

Sit at My Right Hand (Tehillim 110)

By Rabbi Levi bar Ido/Bnai Avraham

Tehillim Chapter 110-Hebrew

(1) לְדָוִד מִזְמוֹר | נֶאֱמַר יְהוָה לְאֹדֹנָי שֹׁב לִימִינֵי עַד אֲשִׁית אֶיְיָךְ הָדָם לְרִגְלֶיךָ: (2) מִטָּה עֲזָרְךָ יִשְׁלַח יְהוָה מִצִּיּוֹן | רִדְהָ בְקָרְבֵךְ אֶיְיָךְ: (3) עֲמֹךְ נִדְבָבֹת בַּיּוֹם חֵילְךָ | בְּהַדְרֵי קִדְשׁ מִרְחֹם מִשְׁחָר לְךָ טַל יִלְדְּמֶיךָ: (4) נִשְׁבַּע יְהוָה וְלֹא אֶיִנָּחֵם אֶתָּה כִּי הוּן לְעוֹלָם | עַל דְּבַרְתֵּי מַלְכֵי צְדָק: (5) אֶדְוִי עַל יְמִינְךָ | מִחֵץ בַּיּוֹם אֲפֹו מְלָכִים: (6) יָדִין בְּגוֹיִם מְלֵא גִּוְיוֹת | מִחֵץ רֹאשׁ עַל אֲרָצַת רַבָּה: (7) מִנְחַל בְּדַרְכְךָ יִשְׁתָּה | עַל כֵּן יָרִים רֹאשׁ:

- For Dawid is not ascended into the shamayim:but has said himself, the Master YHWH said to My Master,sit at My right hand, until I make Your enemies Your fotstool.THEREFORE let kol Beit Yisrael know assuredly, that the Master YHWH has made that same Yahshua¹,whom you have impaled, both Melek and Moshiach, **Acts 2:34-36**
- [35] While Rebbe, Melech HaMoshiach was saying shiurim (Torah talks) in the Beis Hamikdash, he was saying: How is it that the Sofrim (Scribes) say that Moshiach is [merely] ben Dovid? [36] Dovid himself said by the Ruach Hakodesh, NEUM HASHEM LADONI: SHEV LIMINI, AD ASHIT OYVECHA HADOM LRAGLECHA (YHWH said to my Master, Sit at the right of me, until I make your enemies a footstool for your feet.) [SHMUEL BAIS 23:2; TEHILLIM 110:1] [37] Dovid himself calls Moshiach Adon; how then is Moshiach [merely] ben Dovid? And the large multitude found it a huge oneg (pleasure) to listen to him. **Mark 12:35-37**
- **110 (Of Dovid.Mizmor).-OJBC** YHWH said unto Adoni [i.e., Moshiach² Adoneinu; **Malachi 3:1**], Sit thou at My right hand, until I make thine enemies a footstool for thy feet. [2 [3]] YHWH shall stretch forth the rod of thy might out of Tziyon; rule thou in the midst of thine [Moshiach's] enemies [i.e., anti-Moshiachs]. [3 [4]] Thy [Moshiach's Messianic] people, willing in the Day of thy [Moshiach's called up] Army, will be arrayed in the splendor of kodesh (holiness); from the womb of the dawn, cometh to thee [Moshiach] thy young men [cf **Isa 53:10**] as the tal (dew) [**Rv 19:14**]. [4 [5]] YHWH hath sworn, and will not relent, Thou [Moshiach] art a kohen l'olam al divrati Malki-Tzedek (kohen forever in respect to the order of Malki-Tzedek; [see **Bereshis 14:18**; note it is the kohen who makes kapporah for sin-see **Lewiticus 4:20; Isa 53:8**]. [5 [6]] YHWH at thy right hand shall dash melachim (Meleks) in pieces in the Yom Afo (Day of His Wrath). [6 [7]] He [YHWH ACTING THROUGH MOSHIACH] SHALL JUDGE AMONG THE GOYIM, He shall heap up geviyyot (corpses); He shall dash in pieces Rosh (Head; **Gn 3:15**) al Eretz Rabbah (over Great, Whole Earth, cf **2Th 2:8**). [7] Of the brook in the Derech shall he [Moshiach] drink; therefore shall he lift up [as victor] the Rosh [**MOSHIACH'S HEAD; PP 2:8-10; EP 4:15**].
- **Psalms Chapter 110-JPS**(1) A Psalm of Dawid. YHWH saith unto my Master: 'Sit thou at My right hand, until I make thine enemies thy footstool³.' (2) The rod of Thy strength YHWH will send out of Zion: 'Rule thou in the midst of thine enemies.' (3) Thy people offer themselves willingly in the day of thy warfare; in adornments of holiness, from the womb of the dawn⁴, thine is the dew of thy youth. (4) YHWH hath sworn,

¹ The HRV says, "that YHWH and the Moshiach has made Eloah this Yeshua."

