth; you went after Dagon. You went after Ishtar; you went after ISIS. You went after this; you went after that. You went after one god after another, after another. You thought their stuff was better than what **YAH** had given. You disregarded his covenant. What was his covenant?

Anki **YAHUAH ELOHIYM**, I am **YAHUAH**, your **ELOHIYM**. And you shall not have any other elohiym before me. This was the beginning of his covenant. Oh, we're not doing that covenant. We're going to go do another covenant. We don't like that. So **YAHUAH**, said okay, since you don't like me, and you're going to disregard my stuff that I'm disregarding you. I regarded them not says **YAHUAH**. But hold on.



The fixed succession of Malkiy-Tsedeq

10 For this is the covenant that I will cut with the house of Yashar 'el after those days, says Yahuah; I will put my Torah into their mind, and write it in their hearts: and I will be their Elohiym, and they shall be to me a people: 11 And they shall not teach every man his neighbor, and every man his brother, saying: Know Yahuah: for all shall know me, from the least to the greatest. 12 For I will be merciful to their unrighteousness, and their sins and their Torahless deeds will I remember no more.

- Ivriym (Hebrews) 8:10-12

IVRIYM (Hebrews) 8:10-12:

“10. For this is the covenant that I will cut with the house of Yashar’el after those days, says **YAHUAH**;....”

I'm going to come back, Yashar'el. I'm not going to say death penalty if they don't follow it. I'm not going to make you smell a lamb on the fire all day long. No, I'm not going to tell you to write it on your forehead and put it on your hand or to put it over your doorpost. Nope, given up on that idea because it didn't work; none

of that worked. Because you people are stiff-necked, you can take the person out of Egypt, but you can't take Egypt out of the person. Now this time,

“10. I will put my Torah into their mind and write it in their hearts: and I will be their **ELOHIYM**, and they shall be to me a people.

11. And they shall not teach every man his neighbor, and every man his brother, saying: know **YAHUAH**: for all shall know me, from the least to the greatest.

12. For I will be merciful to their unrighteousness, and their sins and their Torahless deeds will I remember no more.”

Now, do you see that this abolishment of the law of sin and death? This abolishment of the death penalty comes with what, mercy. And it comes with **YAH** turning his back on those sins that were worthy of death for the whole of the house of Yashar’el. The whole of the house of Yashar’el was worthy of death. But **YAH** says I'm going to forget that because I'm going to have mercy because I'm going to forgive because I'm going to introduce a covenant that is replete with forgiveness, and not sin and death.



The fixed succession of Malkiy-Tsedeq

The ongoing priesthood of Malkiy -Tsedeq.

A priest in this order:

- **Speaks as Malkiy -Tsedeq**
 - **Teaches the Ivriyth**
 - **Teaches the covenant of Yahuah**
 - **Brings the covenant of Yahuah in bread and wine**
 - **Teaches the commands, judgments, and statutes of Yahuah**

The ongoing priesthood of Malkiy-Tsedeq.

A priest in this order:

- **Speaks as Malkiy-Tsedeq,**
 - **Teaches the Ivriyt.**
 - **Teaches the covenant of **YAHUAH**.**
 - **Brings the covenant of **YAHUAH** in bread and wine.**
 - **Teaches the commands, judgments, and statutes of **YAHUAH**.**



The fixed succession of Malkiy-Tsedeq

A priest in this order:

- **Intercedes as Malkiy -Tsedeq**
 - Prays for one and all
 - Blesses in and with the name of Yahuah
 - Raises the rising smoke sacrifice of prayer
 - Raises the burnt offering of worship, holy and acceptable to Yahuah.

