



The Priestly Order of Melchizedek (Hebrews 7:1-10) (Lesson #13)

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Introduction:

As we come to Hebrews chapter seven you will find it is a focused exposition of Genesis 14:14-17 and Psalm 110:4. The author will use these passages to show the legitimacy of Melchizedek's priesthood and the superiority of that priesthood over Abraham and also over the Aaronic priesthood.

As we come today, the writer of Hebrews is about to start weaving together two points that he has previously introduced, but not fully explained. **First**, Jesus is the ultimate and final High Priest:

- In **Hebrews 2:17**, the author called **Jesus our merciful and faithful high priest**.
- In **Hebrews 3:1**, the author had called **Jesus the high priest of our confession**.
- In **Hebrews 4:14**, the author had **referred to Jesus as our great high priest**.
- In **Hebrews 4:15**, the pastor had told his audience that **Jesus our high priest is able to sympathize with our weaknesses**.
- In **Hebrews 5:5**, quoting from **Psalm 2:7**, the author told us that the **Father appointed Jesus to be our high priest**.

But up until that point the author had really not even attempted to explain how Jesus could be a High Priest.

Second, as the writer first expressed in **Hebrews 5:10**, Jesus does not come from the **line of Aaron**, but instead from a much **more ancient order**, the order of **Melchizedek**.

It was then, back in **Hebrews 5:10** that the original audience and you and I leaned in to hear everything the writer had to say about this mysterious figure, Melchizedek, and the connection with Jesus as our High Priest.

But, the author, the pastor, first had to do something else. Namely, he had to **warn those who were living on the edges** and had never truly turned to Jesus, and he had to **encourage those who were suffering and being persecuted** for their faith. He had to **afflict the ones living with false comfort** and **comfort the true believers who were being afflicted**.

But having completed that important mission, we now find ourselves at **Hebrews chapter 7 verse 1**.

As stated above, Hebrews chapter seven is focused exposition of **Genesis 14:15-17** and **Psalm 110:4**.

The author will use these to passages to show the **legitimacy of Melchizedek's priesthood** and the **superiority of that priesthood** over **Abraham** and also over **the Aaronic priesthood**.

7:1a For this Melchizedek...

Here, after weeks of waiting (at least for us), following the third stern warning in the book of Hebrews and the subsequent reminder of God's faithfulness to His people, the author reintroduces the topic of Melchizedek.

To aid us in getting our Hebrew sandals back on, there are only two texts in the Old Testament where Melchizedek is mentioned. We are going to review those texts and glean what they (the Israelites) might have known, believed, and thought about this mysterious figure, Melchizedek.

We will read those texts, pull out what those texts were teaching about Melchizedek, pull all of that together, and then head into our text in Hebrews.

Genesis 14:17-20:

17 After his return from the defeat of Chedorlaomer and the kings who were with him, the king of Sodom went out to meet him at the Valley of Shaveh (that is, the King's Valley). 18 And Melchizedek king of Salem brought out bread and wine. (He was priest of God Most High.) 19 And he blessed him and said, "Blessed be Abram by God Most High, Possessor of heaven and earth; 20 and blessed be God Most High, who has delivered your enemies into your hand!" And Abram gave him a tenth of everything. (Gen 14:17–20, ESV)

This is the first of one of only two texts that we have on Melchizedek, but based on these verses what would the typical Hebrew have understood about Melchizedek? I believe we have at least six points:

- 1) **First the name Melchizedek.** Ancient names often had deep and significant meaning, and that is the case here. Melchizedek's name is a compound Hebrew word.

Melech – king or ruler

Tzedek – righteousness or Justice.

His name literally means the **king of righteousness**.

- 2) **In verse 18 we are told that Melchizedek is the King of Salem.**

He is the Melech (king) of "**Salem**." This is widely understood as an ancient and abbreviated form or Jerusalem, with the **root** coming from the Hebrew word **shalom** (**peace**)

Thus, He is the **king of peace**

At this point, I hope you are beginning to see that this **Melchizedek** is a foreshadowing of the **Righteous King**, who is also the **Prince of Peace**. But we are getting ahead of the author!