² The Hebrew word *mashiach* ("anointed") is used in the Old Testament to identify a person in special relationship to Elohim. The technical use of the term is simply to designate "one anointed" [with oil and/or the Holy Spirit], but especially one who had been set up by Elohim and enabled for a special task. For example, the term is employed variously with respect to *Meleks* (Saul): 1 Samuel 24:7, 26:9, 11, 16, 23; 2 Samuel 1:14, 16 (cf. 1 Samuel 2:10, 35; 12:3, 5; 16:6; Psalm 28:8), (Dawid): 2 Samuel 19:22; 22:51; 23:1; Psalm 20:7; 84:10; 89:39, 52; 132:10, 17 (cf. 18:51), (Solomon): 2 Chronicles 6:42, (Zedekiah): Lamentations 4:20; of *patriarchs*: Psalm 105:1; 1 Chronicles 16:22; *foreign rulers* - Cyrus, the Persian Melek: Isaiah 45:1; *Israel*: Habakkuk 3:3 (cf. Psalm 28:8); *Kohens*: Lev. 4:3, 5, 16:15; and *prophets*: Psalm 105:15; 1 Chronicles 16:22.

³Yehoshua 10:24

⁴ The Masoretic text has a difficulty with the spelling of the second word: "dawn" has a letter *mem* prefixed to it. If it were repointed to be a preposition, it would read "from the womb, from the dawn"; if the letter were deleted, it would read "from the womb of the dawn" (most English Bibles do this). The support comes from the spelling of "womb," which indicates it is in construct ("womb of"). Either a letter was accidentally added to the second word (dittography), or we have a variant spelling of the noun.

and will not repent: 'Thou art a Kohen for ever after the manner of Malki-Tzedek.' (5) YHWH at thy right hand doth crush Melekim in the day of His wrath. (6) He will judge among the nations; He filleth it with the dead bodies, He crusheth the head over a wide land. (7) He will drink of the brook in the way; therefore will he lift up the head.

Tehillim 110 was composed by *Melek* Dawid. It is a Messianic prophecy of YHWH's coming *Melek* and *Kohen*. These two offices are combined in connection with Dawid and the Dawidic Kingdom, which are types of the *Malkut HaMoshiach*.

Tehillim 110 gives undeniable Scriptural evidence that there were two Divine Beings Who were both known as YHWH in the *TaNak*. In the first verse of Tehillim 110, Dawid was inspired to prophesy that a divine Being called *Adon* would be invited to sit at the right hand of a Divine Being called YHWH. In the original Hebrew text, the same divine Being Who is called *Adon* in Verse 1 is called YHWH in Verse 5. Tehillim 110 is actually describing one YHWH sitting beside another *YHWH* ! However, the name YHWH in Verse 5 was altered by the Lewitical Massorites to read *Adonay*. The scribes were hiding the truth that the *Adon* of Verse 1 was a second YHWH !

In the original Hebrew text, **Tehillim 110** clearly reveals two YHWHs sitting beside each other, one speaking to the other and foretelling future events. This Tehillim contains an explicit prophecy of a *YHWH/Adon* who would become both *HaMoshiach* and the *Kohen HaGadol* of a priesthood after the order of Malki-Tzedek.

The Ancient *Aramaic Targum* interprets this Tehillim as an admonition to Dawid, as he was running for his life from Shaul, not to take the *Malkut* from Shaul, but to be patient and Elohim would conquer his enemies.