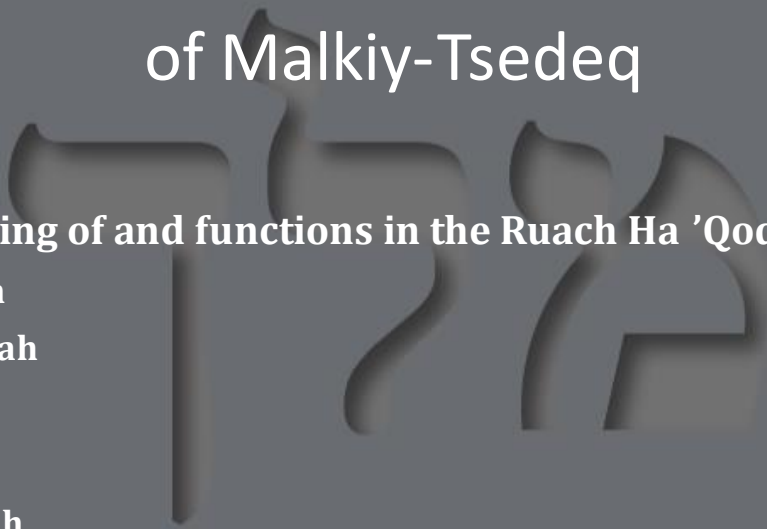
A priest in this order:

- Intercedes as Malkiy-Tsedeq
 - Prays for one and all b
 - Blesses in and with the name of **YAHUAH**
 - Raises the rising smoke sacrifice of prayer
 - Raises the burnt offering of worship, holy and acceptable to **YAHUAH**

By being a living sacrifice from **YAHUAH**.



The fixed succession of Malkiy-Tsedeq



Awaits the resting of and functions in the Ruach Ha 'Qodesh

- Ruach Yahuah
- Ruach Chokmah
- Ruach Biynah
- Ruach Etsah
- Ruach Gevurah,
- Ruach Da'ath
- Ruach Yir'ah of Yahuah

Awaits the resting of and functions in the Ruach Ha'Qodesh

Isaiah 11

- Ruach **YAHUAH**
- Ruach Chokmah

Of wisdom

- Ruach Biynah

Of understanding

- Ruach Etsah

Of counsel

- Ruach Gevurah

Of strength

- Ruach Da'ath

The art of knowledge,

- Ruach Yir'ah of **YAHUAH**

These, my friends, are the discussion tonight on Malkiy-Tsedeq. And as we can see, my friends that when we think about this now, we know that trying to find our way back, trying to find our way back to holiness, trying to find our way back to righteousness, trying to find our way back to being a people of **YAH** that we can say, **YAHUAH** is my **ELOHAI**, and we are his people. Now, does it mean that we're going to walk without sin? No, it doesn't mean that. Doesn't mean that we're going to be suddenly 100% righteous; no, we are not; we all fall short of the glory of **YAH**. But we can seek righteousness as a people. We can seek righteousness, not for

purposes of beating up our neighbor with a sledgehammer of righteousness. But for purposes of being a light in the darkness.

Now, there was a statement made by the President who said that this is going to be a dark winter for those who do not have the snake bite. Well, that's his opinion; he's wrong. It is a dark winter. But it's not a dark winter for those who without the snake bite; it's a dark winter for those with the snake bite. And we see this. We see that now, this dark winter that is before us requires us to be a light. In places where people are going to be looking at possibly being arrested, and put into camps, and so on and so forth over this issue, we need to be a light; we cannot be afraid; we need to be a light.

And we need to be a light of righteousness to teach the simplicity of the words of **YAHUAH**, that they might have life and life more abundantly. Remember that salvation comes to the heathen and to the uttermost parts of the earth. This is the promise of Malkiy-Tsedeq. We want to be that person. We want to be that prayer warrior. We want to be the person who can speak the Word of **YAHUAH**. We want to be the light that shines out in the darkness that says, don't worry, be happy. That says, no matter what man can do to you, fear not he who can kill your flesh, but fear him who can kill the flesh and the soul. For **YAHUAH** is mightier than Ha'satan, and Ha'satan has his way for a while, but **YAH** is raising his hand over his people even as we speak. His wings are covering his people even as we speak. And **YAHUAH** was doing a mighty work in the heavens and on the earth. And we give praise to **YAHUAH** for doing so.

