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Decoding Hebrews 5 - Is Melchizedek God? The Dead Sea Scrolls Discovery - Jim Staley

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The Jewish people today say that there's no way that a high priest could be God. But we found evidence in the first century in the Dead Sea Scrolls that in first century Judaism, Jews believed that Melchizedek was God. We're going to talk about Hebrews chapter 5 verse by verse right after this.

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Hello everyone, Jim Staley, Passion for Truth Ministries, and welcome to this week's broadcast where we are going verse by verse here through the **book of Hebrews**. First, it was Acts, then it was Romans. Breaking it down like never before. Not from a western 21st century perspective that's really Christian and Greco-Roman based, but this is first century perspective, Hebrew, Jewish-based. If we don't know the people groups of the first century Judaism, if we don't understand first century Hebraic thought and culture, we're simply going to read into the scriptures what we already believe. And this channel unlocks all of it for you. And in the process, we've discovered that not everything that we've been taught in all 60,000 Christian denominations is necessarily true. When we go back to the original, we discover that Paul meant something sometimes a little differently than what we have been attributing to Him for so many years. As a matter of fact, for millennia. So, that's what we're going to do. If this is the type of content you're looking for, please hit that [subscribe](#) button, hit the notification bell so you don't miss a single video that comes out from our organization. We love ministering to you each and every week.

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So, we're going to continue in **Hebrews** starting in **chapter 5**. But before we do, let's break open **chapter 4**, the very end, and let's do a quick review so we can

get an idea of what the author here is actually talking about when he moves into chapter 5. All right, here we go. We're going to start in **verse 15**. It says right here, *"¹⁵ For we do not have a high priest who cannot sympathize with our weakness, but was in all points tempted as we are, yet without sin. 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."*

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Now, this is a pretty incredible statement because there is already a high priest from the Levitical priesthood. That's what the Torah required was that the priesthood would come from the tribe of Levi and the high priesthood would come from the lineage of Aaron, the same Aaron and Moses from the Exodus story. So as we move into chapter 4, the author who is talking to very Jewish believers here uh is trying to give the illusion and the beautiful symbolism that they already understand in the temple structure. He's bringing that in here. That's why He says that we may obtain mercy and find grace going boldly before the throne of grace. What is the throne of grace? That is none other than the holy of holies. That's the Ark of the Covenant that has the mercy seat called the throne of grace, which is pretty incredible.

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Now, the reason why I'm bringing this up and kind of doing a quick review is because the concept of the high priesthood is the focal point of the entire book whereas we're going to move through here, traditional Christian theology focuses heavily on the old covenant. It's done away with and the new covenant is now here and the new covenant is Christ. They just don't understand Eastern covenants and understand what Hebrews is talking about. Hebrews is not talking about the entire old covenant. It's talking specifically about a specific law with inside of the old covenant and that's dealing with the high priesthood. The whole focus here is that there was a high priesthood that was inside of the earthly realm, the earthly system of the Levitical priesthood. That high priesthood was flawed because it was human and the human is flawed. And because in early Hebrew thought, the Torah teaches that in order to have relationship with God, with Yahweh, uh you had to go through the high priest. There's no way to get your sins forgiven outside of trusting and having faith in that one man.

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This is something that modern day Judaism doesn't quite focus or understand is that it's not too far off to believe that you can't go to God without Christ. And you have to believe in Christ before you can go to God. That mediation concept did not come from anything other than Judaism of the first century. It comes right out of the Torah. In fact, a thousand plus years before that. There is no way to the father into that holy of holies outside of the high priest. Period. What the author of Hebrews is trying to say is there is a better way because the high priest is flawed because they're human. It creates a problem. That means that we have to offer sacrifices every year. And the high priest has to offer a sacrifice

for himself first and then on Yom Kippur He goes in for the sins of all the people. He says there's a better way. And that's what's going to lead us to chapter 5. So let's go there right now.