- 3) **In verse 18 we are also told that this Melchizedek is the Priest of God Most High.**

This event occurred approximately **500 years** before the **Aaronic Priesthood** was established at Mt Sinai.

This likely generates a number of questions like: **Where did guy come from? What is he doing in the ancient Canaanite (Jebusite) city of Salem?** For now, we will pass over those questions.

SO YOU KNOW: Here is **Genesis 14**, we find the **first mention** of a **priest of God**, and we learn nothing about him, he **walks on the pages of the Old Testament and then steps back off**.

- 4) **In verse 19, Melchizedek pronounced a blessing upon Abraham.**

This **Priest** of the **Most High God** blessed **Abraham**. That may not seem significant now, but it absolutely is extremely significant. For now, please just sort of tuck that away, the author of Hebrews will develop that point later.

- 5) **In verse 20, Melchizedek pronounced or proclaimed that God Most High is Himself blessed.**

The blesser is indeed blessed Himself, because of who He is!

As he blessed Abraham, implying that God is the blesser, Melchizedek also declared that the Most High God is blessed.

6) Also in verse 20, Abraham gave 1/10 of the spoils taken from the four Eastern King Confederation that he defeated.

This is the **first giving of 1/10** mentioned in the Old Testament and it was Abraham who gave 1/10 of the spoils to Melchizedek.

Now there are other points they might have seen, **(like the bread and the wine that Melchizedek brought out). We recognize that those point forward to the Lord's Supper.** But for the Hebrews they would have likely observed that Melchizedek brought a meal, possibly even a sacrificial meal, but they likely saw nothing beyond that.

Psalm 110:1-6:

1 The LORD says to my Lord: "Sit at my right hand, until I make your enemies your footstool." 2 The LORD sends forth from Zion your mighty scepter. Rule in the midst of your enemies! 3 Your people will offer themselves freely on the day of your power, in holy garments; from the womb of the morning, the dew of your youth will be yours. 4 The LORD has sworn and will not change his mind, "You are a priest forever after the order of Melchizedek." 5 The Lord is at your right hand; he will shatter kings on the day of his wrath. 6 He will execute judgment among the nations, filling them with corpses; he will shatter chiefs over the wide earth. (Ps 110:1–6, ESV)

By way of reminder, before I say another word, this is an amazing Messianic text, and Psalm 110 is quoted by the author of Hebrew more than any other single text.

It opens with the LORD (**Yahweh** in the Hebrew) speaking to "my Lord" (to David's Lord) (in the Hebrew **'ādôn**). Again, this is an amazing and blatantly Messianic text. But let's connect this back to Melchizedek and the connecting point is found in the promise that there is one coming who:

1) In verse 4, this coming one, will be a priest who serves forever.

There is one coming, according to David, written around 1000 BC, who would somehow be a priest forever. How would the Jewish people have even understood that?

2) In verse 4, this coming one, who would be a priest forever and would not descend from Aaron, but would descend from this ancient figure Melchizedek.

This is the connecting point; this is the author's point in the book of Hebrews. Without getting out too far in front of our skis, this is how Jesus could serve as High Priest.

But how would this work? We have no idea where the Melchizedek came from. His name is not found anywhere in the ancient genealogies in Genesis.

3) In verses 1 and 5, this coming one will sit at the right hand of Yahweh.

Let this promise sink in. This priest who is coming after the ancient order of Melchizedek would ultimately take his seat at the right hand of God.

4) In verses 1 and 2, this one coming will rule, even in the midst of His enemies, and ultimately, one day, His enemies will be made His footstool.

Here it obvious that this promised Priest is also a ruling King. He will even rule in the midst of his enemies. Do you see it? Here is Psalm 110, the promise given to David is that there is one coming who will be both a King and a Priest!

