

The Tsunami Blessing: Inside and Out, Part 36

Your Liberating King and High Priest Jesus Christ always cause you to triumph by giving you the victory in every area of your life. As the King of kings, you have undeniable access to receive His supernatural intervention. As the Priest of priests, you have indissoluble access to receive His supernatural intercession.

Jesus already redeemed you from the curse of the law so that the currents of breakthrough can overflow in Tsunami proportions to you. The blessing of the Lord continuously flows expecting to discover a ready receiver. Will you stay in position to inherit all the benefits of salvation? Allow the level of your expectation to find unending rest in Jesus' finished work on Calvary. Then your constant invocation before God can't accept the deception that God has turned His heart away from you and against you through some crushing imposition.

Invocation

Hebrews 13:8 The Passion Translation (TPT)

⁸ Jesus, the Anointed One, is always the same—yesterday, today, and forever.^[a]

Footnotes:

- a. [Hebrews 13:8](#) The Aramaic can be translated “Jesus the Messiah is the fulfillment of yesterday, today, and forever.”

Hebrews 13:20-21 The Passion Translation (TPT)

Apostolic Blessing and Conclusion

²⁰ Now may the God who brought us peace by raising from the dead our Lord Jesus Christ so that he would be the Great Shepherd of his flock; and by the power of the blood of the eternal covenant ²¹ may he work perfection into every part of you giving you all that you need to fulfill your destiny. And may he express through you all that is excellent and pleasing^[a] to him through your life-union with Jesus the Anointed One who is to receive all glory forever! Amen!

Footnotes:

- a. [Hebrews 13:21](#) The Aramaic can be translated “beautiful.”

David’s Prophetic Vision about the Kings of the Earth Praise Psalm 138 The Passion Translation (TPT)

The Divine Presence

138 *By King David*

- ¹I thank you, Lord, and with all the passion of my heart
I worship you in the presence of angels!^[a]
Heaven’s mighty ones will hear my voice
as I sing my loving praise to you.
- ²I bow down before your divine presence
and bring you my deepest worship
as I experience your tender love and your living truth.
For the promises of your word and the fame of your name
have been magnified above all else!
- ³At the very moment I called out to you, you answered me!
You strengthened me deep within my soul
and breathed fresh courage into me.
- ⁴One day all the kings of the earth
will rise to give you thanks when they hear the living words
that I have heard you speak.
- ⁵They too will sing of your wonderful ways,
for your ineffable glory is great!
- ⁶For though you are lofty and exalted,
you stoop to embrace the lowly.
Yet you keep your distance from those filled with pride.
- ⁷By your mighty power I can walk through any devastation
and you will keep me alive, reviving me.
Your power set me free from the hatred of my enemies.
- ⁸You keep every promise you’ve ever made to me!
Since your love for me is constant and endless,
I ask you, Lord, to finish every good thing that you’ve begun in me!

Footnotes:

- a. [Psalm 138:1](#) Or “gods.” The Hebrew *elohim* is literally “mighty ones” and can refer to either angels or the gods of the heathen.

Enlargement of the Kingdom of God

Psalm 67 King James Version (KJV)

67 God be merciful unto us, and bless us; and cause his face to shine upon us; Selah.

²That thy way may be known upon earth, thy **saving health** [i.e., *yeshuah*, *yeshuah*] among all nations.

³Let the people praise thee, O God; let all the people praise thee.

⁴O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth. Selah.

⁵Let the people praise thee, O God; let all the people praise thee.

⁶Then shall the earth yield her increase; and God, even our own God, shall bless us.

⁷God shall bless us; and all the ends of the earth shall fear him.

Six (6) Constant Customs that the gift of Salvation provides

Aid – call for assistance to maintain a title, i.e., acquisition or requisition

Prosperity – advance or gain in anything good or desirable; successful progress in any business or enterprise;

Welfare – exemption from misfortune, sickness, calamity or evil; the enjoyment of health and the common blessings of life; prosperity; happiness

Help – strength or means furnished towards promoting an object, or deliverance from difficulty or distress; remedy; relief

Victory – conquest; the defeat of an enemy in battle, or of an antagonist in contest; a gaining of the superiority in war or combat.

Deliverance – Release from captivity, slavery, oppression or any restraint.

Above definitions extracted from 1828 Webster’s dictionary

Isaiah 12:1-3 King James Version (KJV)

12 And in that day thou shalt say, O LORD, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me.

²Behold, God is my salvation [*yeshua*]; I will trust, and not be afraid: for the LORD JEHOVAH is my strength and my song; he also is become my salvation [*yeshua*].

³Therefore with joy shall ye draw water out of the wells of salvation [*yeshua*].

Intervention - Jesus is God's chosen King from Heaven

Psalm 2 The Passion Translation (TPT)

The Coronation of the King

Act I – The Nations Speak

2 How dare the nations plan a rebellion.

Their foolish plots are futile!^[a]

²Look at how the power brokers of the world
rise up to hold their summit
as the rulers scheme and confer together
against Yahweh and his Anointed King, saying:

³“Let’s come together and break away from the Creator.
Once and for all let’s cast off these controlling chains
of God and his Christ!”^[b]

Act II – God Speaks

⁴God-Enthroned^[c] merely laughs at them;
the Sovereign One mocks their madness!