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All right. **Verse one.** It says, *"¹ For every high priest taken from among men is appointed for men in things pertaining to God that He might offer both gifts and sacrifices for sins. ² He can have compassion on those who are ignorant and going astray since He Himself is also subject to weaknesses. ³ Because of this, He is required, as for the people, so also for Himself, to offer sacrifices for sins. And no man takes this honor to Himself but He who is called by God just as Aaron was."*

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All right. Now let's talk about this for just a moment. What's fascinating about verse two here is it talks about this compassion. This is the first and I think maybe only time in all of the Bible where this word compassion or really empathy is brought up as an attribute or a characteristic of the high priest. Now what it's really saying in the Hebrew is that the high priest deals with the people gently and the rabbis always stress that priests must show compassion because they too are mortal. All right, but the problem is there's a limitation in that. Because there's a limitation they must sacrifice for Himself first. That's **Leviticus 16:6**. And the Levitical system highlights human weakness. It's not the weakness of Torah. It's the weakness of people. And this is why there's a rabbinic parallel uh in the Talmud. It says that it stresses the high priest's preparation for Yom Kippur because of His vulnerability.

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So even the priesthood during the rabbinic times in the first, second, third, fourth all the way to the fifth century, they recognized that the problem with the entire system is the high priest and the priesthood in general were human and that made them flawed. As a matter of fact, if you've ever heard of the Dead Sea Scrolls, the Qumran community called the Essenes, they withdrew from first century Judaism for this exact reason is because the high priesthood and the priesthood in general had become so political. They had lost the really God-given anointing. They lost vision and sight of what was really important. And the whole thing became juxtaposed and sat upon a political dogma, a framework that really was as close to religious paganism, if there's such a word, that there ever could be. And the Essenes withdrew from that. This is the context by which the author of Hebrews starts to bring this concept forward.

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Let's get back to the scriptures. Here we go. **Verse five.** This is when it all gets interesting. And we're going to spend quite a bit of time on this Melchizedek or in the Hebrew Melchizedek, my king is righteous or the righteous king. *"⁵ So also Christ did not glorify Himself to become high priest but it was also said of Him you are My son today I've begotten you. ⁶ And He says also in another place, 'you are a priest forever in the order of Melchizedek.'"*

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Now so what He's doing is quoting from [Psalms 2:7](#). I'm going to read that for you here in full. He says, ***"I will declare the decree. The Lord has said to me, you are My son. Today I have begotten you."*** So, right off the bat, this Messiah figure, this messianic figure in Psalms chapter 2, is called a son. It's the son of God. And in [Psalms 110:4](#), which is the other scripture He's quoting, it says this, ***"The Lord has sworn and will not relent. You are a priest forever according to the order of Melchizedek."***

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This is incredible, my friends, because it links Messiah's kingship and priesthood. For Jews steeped in the Torah, this doesn't negate the Aaronic priesthood at all, but it reveals a promised greater one. Now, this is where we're going to spend a little bit of time because I have a lot of conversations that I've had with rabbis across the pond over in Israel. And there is so much information about the Messiah in Christianity. And the information that is on the other side in the Tanakh or the Old Testament inside of Judaism, the two don't really match. And I'm telling you, the author of Hebrews is the bridge. His concept of the Melchizedek is the concept that bridges the two together.

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How do we know that? Because Melchizedek was a very well-known figure in the first century in Judaism of all sects. I'm going to show you in the in the Qumran scrolls that Melchizedek was not only considered to be part of God or straight from God at the very least, but that His priesthood supersedes the Levitical priesthood. Now, that is a concept that is not taught today in Judaism at large. Today, it's they're wanting to build a third temple so that they can bring the Messiah in. It has to be from Levites. But they have forgotten what their own rabbis have said when they saw Melchizedek in the Old Testament when they read these scriptures, these messianic scriptures out of Psalms and the prophets that clearly show there is a higher priesthood.