- 5) **In verses 5-6, we see that this coming one will shatter kings (think of Daniel 2) and will be the ultimate and final judge.**

Observe the language of verse 6: *“He will execute judgment among the nations.”*

With your Hebrew Sandals on. **How might you have seen this one “after the order of Melchizedek”?**

While we could explore other minor details—such as how his people will offer themselves willingly, demonstrating wholehearted devotion rather than forced compliance—the core takeaways remain clear. Ancient Hebrews connecting Genesis 14 and Psalm 110 would have recognized these foundational truths about Melchizedek and the coming priest-king.

We are now ready to hear what the Pastor has to say to his audience!

7:1-3 For this Melchizedek, king of Salem, priest of the Most High God, met Abraham returning from the slaughter of the kings and blessed him, 2 and to him Abraham apportioned a tenth part of everything. He is first, by translation of his name, king of righteousness, and then he is also king of Salem, that is, king of peace. 3 He is without father or mother or genealogy, having neither beginning of days nor end of life, but resembling the Son of God he continues a priest forever.

Vs 2 – Notice he opens **“this Melchizedek king of Salem...”** Let’s follow the points that the author makes.

First in verse 1, the author states that Melchizedek is the Priest of the Most High God.

Five hundred years before Aaron, Melchizedek was priest of the Most High God. Again, He is the first priest mentioned in the Old Testament.

We have so many questions about who he was leading, where did he descend from? The answers to most of our questions about Melchizedek will likely only be found in Deuteronomy 29:29.

Second, still in verse 1, the author records that Melchizedek blessed Abraham when he returned from the defeat of the **four-king federation** from the east.

Third, in verse 2, the author reminds his audience that Abraham apportioned (divided, split out, distributed) to Melchizedek 1/10 of the spoils that he took in war.

Fourth, the author tells his audience that his name (Melchizedek) when translated, means King of Righteousness.

Fifth, his title (king of Salem) when translated, means King of Peace.

So, in verses 1 and 2 the **author seized upon 5 of our six observations from Genesis 22.**

Now I am surprised that he does not specifically combine these **titles and run with them. (King of Righteousness and Prince of Peace).**

Spurgeon makes an observation worth repeating: *“Wherever Jesus is King, He must be first King of righteousness, and after that King of peace.”*

What our brother is saying, so that we do not miss it, is that there can be NO peace, until we have made Jesus our King of Righteousness.

It was at Calvary that righteousness was fulfilled for you and I.

Vs 3 – Beginning in verse three the author is now going to **plow** new **ground** that his audience has likely **never considered**.

The Pastor has **six additional points** he would like to make in addition to the five he has already made.

The author says this about Melchizedek, that he is **without father, without mother, and without genealogy**. Further, Melchizedek is **without “beginning of days”** and He is **without “end of life.”**

Now the ESV misses making sure we understand the Greek here. The KJV, NKJV, NASB, LEB, and others do a better job. Let’s take a look at how the NASB95 translates verse 3:

3 Without father, without mother, without genealogy, having neither beginning of days nor end of life...” (Heb 7:3a, NASB95)

Yes, that it is! OK, let’s walk through this.

First, Melchizedek is **“without father.”** The Greek word is: **apatōr**. This word is a **hapax legomenon**. But it is more than that, this word is not used anywhere in the Septuagint. Also, Google Gemini could not find anywhere the word is used in classical Greek!

So here the writer has taken a common Greek word and added the alpha prefix to the word, changing its meaning to not, no, or without. In doing this the author created a word that was not used anywhere in the Greek. Is that cool?

Thus, taken at face value the writer seems to be saying that Melchizedek, **did not have a human father**, but supernaturally burst on the scene.

Some believe that the author is only saying it is not recorded who his father is, I would tend toward the understanding that he is without human father. But, this is not a hill I would die on, but that is how I understand the text.

To ensure we do not get twisted up here, this declaration is being made about Melchizedek.

