

Book of Hebrews Part 11: 4:14-16; 5:1-6; 7:1-3; The Coming of Melchizedek in the Dead Sea Scrolls (10/17/ 2018)

The following text is a message from Corner Fringe Ministries that was presented by Daniel Joseph. The original presentation can be viewed at <https://cornerfringe.com/media/qk5k37s/book-of-hebrews-part-11>.

***Portions of this document have been edited from the video message to better present a comprehensive, written document. Special attention was given to preserve the original context, but this document is not verbatim. Scripture verses are in the red text with other quotes in blue. Therefore, it is recommended that this document is printed in color. The Hebrew words are generally accompanied by the transliterate, English word. In most cases, the Hebrew is to be read from right to left.**

Last lesson we ended off in Hebrews 4:14; however, we only covered the front part of the verse. We are now going to cover the rest of the verse and move forward to chapter 5. Hebrews 4:14—**Seeing then that we have a great High Priest who has passed through the heavens.** That statement is referring to the resurrection of the Messiah. Remember how the Apostles stood on Mount Olivet and saw Yeshua rise into the clouds as He ascended to heaven? The angels then told the Apostles He would return in the same manner. The writer of Hebrews mentions this of our High Priest.

Hebrews 4:14 from the beginning—**Seeing then that we have a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession** (emphasis added). Why would the writer tell us to— **hold fast our confession**—unless there is a threat we might let it go. He would not make that statement if there was a threat.

We can scour the Scriptures and read about all these righteous men of God who held fast the confession. These stories are important to us because it puts your life into perspective. We can look at King David and how he battles Goliath. David went out to Goliath and said to him—**You come to me with a sword, with a spear, and with a javelin. But I come to you in the name of the LORD of hosts** (1 Samuel 7:45). That was the confession. David gained the victory over the enemy because of the confession.

Think about the story of when the children of Israel had left Egypt and sent 12 spies to go out and look at the land. They went out, and 10 came back with a bad report. They looked their eyes and believed that the situation was hopeless and they would be slaughtered instead of trusting God. They saw the fortified cities and the giants in the land; therefore they found the situation hopeless that they wanted to go back to Egypt. They were filled with total oppression, total affliction, total pain, and total sorrow. They did not—**hold fast our confession** (Hebrews 4:14).

God had told them He would bring them into the land; that was His word. Instead of holding fast to the confession, they let it go. As a result, what happened to these 10 men? They were plagued by the living God, and their corpses rotted in the wilderness.

What about Joshua and Caleb who had not agreed with the other 10 spies? Caleb has said— **Let us go up at once and take possession for we are well able to overcome it** (Numbers 13:30), and both he and

Joshua tore their clothing (Numbers 14:6). They held fast to the confession, and they reaped the dividends for it. They inherited, if you will, eternal life because that whole story is about inheriting eternal life, and the writer of Hebrews understands this. That is why he is bringing this up—**let us hold fast the confession**. This is all about life and death.

Moving on to Hebrews 4:15—**For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin**. Now we've already covered this passage, but to quickly reiterate, we have a high priest who's been through it all. We don't have someone who we can confide in who has no idea where we're coming from. He can be empathetic because he has been there. He was in the flesh and has experienced the trials the tribulations. He experienced fear and knows how real it is being in this flesh. He knows how deceptive, cunning and persuasive the enemy can be and how that has to be fought in the flesh. We do not have a High Priest who cannot sympathize or empathize with our weaknesses.

Moving on to verse 16—**Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need** (emphasis added). I see this passage, and I'm drawn to the story of Esther. Remember how Haman was scheming to kill the Jewish people. His goal was to eradicate the Jewish people. Esther was one of them. The only way to resolve this was to go to the king. To do that you had to go into his throne room, into a day inner court, which was the most sacred place to go. In order to do that, you need to be called by the king otherwise you could be put to death for entering the throne room without invitation. Ester, however, went with confidence. She went humbly, but she went boldly knowing her own life threatened and would have to be preserved. Because she did that, it was preserved.

