

Bereans

By Rabbi Dr. Hillel ben David (Greg Killian)



My [teacher](teacher.html), Hakham Dr. [Yosef](joseph.html) ben Haggai, recently helped me to understand a very interesting way of looking at the book of Bereans, also [known](daat.html) as the book of [Hebrews](file:///D%3A%5CWord%5CDOC1%5Chebrew.html). In this [study](study.html) I should like to use this methodology to glean [insights](insights.html) into this fascinating book.

To help give some perspective to this book, my [teacher](teacher.html) suggests the following:

*“The book of Bereans was written much earlier than the destruction of the* [*Bet HaMiqdash*](file:///D%3A%5CWord%5CDOC1%5Ctemple.html)*, and it was written to a highly* [*knowledgeable*](file:///D%3A%5CWord%5CDOC1%5Cknowledge.html) *group of* [*Gentiles*](gen-jew.html) *in the Torah - the honourable Bereans. This Epistle has nothing to say to Yehudim (*[*Jews*](gen-jew.html)*), it was never written to such a Noble Audience.”*

The basis for this inquiry is to examine the Greek for each of the words and then insert that definition into my [study](study.html) using the historical and religious perspective of that [time](time.html) period.

To facilitate this [study](study.html), I will [first](one.html) show the normal King James version in black. Then I will put a literal translation in red. My [study](study.html) and comments will be reflected in green.

\* \* \*

***Bereans (Hebrews) 1:1*** *God, who at sundry* [*times*](file:///D%3A%5CWord%5CDOC1%5Ctime.html) *and in divers manners spake in* [*time*](time.html) *past unto the* [*fathers*](fathers.html) *by the prophets,*

*In many parts and in many ways of old God having spoken to the* [*fathers*](fathers.html) *in the prophets,*

Who is the greatest prophet? Surely we must say Moses (Devarim 34:10).

***Bereans (Hebrews) 1:2*** *Hath in these* [*last days*](lastdays.html) *spoken unto us by [his] Son, whom he hath* [*appointed*](settimes.html) *heir of all things, by whom also he made the* [*worlds*](worlds.html)*;*

*in* [*last days*](lastdays.html) *these* [*spoke*](mashal.html) *to us in-son, whom he* [*appointed*](settimes.html) *heir of all things by whom also the* [*worlds*](worlds.html) *he made.*

Notice that the word [his] is in brackets in the KJV. This means that the word does not exist in the original text. This is reflected in the literal translation. Further, there are no capital [letters](letters.html) in the Greek. This means that ***son*** is NOT capitalized. This tells us that the true meaning of this son is not what [one](one.html) commonly understands.

[HaShem](hashem.html) never called anyone, **except Israel**, His son until [Yeshua](yeshua.html). But He did call Israel His son:

***Shemot (***[***Exodus***](exodus.html)***) 4:22-23*** *And thou shalt say unto Pharaoh, Thus saith* [*HaShem*](hashem.html)*, Israel [is] my son, [even] my firstborn: And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, [even] thy firstborn.*

The word [*world*](worlds.html) is a translation of the Greek word *aeon*. Strong’s translates *aeon* as:

165 aion, ahee-ohn'; from the same as 104; prop. an age; by extens.perpetuity (also past); by impl. the [world](worlds.html); spec. ([Jewish](gen-jew.html)) A Messianic period (present or [future](future.html)):-age, course, eternal, (for) ever (-more), [n- ]ever, (beginning of the, while the) [world](worlds.html) (began, without end). Comp. 5550.

An [*world*](worlds.html) *is the Greek aeon which means* an **age**!