- YHWH said to His *Memra* (Word) that He would make me the ruler of all Yisrael. However, He said to me, ' Sit and wait until Shaul, who is of the tribe of Benyamin, dies, so that one kingdom may not crowd out the other; after that I will make your enemies your footstool.' **Targum Tehillim 110**
- R. Johanan said: In all the passages which the Minim (Nazarenes) have taken [as grounds] for their heresy,³⁶ their refutation is found near at hand. Thus: Let us make man in our image,³⁷ — And Elohim created [sing.] man in His own image;³⁸ Come, let us go down and there confound their language,³⁹ — And the Lord came down [sing.] to see the city and the tower;⁴⁰ Because there were revealed [plur.] to him Elohim,⁴¹ — Unto Elohim who answereth [sing.] me in the day of my distress;⁴² For what great nation is there that hath Elohim so nigh [plur.] unto it, as the Lord our Elohim is [unto us] whensoever we call upon Him [sing.];⁴³ And what one nation in the earth is like thy people, [like] Israel, whom Elohim went [plur.] to redeem for a people unto himself [sing.],⁴⁴ Till thrones were placed and one that was ancient did sit.⁴⁵ Why were these⁴⁶ necessary? To teach R. Johanan's dictum; viz.: The Holy One, blessed be He, does nothing without consulting His Heavenly Court,⁴⁷ for it is written, The matter is by the decree of the watchers, and the sentence by the word of the Holy Ones.⁴⁸ Now, that is satisfactory for all [the other verses], but how explain Till thrones were placed? — One [throne] was for Himself and one for Dawid.⁴⁹ Even as it has been taught: One was for Himself and one for Dawid: this is R. Akiba's view. R. Jose protested to him: Akiba, how long will thou profane the Shechinah?⁵⁰ Rather, one [throne] for justice, and the other for mercy. Did he accept [this answer] from him or not? Come and hear! For it has been taught: One is for justice and the other for charity; this is R. Akiba's view. Said R. Eleazar b. Azariah to him: Akiba, what hast thou to do with Aggada? Confine thyself to [the study of] Nega'im and Ohaloth.⁵¹ But one was a throne, the other a footstool: a throne for a seat and a footstool in support of His feet. R. Nahman said: He who is as skilled in refuting the Minim as is R. Idith,⁵² let him do so; but not otherwise. Once a Min said to R. Idith: It is written, And unto Mosheh He said, Come up to the Lord.⁵³ But surely it should have stated, Come up unto me! — It was Metatron⁵⁴ [who said that], he replied, whose name is similar to that of his Master,⁵⁵ for it is written, For my name is in him.⁵⁶ But if so, [he retorted,] we should worship him! The same passage, however, — replied R. Idith says: Be not rebellious⁵⁷ against him, i.e., exchange Me not for him. But if so,⁵⁸ why is it stated: He will not pardon your transgression?⁵⁹ He answered: By our troth⁶⁰ we would not accept him even as a messenger,⁶¹ for it is written, And he said unto him, If Thy [per Benal] presence go not etc. **Talmud, Sanhedrin 38b**

According to the *Talmud*, Rabbi Akivah teaches that the thrones in the Heavenly Court are for Elohim and the Dawidic *Moshiach*. Surely, Rabbi Akivah was referring to **Tehillim 110** in this Talmudic discourse.

- R. Yudan said in the name of R. Hama: In the time-to-come, when the Holy One, blessed be He, seats the Master Moshiach at His right hand, as is said The YHWH saith unto my Master: “Sit thou at My right hand” (Ps. 110:1), and seats Avraham at His left, Avraham’s face will pale, and he will say to YHWH: “My Ben’s Ben sits at the right, and I at the left!” Thereupon the Holy One, blessed be He, will comfort Avraham, saying: “Thy Ben’s Ben is at My right, but I, in a manner of speaking, am at thy right”: YHWH [is] at thy right hand (Ps. 110:5). *Midrash on Psalms, translated by William G. Braude, Yale University Press Edition*

In his appendix in “*The Life and Times of Yahshua the Messiah*” documenting rabbinic interpretations of Messianic passages, Alfred Edersheim states of Psalm 110 that it:

- Ps. 110, is throughout applied to the Moshiach. To begin with, it evidently underlies the Targumic of ver. 4. Similarly, it is propounded in the Midr. on Ps. 2. (although there the chief application of it is to Avraham). But in the Midrash on Ps. 18:36 (35 in our A. V.), Ps. 110. verse 1, ‘Sit thou at My right hand’ is specially applied to the Moshiach, while Avraham is said to be seated at the left. Verse 2, ‘The rod of Thy strength.’ In a very curious mystic interpretation of the pledges which Tamar had, by the Holy Ghost, asked of Yehudah, the seal is interpreted as signifying the Melekdome, the bracelet as the Sanhedrin, and the staff as the Melek Moshiach, with special reference to Is. 11. and Ps. 110:2 (Beresh. R. 85, ed. Warsh. p. 153 a) Similarly in Bemid. R. 18, last line, the staff of Aharon, which is said to have been in the hands of every Melek till the Temple was destroyed, and since then to have been hid, is to be restored to Melek Moshiach, according to this verse; and in Yalkut on this Psalm (vol. ii. Par. 869, p. 124 c) this staff is supposed to be the same as that of Jacob with which he crossed Jordan, and of Yehudah, and of Mosheh, and of Aharon, and the same which Dawid had in his hand when he slew Goliath, it being also the same which will be restored to the Moshiach. “...is throughout applied to the Moshiach. To begin with, it evidently underlines the Targumic rendering of verse 4.... In the Midrash on Psalm xviii.36..., Psalm cx. [110], verse 1, ‘Sit thou at my right hand’ is specifically applied to the Moshiach,...”

This text was acknowledged as Messianic by Jewish rabbis before the time of *Moshiach*. Keil and Delitzsch have concluded that by its usage in the Renewed Brit, the Messianic nature of **Tehillim 110** had to be understood by the scribes and *Prushim* at the time of Yahshua. In addition, noted theologian and biblical scholar J. P. Lange observes that because of the very words in the text, “the Messianic interpretation is demanded” and that this Tehillim was generally understood as Messianic—“Thus, did the Synagogue understand it in earlier times .Also, the *NIV Study Bible* which represents the best of modern conservative scholarship comments, “Before the Christian era Jews already viewed it as Messianic.