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Remember when Moses was on the mountain, God said, "Moses, I want you to build the temple in the pattern that you see in heaven." And inside of heaven, there is a whole another temple. It's the Melchizedek temple. But it wasn't just a temple. There is a whole priesthood in heaven. Starting with Melchizedek Himself. Starting with the great high priest of the Shem of the heavens. That is the Messiah that would come and cloak Himself in humanity exactly as prophesied.

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So, I'm going to read to you this unbelievable discovery out of the Dead Sea Scrolls that literally bridges the gap between Christianity understanding of the Messiah and Judaism's future expectation of the Messiah. It puts it all right here as if this is coming right out of the book of Hebrews. Here we go. It says, ***"Concerns the last day about the captives just as Isaiah said, to proclaim liberty to the captives."*** That's [Isaiah 61:1](#). And in [verse two of 11Q13 column](#)

2 it says, *"its interpretation is that He will assign to them the sons of heaven and to the inheritance of Melchizedek for He will cast their lot and the portions of Melchizedek who will return them there and proclaim them liberty for giving them their wrongdoings."* Melchizedek has apparently the power to forgive. Hm. That's kind of what Jesus Yeshua in the first century got almost well, He did get killed for just that. Making that claim.

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Number three, *"and atoning for the sons of light. For this is the time decreed for the year of Melchizedek's favor. And by His might He will judge the holy ones of God, executing judgment as it is written concerning Him in the songs of David who said, 'Elohim has taken His place in the divine counsel. In the midst of the gods, He holds judgment.'"* That's **Psalm 82:1**. Now watch this. This is incredible how they interpret it. So they're going to say, *"Now this is the interpretation. Elohim here is Melchizedek who will avenge the vengeance of the judgments of God. And He will drag them from the hand of Belial, that's Satan, and from the hand of all the spirits of His lot. And all the quote gods of justice will come to His aid to attend to the destruction of Belial. And the height is all the sons of light. This is the day of peace, shalom. Concerning which He said through Isaiah the prophet, who said, 'How beautiful upon the mountains are the feet of the messenger who proclaims peace, who brings good news, who proclaims salvation, who says to Zion, your God reigns.'"* That's **Isaiah 52:7**.

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Ladies and gentlemen, we're not even done yet. And it's so clear. You would think this is coming out of the book of Hebrews or somewhere in the New Testament. But this is coming from the Dead Sea Scrolls, a sect of Judaism in the first century declaring Melchizedek as sent directly from God having the ability to forgive sins to destroy Satan that will judge all of the gods of the earth, all the people of the earth, and all of the angels. Wow.

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Six, *"its interpretation, the mountains are the prophets and the messenger is the anointed of the spirit about whom Daniel spoke until the anointed, the prince."* So right here, by the way, any of the end times prophecies out there, people that dive into **Daniel chapter 9:25**, the anointed, the prince cannot be the antichrist because it literally is interpreted by the Dead Sea Scrolls as the prince, the Messiah. So it's linking Daniel 9:25 to the Messiah and He will proclaim peace to them. *"He'll teach them all and their God will rule them. Melchizedek will carry out the vengeance of the judgments of God and He will rescue them from the power of Satan of Belial. As it is written, 'who says to Zion, 'Your God reigns.'"*

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My gosh, you guys, if we don't totally fully understand this, let me break it down. Why does this matter for Hebrews chapter 5? Because at Qumran, Melchizedek was depicted as a heavenly priestly figure, even equated with Elohim. He leads