Second, the author says literally in the Greek that Melchizedek is **“without mother.”** The Greek word is: **amētōr**. Once again this is a **hapax legomenon, used only here in the New Testament**.

Also, like “without father” it is not used in the Septuagint.

But we do find it used in classical Greek. Again, according to Google Gemini: **“In Aeschylus's *Eumenides*, the character Orestes uses a variation of the concept, and *ameter* appears in contexts dealing with mythological figures born or created without a human mother (such as Athena, who sprang from the head of Zeus).”**

The word literally means **“without human mother.”** Once again, taken at face value the writer seems to be saying that Melchizedek, **did not have a human mother**, but supernaturally burst on the scene.

Again, some believe that the author is only saying it is not recorded who his mother is. Again, I believe that this is a declaration that Melchizedek is without human mother.

Thirdly, the author writes that Melchizedek, literally in the Greek is **“without genealogy.”** I suspect you know what I am getting ready to say about this word. This word used here is **agenealogētos**, and as you might have already guessed, is a hapax legomenon.

It too is not used in the Septuagint, nor can I find anywhere where it is used in classical Greek. It describes something that classical Greek **never attempted to describe**.

Scholars are unanimous, this is more than simply adding the “a” prefix. Here the author has created a new word. Linguists call this a “nonce” or a “coinage” word. The author created this word to make a point he did not seem to know how to make any other way.

It seems to me, what the author is attempting to convey as he creates a word in the Greek is that Melchizedek has no genealogical connection. Taken at face value, the author seems to be saying that Melchizedek had no genealogy. Meaning, at least at face value, he had no mother and father and he left no children.

Some scholars believe that the author is highlighting that the Melchizedek has not priestly genealogy, in that he does not descend from Aaron. Do not forget the author created a new Greek word here!

I believe he is trying to tell us that Melchizedek is outside human genealogical registration entirely!

Fourthly, the author writes that Melchizedek still in vs 3, had **no beginning of days**.

He seems to be saying, **he did not start** like the rest of us. He was not born, into the world and subsequently grew up. Rather, he seems to be highlighting that he burst on the scene supernaturally.

There are those who would say, no, he simply means we do not know when he is born. Consider all of this together and what the author is trying to convey.

Fifthly, Melchizedek, **did not have an end of life**. He did not die. The author does not tell us what happened to him, did Yahweh take him up, we simply do not know.

Again, some would say no the author is just saying we do not know when he died.

Cockerill, G. L. wrote this: *“Many have noted the unusual vocabulary and poetic style of this verse. It can be construed as a poem of four lines: Without father, without mother, without genealogy; having neither beginning of days nor end of life; made like the Son of God; he remains a priest forever.”*

As I read these five descriptions, personally, I come to only one conclusion about Melchizedek. He did not have a human father, he did not have a human mother, and he had no genealogy. He did not have a birthday, nor does he have a day when he died.

Again, some believe the author is simply saying, we do not know his dad, and we do not know his mom, and we do not know his children, and we do not know the day of his birth, nor the day of his death. To that I would simply ask a question:

If Melchizedek was not what Theologians call a Christophany or a Theophany. **Then who was he?**

As we ponder that question, David Allen in his commentary wrote this: *“the only two views that can be reasonably defended from Scripture are that Melchizedek was the pre-incarnate Christ or that he was a Canaanite king-priest...”*

If he is not a **preincarnate appearance** of Christ, then he is a **Canaanite (Jebusite) King/Priest** who was also the **Priest of the Most High God**. Who is being **presented** to us as a **type of Jesus**.

Personally, I am not ready to go there.

Sixthly, and finally, the writer states that Melchizedek: *“Resembling the Son of God he continues a priest forever.”*

The Greek word translated “resembling” is the Greek word **aphomoioō**, and is yet another **hapax legomenon** in that it is only used here in the entire New Testament. It is used in the Septuagint and in classical Greek. The word means to be **made like**, the **resemble**, to be a **copy of**.