⁵Then with the fierceness of his fiery anger
he settles the issue^[d] and terrifies them to death^[e] with these words:

⁶“I myself have poured out my King on Zion,^[f] my holy mountain.^[g]

Act III – The Son Speaks

⁷“I will reveal the eternal purpose of God.

For he has decreed over me, ‘You are my favored Son.

And as your Father I have crowned you as my King Eternal.
Today I became your Father.

⁸ Ask me^[a] to give you the nations and I will do it,
and they shall become your legacy.

Your domain will stretch to the ends of the earth.

⁹ And you will shepherd them^[b] with unlimited authority,
crushing their rebellion as an iron rod smashes jars of clay!”

Act IV – The Holy Spirit Speaks

¹⁰ Listen to me, all you rebel-kings
and all you upstart judges of the earth.
Learn your lesson^[c] *while there's still time.*

¹¹ Serve and worship the awe-inspiring God.
Recognize his greatness and bow before him,
trembling with reverence in his presence.^[k]

¹² Fall facedown before him and kiss the Son^[l]
before his anger is roused against you.
Remember that his wrath can be quickly kindled!
But many blessings are waiting for all
who turn aside to hide themselves in him!

Footnotes:

- a. [Psalm 2:1](#) Or “Why are they devising emptiness?”
- b. [Psalm 2:3](#) The word found here for “Christ” is the Hebrew word for “Messiah” or “Anointed One.”
- c. [Psalm 2:4](#) The Aramaic is *Maryah*, the Aramaic form of YHWH or Lord Jehovah.
- d. [Psalm 2:5](#) Or “In good time he drives them away.”
- e. [Psalm 2:5](#) Or “snorts with anger.” The Hebrew word ‘*aph* (fiery anger) is a homonym that also means “nose.”
- f. [Psalm 2:6](#) The word *Zion* is found 157 times in the Bible and 38 times in the Psalms.
- g. [Psalm 2:6](#) For the believer today, Zion is not only a place but also a realm where Christ is enthroned. Jesus was “poured out” as a consecrated offering.
- h. [Psalm 2:8](#) Or in the Masoretic text, “Ask wealth of me.”
- i. [Psalm 2:9](#) As translated from the Septuagint.
- j. [Psalm 2:10](#) Or “Do what is wise.”
- k. [Psalm 2:11](#) Or “Rejoice with trembling.” The Hebrew word for “rejoice” means “to spin around with excited emotions” or “to twirl.”
- l. [Psalm 2:12](#) Or “be ruled by the Son.” The Hebrew word for “kiss” is *nashaq* and can also mean “to be ruled by” or “be in subjection to” (the Son). Yet another possible translation of this difficult verse is “be armed with purity.”

Hebrews 1:1-6 Living Bible (TLB)

1 Long ago God spoke in many different ways to our fathers through the prophets, in visions, dreams, and even face to face,^[a] telling them little by little about his plans.

²But now in these days he has spoken to us through his Son to whom he has given everything and through whom he made the world and everything there is.

³God's Son shines out with God's glory, and all that God's Son is and does marks him as God. He regulates the universe by the mighty power of his command. He is the one who died to cleanse us and clear our record of all sin, and then sat down in highest honor beside the great God of heaven.

Footnotes:

- a. [Hebrews 1:1](#) *in visions, dreams, and even face to face*, implied.

⁴Thus he became far greater than the angels, as proved by the fact that his name "Son of God," which was passed on to him from his Father, is far greater than the names and titles of the angels. ⁵⁻⁶For God never said to any angel, "You are my Son, and today I have given you the honor that goes with that name."^[a] But God said it about Jesus. Another time he said, "I am his Father and he is my Son." And still another time—when his firstborn Son came to earth—God said, "Let all the angels of God worship him."

Footnotes:

- a. [Hebrews 1:5](#) *today I have given you the honor that goes with that name*, literally, "this day I have begotten you."

Hebrews 3:1-6 The Passion Translation (TPT)

Jesus, Greater than Moses

3 And so, dear brothers and sisters, you are now made holy, and each of you is invited to the feast^[a] of your heavenly calling.^[b] So fasten your thoughts fully onto Jesus,^[c] whom we embrace^[d] as our Apostle and King-Priest.^[e] ²For he was faithful to the Father who appointed him, in the same

way that Moses was a model of faithfulness in what was entrusted to him.^[a] ³But Jesus is worthy to receive a much greater glory than Moses, for the one who builds a house deserves to be honored more than the house he builds. ⁴Every house is built by someone, but God is the Designer and Builder of all things.

