

**AND HE WILL SEND HIS MESSENGERS
WITH A GREAT SHOFAR...**

MATTHEW 24:31

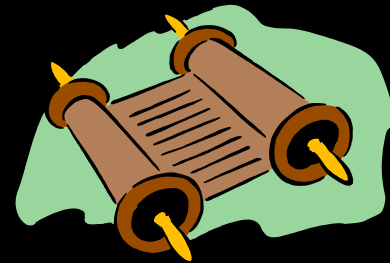
SUKKOT 2010

Great Plains State Park



**All you inhabitants of
the world, you who live
on the earth...When
the shofar is blown,
listen! (Isaiah 18:3)**

**Controversial Topics, Session
#1:
The Book of Hebrews**



Wayne Ingalls

Outline

- Cannot Contradict
- Commander's Intent
- Analogies
- Which Priesthood?
- Who Was Melchizedek?
- An Aside: The Melchizedek Scroll
- Does Hebrews Teach Changing the Torah and Setting Aside Commandments?
- Thoughts/Questions for Group Discussion

Scripture Cannot Contradict Other Scripture

No book of the Bible, including Hebrews, can be interpreted in a vacuum. All books of the Bible must be **interpreted in light of other Scriptures, not on its own, nor in a way that contradicts or annuls other Scripture, the inspired Word of YHWH.**

“The impossibility of any contradiction existing in the Bible itself flows from the fact that God is the author of Sacred Scripture, and would be responsible for any such discrepancy.”*

➤ Do we all agree with the above statements?

Scripture Cannot Contradict Other Scripture

What about these?

YHWH says:

- His covenant with the Levites cannot be broken (Yirmayahu/Jeremiah 33:20-22, Malachi 2:4-8)
- Levites will be functioning in their priestly duties prior to the Abomination of Desolation (Dani'el/Daniel 9:27, referenced in Mattityahu/Matthew 24:15).
- The Levitical Priesthood, the sons of Zadok, will be functioning in the Temple of Yechezkel/Ezekiel chapters 40 - 48.

Commander's Intent

Exodus 19:5-6 (NASB) 5 'Now then, if you will indeed obey My voice and keep My covenant, then you shall be My own possession among all the peoples, for all the earth is Mine; 6 and you shall be to Me a kingdom of priests and a holy nation.' These are the words that you shall speak to the sons of Israel."

Commander's Intent Restated

Revelation 1: 6 (Peshitta) and has made us a priestly kingdom to Eloha and his Father; to whom be glory and dominion for ever and ever. Amen.

Analogies

- **You won't understand that Yeshua is the Messiah unless you understand the prophecies concerning Him**

Luke 24:27 (NASB) Then beginning with Moses and with all the prophets, He explained to them the things concerning Himself in all the Scriptures.

- **You won't understand Revelation without a grounding in Daniel and the Prophets**
- **You won't understand Hebrews without a grounding in "priesthood."**

Have Day and Night Ceased?

Read Yirmeyahu/Jeremiah 33:14-25

What is the status of this prophecy?

Have day and night ceased?

Does Hebrews Teach Changing the
Torah and Setting aside
Commandments?

Change Priesthood=Change Torah?

Hebrews 7:11-12 (NASB) 11 Now if perfection was through the Levitical priesthood (for on the basis of it the people received the Law), what further need *was there* for another priest to arise according to the order of Melchizedek, and not be designated according to the order of Aaron? 12 **For when the priesthood is changed, of necessity there takes place a change of law also.**

Is this talking about changing the Torah, and if so, isn't this in direct conflict with the words of the Messiah?

Matthew 5:18 (NASB) "For truly I say to you, until heaven and earth pass away, not the smallest letter or stroke shall pass from the Law until all is accomplished."

Change Priesthood=Change Torah?

Hebrews* 7: 12 (JNT) For if the system of *cohanim* is transformed, there must of necessity occur a transformation of *Torah*.

“The term ‘*metathesis*’ implies retention of the basic structure of *Torah*, with some of its elements rearranged (‘transformed’); it does not imply abrogation of either the *Torah* as a whole or of *mitzvot* [commandments] not connected with the priesthood and the sacrificial system.”
(David Stern, Jewish New Testament Commentary, p.681)

* Stern calls this book “Messianic Jews”

Change Priesthood=Change Torah?

Hebrews 7: 12 (NKJV) For the priesthood being changed, of necessity there is also a change of the law.

The **Torah** was not done away with, but adjusted, or slightly altered, to accommodate a better, more complete priesthood and sacrifice. Strong's Greek # 3346 **metatithaymee** means “moved from one place to another, not eliminated.” So the priesthood was shifted, not eliminated. Shifted from Aaron to **Melech-Tzadik** and from Leviticus to Genesis, still within the **Torah** itself. (Messianic commentator)

Hebrew Hebrews

In 1537 Sebastian Munster, professor of Hebrew at the University of Basel, published the Hebrew text of Matthew and in 1557 a second edition of Munster's Hebrew Matthew was published which also included the Hebrew text of Hebrews. The text was given to him by Jewish believers in Messiah Yeshua.