the final Jubilee release. He forgives sins. He defeats Satan, Belial, and brings salvation. If you didn't know that what figure in human history would you say that is pointing to? Jesus Christ, Yeshua Hamashiach, our savior. Period. If you said this to a modern-day Jew, it'd say, "Who leads the final Jubilee release? Who forgives sins, defeats Satan, and brings salvation to all of mankind?" They would say, "Oh, well, that sounds like Jesus." And we would say, "No, that's from your own books from the first century." This shows that a non-Levitical, listen, this is where I'm getting to. This shows that a non-Levitical eternal priestly figure was already part of Jewish expectation in the second temple period. Hebrews builds directly on this conceptual world connecting **Psalm 110** to Christ. I cannot even stress how important this is. This concept of the Melchizedek priesthood. This predates Christianity. This predates Judaism. This goes all the way back to the Israelites. This goes back to the first Melchizedek who Abraham tithed to who was king of Salem which would later be called Jerusalem. All right, this is beautiful, beautiful, beautiful.

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Let's continue here as we move forward. By the way, if you have any friends that are Jewish, you should let them watch this because this is a major major piece to the puzzle. Is it possible for Yeshua to actually be the Messiah? If it's just on the merits of Melchizedek title, that is answered in the affirmative from the Dead Sea Scrolls that Melchizedek absolutely is a messianic figure and there is a high priest greater than Levi. It's right in the scrolls. Here we go. ***"Priest order in the order of the Melchizedek ⁷ who in the days of His flesh when He had offered up prayers and supplications with vehement cries and tears to Him who was able to save from death and was heard because of His godly fear. ⁸ Though He was a son yet He learned obedience by the things which He suffered. ⁹ And having been perfected He became the author of eternal salvation to all who obey Him. ¹⁰ Called by God as high priest according to the order of Melchizedek ¹¹ of whom we have much to say and hard to explain since you've become so dull of hearing."*** I love how these authors of the New Testament they just they literally hit you right between the eyes. It's as if they're speaking under the inspiration of God. Sometimes I read this and it hits me between the eyes. But I want to ask the question, and if you're Jewish here watching this today, or maybe you're just questioning this concept of could there be a higher priesthood than the Levites, I want to just point out and or I just actually want to ask the question, has there ever been a high priest not from the tribe of Levi?

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So, I want to show you this, especially if you are of Jewish descent or you know anybody that's Jewish or you're watching this and you're not even a believer in Christ and somebody sent you this video. I want to point out that in [Genesis 14](#), you can see it on your screen, **verse 18-20**, and [Psalm 110:4](#), Melchizedek Himself was a high priest. In [Genesis 8:20](#), Noah was the high priest. Abraham was also the priest in [Genesis 12:7-8](#) and [Genesis 22:13](#), offering sacrifices

that only the high priest could do. They were operating in that role. Jacob himself in [Genesis 35:1](#) and [7](#). Job in [15](#) was also operating in that priestly position. Jethro was the priest of Midian. [Exodus 2:16](#) and [3:1](#) and [Exodus 18:1](#). Samuel operated in that role in [1st Samuel 2:18](#) and [1st Samuel 7:9](#) and [9:11-13](#). David himself was from Judah, but He operated in the high priesthood as well in [2 Samuel 6:13-18](#) and [1st Chronicles 15:27](#). Solomon himself did the same thing in [1 Kings 8:62-64](#) and even Elijah in [1 Kings 18:30 through 38](#).

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There are so many times, ladies and gentlemen, almost a dozen times where there are men throughout the Bible that operated in the position of high priesthood when necessary and they weren't from the tribe of Levi. Why is this important? This makes Psalm 110, king from Judah, who is priest forever and in the order of Melchizedek, perfectly natural for a Jewish reader. It's not an abolishment of Torah, but the culmination of patterns already seen in scripture. The idea from the Jewish community that Jesus cannot be the Messiah because He's not from the tribe of Levi. So therefore, He cannot be a high priest. Is absolutely left in the dust in the light of the Old Testament Tanakh scriptures. Their scriptures, what we call the Old Testament, shows a pattern that's very, very clear that you can be even as King David from the tribe of Judah. It's extraordinary to watch how God uses the Old Testament to set up the pattern in a way that allows us to see it clearly. In **verse 7**, He goes on to talk about prayers and supplications with vehement cries. He's talking about the garden of Gethsemane. He's talking about the garden of olives. Unlike Aaron, Jesus's priestly ministry is marked by suffering and prayer, not temple ritual. In rabbinic thought, prayer absolutely parallels sacrifice.