⁵Indeed, Moses served God faithfully in all he gave him to do.^[a] His work prophetically illustrates^[b] things that would later be spoken and fulfilled.^[c] ⁶But Christ is more than a Servant, he was faithful as the Son in charge of God's house. And now we are part of his house if we continue courageously to hold firmly to our bold confidence and our victorious hope.^[d]

Footnotes:

- a. [Hebrews 3:1](#) Or "sharers of the feast."
- b. [Hebrews 3:1](#) Or "you participate as partners in the heavenly calling." The Greek phrase, "heavenly calling" implies an invitation to a celestial feast. It could also be translated "you are called to share the life of heaven." This calling originates in heaven and draws us into heaven. However, in the Aramaic this phrase can be translated "called with a calling [from heaven]," which is the Aramaic title of the third book of the Torah, Leviticus, and refers to the calling of the Levites as priests.
- c. [Hebrews 3:1](#) Or "you have discovered this Jesus." The Aramaic can be translated "Jesus, the Messiah."
- d. [Hebrews 3:1](#) Or "with whom is our legally binding agreement."
- e. [Hebrews 3:1](#) God joins the apostolic and priestly ministries together in Christ. An apostle will always release God's people into their priestly calling of entering into the holy of holies without going through a system, a church or a person. The word "King-Priest" is from the Aramaic, which uses a word for a priest not of the Levitical order. Jesus could not be a "High Priest" for he was not born in the tribe of Levi, or a descendant of Aaron, but was of the tribe of Judah. So the word here for priest is not, *cohen*, but the Aramaic word, *kumrea*, the word used for Jethro and Melchizedek. See Gen. [14:18](#); Ex. [2:16](#); [3:1](#); [18:1](#).
- f. [Hebrews 3:2](#) Or "who was faithful in all his house." See Num. [12:7](#).
- g. [Hebrews 3:5](#) Or "in all God's house."
- h. [Hebrews 3:5](#) Or "to testify." The Aramaic can be translated "he believed all the evidence in the house" (or "tabernacle"). That is, Moses saw and believed that the tabernacle and all its furnishings were an illustration of something greater that God would unveil later on.
- i. [Hebrews 3:5](#) Or "to give testimony to things that would be spoken."
- j. [Hebrews 3:6](#) As translated from the Aramaic. The Greek is "the pride [rejoicing] of our hope."

Psalm 133 The Passion Translation (TPT)

Unity

133 *A song to bring you higher, by King David*

¹How truly wonderful and delightful

to see brothers and sisters living together in sweet unity!

²It's as precious as the sacred scented oil
flowing from the head of the high priest Aaron,
dripping down upon his beard and running all the way down
to the hem of his priestly robes.^[a]

³This heavenly harmony can be compared to the dew
dripping down from the skies upon Mount Hermon,
refreshing the mountain slopes of Israel [Zion-where Jesus is enthroned].
For from this realm of sweet harmony
God will release his eternal blessing, the promise of life forever!

Footnotes:

- a. [Psalm 133:2](#) Or "running down the collar of his robe."

Uncommon Priestly Blessing from your Heavenly Father

Numbers 6:24-27 King James Version (KJV)

²⁴The LORD bless thee, and keep thee:

²⁵The LORD make his face shine upon thee, and be gracious unto thee:

²⁶The LORD lift up his countenance upon thee, and give thee peace.

²⁷And they shall put my name upon the children of Israel, and I will bless them.

7 Traditional Jewish Blessings: Abundance; Grace; Love; Divine Protection; Success; Happiness; and Fertility

Intercession - Jesus is God's chosen High Priest from Heaven

Psalm 110 The Passion Translation (TPT) Messiah, King, and Priest^[a]

110 *King David's psalm*

¹Yahweh said to my Lord, the Messiah:

"Sit with me as enthroned ruler^[b]
while I subdue your every enemy.
They will bow low before you
as I make them a footstool for your feet."^[c]

²Messiah, I know God himself will establish your kingdom
as you reign in Zion-glory.

For he says to you, "Rule in the midst of your enemies!"

³Your people will be your love offerings,
like living sacrifices spilled out before you!
In the day of your mighty power you will be exalted,
and in the brightness of your holy ones you will shine
as an army arising from the womb of the dawn,
anointed with the dew of your youth!

⁴Yahweh has taken a solemn oath
and will never back away from it, saying,
"You are a priest for eternity, my King of righteousness!"^[d]

⁵The Lord stands in full authority^[e] to shatter to pieces
the kings who stand against you
on the day he displays his terrible wrath.

⁶He will judge every rebellious nation,
filling their battlefield with corpses,
and will shatter the strongholds of ruling powers.

⁷Yet he himself will drink from his inheritance
as from a flowing brook;
refreshed by love he will stand victorious!

Footnotes:

- a. [Psalm 110:1](#) This psalm is applied to Christ in the New Testament, where it is quoted more often than any other Old Testament passage.
- b. [Psalm 110:1](#) Or "at my right hand." The right hand is the position of authority and honor.
- c. [Psalm 110:1](#) A footstool symbolizes what is subdued. It is taken from the root word "to subdue."
- d. [Psalm 110:4](#) The Hebrew text includes the word *Melchizedek*, the name of a Canaanite king and priest over the Jebusite kingdom that later became Jerusalem. The name Melchizedek means "my king of righteousness."
- e. [Psalm 110:5](#) The Hebrew word used here for "Lord" is *Adonai* or *Adonay*. It is the plural form of *Adhon*. Jesus is called Lord of lords, and we are the lords that he is Lord over. We are seated at his right hand (Benjamin) to rule with him.