Change Priesthood=Change Torah?

Hebrews 7: 12 (HRV) It is saying that according to which there is a repetition of the office of the high priesthood of necessity, it is saying there is a repetition of the Torah.

¹⁸⁵⁷ Hebrew: שִׁנָּה from the verbal root שנה (Strong's 8138) "to repeat, to do a second time". Aramaic: שוּחַלְפָא from the Semitic root חלף "Change, transform, renew or revive" The word SHUKLAFĀ appears only five times in the entire Peshitta NT. Of these all but one (Ya'akov 1:17) are in Hebrews. Of those four usages, three of them are right here in our section (7:11-12, 18-19) the other is in 12:27 where it implies a renewal or repair and seems to refer back in summary to the three usages in Chapter 7 which we are dealing with. The Hebrew form of this same root is Strong's word # 2498. This Hebrew cognate of the word appears in Is. 40:31 & 41:1 "...let the people renew their strength...". The verb is used to mean "renew" or "revive" in the Hebrew Tanak in Is. 40:31; 41:1; Job 14:7, 13 & Job 29:20. The Peshitta Tanak agrees and uses the KHALAF verb in Is. 40:31; 41:1; Job 14:7 & 29:20 to mean "renew". The Greek translator misunderstood the word here to mean "change" however there can be no change of the Torah (Deut. 4:2; 12:32 & Mt. 5:17).

Change Priesthood=Change Torah?

Hebrew: **SHANASHTANAH** from the verbal root **SHANAH** (Strong's 8138) "to repeat, to do a second time". Aramaic: **SHUKLAFA**, the Semitic root **KHALAF** "Change, transform, renew or revive." The word **SHUKLAFA** appears only five times in the entire Peshitta NT. Of these all but one (Ya'akov 1:17) are in Hebrews. Of those four usages, three of them are right here in our section (7:11-12, 18-19) the other is in 12:27 where it implies a renewal or repair and seems to refer back in summary to the three usages in Chapter 7 which we are dealing with. The Hebrew form of this same root is Strong's word # 2498. This Hebrew cognate of the word appears in Is. 40:31 & 41:1 "...let the people renew their strength...". The verb is used to mean "renew" or "revive" in the Hebrew Tanak in Is. 40:31; 41:1; Job 14:7, 13 & Job 29:20. The Peshitta Tanak agrees and uses the **KHALAF** verb in Is. 40:31; 41:1; Job 14:7 & 29:20 to mean "renew". The Greek translator misunderstood the word here to mean "change" however there can be no change of the Torah.

(Deut. 4:2; 12:32 & Mt. 5:17).

Hebrews 7: 12 (HRV) It is saying that according to which there is a repetition of the office of the high priesthood of necessity, it is saying there is a repetition of the Torah.

From this, it appears to me to mean that there is a renewal of the “kingdom of priests” and so a renewal of the Torah for “the kingdom of priests.”

Revelation 1:6 (NASB) and He has made us *to be* a kingdom, priests to His God and Father-- to Him *be* the glory and the dominion forever and ever. Amen.

Revelation 1: 6 (Peshitta) and has made us a priestly kingdom to Eloha and his Father; to whom be glory and dominion for ever and ever. Amen.

Setting Aside a Commandment?

Setting Aside a Commandment?

Hebrews 7:18-19 (NASB) 18 For, on the one hand, **there is a setting aside of a former commandment because of its weakness and uselessness** 19 (for the Law made nothing perfect), and on the other hand there is a bringing in of a better hope, through which we draw near to God.

Is this accurate?

The author of Hebrews:

Wrote that there must be changes to the Law of Moses (Heb 7:12) because the priesthood has changed from Levite to Melchizedek. He pressed his point by saying that an oath from God (Psa 110:4) about the priesthood of Melchizedek has "set aside a former commandment [about the priesthood] because of its [Levitical] weakness and uselessness" (Heb 7:18). He stated that this oath came "after the Law" (Heb 7:12).

Setting Aside a Commandment?

Hebrews 7:18-19 (HRV) 18 To me in this there was a **carrying away** of the first by a weak work and by drunkenness and that which is not worthy of use. For we maintain that the Torah is not able to **complete** us which are other wise without the coming of a greater hope through which we approach Elohim.

Carrying away. **Hebrew:** גַּסְתַּלְקָה *Gistalqah*. The root of this word is *golah*, exile. **Aramaic:** *Shuklafa*, from the root *Khalaf* “change, transform, renew, revive” (same as in Heb 7: 12).

Complete. **Aramaic:** *Gamar*. From this word comes the Aramaic word *Gemara*. The *Gemara* is a commentary on the Mishnah, and does not change it or replace it. Together with the Mishnah, the *Gemara* completes the Talmud. In the same way, the Melchizedek priesthood completes and complements the Kohanim priesthood.