That is what the writer of Hebrews is trying to get his brethren to understand. He is trying to get them to understand how important it is. This is where we need to go; we need to go—**to the throne of grace, that we may obtain mercy and find grace to help in time of need**. We need this grace; we need this Mercy; therefore, go to the throne of God. That is what the writer is really stating here.



It is important we understand this, so I'm going to build into this a little bit by taking you back to the Temple. In this picture of the Temple we see the Kohen dressed in his official clothing kneeling in the holy place. There is one place that is marked in red called the Holy of Holies. This is a place the priest can only go once a year during Yom Kippur, the Day of Atonement. On that day, he would bring incense, but the key component is he would bring the blood of a specified sacrifice.

There is one item that is in the Holy of Holies, and that is the Ark of the Covenant. It is the most sacred item Israel had ever experienced in their life. What is interesting is that when Israel was in the wilderness and they would move locations they would take the actual veil that separated the Holy Place from the Most Holy Place, the Holy of Holies, and they would cover the ark with it. The ark was so holy nobody could touch it except the priest and these Levites. Everything had to be covered before anything would move. This is pure Holiness.



So in reality, what are we looking at? God showed Moses particular

things on the mountain, and He told Moses to make sure he made these things after the pattern that was revealed to him. Therefore, what we are looking at is the throne of God. Look at what it says in Psalm 99:1—**The LORD reigns; let the peoples tremble! He dwells between the cherubim.**



So in the picture you have 2 cherubim. You will notice their faces are pointed inward; they're pointed so they are looking at the very center. What is at the center? That is where the LORD sits. That is the throne of God.

So on Yom Kippur, when the High Priest goes into the Holy of Holies to present the blood of the sacrifice, He is going into the throne room of God. That just puts it into perspective. Can you imagine being the one who is being presented before God? We also know from Exodus 25 from between the cherubim is where the LORD would speak to them.

Inside the Ark were the stone tablets containing the 10 Commandments. This was the record of the very words God spoke from the mountain for all of Israel to hear. However, the star of the show, if you will, is the top portion of the ark. It is the lid of the cabinet. This is what is called the mercy seat. In Hebrew it is כַּפֹּרֶת (*kapporeth*). So when the writer of Hebrews talks about the throne of grace, he is talking about the throne of Grace, the Mercy Seat.



Interestingly enough, the root word of כַּפֹּרֶת (*kapporeth*) is כָּפַר (*kaphar*). That word is the Hebrew for atonement. That is where we get our word, Yom Kippur.

So think about this for a second. The throne of God is the mercy seat, the throne of grace; it's a throne of mercy; it's a throne of atonement. Why is this important we have this perspective and imagery? It's important because the devil is going to come and tell you all sorts of amazing lies. He is very persuasive in keeping you from presenting yourself at the throne of grace and mercy. He is going to tell you the LORD doesn't love you; Yeshua doesn't want you because you have too much shame. Don't bother going to the throne of God because you have failed God too many times. You are not the kind of guy or gal that He is looking for.

The one thing I want you to take away out of all this regarding what the writer of Hebrews is talking about regarding how the throne of God was established. We are told it is literally established in mercy—**In mercy the throne will be established** (Isaiah 16:5). In mercy is how God has chosen to establish His throne.

As you go on in the Isaiah 16:5 verse, you will notice—**and One will sit on it in truth, in the tabernacle of David, Judging and seeking justice and hastening righteousness** (emphasis added). When you go to Psalm 97:2 it says—**Righteousness and justice are the foundation of His throne.**

You need these elements to understand God's character and nature in how He has chosen to establish Himself in authority over the universe. He has chosen that in mercy, grace, and atonement. That is how He has established the throne. So everytime the enemy comes into your camp and starts peddling lies by telling you there is not hope for you; don't bother going into the throne room because God is not going to help. Hold on! Time out! God's entire throne was established on this very concept of something I need. Every single one of us needs mercy and grace, and Yeshua will give it if we go get it. Amen?

We need to come boldly to the throne of grace. Whoever calls upon the name of Yeshua is going to be saved.