Genesis 14:14-24 The Voice (VOICE)

¹⁴As soon as Abram heard that his nephew had been taken prisoner, he gathered a company of his *most reliable and* best-trained men (there were 318 of them, all born in his household) and pursued the enemy as far *north* as Dan. ¹⁵*When he caught up with them*, Abram divided up his men, *surrounded the enemy*, and attacked them during the night. He and

his soldiers crushed the invaders and pursued any survivors all the way to Hobah, north of Damascus. ¹⁶*After the battle* Abram recovered all the spoils *the enemy had taken* and brought them back *with him*. He rescued his nephew Lot and brought him back, along with his goods; there were other captives, too, including some women whom he rescued.

¹⁷After Abram *and his men* defeated Chedorlaomer and the other kings allied with him, the king of Sodom went out to meet him *on his return* at the valley of Shaveh (*an area also* known as the King's Valley). ¹⁸The priest-king of Jerusalem,^[a] Melchizedek, *came out to meet him as well and* brought out bread and wine for them. Melchizedek was a priest of the One whom he called the "the Most High God."^[b] ¹⁹Priest-king Melchizedek offered a *special* blessing to Abram.

King Melchizedek: May Abram be blessed by the Most High God,
Creator of the heavens and earth.

²⁰ Blessing *and honor* to the Most High God,
who has *clearly* delivered your enemies into your hands!

Abram gave the priest-king a tenth of all *of the captured goods he was bringing back with him*.

This unusual encounter has sparked much interest over the centuries. Melchizedek, it seems, appears out of nowhere. There is no genealogical record for him; he is described simply as the priest-king of Salem, likely a reference to the city that will one day be known as Jerusalem. The Hebrew root of the name Salem means "peace" (*shalom*). Melchizedek comes in peace, offering the victors a meal to sustain them on their journey home. Abram, in return, gives Melchizedek ten percent of the spoils claimed in battle. There are two other scriptural references to Melchizedek in [Psalm 110](#) and [Hebrews 7](#). The writer of Hebrews compares the priestly role of Jesus to the ancient priestly order of Melchizedek showing that Jesus' role, like that of Melchizedek, is superior in every way to the later Levitical priests.

King of Sodom (to Abram): ²¹Give me the people, and you can take all of the spoils for yourself.

Abram: ²²I have pledged a solemn oath to the Eternal One—the Most High God, Creator of the heavens and earth. ²³I promised that I would not keep *any shred of* what belongs to you—not a thread *of a garment* or a strap of a sandal. That way you could never take credit for any wealth of mine. ²⁴I will take nothing except the food my men have eaten. As for the men who fought with me—Aner, Eshcol, and Mamre—let them take their shares, *but I will take nothing more.*

Footnotes:

- a. [14:18](#) Hebrew, *Salem*
- b. [14:18](#) Hebrew, *El Elyon*

Never believe the enticement from the enemy is greater than the endowment from Jesus. Your true source of salvation is through divinely-inspired engagement, not by demonically-induced entrapment.

Hebrews 5:1-10 The Passion Translation (TPT)

A King-Priest like Melchizedek

5 For every High Priest was chosen from among the people and appointed to represent them before God by presenting their gifts to God and offering sacrifices on their behalf. ²Since the High Priest is also one who is clothed in weakness, he humbles himself^[a] by showing compassion to those who are ignorant of God’s ways and stray from them. ³And for this reason, he has to not only present the sin offerings of others, but also to bring a sin offering for himself. ⁴And no one takes this honor upon himself by being self-appointed, but God is the one who calls each one, just as Aaron was called.

⁵So also, Christ was not self-appointed and did not glorify himself by becoming a high priest, but God called and glorified him!^[b] For the Father said to him,

“You are my favored Son. Today I have fathered you.”^[c]

⁶And in another Scripture he says about this new priestly order,

“You are a Priest like Melchizedek,^[d] a King-Priest forever!”

⁷During Christ's days on earth^[a] he pleaded with God, praying with passion and with tearful agony that God would spare him from death.^[b] And because of his perfect devotion his prayer was answered and he was delivered. ⁸But even though he was a wonderful Son,^[c] he learned to listen^[d] and obey through all his sufferings. ⁹And after being proven perfect in this way he has now become the source of eternal salvation to all those who listen to him and obey. ¹⁰For God has designated him as the King-Priest who is over the priestly order of Melchizedek.^[e]

Footnotes:

- a. [Hebrews 5:2](#) As translated from the Aramaic. There is an alternate translation of the Aramaic which reads "He [Christ] humbled himself and took the sorrows of those who knew nothing and were lost, for he was also clothed in frailty [humanity]."
- b. [Hebrews 5:5](#) Apparently, many Jewish believers were having difficulty with Jesus being our High Priest, since he was not of Aaron's lineage from the tribe of Levi. The Holy Spirit is showing us that his priesthood is not on the basis of lineage, but the supernatural calling of God, much like Melchizedek. The meaning of the name Melchizedek is "king of righteousness."
- c. [Hebrews 5:5](#) The Aramaic can be translated "Every day I beget you." See [Ps. 2:7, 12](#); [Heb. 1:5](#).
- d. [Hebrews 5:6](#) Or "in the succession of Melchizedek." See [Ps. 110:4](#).
- e. [Hebrews 5:7](#) Or "During the days when Christ wore flesh."
- f. [Hebrews 5:7](#) That is, from a premature death in Gethsemane. The text clearly states that Jesus was spared from death. What death? He gave his life on the cross for us. This seems to reveal that Jesus prayed in the garden to be spared from death that night and live long enough to die on the cross, and not prematurely die in the garden. Most expositors believe this was the "cup" of God's wrath that was the sin payment. Yet it is possible that the "cup" he was asking God to let pass from him was the cup of premature death in the garden, not the death he would experience the next day on the cross. He had already sweat drops of blood, but the prophecies had to be fulfilled of being pierced on a cross for our transgressions. God answered his cry and he lived through the agony of Gethsemane so that he could be our sacrifice for sin on Calvary. Jesus did not waver in the garden. We have a brave Savior! See [John 18:11](#).
- g. [Hebrews 5:8](#) As translated from the Aramaic.
- h. [Hebrews 5:8](#) The Greek word for obedience, *hupakoe*, means "to hearken" or "to listen for the knock on the door" or "to pay attention." Also in [v. 9](#). (See *Strong's Concordance*, Gr. 5218 and 5219.) Jesus' sufferings were seen as lessons of listening to and obeying God.
- i. [Hebrews 5:10](#) As translated from the Aramaic. Jesus, our magnificent King-Priest, has made us kings and priests that serve him and extend his kingdom on the earth. See [1 Peter 2:9-10](#); [Rev. 5:8-10](#).
- j. [Hebrews 5:11](#) The Aramaic can be translated "We have so much more to say about Melchizedek, but his manifestation overwhelms us and makes it difficult to explain."

Hebrews 5:6-7 Living Bible (TLB)

⁶And another time God said to him, "You have been chosen to be a priest forever, with the same rank as Melchizedek."

⁷Yet while Christ was here on earth he pleaded with God, praying with tears and agony of soul to the only one who would save him from premature^[a] death. And God heard his prayers because of his strong desire to obey God at all times.

Footnotes:

- a. [Hebrews 5:7](#) *premature*, implied. Christ's longing was to live until he could die on the cross for all mankind. There is a strong case to be made that satan's great desire was that Christ should die prematurely, before the mighty work at the cross could be performed. Christ's body, being human, was frail and weak like ours (except that his was sinless). He had said just a few moments before, "My soul is exceeding sorrowful *unto death*." And can a human body live long under such pressure of spirit as he underwent in the Garden, that caused sweating of great drops of blood? But God graciously heard and answered his anguished cry in Gethsemane ("Let this cup pass from me") and preserved him from seemingly imminent and premature death: for an angel was sent to strengthen him so that he could live to accomplish God's perfect will at the cross. But some readers may prefer the explanation that Christ's plea was that he be saved *out from death* at the resurrection.

Hebrews 7:17 Living Bible (TLB)

¹⁷And the psalmist points this out when he says of Christ, "You are a priest forever with the rank of Melchizedek."

Hebrews 7:20-21 Living Bible (TLB)

²⁰God took an oath that Christ would always be a Priest, ²¹although he never said that of other priests. Only to Christ he said, "The Lord has sworn and will never change his mind: You are a Priest forever, with the rank of Melchizedek."

Invention - Noticeable Difference

Hebrews 7 The Passion Translation (TPT)

The Melchizedek Priesthood

7¹⁻²Melchizedek's name means "king of righteousness." He was the King of Peace, because the name of the city he ruled as king was Salem, which means "peace." And he was also a priest of the Most High God. Now when Abraham was returning from defeating many kings in battle, Melchizedek went out to meet him and blessed him. Then Abraham took a tenth of everything he had won in battle and gave it to Melchizedek.^[a]³This Melchizedek has no father or mother, and no record of any of his ancestors.

He was never born and he never died, but his life is like a picture^[b] of the Son of God, a King-Priest forever! ⁴Now let me show you proof of how great this Melchizedek is:

– Even though Abraham was the most honored and favored patriarch of all God’s chosen ones,^[c] he gave a tithe of the spoils of battle to Melchizedek. ⁵It would be understandable if Melchizedek had been a Jewish priest, for later on God’s people were required by law to support their priests financially, because the priests were their relatives and Abraham’s descendants. ⁶But Melchizedek was not Abraham’s Jewish relative,^[d] and yet Abraham still paid him a tithe.

– Melchizedek imparted a blessing on mighty Abraham, who had received the promises of God. ⁷And no one could deny the fact that the one who has the power to impart a blessing is superior to the one who receives it.

– ⁸Although the Jewish priests received tithes, they all died—they were mortal. But Melchizedek lives on!