(Comments on “Carrying away” and “complete” adapted & modified from HRV text notes)

Another View

(Messianic Renewed Covenant translation text notes, TNN Press)

Verse 18: There has been a necessary setting aside, *athetesis*, of the command regarding the Levitical priesthood because Yeshua has come according to the order of Malki-Tzedek/Melchizedek. This setting aside of the Levitical priesthood must be interpreted in light of *other Scriptures*. Yahweh says in Yirmayahu/Jeremiah 33:21 that His covenant with the Levites cannot be broken, and the Levites will be functioning in their priestly duties prior of the Abomination of Desolation in Dani'el/Daniel 9:27 and Mattityahu/Matthew 24:15. Furthermore, they will also be functioning in the Millennial Temple of Yechezkel/Ezekiel chs. 40-44.

Verse 19: Or *perfected*; meaning the goal of being perfected of being reconciled with God because of man's sin nature. This is something that the Torah itself cannot do; the best Torah can do is show you your sin and your need for a Redeemer.

Under Which Priesthood was
This Given?

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Read Shemot/Exodus 13: 1-19

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Shemot/Exodus 24: 4-8 (ISR) And Mosheh wrote down all the Words of YHWH, and rose up early in the morning, and built an altar at the foot of the mountain, and twelve standing columns for the twelve tribes of Yisra'el. 5 And he sent young men of the children of Yisra'el, and they offered burnt offerings and slaughtered peace slaughterings of bulls to YHWH. 6 And Mosheh took half the blood and put it in basins, and half the blood he sprinkled on the altar. 7 And he took the Book of the Covenant and read in the hearing of the people. And they said, "All that YHWH has spoken we shall do, and obey." 8 And Mosheh took the blood and sprinkled it on the people, and said, "See, the blood of the covenant which YHWH has made with you concerning all these Words."

Golden Calf
Shemot/Exodus 32



Bamidbar/Numbers 3: 12 (ISR) "Now look, I Myself have taken the Lewites from among the children of Yisra'el instead of every first-born who opens the womb among the children of Yisra'el. And the Lewites shall be Mine,"

Special Study: Who is/was Melchizedek?



Special Study: Who is/was Melchizedek?

- Review of Torah/Tanakh/Hebrews
- Some Commentary on Torah/Tanakh passages
- Dead Sea Scrolls: Melchizedek Scroll
- Melchizedek in the Book of Jasher
- Melchizedek in Rabbinic Texts
- Melchizedek in the Zohar

Review of the Torah

Bereshiyt/Genesis 14: 18 (ISR) And Malkitsedeq sovereign of Shalem brought out bread and wine. Now he was the priest of the Most High El (*El Elyon*). 19 And he blessed him and said, “Blessed be Avram of the Most High El, Possessor of the heavens and earth. 20 “And blessed be the Most High El who has delivered your enemies into your hand.” And he gave him a tenth of all.

Review of the Tanakh

Tehillim/Psalm 110 (ISR) 1 YHWH said to my Master, “Sit at My right hand, Until I make Your enemies a footstool for Your feet.” 2 YHWH sends Your mighty sceptre out of Tsiyon. Rule in the midst of Your enemies! 3 Your people volunteer in the day of Your might, In the splendours of set-apartness! From the womb, from the morning, You have the dew of Your youth! 4 YHWH has sworn and does not relent, “You are a priest forever According to the order of Malkitsedeq.” 5 YHWH at Your right hand Shall smite sovereigns in the day of His wrath.

Review of the Book of Hebrews

Heb 5: 5-6 (ISR) 5 So also the Messiah did not extol Himself to become High Priest, but it was He who said to Him, “You are My Son, today I have brought You forth.” 6A s He also says in another place, “You are a priest forever according to the order of Malkitsedeq.”

Heb 5: 10-11 (ISR) 5 having been designated by Elohim a High Priest “according to the order of Malkitsedeq,” 11 concerning whom we have much to say, and hard to explain, since you have become dull of hearing.

Heb 6: 20 – 7: 1 (ISR) ...where Yeshua has entered as a forerunner for us, having become High Priest forever according to the order of Malkitsedeq. For this Malkitsedeq, sovereign of Shalem, priest of the Most High Elohim, who met Avraham returning from the slaughter of the sovereigns and blessed him,

Review of the Book of Hebrews

Heb 7: 10-17 (ISR) 10 for he was still in the loins of his father when Malkitsedeq met him. 11 Truly, then, if perfection were through the Lewitical priesthood – for under it the people were given the Torah – why was there still need for another priest to arise according to the order of Malkitsedeq, and not be called according to the order of Aharon? 12 For the priesthood being changed, of necessity there takes place a change of law also. 13 For He of whom this is said belongs to another tribe, from which no one had attended at the altar. 14 For it is perfectly clear that our Master arose from Yehudah, a tribe about which Mosheh never spoke of concerning priesthood, 15 and this is clearer still, if another priest arises in the likeness of Malkitsedeq, 16 who has become, not according to the Torah of fleshly command, but according to the power of an endless life, 17 for He does witness, “You are a priest forever according to the order of Malkitsedeq.”