So we could translate this pasuk as:

*in* [*last days*](lastdays.html) *these* [*spoke*](mashal.html) *to us in-Israel, whom he* [*appointed*](settimes.html) *heir of all things by whom also the ages he made.*

***Bereans (Hebrews) 1:3*** *Who being the brightness of [his] glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our* [*sins*](sin.html)*, sat down on the right* [*hand*](mashal.html) *of the Majesty on high;*

*Who being effulgence of glory and exact expression of substance his, and upholding all things by his word of his power, by himself purification having made of* [*sins*](sin.html) *our, sat down on right* [*hand*](mashal.html) *of the greatness on high,*

The right [hand](mashal.html) is a place of [authority](authority.html) but it is not equal to the [one](one.html) who gives [authority](authority.html).

***Bereans (Hebrews) 1:4*** *Being made so much better than the* [*angels*](angels.html)*, as he hath by* [*inheritance*](inherit.html) *obtained a more excellent* [*name*](name.html) *than they.*

*by so much better having become than the* [*angels*](angels.html)*, as much as more excellent beyond them he has inherited a* [*name*](name.html)*.*

[Angels](angels.html) = the Hakhamim (Rabbis) who are emmisaries of the [Bet Din](file:///D%3A%5CWord%5CDOC1%5Csynagog.html) (court). The ones who are better are the Hakhamim who are the judges who sit on the Bet Din. They are rendering [HaShem’s](hashem.html) judgements.

***Bereans (Hebrews) 1:5*** *For unto which of the* [*angels*](angels.html) *said he at any* [*time*](time.html)*, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?*

*For to which said he ever of the* [*angels*](angels.html)*, son my art thou: I to-day have begotten thee? and again, I will be to him for father, and he shall be to me for son?*

Verse 1:5 is a quote from [Psalm](psalms1.html) 2:

***Tehillim (***[***Psalm***](psalms1.html)***) 2:1-8*** *Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against* [*HaShem*](hashem.html)*, and against his anointed, [saying], Let us break their bands asunder, and cast away their cords from us. He that sitteth in the* [*heavens*](heaven.html) *shall* [*laugh*](mashal.html)*: the Lord shall have them in derision. Then shall he* [*speak*](mashal.html) *unto them in his wrath, and vex them in his sore displeasure. Yet have I set my king upon my* [*holy hill of Zion*](file:///D%3A%5CWord%5CDOC1%5Ctemple.html)*. I will declare the decree:* [*HaShem*](hashem.html) *hath said unto me, Thou [art] my Son; this day have I begotten thee. Ask of me, and I shall give [thee] the heathen [for] thine* [*inheritance*](inherit.html)*, and the uttermost parts of the earth [for] thy possession.*

[HaShem](hashem.html) never called anyone, **except Israel**, His son until [Yeshua](yeshua.html), me thinks. But He did call Israel His son:

***Shemot (***[***Exodus***](exodus.html)***) 4:22-23*** *And thou shalt say unto Pharaoh, Thus saith* [*HaShem*](hashem.html)*, Israel [is] my son, [even] my firstborn: And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, [even] thy firstborn.*

**This suggests that the writer to the Bereans is addressing Israel!**

**Bereans (Hebrews) 1:6** And again, when he bringeth in the [first](one.html) begotten into the [world](worlds.html), he saith, And let all the [angels](angels.html) of God worship him.

*and when again he brings in the* [*first*](one.html)*-born into the inhabitable* [*world*](worlds.html)*, he says and let worship him all* [*angels*](angels.html) *of God.*

**wor·ship** (wûrshp) *n.*

**a.** The reverent love and devotion accorded a deity, an [idol](idolatry.html), or a sacred object.

**b**. The ceremonies, [prayers](prayer.html), or other religious forms by which this love is expressed.

**c**. Ardent devotion; adoration.

**d**. Often worship *Chiefly British.* Used as a form of address for magistrates, mayors, and certain other dignitaries: Your Worship.

Strong’s defines the word *worship* as used here, like this:

4352 **proskuneo**, pros-koo-neh'-o; from 4314 and a prob. der. of 2965 (mean. to [kiss](mashal.html), like a dog licking his master's [hand](fourteen.html)); to fawn or crouch to, i.e. (lit. or [fig](bethphag.html).) prostrate oneself in homage (do reverence to, adore)**:**- worship.