Go back and look at the declaration Yeshua made that is recorded in Matthew 11:28—**Come to Me, all you who labor and are heavy laden, and I will give you rest.** That is an amazing thought to me! That should be of extreme comfort to you that the King has called you. This will not be something that will not profit you; it will profit you to go to the throne room.

Continue in Hebrews 5:1—**For every high priest taken from among men is appointed for men in things pertaining to God.** The writer is bringing the Aaronic order to the table. Aaron and his sons were taken from among men for men for a purpose. They are appointed to do specific things which he tells us as we go on in the verse. **That he may offer both gifts and sacrifices for sins** (emphasis added).

As I mentioned before, this is the critical piece to the Kohen priesthood and their function. They would make atonement for the children of Israel's sins. You can read about this in the Torah over and over in the book of Leviticus. You will read it is the priest, "Who shall who shall make atonement for you." His job is so essential for the relationship between Israel and the Most High God.

Continuing on in Hebrews 5:2—**He can have compassion on those who are ignorant and going astray, since he himself is also subject to weakness.** The writer is talking about Aaron and his sons in that they can have compassion because of the things they have gone through. They can empathise because they have experienced the same things the flesh is drawn too that you can experience such as idolatry, immorality, and outburst of anger. This is why they can have compassion on the people.

Hebrews 5:3—**Because of this he is required as for the people, so also for himself, to offer sacrifices for sins.** The one thing you need to understand is on Yom Kippur the Kohen must make atonement for himself first. The first thing the high priest would do is take the blood of the bull which was for himself and his family into the holy place and make atonement because there's no way a high priest could make atonement for others unless he had his slate clean. He needed to be perfect in the eyes of God and then he can go and make atonement for the sins of Israel.

Continuing in 5:4—**And no man takes this honor to himself, but he who is called by God, just as Aaron was.** In other words, Aaron didn't submit his application and said, "You know LORD, I really like this position that you're going to open up. I think I'd be the perfect fit. You really should choose me." That is not how it happened. God called him. There were other men who through they could step into that position like King Uzziah. He tried to step into that position when he wasn't called to it. What happened? He was plagued with leprosy; he died a leper. Only Aaron and his sons were called to be Kohanim.

Moving to Hebrews 5:5—**So also Christ did not glorify Himself to become High Priest, but it was He who said to Him: "You are My Son, today I have begotten You."** This is interesting because that is the very same statement he used to open his introduction to this epistle to the Hebrews. This is the 1st Scripture he quotes. This is a discussion between the Father speaking to the Son calling Him— **You are My Son, today I have begotten You.** Then he links it to another Scripture where the Father again is talking to the Son in Hebrews 5:6—**As He also says in another place: "You are a priest forever according to the order of Melchizedek"**

God just said— **You are a priest forever according to the order of Melchizedek.** He didn't say, "According to your own idea." The writer just go done talking about the order of Aaron, and now the writer lays this upon us in that Yeshua is in fact a Kohen. However, this is a completely different order than the Aaronic order.

One of the interesting things you'll see when we look in Scripture in the Hebrew Bible is there are only 2 priesthoods that are mentioned. The 1st is the Aaronic priesthood, and the 2nd is the Melchizedek priesthood. When you read Torah, you read the entire Hebrew Bible, you find it is the Aaronic priesthood that dominated the narrative. This was the priesthood instituted at Mount Sinai. So when you read about all these priests, it is referencing sons of Aaron. However, there is another priesthood that exists. This is the priesthood according to the order of Melchizedek.

One of the things that we're going to see the writer do, and he does it in such a magnificent and beautiful way, is he's going to judge these 2 priesthoods together. He's going to draw and weave in and out of them all in the purpose of showing how they're comparable, and how they contrast. The writer's ultimately his goal, and we'll see this in today's lesson and the coming lessons, is the writer is going to show you this order according to Melchizedek is far superior to that of the order of Aaron. They are not even comparable in that the greatness of the order of Melchizedek is 2nd to none.



Now given the fact the writer has called Yeshua a High Priest several times, but this is the 1st time he's shown Yeshua as a high priest according to a specific order, Melchizedek. For us to really appreciate this writer is talking about, we need to understand what that means.