Was Shem Still Alive During Abraham's Life?

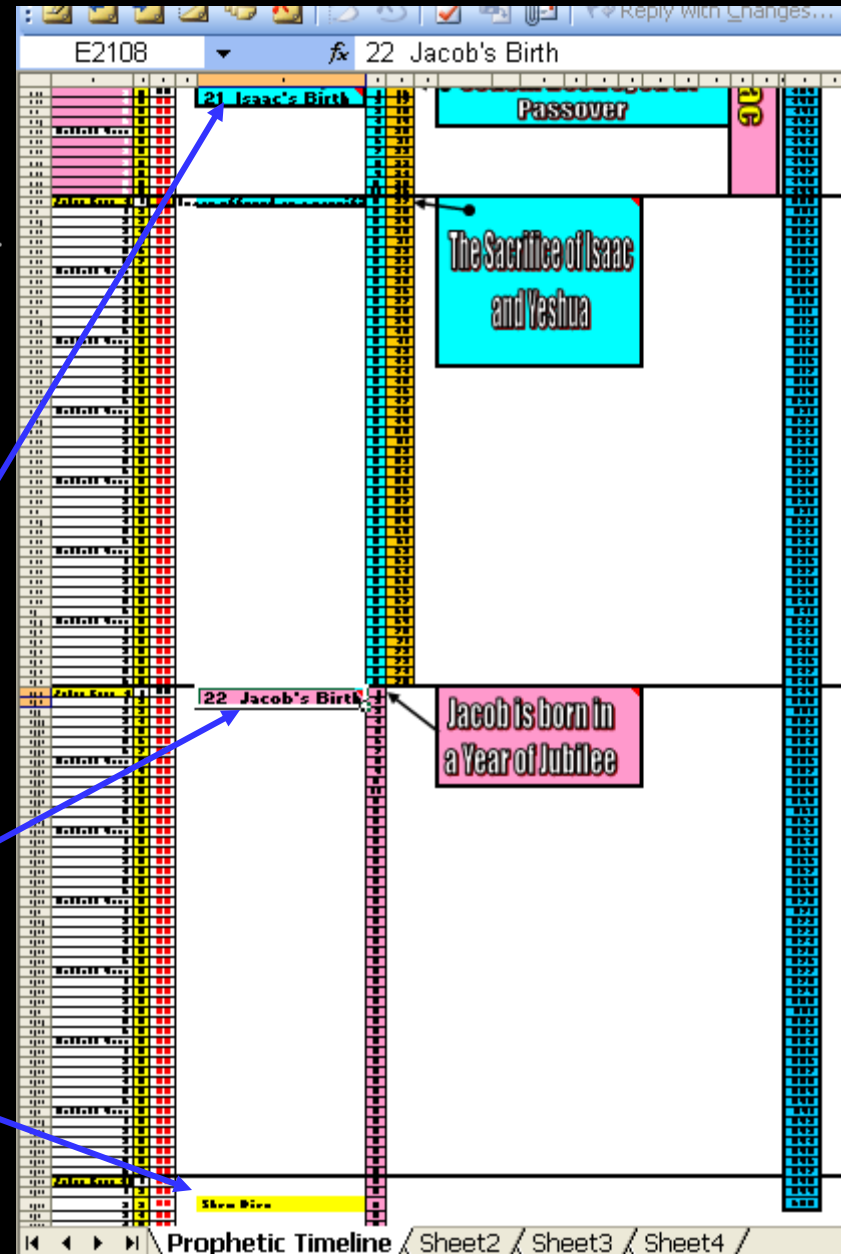
- Yes! According to the Biblical record, Shem died in the same year that Jacob would turn age 52. Thus, Shem lived not only well into the life of Abraham, but also well into the life of Isaac and Jacob.

Time ↓

Isaac's Birth

Jacob's Birth

Shem's Death



How Did David Demonstrate the Melchizedek Priesthood?

- David demonstrated the role of Melchizedek king-priest when he:
 - **Sacrificed** (1 Chronicles 16: 2; 2 Samuel 6: 13, 17);
 - Wore a **linen ephod** (1 Chronicles 15: 27, 2 Samuel 6: 14) ;
 - **Blessed the people in the name of YHWH** (1 Chronicles 16: 2, 2 Samuel 6: 18)
 - Gave them **bread and wine** (or “raisin cake”) (1 Chronicles 16: 13, 2 Samuel 6: 19).
- The Scripture says that David’s sons were **priests**:
 - **2 Samuel 8:18 (JPS) Benaiah son of Jehoiada was commander of the Cherethites and the Pelethites; and David's sons were priests (*kohanim*)**

How Did David Demonstrate the Melchizedek Priesthood?