In the pre-Nazarene era, the Hasmonean rulers used the concept of the Melchizidek priesthood to support their role as Kohenim-Melekim, with messianic overtones. There may also be allusions in the *Similitudes of Enoch*, although it unknown whether this is pre-Nazarene. Although it is not proven that **Tehillim 110** was interpreted in a messianic way prior to the Renewed Brit, there is a high likelihood that it was in some Jewish circles. **Mark.12:35-36** suggests the existence of a messianic understanding of **Ps. 110** in the first century. Yahshua says that the scribes claim that the *Moshiach* would be the *Ben* Dawid. Then Yahshua quotes **Tehillim 110:1** and asks how Dawid can address this person as “Master” and still be a *Ben* of Dawid. He agrees with the popular conception that the *Moshiach* would be the *Ben* Dawid and then builds on the “Master” duality of this passage to point to the deity of the *Moshiach*, and therefore His own deity.

- "By this meant Aharon and the Moshiach, and I do not know which of them I should prefer. When it is written, 'YHWH has sworn and will not change his mind: You are a Kohen for ever', we know that the Moshiach-Melek is more agreeable than the Kohen of Righteousness." *Avôth, Rabbi Nathan, chap. 34*
- [Elohim says:] “Ephraim, My firstborn, you sit on My right until I subdue the army of the hosts of Elohim and Magog, your enemies, under your footstool . . .” **Mid. Alpha Betot, 2:438-42** “ . . .the Holy One, blessed be He, will fight for Israel and will say to the Moshiach : “Sit at my right.” And the Moshiach will say to Israel:”Gather together and stand and see the salvation of the Lord.” And instantly the Holy One, blessed be He, will go forth and fight against them . . .May that time and that period be near!” **T’fillat R. Shim’on ben Yochai, BhM 4:124-26** *Raphael Patai-The Moshiach Texts*

In **Mattithyahu 26:64** and **28:18** *HaMoshiach* Yahshua connected **Daniel 7:12-14** (the Ben of Man) with **Tehillim 110**.

- [64] Rebbe, Melech HaMoshiach says to him, You said it. But I say to you, From now on you will see the Ben HaAdam [Moshiach] sitting at the right hand of Gevurah (Power) and his Bias (Coming) will be with ANENEI HASHOMAYIM (clouds of Heaven, DANIEL 7:13-14). **Matt.26:64 OJBC**
- [18] And he came up and spoke to them, saying, All samchut (authority) has been given to me in Shomayim and on HaAretz. **Matt.28:18 OJBC**
- **Midrash Rabbah - Genesis LXXXV:9** AND HE SAID: WHAT PLEDGE SHALL I GIVE THEE? AND SHE SAID: THY SIGNET AND THY CORD, AND THY STAFF THAT IS IN THY HAND (XXXVIII, 18). R. Hunia said: A holy spirit was enkindled within her. THY SIGNET alludes to royalty, as in the verse, Though Coniah the Ben of Jehoiakim Melek of Yehudah were the signet upon My right hand, etc. (Jer. XXII, 24); AND THY CORD (PETHIL - EKA) alludes to the Sanhedrin, as in the verse, And that they put with the fringe of each corner a thread (pethil) of blue, etc. (Num. XV, 38)1 AND THY STAFF alludes to the royal Moshiach, as in the verse, The staff of thy strength the Lord will send out of Zion (Ps. CX, 2). AND HE GAVE THEM TO HER... AND SHE CONCEIVED BY HIM-men mighty like himself and righteous like himself.2 AND YEHUDAH SENT THE KID OF THE GOATS (XXXVIII, 20). R. Yehudah b. Nahman quoted in the name of R. Simeon b. Lakish: Laughing in His habitable earth, laughing always before him (Prov.VIII, 31, 30). The Torah laughs at men. The Holy One, blessed be He, said to Yehudah: ‘ Thou didst deceive thy father with a kid of goats; by thy life! Tamar will deceive thee with a kid of goats.’

Tehillim 110 is the most quoted *Tehillim* in the *Brit Chadasha* then any other text from the *TaNak*.