We will start with this. Melchizedek is the most mysterious character in all of the Hebrew Bible. Without question, there has been more controversy, debate, conjecture, and intrigue that this guy has caused than virtually any other character in the Hebrew Bible. The reason for that is simple. When you go to the Hebrew Bible to find this Melchizedek, all you find is he is only mentioned twice. There is nothing else about him; not even a whisper. We already read about him in Psalm 110:4—**You are a priest forever, According to the order of Melchizedek.** What does that tell us? Virtually nothing. It doesn't tell me what that order is.

The other time we find in Genesis 14 where we find an interaction between Abraham and Melchizedek; however, there is almost nothing said of him or his order. This is barely a cameo appearance. We are given very few details about him.

Having said that, you need to know there are other external sources outside of the Hebrew Bible that do talk about him. The Talmud references Melchizedek, but it does so naturally because of Genesis 14 in recalling the story. We won't get into it today, but we will get into it later on in the series. I will circle back to this, but the commentary the rabbis give in this particular interaction between Abraham and Melchizedek is interesting but bizarre.

The other place we see Melchizedek mentioned is specifically Targum Jonathan. Remember the target is the recorded paraphrases of the rabbis. In the Targum we get to see insights and glean how the sages understood particular passages; therefore, they freely added commentary here and sprinkled it there. You have already gotten a taste of that in this series.

One of the things you will notice about Genesis 14 and the way the Targum is interpreted is they actually identify Melchizedek as the son of Noah, specifically Shem. The further we get into this, you will realize that that would be hard to buy into.

Another one is Genesis Ribot. Again, you might find this full of wild conjectures, mystery and intrigue. In Genesis Ribot, there is some conjecture from the rabbi that when Melchizedek was born, he was born

circumcised. But again, there is virtually no information really given in regard to the character or his priesthood. Even in the Talmud and other Jewish literature, there is virtually nothing mentioned about him.

However, there are 2 external sources that are viable that we want to glean from. The 1st is the book of Hebrews. You know, it's the only book in the New Testament that addresses it. The writer doesn't just address this Melchizedek; he expands and gives us information we would never have without him. He gives us unbelievable insight into the order of Melchizedek. You will see that as we continue in this study.

There is one other external resource we have that is mind blowing. This resource goes all the way back to the very time the writer of Hebrews lived if not before him. This resource is so phenomenal. It really gives us insight into how the Jewish people actually saw this character, Melchizedek. So to kick things off, I want to take you to the Dead Sea Scrolls.

Most of you are familiar with the Dead Sea Scrolls, but if you're not, I will explain about the Dead Sea Scrolls. There is a place in Israel called the caves of Qumran. In 1946-1947, the Dead Sea Scrolls were discovered in these caves. There are almost a 1000 documents including fragments of the Bible and external sources of the Bible such as the Apocrypha and pseudepigrapha. This is one of the greatest archaeological find of our age! Most of these documents go way back before the time of Yeshua and even a couple 100 years before Him.

So here's the thing about this. There was one document they found which was referenced as 11Q13, which is based on what cave they found it. They gave this document a name. Do you know what the name of the document is? It is The Coming of Melchizedek. It is not called The History of Melchizedek; rather, it is The Coming of Melchizedek. It is mind blowing when you think about it.

So we are going to delve into this because we're going to learn a lot about Melchizedek and how it parallels and cooperates with the New Testament specifically to the book of Hebrews. Here is what we read in 11Q13 Col.2— ² [And concerning what Scripture says](#). I want to stop here and tell you that I like this writer because he constantly quotes Scripture. Every thought he goes to lay down he proves with the Tanakh. That is what we are supposed to do.