– ⁹It could even be said that Levi, the ancestor of every Jewish priest who received tithes, actually paid tithes to Melchizedek through Abraham. ¹⁰For although Levi was yet unborn, the seed from which Levi came was present in Abraham^[e] when he paid his tithe to Melchizedek.

– ¹¹If any of the Levitical priests who served under the law had the power to bring us into perfection, then why did God send Christ as Priest after the likeness of Melchizedek? He should have said, “After the likeness of Aaron.”

– ¹²And furthermore, for God to send a new and different rank of priest, meant a new law would have had to be instituted even to allow it!

Jesus and the Priesthood of Melchizedek

¹³Yet the One these things all point to, was from a different tribe and no one from that tribe ever officiated at God’s altar, ¹⁴for we all know that our Lord didn’t descend from the tribe of Levi, but shined from the tribe of Judah.^[f] And Moses himself never said anything of a priest in connection with Judah’s tribe.

¹⁵And all this is made even clearer if there was another King-Priest raised up with the rank of Melchizedek. ¹⁶This King-Priest did not arise because of a

genealogical right under the law to be a priest, but by the power of an indestructible, *resurrection* life!^[a]

¹⁷For it says in the Psalms,

You are like Melchizedek, a King-Priest forever!

¹⁸The old *order of priesthood* has been set aside as weak and powerless.^[b] ¹⁹For the law^[c] has never made anyone perfect, but in its place is a far better hope which gives us confidence to experience intimacy with God! ²⁰And he confirmed it to us with his solemn vow.^[d] For the former priests took their office without an oath, ²¹but with Jesus, God affirmed his royal-priesthood with his promise, saying,

The Lord has made a solemn oath
and will never change his mind,
“You are a King-Priest forever!”^[k]

²²So all of this magnifies the truth that we have a superior covenant with God than what they experienced, for Jesus himself is its guarantor!^[l] ²³As additional proof, we know there were many priests under the old system, for they eventually died and their office had to be filled by another. ²⁴But Jesus permanently holds his priestly office, since he lives forever and will never have a successor!^[m]

²⁵So he is able to save fully from now throughout eternity,^[n] everyone who comes to God through him, because he lives to pray continually for them. ²⁶He is the High Priest who perfectly fits our need—holy, without a trace of evil, without the ability to deceive, incapable of sin,^[o] and exalted beyond the heavens!

²⁷Unlike the former high priests, he is not compelled to offer daily sacrifices. They had to bring a sacrifice first for their own sins,^[p] then for the sins of the people, but he finished the sacrificial system, once and for all, when he offered himself. ²⁸The law appointed flawed men as high priests, but God’s promise, sealed with his oath, which succeeded the law, appoints a perfect Son who is complete forever!

Footnotes:

- a. [Hebrews 7:1](#) See Gen. [14:17-20](#).
- b. [Hebrews 7:3](#) Or “made to resemble.”
- c. [Hebrews 7:4](#) Implied in the text with the comparison made explicit.
- d. [Hebrews 7:6](#) Or “does not share their ancestry.”
- e. [Hebrews 7:10](#) Or “Levi was in the loins of his father Abraham.” In effect, Abraham submitted all his sons to the priesthood of Melchizedek.
- f. [Hebrews 7:14](#) As translated from the Aramaic.
- g. [Hebrews 7:16](#) The word *indestructible* comes from a word that means, “tied together in unity,” that is, “a united life” (or “union with God”). Resurrection life is implied, for the priestly ministry of Jesus began after he was raised from the dead. The Aramaic can be translated “He has life-giving power that has no beginning.” Jesus’ ministry of Prophet, Priest, and King flows from his unlimited life of resurrection power!
- h. [Hebrews 7:18](#) Or “useless.”
- i. [Hebrews 7:19](#) Or in Aramaic “Torah.”
- j. [Hebrews 7:20](#) As translated from the Aramaic. The Greek is “Since this was not done with a solemn oath, for the others became priests without a sworn oath.”
- k. [Hebrews 7:21](#) See [Ps. 110:4](#); [Heb. 5:6](#); [6:20](#); [7:17](#).
- l. [Hebrews 7:22](#) The Aramaic can be translated “through which we gained Jesus.”
- m. [Hebrews 7:24](#) As translated from the Aramaic and implied in the Greek.
- n. [Hebrews 7:25](#) The Greek text is somewhat ambiguous, an alternative translation could be “He is able to save for all time” or “He is able, now and always, to completely [fully] save,” or “He is able to save into the always.”
- o. [Hebrews 7:26](#) As translated from the Aramaic. The Greek is “separate from sinners.”
- p. [Hebrews 7:27](#) See Lev. [16:6-16](#).

Invitation - Notable Difference

Hebrews 10:5-17 Living Bible (TLB)

⁵That is why Christ said as he came into the world, “O God, the blood of bulls and goats cannot satisfy you, so you have made ready this body of mine for me to lay as a sacrifice upon your altar. ⁶You were not satisfied with the animal sacrifices, slain and burnt before you as offerings for sin. ⁷Then I said, ‘See, I have come to do your will, to lay down my life, just as the Scriptures said that I would.’”

⁸After Christ said this about not being satisfied with the various sacrifices and offerings required under the old system, ⁹he then added, “Here I am. I have come to give my life.”