QUESTIONS AND COMMENTS:

So, let us see if we can get some questions.

XTHEUNKNOWNTRUTHX: Why is Chokmah referred to in the feminine as in proverbs or Ceper Chokmah? Just curious.

DR. PIDGEON: I can tell you that a lot of people believe that the Ruach Ha'Qodesh is female. Does the feminine exist in **YAH**? Of course, the feminine exists in **YAH**. And **YAHUAH** created them in His own image and likeness, male and female; he created them. So, the feminine disappear in **YAHUAH**. Now, when you talk about Chokmah being female and, of course, when you look at the Ceper Chokmah or Shalomah, when you look at that book, there's a constant reference to hope or wisdom as she. There's a constant feminine assignment to she. Well, a lot of people, like, for instance, a ship is feminine. And so, the ship sailed, she is out at sea, is not an uncommon statement. Does that mean that the ship is a woman? No, but it has a feminine reference. And we see this quite often in the Ivriyt. We see most terms are masculine, but many are feminine, or they are a feminized form of the masculine when you see a "heh" attached to the end of the word and so forth. Or the feminine plural, "oth." So, you see a lot of feminine words like, for instance, "mem" is masculine, and it's in the plural. But is water in the plural, or Shamiym, heavens is that in the plural?

I mean, you have lots of words that appear to have a plural ending, a masculine plural ending. Water is not masculine, neither masculine nor feminine. But it has a masculine word associated with it, and it has it in the plural. So, be careful not to create the third person of a Holy Trinity, Father, Son, and Wife, which a lot of people want to do with Sophia, with wisdom, and with wisdom being assigned to the Ruach Ha'Qodesh. Because Ruach Ha'Qodesh in both Hebrew and Greek, ruach means wind or breath. Qodesh means set apart, sanctified, holy, however, you want to put it. In Greek, you have "hagia pneuma," which is the same phrase for holy ghost, which has been construed as holy ghost. But "pneuma" means breath, like a nomadic tool or pneumonia. "Hagia" sacred or holy, holy breath.

So holy breath in Greek and holy breath in Hebrew. So, the ruach is actually the breath of **YAHUAH**, and it proceeds from both the Father and the Son. **YAHUAH**, Yod, Heh, Vav, Heh. Yod, and then the breath. Vav, the nail, and then the breath. It proceeds from the Father and the Son.

GINA: Is Jeremiah 31 now or the millennial kingdom?

DR. PIDGEON: Well, I can't tell you, Jeremiah 31:31. Hebrews 8:8. I don't think it's in the millennial kingdom. People ask, did he pour into our hearts, mind, and soul? He did. If you understand the covenant, did he pour? Did he pour the Torah, the 613, Mitzvah, in our heart, mind, and soul? No. But a person knows that murder is wrong. You know it intrinsically unless your conscience has been seared. You know it intrinsically. You know that defaming your neighbor is also wrong. You know that committing adultery is wrong. You know it in your heart; you know it in your heart and soul; you know that stealing is wrong. You know these things. And you know it in your heart and soul it because it has been poured into the heart and soul.

But when you have a defiled conscience, and defilement comes from the pop culture from the world and the machinations of Ha'satan, it's hard to keep it in your mind.

DR. PIDGEON: Hey, Frank N beans and Taras. We're going to pray for you guys tonight.

SLENDER: Why are there Hebrew letters within Lamentations in the Ceper?

DR. PIDGEON: Now, I can tell you that if you look at the book itself in the Hebrew, you'll discover something really quite interesting in Lamentations, Qiynah. When you look at the book in the Hebrew, you'll see that there are 5 Chapters; Chapters 1 and 2 both have 22 verses in them. And a Chapter 3 has 66 verses, then Chapter 4, 22 and Chapter 5, 22. And in those Chapters, you'll see each verse starting with Aleph, Beyt, Gimel, Dalet, Heh, Vav. It runs right down the Aleph, Beyt in each one of those Chapters in the Hebrew.