- ⁴¹ Then, turning to the assembled *Prushim*, Yeshua put a *sheilah* to them: ⁴²“Tell me your view concerning the **Moshiach**: whose Ben is he?” They said to him, “Dawid’s.” ⁴³“Then how is it,” he asked them, “that Dawid, inspired by the Spirit, calls him ‘Master’⁵, when he says, ⁴⁴‘**YHWH said to my Master,Sit here at my right hand until I put your enemies under your feet**’ ”? ⁴⁵ If Dawid thus calls him ‘Master’, how is he his Ben?”
⁴⁶ No one could think of anything to say in reply; and from that day on, no one dared put to him another *sheilah*.**Matt.22:41-46 JNT**

Yahshua is posing the question to the *Prushim* , “Who could be the Master (*Adonai*) of *Melek Dawid*?” *Melek Dawid* has to be speaking of the *Moshiach*. If the *Moshiach* is from the lineage of Dawid and his Master, then the “*Ben Dawid*” title by which Yahshua was called, has to be from Dawid’s family tree and the Eternal *Melek* to whom even *Melek Dawid* must acknowledge as his Master.

Dawid knew this truth by Divine revelation by the usage of the Hebrew word “*na’um*”⁶ or “oracle or decree from a Divine source”. Since the Divine decree was given to Dawid’s Master, it means that Dawid’s Master existed before Dawid was born. How then, Yahshua asked the *Prushim*, could He be the “*Ben Dawid*?”

Yahshua was revealing the Scriptural truth that the *Moshiach* is not only the *Ben Dawid*, but that He is also Dawid’s Master. Thus, the *Moshiach*⁷ was to be both human and Eternal.

⁵ The Aramaic Peshitta has MARYA (YHWH)

⁶ But this term (*ne’um*) is stronger than the verb “said” or even the noun “word,” although anything YHWH says is true and reliable. But this word emphasizes that this is a divine oracle, an announcement of the will and plan of YHWH; and it stresses the certainty of its being fulfilled (Joel 2:12; Isa. 49:18; 56:8). We are not told how Dawid heard or received this oracle; Matthew 22:43 simply indicates it came by the Ruach HaKodesh. Here the certainty of the oracle is based on the fact that it comes from Elohim. The personal name “YHWH” is used because the emphasis is on his being the sovereign and holy Elohim his having a covenant with Yisrael, and his being the personal Elohim who makes his will known to his people

⁷ “Moshiach” is the transliteration of the Hebrew “mashah.” Used in connection with religious ritual, mashah involved a ceremonial application of oil to items such as the tabernacle, altar or laver (Exo 40:9-11), or even the sin offering (Exo 29:36). More frequently mashah is used for the ceremonial induction into leadership offices, an action which involved the pouring of oil from a horn upon the head of an individual.

- “Finally, in the *Zohar*, there is a myth fragment according to which the mother of both Moshiachs, the Ben Joseph and the Ben Dawid, is none other than the *Shekinah*, the personified female aspect of Elohim, who is also identified with the Community of Yisrael.” *Raphael Patai –The Moshiach Texts page 123*
- “Yehudah is My septer, this refers to the Great Redeemer who is from among the B’nai Dawid.” *Numbers Rabbah 14:1*

The *sefer Ivrim* (Hebrews) quotes from **Tehillim 110** in four different passages (**Ivrim 1:3,13;5:6,10;6:20; 7**). That Yahshua is *HaKohen HaGadol* of Yisrael is recorded in **Ivrim 7** and declares that He is the fulfillment of **Tehillim 110**. Yahshua *HaMoshiach* has been appointed a *Kohen*, just as Malki-Tzedek was appointed by YHWH. Yahshua did not have to be of the line of Lewi to serve as a *Kohen*, as recorded in **Tehillim 110:4**.

Ivrim also teaches us that Yahshua’s priesthood (just as the priesthood of Malki-Tzedek) is far superior than that of Aharon. Since Avraham paid tithes to Malki-Tzedek, and Avraham is the progenitor of Lewi, then Lewi paid tithes to Malki-Tzedek through Avraham. This *Midrash* in Hebrews is based upon the principle that the lesser pays tithes to the greater. Thus, the conclusion of the *Midrash* is that Malki-Tzedek is far greater than Aharon.

But if the Torah teaches that a *Kohen* has to be of the line of Aharon /Lewi, and Yahshua (like Malki-Tzedek) is a *bona fide Kohen* even though He is not of the Tribe of Lewi, then the fact is that there must be a change in the *mitzvah* regarding the priesthood. The change does not do away with the Torah, but a recognition that the Torah anticipated the priesthood of Melchizek⁸ as the fulfillment of its *Kohen HaGadol* requirements.

The priesthood of *HaMoshiach* is eternal and unending after the order of Malki-Tzedek. The Lewitical priesthood (as with all the Torah) points towards the *Moshiach* and His eternal priesthood.