He cancels the first system in favor of a far better one. ¹⁰Under this new plan we have been forgiven and made clean by Christ’s dying for us once and for all.

¹¹Under the old agreement the priests stood before the altar day after day offering sacrifices that could never take away our sins. ¹²But Christ gave himself to God for our sins as one sacrifice for all time and then sat down in the place of highest honor at God’s right hand, ¹³waiting for his enemies to

be laid under his feet. ¹⁴For by that one offering he made forever perfect in the sight of God all those whom he is making holy.

¹⁵And the Holy Spirit testifies that this is so, for he has said, ¹⁶“This is the agreement I will make with the people of Israel, though they broke their first agreement: I will write my laws into their minds so that they will always know my will, and I will put my laws in their hearts so that they will want to obey them.” ¹⁷And then he adds, “I will never again remember their sins and lawless deeds.”

Hebrews 10:20-22 The Passion Translation (TPT)

²⁰For he has dedicated a new,^[a] life-giving way for us to approach God. For just as the veil was torn in two, Jesus’ body was torn open to give us free and fresh access to him!

²¹And since we now have a magnificent King-Priest to welcome us into God’s house, ²²we come closer to God and approach him^[b] with an open heart, fully convinced by faith that nothing will keep us at a distance from him. For our hearts have been sprinkled with blood to remove impurity and we have been freed from an accusing conscience and now we are clean, unstained, and presentable to God inside and out!^[c]

Footnotes:

- a. [Hebrews 10:20](#) Or “newly slain.”
- b. [Hebrews 10:22](#) Or “draw near to God,” or “offer a true sacrifice. The Hebrew verbs “to draw near” (*lehithkarev*) and “to offer a sacrifice” (*lehakriv*) are nearly identical and both are taken from the same root word.
- c. [Hebrews 10:22](#) Or “our bodies washed with pure water.”

Ephesians 5:1-2 The Passion Translation (TPT)

Living in God’s Love

5 Be imitators of God in everything you do,^[a] for then you will represent your Father as his beloved sons and daughters. ²And continue to walk surrendered to the extravagant love of Christ, for he surrendered his life as a sacrifice for us. His great love for us was pleasing to God, like an aroma of adoration—a sweet healing fragrance.^[b]

Footnotes:

- a. [Ephesians 5:1](#) The Greek word *mimetes* frequently depicts an actor playing a role. God wants us to mimic him and be filled with his thoughts, his love, his deeds, and his character.
- b. [Ephesians 5:2](#) The Aramaic word “fragrance” can also be translated “healing balm.”

Ephesians 5:29-30 The Passion Translation (TPT)

²⁹No one abuses his own body, but pampers it—serving and satisfying its needs. That’s exactly what Christ does for his church! ³⁰*He serves and satisfies us*^[a] as members of his body.

Footnotes:

- a. [Ephesians 5:30](#) Inferred from [v. 29](#) and made explicit here.

Isaiah 53 Living Bible (TLB)

53 But, oh, how few believe it! Who will listen? To whom will God reveal his saving power? ²In God’s eyes^[a] he was like a tender green shoot, sprouting from a root in dry and sterile ground. But in our eyes there was no attractiveness at all, nothing to make us want him. ³We despised him and rejected him—a man of sorrows, acquainted with bitterest grief. We turned our backs on him and looked the other way when he went by. He was despised, and we didn’t care.

⁴Yet it was *our* grief he bore, *our* sorrows that weighed him down. And we thought his troubles were a punishment from God, for his *own* sins! ⁵But he was wounded and bruised for *our* sins. He was beaten that we might have peace; he was lashed—and we were healed! ⁶*We*—every one of us—have strayed away like sheep! *We*, who left God’s paths to follow our own. Yet God laid on *him* the guilt and sins of every one of us!

⁷He was oppressed and he was afflicted, yet he never said a word. He was brought as a lamb to the slaughter; and as a sheep before her shearers is dumb, so he stood silent before the ones condemning him. ⁸From prison and trial they led him away to his death. But who among the people of that day realized it was their sins that he was dying for—that he was suffering their

punishment? ⁹He was buried like a criminal, but in a rich man's grave; but he had done no wrong and had never spoken an evil word.

¹⁰But it was the Lord's good plan to bruise him and fill him with grief. However, when his soul has been made an offering for sin, then he shall have a multitude of children, many heirs. He shall live again,^[b] and God's program shall prosper in his hands. ¹¹And when he sees all that is accomplished by the anguish of his soul, he shall be satisfied; and because of what he has experienced, my righteous Servant shall make many to be counted righteous before God, for he shall bear all their sins. ¹²Therefore, I will give him the honors of one who is mighty and great because he has poured out his soul unto death. He was counted as a sinner, and he bore the sins of many, and he pled with God for sinners.

Footnotes:

- a. [Isaiah 53:2](#) *In God's eyes, literally, "Before him."*
- b. [Isaiah 53:10](#) *He shall live again, literally, "He shall prolong his days."*

Inversion - Noticeable Difference

2 Samuel 23:1-5 Living Bible (TLB)

23 These are the last words of David:

"David, the son of Jesse, speaks.