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Now, I want to go back over to **verse 9** and show you something in the in the Greek and pull it back to the Hebrew and show you something kind of cool. In verse 9, it says, **"And having been perfected, He became the author of eternal salvation to all who obey Him."** Now there are some that actually uh in in ignorance of the language and culture would say, "Oh, He was not perfect until He was obedient and then He was perfected." The problem here is in the English. In the English, the word perfect here uh does not mean sinless. It does not mean that. It says Noah was perfect in all His generations. That word there means mature. And in this particular word, this word in the Greek literally means fully qualified, to be fulfilled or consecrated. Basically, to pass a test. It's the exact same word in the Septuagint, which is the Greek translation of the Old Testament. If we go over to [Leviticus 8, verse 33](#), we see this. **"You shall not go outside the door of the tabernacle of meeting for seven days. By the way, it's talking about priesthood here. Until the days of your consecration are ended. For 7 days He shall consecrate you."** That word there ended is literally the same Greek word that we find in [Hebrews 5:9](#). It's the days are fulfilled until you're you qualify. You've finished the race. Now you're qualified to

be the priest. This is what's going on with Christ. He is not being perfected as if He's not already perfect. He's simply qualifying to be the Messiah on the cross for our sins and pay for our sin. Isn't that a beautiful thing, my friends?

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Verse 10, as we move into verse 10, it says, ***"Called by God as high priest according to the order of Melchizedek."*** This is where the appointment is confirmed because He qualified. He became the high priesthood in the order of Melchizedek. For a Jewish audience, this means not that Torah is void or that we broke Torah, but that Torah itself anticipated this priesthood. Psalms 110. The two priesthoods operate in tandem. I want you to think of someone who's jumping out of an airplane and they're not allowed to go by themselves because maybe it's their first time. So, they're on the back of their coach and that is called in tandem. And one is supporting the other like a skydiver. So at the end of the day, the Levitical priesthood is on the back of the Melchizedek priesthood. It is always been the Melchizedek priesthood first. The Levitical priesthood was second. But because it became the only priesthood in the natural, the Jewish people forgot that Melchizedek was the one that jumped them out of the plane and landed them here to begin with. All right.

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Now, let's continue and move through the rest of this scripture. We're almost done. **Verse 12**, it says, ***"¹² For by this time you ought to be teachers. You need someone to teach you again the first principles of the oracles of God."*** What's fascinating here of this concept of the oracles of God, this is literally talking about the Torah. So, He's literally chastising these Jewish people who are supposed to know the Torah. And He says, "You should already understand this stuff." If you guys are reading the Torah and the prophets and the Psalms, you know this, but you don't know anything. I've got to teach you the basic principles of the Torah, the oracles of God, the words that coming out of God's mouth. ***"And you have come to need milk and not solid food."*** If the writer of Hebrews is telling these Jewish people that they are drinking milk because they don't understand the depths of Melchizedek teaching out of the prophets and the Psalms and the Torah. Where does that leave us today? Where does that leave the average churchgoer? Where does that leave the average pastor at the end of the day? Would we be even at the level of milk? Because most of us, most pastors don't even understand anything about Melchizedek other than there is an order of Melchizedek and Jesus came from it. But the depth of why it's so important and how it's taught in the Old Testament, this writer is depending on them to already understand and they don't. How much do we need to learn today?