- David demonstrated the role of Melchizedek king-priest.

Any thoughts on an answer to this question (Matt 22: 44-45)?

22:44 'Mor'ia (the Lord) said to Mor'i (my Lord), Sit at my right side, until I put your enemies beneath your feet?'

דַּאֲמַר מְרִיָּא לְמֵרִי דְתַב לֵךְ בְּיַמֵּינִי עַד־פְּנֵי דְהַסִּים
בְּעַלְהֶבֶת תַּחֲסִית רַגְלֶיךָ:

נֵאֻם יֵי לְאֲדֹנֵי שֵׁב (54.12) לִזְמַנִּי עַד אֲשִׁית אוֹיְבֶיךָ
הָרוּם רַגְלֶיךָ:

22:45 "If then Dawid (David) calls him Mor'ia (the Lord), how is he his son?"

אִן הָכִיל דְּוִיד קָרָא לֵהּ מְרִיָּא אִיפְּסָנָא בְּרַחַה הָוִי:
וְנֵאֻם דָּוִד (54.13) קָרָאוּ אֲדֹנֵי הַיָּד הוּא בְּנִי:

Rashi on Psalm 110: 4

Rashi (Rabbi Shlomo Yitzchaki) (1040-1105 C.E.) One of the most respected rabbinic commentators in Judaism

Psalm 110: 4 (Judaica Press Complete Tanach) The Lord swore and will not repent; you are a priest forever because of the speech* of Malchizedek.

- *you are a priest forever because of the speech of Malchizedek*
From you will emerge the priesthood and the kingship that your children will inherit from Shem your progenitor, the priesthood and the kingship, which were given to him. דְּבַרְתִּי מַלְכֵי-צֶדֶק.
The “yud” is superfluous, like (Lam. 1: 1): “the city that was once so populous (רַבְתִּי).” Because of the speech of Malchizedek, because of the command of Malchizedek. You are a priest, Heb. כֹּהֵן (*kohen*). The word כֹּהֵן bears the connotation of priesthood and rulership, as (II Sam. 8:18): “and David’s sons were chief officers.”

* על-דְּבַרְתִּי

Literally: “David’s sons were *kohaniym*”

Artscroll Tanach on Psalm 110: 4

Psalm 110: 4 (Artscroll Tanach) HASHEM has sworn and will not relent, “You shall be a priest forever, because you are a king of righteousness.”

Artscroll Text Note: A Jewish king should be like a priest, drawing God’s people closer to His service.

Any words missing from the translation?

Shocking Omissions

- Psalm 110 does not appear amongst the DSS nor is it cited in any other extant DSS document.
 - Three options suggested:
 - Was there, but now lost
 - Not present for calendrical reasons (Michael Chyutin)
 - Not present because of its priestly thematic content (Ulrich Dahmen)
- * JPS text note says: Or “*after the manner of Melchizedek.*”
- ** Artscroll text note says: A Jewish king should be like a priest, drawing God’s people closer to His service

סֵפֶר הַיָּשָׁר

Sefer HaYashar
Sefer Yahshar
Book of Jasher
Scroll of Jasher
Book of the Upright

Jasher 16: 11-12 And Adonizedek king of Jerusalem, the same was Shem, went out with his men to meet Abram and his people, with bread and wine, and they remained together in the valley of Melech. 12 And Adonizedek blessed Abram, and Abram gave him a tenth from all that he had brought from the spoil of his enemies, for Adonizedek was a priest before God.

The Talmud: Shem as Melchizedek

But Takes a Different View on What Happened to the Melchizedek Priesthood

R. Zechariah said on R. Ishmael's authority: **The Holy One, blessed be He, intended to bring forth the priesthood from Shem, as it is written, And he [sc. Melchizedek] was the priest of the most high God.** But because he gave precedence in his blessing to Abraham over God, He brought it forth from Abraham; as it is written, And he blessed him and said. Blessed be Abram of the most high God, possessor of heaven and earth, and blessed be the most high God. Said Abraham to him, 'Is the blessing of a servant to be given precedence over that of his master?' **Straightway it [the priesthood] was given to Abraham, as it is written, The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool; which is followed by, The Lord hath sworn, and will not repent, Thou art a priest for ever, after the order of Melchizedek,' meaning, 'because of the words of Melchizedek.'** Hence it is written, And he was a priest of the most High God, [implying that] he was a priest, but not his seed. (Babylonian Talmud Nedarot 32b)