David, the man to whom God gave such wonderful success;

David, the anointed of the God of Jacob;

David, sweet psalmist of Israel:

²The Spirit of the Lord spoke by me,

And his word was on my tongue.

³The Rock of Israel said to me:

'One shall come who rules righteously,

Who rules in the fear of God.

⁴He shall be as the light of the morning;

A cloudless sunrise

When the tender grass

Springs forth upon the earth;

As sunshine after rain.'

⁵And it is my family
He has chosen!
Yes, God has made
An everlasting covenant with me;
His agreement is eternal, final, sealed.
He will constantly look after
My safety and success.^[a]

Footnotes:

- a. [2 Samuel 23:5](#) *He will constantly look after my safety and success*, literally, “He will cause my salvation and my desire to sprout.”

Hebrews 8:1-3 The Passion Translation (TPT)

Our Better Covenant

8 Now this is the crowning point of what we are saying: We have a magnificent King-Priest who ministers for us at the right hand of God. He is enthroned with honor next to the throne of the Majesty on high. ²He serves in the holy sanctuary in the true heavenly tabernacle^[a] set up by God, and not by men. ³Since every high priest is appointed to offer both gifts and sacrifices, so the Messiah also had to bring some sacrifice.

Footnotes:

- a. [Hebrews 8:2](#) Or “tent.”

Hebrews 8:4-10 Living Bible (TLB)

³And since every high priest is appointed to offer gifts and sacrifices, Christ must make an offering too. ⁴The sacrifice he offers is far better than those offered by the earthly priests. (But even so, if he were here on earth he wouldn't even be permitted to be a priest because down here the priests still follow the old Jewish system of sacrifices.) ⁵Their work is connected with a mere earthly model of the real tabernacle in heaven; for when Moses was getting ready to build the tabernacle, God warned him to follow exactly the pattern of the heavenly tabernacle as shown to him on Mount Sinai. ⁶But

Christ, as a Minister in heaven, has been rewarded with a far more important work than those who serve under the old laws because the new agreement that he passes on to us from God contains far more wonderful promises.

⁷The old agreement didn't even work. If it had, there would have been no need for another to replace it. ⁸But God himself found fault with the old one, for he said, "The day will come when I will make a new agreement with the people of Israel and the people of Judah. ⁹This new agreement will not be like the old one I gave to their fathers on the day when I took them by the hand to lead them out of the land of Egypt; they did not keep their part in that agreement, so I had to cancel it. ¹⁰But this is the new agreement I will make with the people of Israel, says the Lord: I will write my laws in their minds so that they will know what I want them to do without my even telling them, and these laws will be in their hearts so that they will want to obey them, and I will be their God and they shall be my people.

Hebrews 9:10-12 The Passion Translation (TPT)

¹⁰For this old pattern of worship was a matter of external rules and rituals concerning food and drink and ceremonial washings which was imposed upon us until the appointed time of heart-restoration had arrived.^[a]

The Heavenly Pattern of Worship

¹¹But now the Anointed One has become the King-Priest of every wonderful thing that has come.^[b] For he serves in a greater, more perfect heavenly tabernacle^[c] not made by men. ¹²And he has entered once and forever into the Holiest Sanctuary of All, not with the blood of animal sacrifices, but the sacred blood of his own sacrifice. And he alone has made our salvation^[d] secure forever!

Footnotes:

- a. [Hebrews 9:10](#) The Greek word *diothosis* is used only here in the New Testament. It means "to set things right," or "to snap a broken bone back into place," by implication *restoration*.
- b. [Hebrews 9:11](#) The Aramaic can be translated "the good things that he did." Some Greek manuscripts have "good things that are coming."
- c. [Hebrews 9:11](#) Or "not of this creation" (world).
- d. [Hebrews 9:12](#) Or "He has paid the ransom [redemption] forever."

Hebrews 9:15 Living Bible (TLB)

¹⁵Christ came with this new agreement so that all who are invited may come and have forever all the wonders God has promised them. For Christ died to rescue them from the penalty of the sins they had committed while still under that old system.

Hebrews 9:23-28 Living Bible (TLB)

²³That is why the sacred tent down here on earth and everything in it—all copied from things in heaven—all had to be made pure by Moses in this way, by being sprinkled with the blood of animals. But the real things in heaven, of which these down here are copies, were made pure with far more precious offerings.

²⁴For Christ has entered into heaven itself to appear now before God as our Friend. It was not in the earthly place of worship that he did this, for that was merely a copy of the real temple in heaven. ²⁵Nor has he offered himself again and again, as the high priest down here on earth offers animal blood in the Holy of Holies each year. ²⁶If that had been necessary, then he would have had to die again and again, ever since the world began. But no! He came once for all, at the end of the age, to put away the power of sin forever by dying for us.

²⁷And just as it is destined that men die only once, and after that comes judgment, ²⁸so also Christ died only once as an offering for the sins of many people; and he will come again, but not to deal again with our sins.

This time he will come bringing salvation to all those who are eagerly and patiently waiting for him.