So, we're not doing a Hebrew Scripture; we're doing English Scripture; we want to incorporate some of those beauties that you find in the Hebrew world also into the English Scripture. So, we put forth the first letter of each one of those verses in Qiynah and throughout the book. When you read it, you will see that there's actually seven groupings of 22 verses. Sixty-six of those, one group is in Chapter 3. Then when you get to the end, in the in the final chapter, you'll see that in Chapter 5, it does not follow the Aleph Beyt, which tells you that it's part of the reason its Lamentation is because chaos comes upon the house of Yashar'el. And you see that in that last Chapter. So that's why that's like that.

BABEL REPORT: Hi, will the Ceper be available on Kindle?

DR. PIDGEON: The Ceper is not available on Kindle. And there's a whole bunch of reasons why that's the case. But we've had some bad experiences with Amazon. At one point, I think Amazon wanted to get rid of us; we were not essential to them. And so back in the initial shutdown, all of a sudden, we were kind of like, booted from Amazon. And they represented the Ceper for like, \$1,400, or something more than that. And we said, No, that's enough of that.

We're not going to do that anymore. And so, we kind of avoid Amazon just had bad experiences with them. We don't do anything like Kindle. And because there's just things, you know, I'm not going to say anything more. I'll just say that we've had bad experiences with Amazon. And so that's why it's not there. That was a great question, by the way.

MARK LEONARD: I wonder why **YAH** did not put it in the mind and heart of Yashar'el that came out of Mitsrayim.

DR. PIDGEON: Well, that's a good question. The dream that is given to Avraham, you have Avraham who's a believer, who's a man of faith, and then **YAHUAH** says, do these things, and he does them. And yet, then he goes into this dream. And these pieces of animals are cut up, and something like smoke walks through the pieces. And then he's told, you're going to be a stranger in a strange land, and your children are going to be in captivity for all this period of time. What is this all about? And so when you're looking at this, you ask yourself the question, what's going on there? Well, what's going on is that **YAH** chose these people to say, I'm going to set a course of obedience for you in a way to live on this earth. Because when you talk about mistakes, I shouldn't say mistakes, but before the flood, no covenant was given, no Torah was given. What happened was the thoughts of men became wicked all the time, and wickedness was on their minds all the time. So **YAHUAH** repented that he created man and flooded the earth. That's what the Scripture tells us.

Then you have this selection where **YAHUAH** has kind of a perfectly designed situation. I'm going to pick these people here to guard my Shabbat. So, Jubilees tells us. I'm going to pick this people here to guard my Shabbat, and I'm going to put my Torah upon them, and I'm going to put my covenant with them, and I'm going to show them how to live. Then you see they broke away and broke away until finally, he said that said you're not my people anymore. Well, then what is he doing pouring out a Renewed Covenant to the house of Yashar'el. And, of course, he poured out not only Renewed Covenant to the house of Yashar'el, but he also poured out the covenant to the heathen and to those of the uttermost parts of the earth. Why did he do this? It was all part of a scheme of redemption so that you will have a record to look and see. When you follow these things, you will be blessed. When you break away from these things, you will be cursed. And it's very clear, and you can see it. You can see that obedience to **YAH** springs in the human heart. And this is why all of this was done.

EDITH CISNEROS: I recently read Chizayon, Avraham in Chapter 11. Avraham describes an angel with the appearance of sapphire and a Kadaris of the rainbow. Is this the same angel described by John in Revelation?

DR. PIDGEON: Yes, these things are quite similar. And when you read the extra Scriptural books, thank you, Edith, for that question. When you read the extra Scriptural books, you will see that sometimes stuff is right on it. Sometimes this stuff isn't. Sometimes there's new material; it's like, wait a minute, where'd that come from? And sometimes there is stuff that's flat heretical. And when you see things that are heretical, of course, you have to disregard this. You can't disregard the whole book or shouldn't disregard the whole book. But you can disregard a lot of it.