Prostration is not the same as worship! When ever we see *worship* as it applied to [Yeshua](yeshua.html) and to other men, it is always:

[**proskuneo**](file:///D%3A%5CWord%5CDOC1%5Cyeshua.html)

Keep in mind that Strong’s uses the colon (:) to terminate the definition and begin displaying the English translation as used in the KJV. So, worship is the translation, in the above definition, not the meaning!

This *bowing down* was something [one](one.html) did to [HaShem](hashem.html) and to men. Greek does have as special word for worship as it is understood by most folks. This Greek word is: [**latreuo**](file:///D%3A%5CWord%5CDOC1%5Cyeshua.html)**. This Greek word is NEVER applied to** [**Yeshua**](yeshua.html) **or men!** This Greek word ONLY applied to [HaShem](hashem.html). Strong’s defines what [one](one.html) did **ONLY** to [Hashem](hashem.html) as:

3000 **latreuo**, lat-ryoo'-o; from latris (a hired menial); to minister (to God), i.e. render religious homage:-serve, do the service, worship (-per).

The word **latreuo** is defined as “religious homage” as opposed to just prostration. Again, this word applies anly to [HaShem](hashem.html).

So, in our passage, *worship*, or better - *bowing* *down*, is a term which is used when [speaking](mashal.html) of men. This tells us that when *the* [*Angels*](angels.html) *of God* bowed down, it was an act of homage paid to MEN!

The Sages understood the term [*Angels*](angels.html) *of God*, to be emmisaries of the [Bet Din](file:///D%3A%5CWord%5CDOC1%5Csynagog.html) (Court). These Rabbinic emmisaries carried out the judgement of the judges. These [*Angels*](angels.html) were always Hakhamim.

In short, we could translate this pasuk as:

*and when again he brings in* ***Israel*** *(*[*first*](one.html)*-born) into the inhabitable* [*world*](worlds.html)*, he says and let* ***bow down to*** *(worship) him all the* ***emmisaries of the Bet Din*** *(*[*angels*](angels.html) *of God).*

***Bereans (Hebrews) 1:7*** *And of the* [*angels*](angels.html) *he saith, Who maketh his* [*angels*](angels.html) *spirits, and his ministers a flame of* [*fire*](fire.html)*.*

*And as to the* [*angels*](angels.html) *he says, who makes his* [*angels*](angels.html) *spirits, and his ministers of* [*fire*](fire.html) *a flame*

What is an [angel](angels.html) of God? If You are a Christian you have a vision of a fat little kid with wings flying around. However, if you are a [Jew](gen-jew.html), you [know](daat.html) that there are [two](two.html) officers of the [synagogue](synagog.html) who are called “[angels](angels.html)”. There is the Sheliach ([angel](angels.html)) of the congregation and the Sheliach ([angel](angels.html)) of the Bet Din.

***Bereans (Hebrews) 1:8*** *But unto the Son [he saith], Thy throne, O God, [is] for ever and ever: a scepter of righteousness [is] the scepter of thy kingdom.*

*but as to the son thy throne O God to the age of the age a scepter of uprightness the scepter of thy kingdom.*

***Bereans (Hebrews) 1:9*** *Thou hast loved righteousness, and hated iniquity; therefore God, [even] thy God, hath anointed thee with the oil of gladness above thy fellows.*

*Thou didst love righteousness and didst hate lawlessness because of this anointed thee God thy God with oil of exultation above thy companion.*

***Bereans (Hebrews) 1:10*** *And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the* [*heavens*](heaven.html) *are the works of thine* [*hands*](fourteen.html)*:*

***Bereans (Hebrews) 1:11*** *They shall perish; but thou remainest; and they all shall wax old as doth a* [*garment*](garment.html)*;*