Melchizedek in Rabbinic Writings

- The Rabbis identify Melchizedek with Shem (Babylonian Talmud, Nedarim 32b; Genesis Rabbah 46: 7, 56: 10; Leviticus Rabbah 25: 6; Numbers Rabbah 4:8).
- Melchizedek called Jerusalem “Salem” (Genesis Rabbah 56:10).
- Melchizedek instructed Abraham in the Torah (Genesis Rabbah 43:6).
- Melchizedek’s school was one of three places where the Holy Spirit was manifested (Babylonian Talmud Makkot 23b).
- Melchizedek acted as a priest and handed down Adam’s robes to Abraham (Numbers Rabbah 4:8).
- Elohim intended to bring forth the priesthood through Melchizedek’s descendents, but because Melchizedek blessed Abraham before he blessed Elohim in Genesis 14, Elohim brought the priesthood forth from Abraham’s descendents instead (Babylonian Talmud, Nedarim 32b; Leviticus Rabbah 25:6).
- Rabbi Hana bar Bizna citing Rabbi Simeon Hasida identified Melchizedek as one of the four craftsmen of whom Zechariah wrote in Zechariah 2:3. (Babylonian Talmud, Sukkah 52b).

Melchizedek in the Zohar

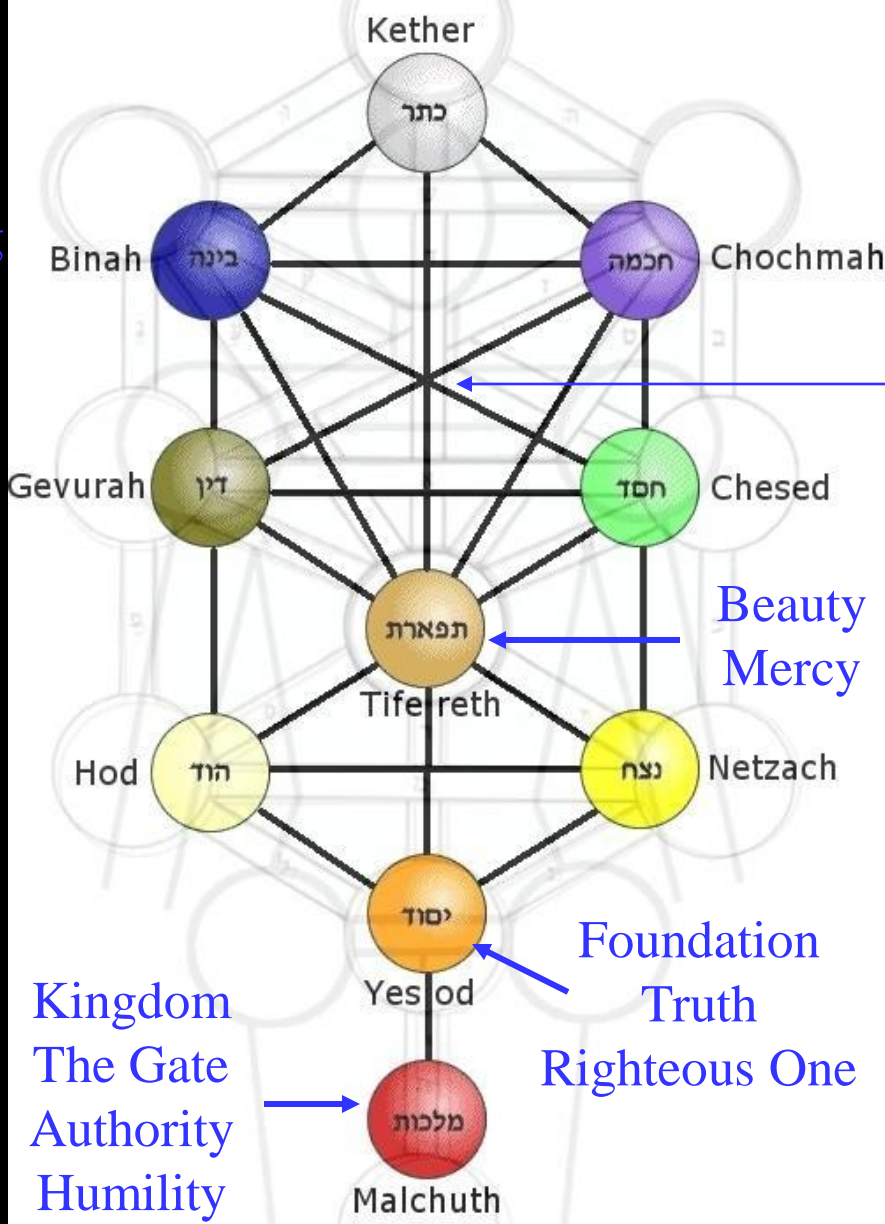
- What is that word? **That is Melchizedek, the name OF MALCHUT.** The reason it says "divrati (lit. 'word of' also: 'my word')" INSTEAD OF 'DAVAR' IS because it was connected with David, SINCE DAVID WAS THE CHARIOT TO MALCHUT. All the words of DAVID'S praise came through that word and, therefore, it says, "My word," MEANING MY MALCHUT. (Zohar, Vol 19 Balak, Section 10 Verse 157)
- Hence the Congregation of Yisrael is called whole, as written, "And Melchizedek king of Shalem (lit. 'whole')" (Beresheet 14:18), **AS MELCHIZEDEK IS MALCHUT AND THE KING OF WHOLENESS.** AND ALSO, "In Shalem also is His tabernacle" Tehilim 76:3), WHICH REFERS TO MALCHUT. (Zohar, Vol 16 Emor, Section 13, Verse 45)
- Everything is concealed in Justice, WHICH IS ZEIR ANPIN*, and Righteousness, WHICH IS MALCHUT, is nourished by this Justice, WHICH IS ZEIR ANPIN. **And sometimes MALCHUT is called, "Melchizedek king of Shalem"** (Beresheet 14:18). (Zohar, Vol 22 Ha'azinu, Section 28, Verse 101).