Starting again in 11Q13 Col.2—² [And concerning what Scripture says, "In \[this\] year of jubilee \[you shall return, every one of you to your property\]" and what is also written, "And this\] ³ is the \[ma\]nner of \[remission:\] every creditor shall remit the claim that is held \[against a neighbor, nor exacting it of a neighbor who is a member of the community because God's\] remission \[has been proclaimed":\]](#)

What the writer is doing is taking us to Leviticus 25 where it discusses the year of Jubilee and how the captives are set free. What he does is he points out the whole reason for the Jubilee. If the people had become so poor and were in so in debt they had to sell their inheritance just to survive, when the Jubilee came they were restored. If you had sold yourself as a slave, when the Jubilee came, you were set free. You got to return home to your family and inheritance. That is an amazing thing.

So the writer brings this whole concept of total freedom, total redemption, and total liberty that comes through the Jubilee. Now as we continue we are going to learn something incredible about how he view this Jubilee. [The interpretation](#). I want to stop there. What he is about to say is regarding how he interprets Leviticus 5 regarding the Year of Jubilee. He is going to show you there is a prophetic application here.

Continuing in 11Q13 Col.2— ⁴ [the interpretation] is that it applies [to the L]ast Days. This is how he is interpreting this document, and I agree with him 100 percent. Jubilee is 100 percent prophetic, and he sees this it's about the end times.

Back to the quote—just as [Isaiah said: “To proclaim the jubilee to the captives” . . .] and. Here he goes quoting Scripture again. In other words what he just said was to show you that the Jubilee is absolutely prophetic and its ultimate fulfillment that has not been experienced yet. If you don't know what the Jubilee is, every 50th year in Israel there would be a Jubilee, which is a lot of Jubilees when you look at the history of Israel, but what the writer is saying is the ultimate fulfillment of Jubilee does not happen until the last days. To prove this, he doesn't present his conjecture; he takes us to the prophet Isaiah and quotes a very specific prophecy—to proclaim the jubilee of the captives.

Does that passage sound familiar? To most Christians it typically does because the writer doesn't quote just any prophecy; he quotes one most Christians know very well. When you go to the New Testament, we find Yeshua quoting this prophecy. What makes this really interesting is Yeshua quotes the passage of Himself. You can find this in Luke 4 where Yeshua went into the synagogue on the Sabbath, and the attendant hands him the scroll of Isaiah, specifically 61, and Yeshua begins to read at the front end of the chapter—**The Spirit of the LORD GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives** (emphasis added. Isaiah 61:1). Yeshua is proclaiming liberty, jubilee, to the captives.

So the writer of Hebrews who is penning about who Melchizedek is and what the expectations are of him goes to Isaiah 61. Yeshua comes on the scene and quotes Isaiah 61—to proclaim liberty to the captives and recovery of sight to the blind, to set at liberty those who are oppressed; ¹⁹ **To proclaim the acceptable year of the LORD** (emphasis added).

So Yeshua reads this, hands the book back to the attendant, and tells the people—**Today this Scripture is fulfilled in your hearing** (Luke 4:21).

So when we look at this passage in 11Q13 Col.2— ⁴ [the interpretation] is that it applies [to the L]ast Days and concerns the captives, just as [Isaiah said: “To proclaim the jubilee to the captives” . . .] and—he is telling us this is all going to happen because of Melchizedek. Melchizedek is the linchpin who is going to make this happen. Then we have Yeshua come who is a High Priest according to the order of Melchizedek.

Now we're not done with this passage in 11Q13 Col.2—⁵ **whose teachers have been hidden and kept secret, even from the inheritance of Melchizedek, ... and they are the inheritance of Melchizedek.** One thing we need to take note of is the greatness that was just described to Melchizedek. The reason I say this is what he says, “The captives are set free.” In other words, he is describing Israel. The saints of God are the inheritance of Melchizedek.

That is an incredible statement when you consider the passage in Exodus 34:9—**Then he said, "If now I have found grace in Your sight, O LORD, let my LORD, I pray, go among us, even though we are a stiff-necked people; and pardon our iniquity and our sin, and take us as Your inheritance"** (emphasis added). The people of Israel, the people of God, are the inheritance of the Living God, yet what we find in the 11Q13 document is the people of Israel are the inheritance of Melchizedek.