***Bereans (Hebrews) 1:12*** *And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.*

***Bereans (Hebrews) 1:13*** *But to which of the* [*angels*](angels.html) *said he at any* [*time*](time.html)*, Sit on my right* [*hand*](mashal.html)*, until I make thine enemies thy footstool?*

***Bereans (Hebrews) 1:14*** *Are they not all ministering spirits, sent forth to minister for them who shall be heirs of* [*salvation*](salvation.html)*?*

***Bereans (Hebrews) 2:1*** *Therefore we ought to give the more earnest heed to the things which we have heard, lest at any* [*time*](time.html) *we should let [them] slip.*

***Bereans (Hebrews) 2:2*** *For if the word spoken by* [*angels*](angels.html) *was stedfast, and every transgression and disobedience received a just recompence of reward;*

***Bereans (Hebrews) 2:3*** *How shall we escape, if we neglect so great* [*salvation*](salvation.html)*; which at the* [*first*](one.html) *began to be spoken by the Lord, and was confirmed unto us by them that heard [him];*

***Bereans (Hebrews) 2:4*** *God also bearing [them] witness, both with* [*signs*](signs.html) *and wonders, and with divers miracles, and* [*gifts*](file:///D%3A%5CWord%5CDOC1%5Cspirit.html) *of the Holy Ghost, according to his own will?*

***Bereans (Hebrews) 2:5*** *For unto the* [*angels*](angels.html) *hath he not put in subjection the* [*world*](futures.html) *to come, whereof we* [*speak*](mashal.html)*.*

***Bereans (Hebrews) 2:6*** *But* [*one*](one.html) *in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him?*

***Bereans (Hebrews) 2:7*** *Thou madest him a little lower than the* [*angels*](angels.html)*; thou crownedst him with glory and honour, and didst set him over the works of thy* [*hands*](fourteen.html)*:*

***Bereans (Hebrews) 2:8*** *Thou hast put all things in subjection under his* [*feet*](heel.html)*. For in that he put all in subjection under him, he left nothing [that is] not put under him. But now we see not yet all things put under him.*

***Bereans (Hebrews) 2:9*** *But we see* [*Yeshua*](yeshua.html)*, who was made a little lower than the* [*angels*](angels.html) *for the suffering of death, crowned with glory and honour; that he by the* [*grace*](grace.html) *of God should taste death for every man.*

***Bereans (Hebrews) 2:10*** *For it became him, for whom [are] all things, and by whom [are] all things, in bringing many sons unto glory, to make the captain of their* [*salvation*](salvation.html) *perfect through sufferings.*

***Bereans (Hebrews) 2:11*** *For both he that sanctifieth and they who are sanctified [are] all of* [*one*](one.html)*: for which cause he is not ashamed to call them brethren,*

***Bereans (Hebrews) 2:12*** *Saying, I will declare thy* [*name*](name.html) *unto my brethren, in the midst of the* [*church*](church.html) *will I sing praise unto thee.*

***Bereans (Hebrews) 2:13*** *And again, I will put my trust in him. And again, Behold I and the children which God hath given me.*

\* \* \*

The following are some comments on Bereans that were written by my [teacher](teacher.html) to another of his talmidim, who’s comments are in red:

Let me say then this, that the Epistle should have been titled Epistle to the Bereans. This thing of an Epistle to the Ivri was a Christian invention and perpetuated by the Messianics. Second that it does reflect Hakham Shaul's thoughts, and it is written in elegant Greek because Hacham Lukas, his scribe, wrote excellent Greek. I do not see any contradictions with the Torah, although I see many self-evident scribal errors (horrors) and translation errors (horrors) in the text as appears in most English Bibles. In fact, let me say that the whole book is structured around the [seven](seven.html) branches of the Menorah and each section of the book corresponds to a branch of the Menorah - a very [Jewish](gen-jew.html) structure I think :-)

From Right to left:

**INNER SIDE OF THE MENORAH**

1. The Heavenly Son - 1:1 - 2:18 2. The [Sabbath](sabbath.html) 3:1 - 4:13

3. [High Priest](priests.html) 4:14 - 5:10; 6:13 - 8:5

4. The [Covenant](covenant.html) Mediator 8:6-13 & The Eternal [One](one.html) 13:8

5. The [Tabernacle](mikdash.html) 8:13 - 9:15

6. The Testator 9:16-24

7: [Yom HaKippurim](file:///D%3A%5CWord%5CDOC1%5Ckippur.html) 9:25 - 10:21

**OUTER SIDE OF THE MENORAH**

1. Faithful Obedience (Emunah) Arrested - 10:22-23

2. Faithful Obedience (Emunah) Provoked - 10:24-31

3. Faithful Obedience (Emunah) Recalled - 10:32-37

4. Faithful Obedience (Emunah) Exemplified - 10:38 - 11:40

5. Faithful Obedience (Emunah) Materialised - 12:1-14

6. Faithful Obedience (Emunah) [Purified](purity.html) - 12:15-17

7. Faithful Obedience (Emunah) Perfected - 12:18 - 13:25

**PARENTHETICAL -** [Four](four.html) sides (in the form of a cross, the [encampment shape](file:///D%3A%5CWord%5CDOC1%5Ctribes.html) of the Israelites in the wilderness)

1. Parenthetical

2. The Mature - ie. the beloved (ye,we,us,you) 5:1-3; 9-12

3. The Impostors - (they,them,those,he,him) 6:4-8

4. The Immature - (we,us,our,you,yours) 5:11 - 6:14

[Y'hoshua](file:///D%3A%5CWord%5CDOC1%5Cyeshua.html) being "greater" than Moses, Yehudim 3:1-6 versus Devarim 18:15-22

[First](one.html) of all [Yehoshuah](file:///D%3A%5CWord%5CDOC1%5Cyeshua.html) the [Messiah](mashiach.html) is the very Tzelem Elohim - the Image of G-d, from which he became the [ADAM](adam.html) KADMON or prototype [Adam](adam.html), and from which [Adam](adam.html) Ha-Rishon was patterned after. If [Adam](adam.html) Ha-Rishon was patterned after [Mashiach](mashiach.html), it follows then that Moshe Rabbenu is patterned after [Mashiach](mashiach.html) as well. In Yochanan 1:1 and subsequent pesukim it is clear that [Mashiach](mashiach.html) is not only the [Adam](adam.html) Kadom ( cf. Col. 1:9-19) but also the [physical](physical.html) embodiment of the Written and [Oral Torah](orallaw.html), therefore what Moshe Rabbenu was receiving on top of Har [Sinai](stages.html) was nothing else and nothing more than an aspect of [Mashiach](mashiach.html).

We understand that even the [Name](name.html) of [Mashiach](mashiach.html) is amongst the [seven](seven.html) things that were created before the [world](worlds.html) was [created](file:///D%3A%5CWord%5CDOC1%5Cbara.html) (cf. Pesachim 54a & Pesikta Rab 152b) and the [Name](name.html) of Moshe Rabbenu is not found there. Thus [Mashiach](mashiach.html) is greater than Moshe Rabbenu!

The statement in Devarim 18:15-22 speaks primarily of Yehoshuah (Moshe's Talmid) and secondarily about [Mashiach](mashiach.html), but the phrase "[Ha-Shem](file:///D%3A%5CWord%5CDOC1%5Chashem.html) your G-d will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him shall ye hearken" (Devarim 18:15) does not say that this Prophet will be smaller or greater than Moshe Rabbenu. It simply says **another prophet like unto me -** (Note not [one](one.html) who was a [Kohen](priests.html) after the order of Aharon **but** [one](one.html) after the order of [Melekh Tsadiq](file:///D%3A%5CWord%5CDOC1%5Cpriests.html) - that is of the royal line not of the [priestly](file:///D%3A%5CWord%5CDOC1%5Cpriests.html) line)**.**

2. The replacement of the Cohanim system. Yehudim 4:14 to 5:10 versus Shemot 28- 29, Vayikra 8-10 and B'midbar 1:47-54, 4 and 18.