What is “Malchut,” and why is that significant?

*literally “Short Face” or “Near Face”

The Sefirot, or Divine Emanations

Crown
Omnipresence



Understanding
Mother

Wisdom
Father

Da'at
Knowledge

Might
Left Arm/Judgment

Lovingkindness
Right Arm/Love

Beauty
Mercy

Splendor
Depth of the Heart
Left Leg
Scales of Justice

Victory/Eternity
Confidence/
Victory over Death
Right Leg
Scales of Justice

Foundation
Truth
Righteous One

Kingdom
The Gate
Authority
Humility

An Aside: The Melchizedek Scroll



The Melchizedek Scroll

Dead Sea Scrolls, 11Q13 (slide 1 of 5)



(...) And concerning what Scripture says, "In this year of Jubilee you shall return, everyone of you, to your property" (Lev. 25:13) And what is also written; "And this is the manner of the remission; every creditor shall remit the claim that is held against a neighbor, not exacting it of a neighbor who is a member of the community, because El's remission has been proclaimed" (Deut.15:2) the interpretation is that it applies to the Last Days and concerns the captives, just as Isaiah said: "To proclaim the Jubilee to the captives" (Isaiah 61:1) (...) just as (...) and from the **inheritance (*nachalah**) of Melchizedek**, who will return them to what is rightfully theirs. He will proclaim to them the Jubilee, thereby **releasing them from the debt of all their sins**. He shall proclaim this decree in the first week of the jubilee period that follows nine jubilee periods.

*Strong's H# 5159. Example of use: **Shemot/Exodus 15: 17 (ISR)** "You bring them in and plant them in the mountain of Your **inheritance**, in the place, O YHWH, which You have made for Your own dwelling, the set-apart place, O YHWH, which Your hands have prepared.

The Melchizedek Scroll

Dead Sea Scrolls, 11Q13 (slide 2 of 5)



Then the Day of Atonement shall follow after the tenth jubilee period, when he shall atone for all the Sons [of Light,] and the men of the lot (*goral**) of Melchizedek. (...) upon them (...) For this is the time decreed for the Year of Melchizedek`s favor/will (*l'shanat haratzon malki tzadiq*), and of his armies, the people of the holy ones of El, the rule of judgment, as it is written about him in the Songs of David: “Elohim has taken His place in the divine council; in the midst of mighty ones he holds judgment” (Ps. 82:1).

Strong's H# 1486. BDB Hebrew Lexicon definition #2 for *goral*: lot for assigning to service, duty or punishment, a. concerning the goats on day of atonement....b. **assigning priests to their courses, singers, musicians & porters to their duties, by lot **בְּגַלְגָּל** 1 Ch 24:5;

The Melchizedek Scroll

Dead Sea Scrolls, 11Q13 (slide 3 of 5)



Scripture also says about him: “And above it, to the heights, return: Over it take your seat in the highest heaven; El will judge the peoples” (Ps. 7:7-8) concerning what scripture says; “How long will you judge unjustly, and show partiality with the wicked? Selah” (Ps. 82:2). The interpretation applies to Belial and the spirits of his lot, because all of them have rebelled, turning from El’s judgments to [commit evil]. **Therefore Melchizedek will avenge the vengeance of El’s judgments. Also, he will deliver all the captives** [from the hand of] Belial, and from the hand of all the spirits [of his lot]. **To his aid [shall come] all the “[righteous] mighty ones” (eli [hatzadiq]** (Isa. 61: 3). He is the one who [...] all the Children of El (*bney El*). [...]