This gets really inspiring when we go to the New Testament because this is what we read in the New Testament, and keep in mind this statements was made in the light of Yeshua—**the eyes of your understanding being enlightened; that you may know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints** (emphasis added, Ephesians 1:18).

Something you need to understand is the whole first chapter of Ephesians. This chapter proclaims the promises of God and the glory of His inheritance all happen because of Yeshua. This is literally paralleling what we just read in 11Q13 Col.2—⁵ whose teachers have been hidden and kept sec[et], even from the inheritance of Melchizedek, **and they are the inheritance of Melchizedek** (emphasis added). It is absolutely amazing. These captives that are set free are ascribed to Melchizedek.

Now it goes on in 11Q13 Col.2, and this is what we read—**Melchizedek who will return them to what is rightfully theirs. He will proclaim to them the jubilee thereby releasing th[em from the debt of a]ll their sins** (emphasis added). All forgiveness of sins is being ascribed to Melchizedek. This makes sense because Melchizedek is a Kohen Gadol, a high priest.

This is an amazing statement—**releasing th[em from the debt of a]ll their sins**—because when Yeshua came, what did he do? He walked around telling the people who trusted in Him, “Your sins are forgiven you.” You can see an example of this in Matthew 9:2 where Yeshua tells the paralytic—**Son, be of good cheer; your sins are forgiven you**. The scribe got upset thinking to themselves, “Who does this guy think he is? Does He think He can forgive sins? Only God can forgive sins.” To prove He can forgive sins, Yeshua tells the man—**But that you may know that the Son of Man has power on earth to forgive sins” — then He said to the paralytic, “Arise, take up your bed, and go to your house”** (Matthew 9:6). Yeshua can forgive sin.

So the 11Q13 Col.2, which goes back before the 1st century, which shows the minds of the Jewish people and their expectation of Melchizedek is literally describing Yeshua with deadly accuracy. The symmetry that exists between Melchizedek and Yeshua is uncanny, and it should be uncanny if in fact Yeshua is a priest according to Melchizedek’s order.

We are going to continue in this document 11Q13 Col.2—⁷ Then the “D[ay of Atonement] shall follow at the e[nd of] the tenth [ju]bilee period, ⁸ when he shall atone for all the Sons of [Light] **and the peopl[e who are predestined to Mel[chi]zedek** (emphasis added). The writer of this document is telling us the saints, the holy ones of Israel, are predestined to Melchizedek.

I want to take you back to Ephesians 1:11—**In Him also we have obtained an inheritance, being predestined according to the purpose of Him who works all things according to the counsel of His will** (emphasis added). How are we predestined? It is through Yeshua. When we go to this 11Q13 Col.2 document, it is telling us it is through Melchizedek. They are the same person.

Going back to 11Q13 Col.2—**For this is the time decreed for the year of Melchiz[edek]’s favor”** (emphasis added). This is a modification. When Yeshua picked up the scroll of Isaiah, the last thing recorded when Yeshua was speaking is His statement—**To proclaim the acceptable year of the LORD** (Luke 4:19). That statement quoted by Yeshua is from Isaiah 61. Now look at how the writer understands the prophecy. He actually understands it in the context that it is— **the year of Melchiz[edek]’s favor**.

That is believable because we know this reality is going to come to pass at the ultimate Jubilee, at the end of age, because Yeshua is coming back for His saints. What is spoken of Melchizedek will be ascribed to Yeshua.

Continuing on in the 11Q13 Col.2 document—**and for [his] hos[ts, together] with the holy ones of God, for a kingdom of judgment, just as it is written ¹⁰ concerning him in the Songs of David**. This writer keeps going from Scripture to Scripture to show you Melchizedek is the guy. Now the writer is going to take us to the Psalm of David, and not just any Psalm, but the Psalm the writer of Hebrews just quoted. It is Psalm 110:4— **You are a priest forever According to the order of Melchizedek**. Now I want you to look

at how the writer of the 11Q13 Col.2 document sees Melchizedek—¹⁰ concerning him in the Songs of David, “**A godlike being has taken place in the coun[cil of God] in the midst of the divine being he holds judgment**”. Scripture says about him, “Over [it] ¹¹ **take your seat in the highest heaven** (emphasis added).