- **Heb 7:1**PEREK ZAYIN (CHAPTER SEVEN) For this MALKI-TZEDEK MELECH SHALEM KOHEN L'EL ELYON, the one "having met Avraham Avinu ACHAREI SHUVO ("after returning") from the slaughter of HAMELACHIM V'YEVAREKHEHU ("the kings and having blessed him", BERESHIT 14:17-20) |2| with whom also "AVRAHAM AVINU apportioned MA'ASER MIKOL (a tithe of everything." As for his Name, it is rendered "King of Tzedek (Righteousness)" and then also "Melech of SHALOM." |3| Without Av, without Em, without Yichus, having neither a techillah (beginning) leyamim (to days) of him nor a Ketz HaChayyim, but resembling HaBen HaElohim, he remains a KOHEN L'OLAM (a kohen perpetually, (TEHILLIM 110:4). |4| Now consider how great among the Gedolim this one was to whom also Avraham Avinu gave from his booty a ma'aser (tithe). |5| And the ones of the Bnei Levy have received the Kehunah (Priesthood) and they have a mitzvah to collect the ma'aser (tithe) from the Am Berit, and they have this mitzvah according to the Torah, that is, to collect from their achim, though these also are descended from the loins of Avraham Avinu. |6| But, this man, though not tracing his descent from them, has received ma'aser (tithe) from Avraham Avinu and has given a bracha to the one having the havtachot (promises). |7| Now it is beyond all argument that the greater gives a bracha to the lesser. |8| Notice, in one case, ma'aser are received by mortal men; in the other case, ma'aser are received by one of whom we have solemn edut (testimony) that hu Chai ("he lives!"). |9| One could even go so far as to say that even Levy, who receives ma'aser, has paid ma'aser through Avraham Avinu, |10| for Levy was still in the loins of his ancestor Avraham when Malki-Tzedek met Avraham Avinu. |11| Now if shleimut (completeness) had been attainable through the Kehunah of Levy--for under it came the Mattan Torah (giving of the Torah) to the Am Berit--what further need would there have been to speak of another KOHEN arising AL DIVRATI MALKI-TZEDEK ("according to the order of Malki-Tzedek" --TEHILLIM 110:4) rather than "al divrati Aharon"? |12| For when there is a "changing of the guard" of the Kehunah (Priesthood), this behechrach (necessarily) also affects the Torah [YESHAYAH 42:4]. |13| For the One about whom these things are said belonged to a different shevet (tribe), from which no one has officiated at the Mitzbe'ach. |14| For it is ugeret (easily seen, evident) that Rebbe, Melech HaMoshiach Adoneinu was descended from Yehudah, and in connection with that shevet (tribe), Moshe Rabbeinu said nothing about kohanim. |15| And it is even more evident if another Kohen arises resembling Malki-Tzedek, |16| one who became a kohen, not by means of a mitzvah haTorah concerning yichus (lineage), but according to the gevurah

⁸ In rabbinical logic and reasoning, statements could be made which were "arguments from silence." If the Bible didn't specifically say something about a person, place, or incident, various conclusions could be drawn for the sake of the claim or discussion being presented. The author of *Ivrim* was obviously familiar with the Torah, the Temple service, and forms of rabbinical discourse. He uses the rabbinical method of argument from silence in verse 3.

of a Chayyei Ein Sof (Endless Life). |17| For of Rebbe, Melech HaMoshiach comes the solemn edut, "ATAH KOHEN L'OLAM AL DIVRATI MALKI-TZEDEK" ("You are a kohen forever according to the order of Malki-Tzedek" --TEHILLIM 110:4). |18| For, on the one hand, there is an abrogation of an earlier mitzvah because of its weakness and ineffectuality |19| (for the Torah brought nothing to shleimut (perfection); on the other hand, there is the mavo (introduction) of a tikvah tovah yoter (a better hope) through which we approach and draw near to YHWH. "*Ata Kohen L'olam al DEVARTI malki-zedek.*" **Ivrim 7:11-19 OJBC**

The usage of the Hebrew *DEVARTI* (***Strong's # 1700***) means in translation "a legal plea or after the manner of or with regard to". The One who gives the throne to Dawid in verse 1 of **Tehillim 110**, is the same One who appoints him as a *Kohen* in verse 4. This priesthood is after the manner of Malki-Tzedek and not something given to him by Malki-Tzedek as the rabbis interpret **Tehillim 110**.

If Dawid had meant that this priesthood was given to him by Malki-Tzedek, he would have used the Hebrew plural construct of *DABAR*, *DIVEREI*, not *DEVARTI*. The Hebrew text proves that it should be read "after the manner of" not "after the words of" as the sages erroneously interpret this verse.