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He says in **verse 13**, ***"¹³ For everyone who partakes of only milk is unskilled in the word of righteousness, for He is a baby."*** Oh my goodness. He's literally saying that if you don't understand the meat of the word and He's not talking about the New Testament when He's talking about the word of God,

there is no New Testament when this is being written. The only scriptures that are being referenced here is what we call the Old Testament, the Tanakh, the Hebrew scriptures. It's the Old Testament. If we don't know the meat of it, I would submit to you that we as believers in Christ, we don't even know the milk of the Old Testament, much less the meat of the Old Testament. And that makes us all babies. That's why at this channel, we're trying to get past being babies to at least being called a child, right? A child of God. ***"14 But solid food, verse 14, solid food belongs to those who are full age, that is those who by reason of use have their senses exercised to discern both good and evil."*** I'm going to leave you with this thought, ladies and gentlemen. The same thought that the writer of Hebrews leaves at the very end of chapter 5. The entire point of all of this is to have the ability to discern both good and evil. If we don't know who the high priest is, if we don't understand where He comes from and the intricacies of that depth and we've been saved for a considerable amount of time, then shame on us. It should tell us where we're at in our education. But the author of Hebrews, what His motivation is to teach us to exercise the discernment between good and evil.

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What does that mean? Pastor Jim, I know what evil is. Do you though? Are we sure we recognize what's right and wrong? Because God in His holy scriptures is the only one that defines what is sin and what is not sin. [1 John 3:4](#) tells us exactly what sin is. When I ask people off the street, and I've done this recently that are Christians, they can't even tell me what sin is. What is the definition of sin? I encourage you, the next time you talk to a friend casually over coffee, ask them what the definition of sin is. You'll be shocked to find out that it's all over the map. Sin in 1 John 3:4 is the transgression of God's law. It's the law of God that defines what sin is. If we get rid of God's law, there's no definition of sin, which means no one can actually break it, which means no one's under a curse, which means there's no one that is in need of a savior. Because the only people that are in need of a savior are sinners. Those of us that are breaking God's law, we're doing the very best that we can. We're operating in a position of love. That's the real law. That's the fundamental foundation of the law, I should say.

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So, are you keeping the law? Do you have the discernment between good and evil? If you're not loving your brother, but you're keeping the Sabbath, you've broken all of the law, and you've broken the heart of God in the process. It would be my encouragement to you as we continue to walk through Hebrews that not only are we going to learn the beautiful symbolism and the parallels inside of the temple courts and the priestly system and how it relates to us today. But we need to know the heart of God. Are you truly trusting in the Melchizedek priesthood high priest Himself? Are you trusting that love is the answer to all things? Because I can promise you, whatever you're going through right now, love is the answer. If you defer to love, defer to put aside anger, judgment, and all of the possessing sins and just focus on that one

commandment and love with all of your heart, mind, soul, and strength. Then you'll be able to love your neighbor as yourself, and then it will be easy to do the rest.

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If that speaks to you, I encourage you to write in the comments, "I need to love more." And maybe even be detailed of exactly what that might look like in your life. After all, to know everything, to learn everything, but to not know love is to be a clanging symbol. I don't want to be the one that figures out exactly when the Messiah comes back and be the first one thrown out of heaven because I did not know love. He is love. So, in order to truly love, you need to know Him. Get your love bank filled from Him and then you can fill someone else. That's for somebody out there.

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In the meantime, next week, we'll be diving into **Hebrews chapter 6**. We will see you there. I'm Jim Staley with Passion for Truth Ministries. Thanks for joining us. I encourage you to share this, like this video, and if you're not supporting any ministry out there, you're not part of a local congregation, would you consider being a part of ours, helping us little by little, every little shekel counts. Your prayers make a big difference. Please consider [partnering with us](#). Go to passionfortruth.com right now in the top right hand corner of your screen. And you might want to say thank you that way if the Lord leads you. If not, we are so grateful to be on your journey. And we pray that God will bless you and keep you. May His face shine upon you. May His countenance be lifted up over you. And may He give you peace. I'm Jim Staley with Passion for Truth Ministries. I'll see you in the next video.

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