Now to understand this section [one](one.html) [needs](needs.html) to understand that there were [two](two.html) [High Priests](priests.html) so to [speak](mashal.html) in Yisrael. [One](one.html) was the Levitical [Kohen Gadol](kohen.html), and the other was the Melekh Tsadiq who was also a [Noachite](file:///D%3A%5CWord%5CDOC1%5Cnoachide.html) "[Kohen](priests.html) of the Most High G-d" (Beresheet 14:18) personified in the office of Melekh Yisrael and his officers including the Shof'tim (Judges and Judicial system). In the above verses that Your Eminence speaks about, there is nothing of a replacement, but an identification of [Mashiach](mashiach.html) as Melekh Yisrael (King of Israel), a [Kohen](priests.html) of the Most High G-d after the order of Melekh Tsadiq.

Interesting, the history of Yisrael shows the following phases:

1. Kingdom - Moshe Rabbenu as King of Yisrael + Levitical Priesthood

2. Shof'tim - Israel is ruled by Judges + Levitical Priesthood

3. Kingdom - Israel is ruled by Kings + [Levitical Priesthood](file:///D%3A%5CWord%5CDOC1%5Cpriests.html)

[Mashiach's](mashiach.html) [first](one.html) [coming](coming.html)

Destruction of the [Temple](temple.html)

4. Shof'tim - Israel ruled by Judges called Hakhamim or Rabbanim through [Batei Din](file:///D%3A%5CWord%5CDOC1%5Csynagog.html) - No Levitical Priesthood

Return of [Mashiach](mashiach.html)

5. Kingdom - Israel Ruled by a King + Levitical Priesthood

In fact, if I am reading correctly this most wonderful of Epistles, there is nothing there of "Replacement Theology" although, all Hachamim would agree that since the destruction of the [Bet HaMiqdash](file:///D%3A%5CWord%5CDOC1%5Ctemple.html) the Levitical Priesthood has been suspended and in its stead we have been ruled by Shof'tim in the form of Hachamim/Rabbanim through Batei Din. This historical fact is undeniable.

At the same [time](time.html) we have been ruled and are still ruled by [Gentile](gen-jew.html) Melakhim, most of which also claim to rule by virtue of G-d's choosing. A sort of Melekh Tsadiq - [Kohen](priests.html) L'El-El'yon.

3. Y’hoshua being The [Sacrifice](korbanot.html) and The [Kohen Gadol](kohen.html) at the same [time](time.html). This is not consistent with the [Laws](law.html) of the Sacrifices in Vayikra and B'midbar.

What about the [Akedah](file:///D%3A%5CWord%5CDOC1%5Cmerit.html) - where the son of [Avraham](avraham.html) who was heir to become a Melekh Tsadiq and [Kohen](priests.html) L'El-El'yon, was sacrificed and offered as burn [offering](korbanot) to [HaShem](hashem.html), rose again from the ashes and became after his father's death a Melekh Tsadiq and [Kohen](priests.html) L'El'El'yon? Therefore a person can be the [sacrifice](korbanot.html) and then become [Kohen](kohen.html) Gadol after the order of Melekh Tsadiq, but not after the order of Aharon.

To understand the perspective of this Epistle concerning the [Akedah](file:///D%3A%5CWord%5CDOC1%5Cmerit.html), and it's parallelism to the death of [Mashiach](mashiach.html) on the tree, please read:

[**The Akedah : The Binding of Isaac**](isaac.html) Louis A. Berman / Hardcover / Published 1997 Price: $30.00

[**Binding of Isaac and Messiah : Law Martyrdom and Deliverance in Early Rabbinic Religiosi (Suny Series in Judaica Hermeutics, Mysticism & Religion)**](mashiach.html)

Aharon Agus / Paperback / Published 1988 Our Price: $24.95.

