



Cepher
Academy

מלך

מלכות

The fixed succession
of Malkiy - Tsedeq

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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.

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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** (מַלְכָּם) H4445, Malcam or Milcom, the national idol of the Ammonites



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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) 8:1-10

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*4 For it came to pass, when Shalomah was old, that his women turned away his heart after other elohiym: 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 Tsiydoniym, and **after Malkam** the abomination of the Ammoniym.*

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

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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 \aleph 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



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*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, **וְאַתָּה** 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



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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



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Queen of heaven: (מְלַכַּת 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 (נִסְכִּים) Here the word is *necek* (*necekiym* in the plural) meaning libation (the pouring of a liquid offering as a religious ritual).

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



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*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



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

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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 נִשְׁבַּע יְהוָה וְאֵל יִנָּחֵם אֶתְּהֶן לְעוֹלָם עַל־דִּבְרֹתַי מִלְכֵי־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*.



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

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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

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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.”



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

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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.

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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

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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



The fixed succession of Malkiy-Tsedeq

Consider the stone of seven eyes engraved by Yahuah Tseva'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

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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 reprov'd 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*

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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 (שָׁלֵם) 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

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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



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; Ezr 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 89:49-50; 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 14:4,6,11,14,16,18,20-21,23; Eze 15:6,8; Eze 16:3,8,14,19,23,30,36,43,48,59,63; 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 32:3,8,11,14,16,31-32; 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 39:1,5,8,10,13,17,20,25,29; 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



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 31:35; 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 1:2,11,13,17-18,20-21,24,27,31,33,36-37,43,47; 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

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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

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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

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*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

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*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

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*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

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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

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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

מלך

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

מלך

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

מלך

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.

מלך

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