- ***The Eerdmans Bible Dictionary*** gives this interpretation of the seventh chapter of *Ivrim*: Within the interpretation of Ps. 110 that occupies much of the epistle to the Hebrews, Heb. 7 builds on Gen. 14:18-20. Avraham's acknowledgment of the legitimacy of Malki-Tzedek's priesthood becomes an argument for the priority of that priesthood over the "descendants of Lewi" (vv. 4-10). The messianic ruler of Ps. 110 is, therefore, a Kohen of a line prior to the Lewitical priesthood ("after the order of Malki-Tzedek"; Heb. 7:11-19; KJV "Melchisedec"; cf. 5:6, 10; 6:20). That the narrative of the Melek-Kohen Malki-Tzedek is introduced so abruptly into Bereshith becomes an argument for Malki-Tzedek's being "without father or mother or genealogy," i.e., beginning or end (7:3), and so not only a predecessor but also a type of Moshiach as "a Kohen for ever" (cf. Ps. 110:4). The legitimacy of the Lewitical priesthood depends on its descent from Lewi; as it has a beginning, so it has an end in the understanding of the author of Hebrews (p. 707).

Yahshua stands forever as the *Kohen HaGadol* for His perfect righteousness and Divine nature mean that no man can ever follow Him as a *Kohen HaGadol*. This truth is recorded in the book of *Yehezqel*. The Third Temple does not have a *Kohen HaGadol* but has a "Prince-Nasiy" Who functions as the *Kohen HaGadol*.

- 10 "And the prince is to be in their midst, entering when they enter, and going out when they go out. **Yechezqel 46:10**

Yahshua is *Kadosh*, innocent, undefiled, separated from sinners, and exalted, thus He never needs to offer a sacrifice for Himself but stands forever to perform the sacrifices on behalf of His people, Yisrael.

- |23| Not only this, but it was the fact that the former kohanim were many in number, because mavet prevented them from continuing in the office of kehunah. |24| But because Rebbe, Melech HaMoshiach continues l'olam (forever), he has an unchangeable Kehunah. |25| From which also he is able to completely deliver to the Geulah (Redemption) and Yeshu'at Eloheinu the ones approaching YHWH through him, als (since) he has Chayyei Ein Sof (Endless Life) and always lives to intercede in techinnah (supplication) for them. |26| For such was for us, indeed, a bekvod (suitable) Kohen Gadol, chasid, tamim, tahor, nivdal from chote'im (separated from sinners) and exalted above HaShomayim; |27| a Kohen Gadol who does not have daily need--as do the other Kohanim Gedolim--on the one hand, to offer up zevakhim for his own averos, and then to offer up zevakhim for the averos of the Am Berit. For this Kohen Gadol offered up himself, once and for all. |28| For the Torah of Moshe Rabbeinu appoints Bnei Adam as Kohanim Gedolim, Bnei Adam with frailties, but the dvar HaShevu'ah [TEHILLIM 110:4], which came later than the Torah of Moshe Rabbeinu, appoints HaBen [Ben HaElohim Rebbe, Melech HaMoshiach] who came to shleimut (completeness) l'Olam. **Ivrim 7:23-28**

- **Dead Sea Scroll: 11Q13**, (...) And concerning what Scripture says, “In this year of Jubilee you shall return, everyone of you, to your property” (**Lev. 25;13**) And what is also written; “And this is the manner of the remission; every creditor shall remit the claim that is held against a neighbor, not exacting it of a neighbor who is a member of the community, because Elohim’s remission has been proclaimed” (**Deut.15;2**) the interpretation is that it applies to the Last Days and concerns the captives, just as Isaiah said: “To proclaim the Jubilee to the captives” (**Isa. 61;1**) (...) just as (...) and from the inheritance of Malki-Tzedek, for (... Malki-Tzedek), who will return them to what is rightfully theirs. He will proclaim to them the Jubilee, thereby releasing them from the debt of all their sins. He shall proclaim this decree in the first week of the jubilee period that follows nine jubilee periods. Then the “Day of Atonement” shall follow after the tenth jubilee period, when he shall atone for all the Bens of Light, and the people who are predestined to Malki-Tzedek. (...) upon them (...) For this is the time decreed for the “Year of Malki-Tzedek’s favour”, and by his might he will judge Elohim’s holy ones and so establish a righteous Melekdome, as it is written about him in the Bens of Dawid ; “A Elohimlike being has taken his place in the council of Elohim; in the midst of divine beings he holds judgement” (**ps. 82;1**). Scripture also says about him ; “Over it take your seat in the highest heaven; A divine being will judge the peoples” (**Ps. 7;7-8**) Concerning what scripture says ; “ How long will you judge unjustly , and show partiality with the wicked? Selah” (**Ps. 82;2**), the interpretation applies to Belial and the spirits predestined to him, because all of them have rebelled, turning from Elohim’s precepts and so becoming utterly wicked. Therefore Malki-Tzedek will thoroughly prosecute the vengeance required by Elohim’s statutes. Also, he will deliver all the captives from the power of Belial, and from the power of all the spirits destined to him. Allied with him will be all the “righteous divine beings”(Isa. 61;3). (The ...) is that whi(ch ...all) the divine beings. The visitation is the Day of Salvation that He has decreed through Isaiah the prophet concerning all the captives, inasmuch as Scripture says, “How beautiful upon the mountains are the feet of the messenger who announces peace, who brings good news, who announces salvation, who says to Zion “Your divine being reigns”.” (**Isa. 52;7**) This scriptures’ interpretation: “the mountains” are the prophets, they who were sent to proclaim Elohim’s truth and to prophesy to all Israel. “The messengers” is the Anointed of the spirit, of whom Daniel spoke; “After the sixty-two weeks, an Anointed shall be cut off” (**Dan. 9;26**) The “messenger who brings good news, who announces Salvation” is the one of whom it is written; “to proclaim the year of the LORD’s favour, the day of the vengeance of our Elohim; to comfort all who mourn” (**Isa. 61;2**) This scripture’s interpretation: he is to instruct them about all the periods of history for eternity (... and in the statutes) of the truth. (...) (... dominion) that passes from Belial and returns to the Bens of Light (...) (...) by the judgment of Elohim, just as it is written concerning him; “who says to Zion “Your divine being reigns” (**Isa. 52;7**) “Zion” is the congregation of all the Bens of righteousness, who uphold the covenant and turn from walMelek in the way of the people. “Your divine being” is Malki-Tzedek, who will deliver them from the power of Belial. Concerning what scripture says, “Then you shall have the trumpet sounded loud; in the seventh month . . . “ (**Lev. 25;9**)