By the way, there are a group of prestigious Rabbis in Yisrael that believe that if [one](one.html) discards the present pointing system in the Torah [one](one.html) could read the same portion of the [Akedah](file:///D%3A%5CWord%5CDOC1%5Cmerit.html) and interpret that [Yitscha'aq](file:///D%3A%5CWord%5CDOC1%5Cisaac.html) was actually completely burned in the altar and raised to life as Rivkah and [Avraham](avraham.html)'s servant was approaching in the fields. Hacham Shaul and myself take this interpretation also. And we [justify](justification.html) the present pointing (vowel system) and reading as a Rabbinical invention of great antiquity so that no-[one](one.html) would mimic this [human sacrifice](korbanot.html).

4. The explanation of Malki-Tzedek being a [Kohen](kohen.html) Gadol and without heritage. Malki-Tzedek was not refer to as [Kohen](kohen.html) Gadol in Bereshit 14:18.

Not consistent with [Talmudic](file:///D%3A%5CWord%5CDOC1%5Corallaw.html) literature (Nedarim 3:26), the [Zohar](orallaw.html) (Bereshit, Section 1, page 87a and 87b) and the [Midrash Rabbah](orallaw.html) (Bereshit, 43:6, 46:5, 46:10, 55:6 and Vayikra 25:6).

Yes, He was not a [Kohen](kohen.html) Gadol after the order of Aharon, but he was none other than the Patriarch Shem and in his order as simultaneous Melekh Tsadiq and [Kohen](priests.html) L'El-El'yon he was the [Kohen](kohen.html) Gadol not after the order (system) of Aharon but after the order (system) of Melekh Tsadiq reigning from [Yerushalayim](city.html).

Now in the quote from [Zohar](orallaw.html) (Beresheet, Section 1, 87a) we find a certain flame which was created before the [world](worlds.html) was created which it says is a picture of Melekh Tsadiq (King of Righteousness) Melek of Salem (completeness) - that is, "The King who rules with complete Sovereignty" - So, this Melekh Tsadiq existed before the [world](worlds.html) was created.

Also not that in 87b of the same text, in defining [PRIEST](priests.html) OF THE MOST HIGH G-D, it says - "The whole thus being in the most perfect order; to show that as [wicked](wicked.html) upset the [world](worlds.html) and cause blessing to be withheld, so the righteous bring blessing to the [world](worlds.html) and for their sakes all inhabitants are blessed." In other words, this Priesthood has nothing whatsoever to do with the [Priesthood](file:///D%3A%5CWord%5CDOC1%5Cpriests.html) after the order of Aharon, in fact, it is superior than the order of Aharon, since it is more ancient as it is said in 87a., and also because it "brings blessing to the (whole) [world](worlds.html) and for its sake all inhabitants are blessed."

Thus I see nothing here in the [Zohar](orallaw.html) that contradicts the premise that [Mashiach](mashiach.html) is a [Kohen Gadol](kohen.html) after the order of Melekh Tsadiq - [Kohen](priests.html) El-El'yon. Further in 55:6 [one](one.html) can read that [Avraham](avraham.html) obtained Priesthood and Kingship or a Priesthood of Kingship which was Melekh Tsadiq. The Rosh [Kohen](priests.html) being [Mashiach](mashiach.html) as explained above.

So [one](one.html) must be very careful with this expression "[Kohen](kohen.html) Gadol" and explain which order are we [speaking](mashal.html) about.