But when you see things like this that are consistent with an angel with the appearance of sapphire and Kadaris of a rainbow, yeah, we see this discussion in Revelation. We see this discussion concerning **YAHUSHA** in Revelation. And so, it's very similar. It's a very similar vision. And remember that there is nothing in Revelation that didn't come from the Old Testament; every single verse has an Old Testament reverence.

TEHILLIYM 119: If the USA was born of Free Masonry, and we are using the dollar, and doing other evil things, what the implication is have on us?

DR. PIDGEON: Oh, it has huge implications on it. Because when judgment comes to the USA, which it's on our country right now, that judgment comes to us too. Because we have been, you know, we transact with the Illuminati bill, it's got the all-seeing eye on the back. We know that there is nothing but a cult over the back of

the dollar bill. And we know that it's a Masonic Center in Washington, DC governing our ways. And so, a lot of us are born were born.

But remember that when David took a census, **YAH** judged the whole nation for David's sin. And it's the same with us. And you know, and this is the thing that I wish, I could tell you that if we walk in righteousness, we will avoid all of the sins of mankind in our nation that doesn't work that way because we're part of the nation-state. That's why it's incumbent upon us to try to change the nation-state and to move us away from wickedness and evil. And to go back to the concepts that we had when the place was first formed. And I'm talking about pre-Constitution.

NATHAN: Is there any relevance or meaning to "Yahu" being at the beginning of a name vs. the end of a name?

DR. PIDGEON: Well, that is a good question. And I don't have the answer for you on that with Yahu being at the beginning of a name. Because you do have a number of people who do have that name, and it is a particular kind of anointing that falls on them. I don't know, I mean, parents would do an elected name, and they would elect a name that has a particular kind of meaning. So, like, for instance, would you look at like the name, I'm not really can't think of any names down, to begin with, Yahu. Well, Yahusha, of course, is one, and that would be, you know, Joshua's, but he wasn't named that initially. He was named to Hoshua, and then Mosheh said, no, it's Yahusha, but I'm not sure; I'm trying to think of that. I can't think of any names longer, so I can give you a representation with that good answer to that name. Sorry.

GINA: Did the worship of Mary as heavenly mother come from rogue Jews are pagan Romans.

DR. PIDGEON? Well, it actually came from those guys who wanted to worship the queen of heaven. And those weren't just Jews, but it was people who were living in the Promised Land following the destruction of the temple. If you go back and you read Jeremiah, there's a whole discussion about what took place following the collapse of the temple and the death of Zedekiah. Because then people were like, so we should go to Egypt. He was like, no, **YAHUAH** said, stay here.

No, we're not doing that. We're going to Egypt. And they quit listening to **YAH**. They kept saying; we're going to worship the Queen of Heaven. And a lot of that stuff went right into Egypt. And if you recall, that Egyptian obelisk was taken from Egypt and put in Rome by Caligula. And so were all of the concepts of Egyptian theology drafted in Rome. When the Catholic Church was formed, they pulled out the cauldron, the witch's cauldron, and they poured in that Egyptian stuff right in there.

Now, over the years, Mary has become a much more important part in Catholicism, much more important part. She is now the dominant deity of that faith, particularly to John Paul the second. She is the dominant deity of faith; **YAHUSHA** is irrelevant. Mary is completely relevant, the queen of heaven. And, of course, this is where the sacrificial wafers and the drink offerings are going.

CHELLE WAGNER: Yahudah is a name that starts with Yahu.

DR. PIDGEON: Okay, there we go. Thank you, Chelle. Yahudah is a very interesting name because when you look at Yahudah, you have this dalet in the name. You have a dalet. So, it's Yod, Heh, Vav, Heh with a dalet there. And what does this tell you? This name of Yahudah means the doorway to **YAHUAH**. So, when **MASHIACH** says, I tell you, you know not what we worship, for salvation is of the Yahudiym, that the Yahudiym have the doorway to **YAHUAH**.

And the Yahudiyim, of course, is this interesting seed; it goes, you get into a long discussion when you start talking about the Seed of Yashar'el. Coming through the line of David, and the fact that Yahudah was raised up to be the kingship, and that the line of **MASHIACH** would come through Yahudah. Thank you for that, Chelle. I appreciate that.