Like Dawid, the *Moshiach* is both *Melek* and *Kohen*. Remember the *Malkut* was ripped from Shaul for acting as a *Kohen* and failing to destroy the Amalekites. Shaul, as *Melek*, acted as a *Kohen*, and YHWH would not allow this action. Uzziah , *Melek* Yehudah, was struck with a skin disease because he acted presumptuously as a *Kohen*.

- |19| Then Uziyahu became angry, and had a mikteret (censer) in his yad to burn ketoret, and while he was raging with the Kohanim, the tzara'at even broke out on his metzach (forehead) before the Kohanim in the Beis YHWH, near the Mizbe'ach HaKetoret.|20| And Azaryahu the Kohen HaRosh, and all the Kohanim, looked upon him, and, hinei, he was leprous on his metzach, and they thrust him out from there; yea, he himself hasted also to go out, because YHWH nun-gimmel-ayin-vav [had smitten him, afflicted him]. |21| And Uziyahu HaMelech was metzorah (a leper) unto his yom mot, and dwelt in a leper asylum house, because of his leprosy; for he was nigzar. **Divre HaYamim Bet**

Yet, Dawid, after being crowned as *Melek* Yisrael, dons a linen ephod and offers burnt and peace offerings as a *Kohen*. Dawid was a man after YHWH’s own heart and received blessings for his actions. The *b’nai* Dawid were called *KoHaNiYM*.

- **2Sa 8:18** and Benaiah the Ben of Jehoiada *was over* both the Cherethites and the Pelethites; and the Bens of Dawid were Kohens(kohenim) .
- **2Sam. 6:14** And Dawid danced before YHWH with all his might; and Dawid was girded with a linen ephod. So Dawid and all the house of Yisrael brought up the ark of YHWH with shouting, and with the sound of the horn...6:17 And they brought in the ark of YHWH and set it in its place, in the midst of the tent that Dawid had pitched for it; and Dawid offered burnt-offerings and peace-offerings before YHWH. 6:18 And when Dawid had made an end of offering the burnt-offering and the peace-offerings, he blessed the people in the name of YHWH of hosts.

In the same manner, Yahshua *HaMoshiach*, *Ben Dawid* (Ben of Dawid), was also a *Kohen* and yet the Master of Dawid! We have the shadow of the *Moshiach* represented by the person of Malki-Tzedek (a *Kohen*) and Dawid (the *Melek Yisrael*). *Moshiach* is the goal of the Torah and every *yud* and crown speaks of Him.

- For the goal at which the *Torah* aims is the *Moshiach*, who offers righteousness to everyone who trusts.[4] For *Moshiach* is the goal of the Torah as a means to being YITZDAK IM YHWH, for all who have emunah] **Romans 10:4**
- ⁴⁴ Yahshua said to them, “This is what I meant when I was still with you and told you that everything written about me in the *Torah* of Moshe, the Prophets and the Psalms had to be fulfilled.” **Luke 24:44**
- “These are the two anointed ones, that stand by the Master of the whole earth (**Zech. 4:14**). This is a reference to Aharon and the *Moshiach*, but I cannot tell which is the more beloved. However, from the verse, YHWH hath sworn and will not repent: Thou art a *Kohen* for ever after the manner of Mechizedek (Psalm 110:4), one can tell that the Messianic *Melek* is more beloved than the righteous *Kohen*.”
- **The Fathers According to Rabbi Nathan, Translated by Yehudah Goldin, Chapter 34, Yale University Press, pg. 137-138.**