The Melchizedek Scroll

Dead Sea Scrolls, 11Q13 (slide 4 of 5)

This is the Day of [Shalom that He has] said [through] Isaiah the prophet who said: “[How] beautiful upon the mountains are the feet of the messenger who announces shalom, who brings good news, **who announces salvation, (*yeshuah*)** who says to Zion: "Your Elohim [reigns]" (Isaiah 52: 7). This Scripture’s interpretation: “The mountains” are the prophets [...] for all [...]. **“And the messenger” is the Anointed of the Spirit (*Mashiach HaRuach*), of whom Daniel said about him: “Until an Anointed, a prince, it is seven weeks.” (Dan. 9:25). **And the messenger] who brings good news, who announces [Salvation”] is the one of whom it is written: “To comfort [the afflicted]” (Isaiah 61:2)****



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Dead Sea Scrolls, 11Q13 (slide 5 of 5)

[This scripture's interpretation]: He is to instruct them about all the periods of history for eternity [... and in the statutes] of the truth. [...] [...] has turned away from from Belial and will return [...] in the judgments [of] El, just as it is written about him: "Saying to Zion: 'Your Elohim reigns'" (Isaiah 52: 7) Zion is [the congregation of all the sons of righteousness, those], who establish the covenant and those who avoid from walking [in the] way of the people. And: "Your Elohim" [...is Melchizedek, who] will deliver [them from] the hand of Belial. Concerning what scripture says, "Then you shall sound the shofar throughout your land* . . . " (Lev. 25:9)

[end of column II readable text; column III largely unreadable]

*Associated with Day of Atonement



The Lot of Melchizedek

...(A)nd they are the inheritance of Melchizedek who will make them return. And liberty will be proclaimed for them, to free them from [the debt of] their iniquities. And this will happen in the first week of the jubilee which follows the nine jubilees. And the day of atonement is the end of the tenth jubilee in which atonement shall be made for all of the sons of [light and] the men of the lot (*goral**) of Melchizedek. (Dead Sea Scrolls 11Q13, aka 11QMelchizedek)

Brown-Driver-Briggs Hebrew Lexicon definition #2 for *goral*: *lot* for assigning to service, duty or punishment, **a.** concerning the goats on day of atonement, Lv 16:8 (עֲלֵה נִתְּן עַל v:8; v:8 (sq. לְ); cf. v:9; v:10 (עֲלֵה עַל; all P). **b.** assigning priests to their courses, singers, musicians & porters to their duties, by lot חֲלַק בְּג. 1 Ch 24:5;

The Judgments of Melchizedek

Melchizedek will carry out the vengeance of El's judgments...to his aid (shall come) the eli of [justice and] he is the one who [...] all the sons of El and [...] through Yeshayahu (Isaiah) the prophet, who said: [How] beautiful upon the mountains are the feet of the messenger [who] announces peace, the messenger (*hamebaser*) [of good who announces salvation (*yeshuah*) saying to Zion, your Elohim [reigns] (Isaiah 52: 7) Its interpretation: The mountains are the prophets [...] for all [...] And the messenger (*mebaser*) is the anointed of the Spirit (*Mashiach haRuach*) as Daniel said [...]. (Dead Sea Scrolls 11Q13, aka 11QMelchizedek)

Mebaser: Carry/bring, from *basar*. *Basar*=good news. Good news=gospel.

Turn to and read Isaiah 52: 7.

Where is Isaiah 52: 7 referenced in the Apostolic Scriptures?

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Luke 2:10 (NASB) But the angel said to them, "Do not be afraid; for behold, I bring you good news of great joy which will be for all the people;"

The angel is announcing **Yeshua (salvation)** just as Isaiah says.

Romans 10: 14-15 (Peshitta, Etheridge translation) How then shall they invoke him in whom they have not believed ? Or how shall they believe in him of whom they have not heard ? Or how shall they hear without a preacher? Or how shall they preach if they are not sent ? As it is written,

How beautiful the feet of them who evangelize peace,
And who evangelize good things !

Summary: Who Is Melchizedek?

Shem, son of Noach (Book of Jasher, Talmud and various rabbinic writings and commentaries).

Malchut, One of the Divine Emanations (The Zohar).

The majority of Christian commentators would say that Melchizedek himself was “not Christ, but a ‘type’ of Christ.”

My view is that the King of Righteousness whom Abraham met was Shem
The High Priest of the Melchizedek order is Yeshua, who demonstrated the divine emanation of “malchut” as the gate or the doorway when He said: “I am the door. Whoever enters through Me, he shall be saved, and shall go in and shall go out and find pasture” (Yochanon/John 10: 9) and “I am the Way, and the Truth, and the Life. No one comes to the Father except through Me” (Yochanon/John 14: 6).

Thoughts/Questions for Group Discussion

“Setting aside” the Levitical priesthood because of “uselessness” seems to give anti-Torah Christians strong arguments against Messianic faith and practice. Even from an anti-Torah perspective, these verses from Hebrews must be understood in light of other Scripture.

Is celebrating Sabbath or the festivals tied to the Levitical Priesthood?

If the “kingdom of priests” (Ex 19: 6) = “priestly kingdom” (Rev 1: 6) = the Melchizedek priesthood with Messiah as the *Rab Kumrea*, is this anti-Torah or does it make the Torah complete?

Questions???