Now one thing you need to know about Psalm 110 is at the very beginning of the Psalm we find David looking up to heaven and sees in a vision— **The LORD said to my LORD, “Sit at My right hand, Till I make Your enemies Your footstool** (Psalm 110:1). So the writer of 11Q13 Col.2 is looking at this Psalm and sees the one being spoken of is Melchizedek. Melchizedek is the one the LORD is speaking to.

Back to 11Q13 Col.2—¹¹ **take your seat in the highest heaven; a divine being will judge the peoples.**” The writer understands this Melchizedek is going to be judge. What do we know about Yeshua? Look at what He said in John 5:22—**For the Father judges no one, but has committed all judgment to the Son.** Every time we go through this 11Q13 Col.2, we find it is describing Yeshua to perfection.

Continuing on—**Concerning what Scripture s[ays], “How long will y[ou] judge unjustly and sh[ow] partiality to the wick[e]d? He just quoted from Psalm 82. Now he is going to interpret it—¹² the interpretation applies to Belial.** The term, Belial refers to Satan. It literally means without. The devil has no profit; the salt has lost its flavor and is now good for nothing. It must be thrown out.

Continuing—**applies to Belial and the spirits predestined to him.** This would include all the demons or demonic spirits who chose to follow Satan. It would also include those of mankind who have chosen to follow him. Continuing—**becau[se all of them have rebelled, turn[ing] from God’s precepts [and so becoming utterly wicked.] ¹³ therefore Melchizedek will thoroughly prosecute the vengeance required by Go[d’s] statutes.** So Melchizedek is the judge, but how is he going to judge? He is going to judge through the commandments of God.

The Law matters! Unfortunately, many people are going to find out too late how much His Law matters. He’s going to judge through those statutes. **[In that day he will de]liver them from the power of Belial, and from the power of all the sp[irits predestined to him] ¹⁴ Allied with him will be all the [“righteous divine beings”** (emphasis added).

So this Melchizedek is going to deliver them from the power of Satan and from all principalities and powers. Where have we heard this before? Let me take you to Acts 26:17-18—**I will deliver you from the Jewish people, as well as from the Gentiles, to whom I now send you, ¹⁸ to open their eyes, in order to turn them from darkness to light, and from the power of Satan to God** (emphasis added).

This happens because of Yeshua. What the Jewish people, long before Yeshua came, were expecting this Melchizedek to do is exactly what Yeshua did. Continuing in Acts 26:18—**that they may receive forgiveness of sins [going to the throne of grace and mercy] and an inheritance among those who are sanctified by faith in Me.’**

Every facet of Melchizedek’s life is represented in the life of Yeshua. The more we look at this, the more you understand why the writer of Hebrews is calling Yeshua a high priest according to the order of Melchizedek. It makes perfect sense. This writer of Hebrews sees exactly what this writer of 11Q13 Col.2 penned regarding the coming of Melchizedek. The only difference is the writer of Hebrews got to see Yeshua, and his response as found throughout the book of Hebrews is, “That is Him. Yeshua is the high priest according to the order of Melchizedek.” However, it is not mentioned anywhere else in the New Testament. That is why this book to the Hebrews is so profound.

Now with that being said, I want to peel back some more layers to help you understand who this Melchizedek really is. I want to begin with his name. Melchizedek is a compound מלכי - צדק. If you were translate it, it would mean My King is Right(eous). What you will find in the Talmud and also the book of Hebrews is it is traditionally translated, King of righteousness.

Now hold on a second. Because of the writer of Hebrews, we now know Melchizedek is a high priest. We also know he is a king. He is not just any king, but he is the King of righteousness. Think about that. This guy is literally called the King of righteousness. However, that is not all. In Hebrews 7:1, it clearly states—**For this Melchizedek, king of Salem.** So he's a priest of the Most High God, he's the King of righteousness, and he is the King of Salem, which is nothing more than the short term for Jeru-Salem. He is King of Jerusalem.