TODD RUSHTON: Where can we get a copy of the book?

DR. PIDGEON: Now, Todd, if you're looking to get into the Ceper, you can get a free download app. It's called Ceper, something I don't know. Anyway, you can get a free download app of the 66 books. You can also go you can download E- sword at no charge. Although if you want to bless that fellow who does E-sword, you can do that. But you can get E-sword at no charge. And then if you get E-sword, you download that particular software, you can download a 66 per book version of the Ceper on to that at no charge. And if you want the book, just come to Ceper.net. And we have a book that we can send you.

DR. PIDGEON: Shalom. Carolyn in London, and all of all of Southeast London out to all of Southeast Britain there. Thank you—the queen of heaviness, ISIS. Yeah, I think that's right.

DR. PIDGEON: somebody is asking that we might do a little bit more study on Sophia. Oh, the first robot they call Sophia wisdom. And, of course, she isn't all that bright. But that's another story. Anyway.

BIMIDBAR TWENTY-TWO: I heard someone on a program say that **YAH** had a daughter named Penitence.

DR. PIDGEON: What would you say to that person? Well, show me in Scripture. Never heard that before. You know, anything is possible nowadays, what people say, right.

SEARCHING4THETRUTH: What is the best way to contact you personally?

DR. PIDGEON: What is the best way to contact me personally? Okay, well, that is, I'll just tell it to you verbally. It's Stephen@cepher.net, that's pH Stephen, with a pH for Stephen. Steven with a pH for Steve. No, it's Stephen@cepher.net; that's the best way to reach me.

ERIN JAMES: Those who are in Judea, flee to the mountains? Judea the land or in Judea as in **YAH'S** way?

DR. PIDGEON: Judea as in the land.

JESSICA KNOCK: The free Ceper version is the Eth Ceper Abridged Edition.

DR. PIDGEON: Yes, that's the name of the free Ceper Abridged Edition. Thank you, Jessica. I really appreciate that.

XTHEUNKNOWNTRUTHX: Queen of heaven same as Shekinah...thoughts?

DR. PIDGEON: Hmm. Well, you know, Shekinah is a Hebrew word; I have a blog on it. And I talk about Shekinah. You know, Shekinah has; there's so much stuff that's extra Scriptural. You guys have seen it here. Like, having a daughter named Penitence. You will see this a lot. That there's a lot of extra Scriptural stuff out there. That people invent and people derived or whatever, and Shekinah been assigned as that feminine glory of the Ruach Ha'Qodesh is strictly an out of Scripture rabbinical construct, okay. Even though Shekinah does appear in the Tanakh, it does not mean what the rabbis want to say.

The red heifers are another one. And I'm going to teach on the red heifer soon. But the red heifer is another one that they want to talk about the red heifer, red heifer with a red heifer. You know, when you read it, it

means it just means a cow from the land, not a red heifer, right. But anyway, that's something anyway, that's a good question, the unknown truth but the Shekinah.

ROBBI S: Please, how does one join in your Shabbat group?

DR. PIDGEON: You need to write me personally, Stephen@cepher.net, and we'll get you squared away.

SHERRI PAPIN: Thank you for all of your time with this presentation! Shalom and blessings to you and yours!

DR. PIDGEON: Hey, Sherry, thank you. I'm glad to be able to do this; Shalom and blessings to you too.

ALLEN ROSTOVICH: Is it my old programming that makes me afraid to use YAHUSHA over the name Jesus? This is all new to me, but I love the knowledge! Thank you.

DR. PIDGEON: Well, I'll tell you what, Allen, take your time with it. I have. I've got a blog up on Cepher.net under Dr. P's blog. And you can read on, Did Miriym name her son Esau. And I think that's the clearest writing I have on the name and why **YAHUSHA** is so important. You heard tonight, in understanding that **YAHUSHA** is his name. Because when we go to read in Zechariah 3 concerning **YAHUSHA**, all of a sudden, the prophecies in Hebrews come up, just explode off the page because we see this identification that he was, in fact, a high priest.