With regards to [Midrash Rabba](orallaw.html) 46:5 - it reads "R. Ishmael and R. Akiba (reasoned as follows). R. Ishmael said: [Avraham](avraham.html) was a **ROSH** [KOHEN](priests.html) **(**[High Priest](priests.html)**),** as it says, "[Ha-Shem](file:///D%3A%5CWord%5CDOC1%5Chashem.html) has sworn, and will not repent: You are **a** [Kohen](priests.html) **L'Olam Olamim** after the manner of Melekh Tsadiq ([Psalm](psalms1.html) 110:4)" Therefore, [Avraham](avraham.html) was not a [Kohen](kohen.html) Gadol after the manner of Aharon, but after the manner of Melekh Tsadiq which is an Eternal Priesthood as opposed to the [Levitical Priesthood](file:///D%3A%5CWord%5CDOC1%5Cpriests.html) which is transitory, that is after the Messianic Age in the [Olam Haba](futures.html) it will cease to exist. It is to this ROSH [KOHEN](priests.html) after the manner of Melekh Tsadiq which is promised "into you shall all the [Goyim](gen-jew.html) be grafted in."

As to the phrase "Without father, without mother, without pedigree, having neither beginning of days, nor end of life; but made like unto the Ben-Elohim (a title for a Hacham or Rabbi, ie. a Torah Shofet); abideth a [priest](priests.html) continually" (Bereans 7:3) explains exactly what is said of the Melekh Tsadiq Priesthood in  the [Zohar](orallaw.html) (Beresheet, Section 1, 87a), ie. this Priesthood is more ancient and will continue L'Olam Olamim (forever), which is not the case with the priesthood after the order of Aharon. Since it is a priesthood L'Olam Olamim and since this priesthood was created before [time](time.html) was created - ie. before the [world](worlds.html) and the luminaries were created, it has no father (in the human sense), no mother (in the human sense) no pedigree (in the human sense) neither beginning of days, nor end of life," whom as I mentioned earlier is the [Adam](adam.html) Kadmon himself, after whose pattern [Adam](adam.html) Ha-Rishon was created and molded.

5. In Chapter 8, verse 13 of the [letter](letters.html), it suggests that the Brit with our [forefathers](file:///D%3A%5CWord%5CDOC1%5Cfathers.html) will disappear. A statement that has produces anti-Semitism throughout history.

Sorry Your Eminence the Greek text reads:

EN = In

TOU = the

LEGEIN = saying

KAINON, = refreshed

PEPALAIOUKEN = has made ancient, old, venerable

[TEN](ten.html) = the

PROUTIN = [first](one.html)

TO-DE = that which

PALAIOUMENON = grows ancient, old, venerable

KE = and

GIRASKON = Elderly

EGUS = near

AFANISMOU = vanishing

And in v. 7 the word [covenant](covenant.html) is added and in italics, being not there in the original. Question: what is Hacham Shaul [speaking](mashal.html) here about - what [covenant](covenant.html)? - After all it can't be the Torah since it says in v.10, that the Torah ([Laws](law.html)) will be "into their mind, also upon their hearts I will inscribe them" so this KAINOS DIATHIKI - Refreshing of the [Covenant](covenant.html) has all the Torah both written and Oral. So now the question is what is "old (elderly and near vanishing" (v.13)? There are many covenants in the Tanakh so we need to find out which covenants is Hacham Shaul [speaking](mashal.html) about that is "growing old and near vanishing". I leave Your Eminence to think on that [one](one.html). I can assure him that Hacham Shaul is not referring at all about the Torah growing old and vanishing, not for [one](one.html) moment!

In my opinion, this [Letter](letters.html) was written after the destruction of the [Beit Hamikdash](mikdash.html) to lure Yehudim to assimilate the newly formed Christian Religion, as a replacement of Judaism.

No, to the contrary it was written much earlier than the destruction of the [Bet Hamiqdash](file:///D%3A%5CWord%5CDOC1%5Ctemple.html), and it was written to a highly knowledgeable group of [Gentiles](gen-jew.html) in the Torah, the honourable Bereans. This Epistle has nothing to say to Yehudim, it was never written to such an Noble Audience. Perhaps I am giving too much away by now no? :-)

\* \* \*

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