You want to talk about mysterious and intrigue? This figure of Melchizedek is virtually not mentioned anywhere in the Bible other than 2 places. Do you think that is a coincidence because all things are established on the testimony of 2 and 3, yet we find 2 specific references to Melchizedek in the Hebrew Bible?

The one thing I want to point out here is you can search the Old Testament and never find anyone who simultaneously holds the office of the Kohen Gadol, the high priest, and that of a king in totality. You will not find it anywhere in Scripture. What you will find in the Torah is the LORD completely separated those two offices. If you read about King Uzziah, in 1 Chronicles 26, you find he went to burn incense in the temple. The temple priest pulled him out of there, and then the LORD gave Uzziah a plague. No matter how great a king you thought you were, and Uzziah thought he was a great king because he was lifted up in his heart because of all the favor he had received from the LORD, you could not go in and serve as a Kohen.

Guess what? You will not find any Kohen sitting on the throne of David. You can read the entire Bible, and you will not find it. Yet this Melchizedek is simultaneously King of righteousness, he's the king of Jerusalem, and he is also a priest of the Most High God.

Who do we know who possesses that very same quality? It was Yeshua. He simultaneously holds kingship and priesthood in its totality. Here is the beauty of it. The prophets foretold this. They told us about the Messiah who was to come who would be like no other anointed one. He was different because what would happen is the 2 offices would be turned into one, and we see this when we go to Zechariah 6:12-13—**¹² Then speak to him, saying, 'Thus says the LORD of hosts, saying: "Behold, the Man whose name is the BRANCH! From His place He shall branch out, and He shall build the temple of the LORD; ¹³ Yes, He shall build the temple of the LORD. He shall bear the glory, and shall sit and rule on His throne; so He shall be a priest on His throne, and the counsel of peace shall be between them both" ' (emphasis added).**

In other words, what it says is there would be a council of peace between the two. Both offices, the office of kingship and the office of priesthood, would not come together. This is absolutely amazing!

Do you now understand why Yeshua is called to the order of Melchizedek? Because it had to be this order. In order to hold both offices, Yeshua had to be called to this order.

Going back to Hebrews 7:1-2—**¹ For this Melchizedek, king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings and blessed him, ² to whom also Abraham gave a**

tenth part of all, first being translated "king of righteousness," and then also king of Salem, meaning "king of peace." So he's the king of Jerusalem, which refers to being the king of peace. Now think about the prophets who said the Messiah that was to come was to be called Sar Shalom, which refers to being the king of peace or the prince of peace. This is who he is supposed to.

Moving on to Hebrews 7:3—**without father, without mother, without genealogy, having neither beginning of days nor end of life.** Keep in mind he is describing Melchizedek. So the writer of Hebrews is extrapolating amazing information, imperative information, we need to have. The reason we need to have it is because it actually refers to Yeshua in the prophetic sense that Melchizedek is a typology of Yeshua. Keep in mind Yeshua has neither beginning of days nor end of days. He is eternally preexistent. Yes, the Word became flesh and dwelt among us. Yes, He was born of Miriam, but in the very same way He has neither beginning nor end of days.

We see this again in prophecy. Micah 5:2—**But you, Bethlehem Ephrathah, though you are little among the thousands of Judah, yet out of you shall come forth to Me the One to be Ruler in Israel, whose goings forth are from of old, from everlasting"** (emphasis added). This one who was to sit on the throne of David was from eternity; he is eternally preexistent.

The more we learn about Melchizedek, the more we are going to realize there is only one potential candidate who has ever existed in this universe who could fill this role. That one is the Messiah Yeshua. Not even John the Baptist's could even come close to crossing that line stating in Luke 1:7— There comes One after me who is mightier than I, whose sandal strap I am not worthy to stoop down and loose. Yet Yeshua called John the Baptist the greatest man who has ever been born of men. That would be besides Yeshua.

So this is a good start regarding digging into this order of Melchizedek. We have seen how heavy all of this is and all the elements that are attached to Melchizedek that reflect Yeshua's ministry as Kohen.