And so, I think you really get a good tie-in and why that name is so important. But what I'm saying to you, Allen, is this, take your time with it. You can refer to him as the **MASHIACH**, that doesn't seem to break anybody's back. Or start any fights in close quarters, right? Until you get comfortable with what you see. All right.

JUSTIN BERNARD: What's the next 1260 days?

DR. PIDGEON: Well, we're kind of down on that. We've already cut out about 340 of those days. So, we're down to, you know, 980 or something. 880. Done 880 days. Okay, so let's just look at this because a lot of people are asking me about 2022; what's 2022 look like, Dr. P?

Well, I can tell you, on the one hand, the darkness is going to get darker. And on the other hand, the lights are going to shine brighter. I mean, that's what's going to happen. I think that there are many, many blessings coming for **YAH'S** house. And there are many, many curses coming for those who hate **YAHUAH**; all kinds of bad things are coming to them. But in the meantime, we know that the hand of **YAH** is perfect. And he is just, and he is merciful. And so, let's just rely on him and trust in him. And hold the course. Stay in the faith. Stand for as long as you can. And whether people want to ostracize you, kick you to the curb, not know you anymore, cut you out that you can't do this, you can't do that. **YAH** will find a way. **YAHUAH**, we'll find a way for us to make it through this.

So, with that, let us pray. And we're going to call this a night. And I want to thank you, brothers and sisters, for joining us tonight. Thank you for participating in the chat; that's really, really welcomed. And thank you for also for posting your comments and sending me emails; I appreciate it. I hope you enjoyed tonight's presentation. And I hope to see you next Thursday.

Don't forget, for those of you who want to study Hebrew, you can go to Cepher Academy.net, And we are doing a beginning study on the Aleph Beyt of Hebrew. We've just launched a program so if you want to do that, come on over there. Cepher Academy.net Okay, let's pray.

Heavenly Father, we give thanks for this evening, we give thanks to your name, we give thanks to your glory, we give thanks to what you're doing on this earth. Thank you for calling us out of where we were and calling us into your family. **YAHUAH ELOHAI**. You are our **YAHUAH**; we are your children. And may you find us faithful when you come back to this earth. Father, we're so looking forward to the time when you will restore all things in the name of **YAHUAH**. And we're looking forward to what you are doing on this earth. Now, as you reshape things. Knowing that you place into a position of power, those people you see fit to place there, and no others.

We rely on that Father; we pray for Shalom in the world, that peace would reign and not war. And that we pray for our leaders in this world that the scales would fall off their eyes. And that you would show them the truth, that they would see what it is that they are doing in the world. And you would give them ears to hear. That they could hear the cries of the people that are suffering under the regimens they had imposed. Give them eyes to see Father and ears to hear.

We pray for your blessing. Look over us with kindness. We pray for Frank N beans. We pray for Taras. We pray for those others who are suffering below zero temperature now, Father, that you would bless them and keep them and provide for them in miraculous ways. We pray for those who are sick with the crud, with the Omi crud, whatever they want to call it now. Father that you would bless and keep, and that you would heal, and that you would keep the brothers and sisters out of the hospitals and instead bring them to miraculous restoration and complete healing. Miraculous restoration and complete healing Father we cry out in the name of **YAHUSHA**. And we cry, and we cry at the scream of the stripes on his back. That you would hear us and that these prayers would come to your throne Father on behalf of your children.

We pray for the lost Father that as they scream out in the darkness. Where are you? Why aren't you here? Why don't you hear my prayers? Where are you? That we would be a light in the window to them? And they would know that we have an answer. May we be faithful Father and not fallen away. May we be truthful and not hypocrites. May we be strong and not weak. May we be faithful and not unfaithful. May your Word be powerful in us. May we lift this to you now in the name of **YAHUSHA**, with blessings to the brothers and sisters, Amein. Thank you all. Thank you. I'm so glad to see you. Hope to see you next week. Shalom. Shalom.