So Melchizedek, is **made like the Son of God** (Jesus) and he (Melchizedek) **continues as a priest forever**.

It is not that Jesus was “made like” Melchizedek, but rather that Melchizedek was “made like” or fashioned after Jesus.

Jesus does not have a priesthood like Melchizedek’s priesthood. Rather Jesus is the model, Jesus is the archetype and Melchizedek’s priesthood, was like His, it resembled His, it was fashioned after Jesus’s priesthood.

Melchizedek is the shadow.

Verse 3 reaches its final climax: “He continues as a priest forever”. This declaration finds its connection in the one of whom we read in Psalm 110:4:

“The LORD has sworn and will not change his mind, “You are a priest forever after the order of Melchizedek.””

The addition of Melchizedek being a priest forever seems to further lean towards understanding him as a Theophany or a Christophany.

Vs 4-5 See how great this man was to whom Abraham the patriarch gave a tenth of the spoils! 5 And those descendants of Levi who receive the priestly office have a commandment in the law to take tithes from the people, that is, from their brothers, though these also are descended from Abraham.

Here, listen to the words of the Pastor: See, observe, perceive how great Melchizedek was!

By the way the Greek word for “man” is **anthrōpos**, and it is not used here.

See how great, this one was...

As you consider his point broadly:

- Abraham had a dad (Terah) (Genesis 11:26).
- Abraham had a mom (he had one, although she is not mentioned by name).
- Abraham had multiple sons (Isaac, Ishmael and six other sons by Keturah) (Genesis 16, 21, 25).
- Abraham’s birth city is recorded – He was born in Ur of the Chaldeans (Genesis 11:28, 31).
- Abraham’s death and the age when he died is recorded (died in the land of Canaan at 175 years old) (Genesis 25).

Clearly in comparison as **GREAT as Abraham was**, he is **nothing compared to Melchizedek!**

So great, in fact, that Abraham, gave a **tenth of the spoils from the victory to Melchizedek**.

The author wants to draw this reality to a **grand conclusion**: As great as **Abraham** was, and indeed he was great. The things said about **Melchizedek** could not be said about **Abraham**.

The fact the Abraham gave tithes to Melchizedek, becomes a key point for the Pastor. **Now the Pastor is ready to drive home the conclusion!**

Vs 5 – Here the author desires for them to fully consider the implications of the patriarch Abraham giving tithes of the spoils to Melchizedek.

He starts by making an obvious point that his audience would agree with: ***And those descendants of Levi who receive the priestly office have a commandment in the law to take tithes from the people, that is, from their brothers, though these also are descended from Abraham.***

So, the tribe of Levi, more specifically those who receive the priestly office (sons of Aaron) have a commandment in the law to take tithes from the people.

That is to say they have a command to take tithes from their fellow Hebrews, their fellow Jews, their fellow Israelites. This is absolutely true and recorded in a few places, one example:

20 And the Lord said to Aaron, "You shall have no inheritance in their land, neither shall you have any portion among them. I am your portion and your inheritance among the people of Israel. 21 "To the Levites I have given every tithe in Israel for an inheritance, in return for their service that they do, their service in the tent of meeting, (Num 18:20–21, ESV)

Although all twelve tribes descend from the patriarch Abraham, it is the tribe of Levi, specifically the sons of Aaron, that collect tithes from their brothers, even though they all descend from Abraham.

APPLICATION: Living Generously Out of Grace: The act of giving a tenth (tithing) wasn't done out of bureaucratic forced command, but as an acknowledgment of the blessings of God.

God had blessed Abraham, and Abraham gave a tenth, out of a posture of thanksgiving, generosity, and love. I know there is a great deal of controversy about giving a tenth to the Lord, after all we are not "under" the law, but under grace. But personally, I believe this is a good starting point for us today.

David Guzik quoted a pastor friend who said it this way: *"If you will not give according to how you have been blessed, may you be blessed according to how you give."*

Vs 6-7 But this man who does not have his descent from them received tithes from Abraham and blessed him who had the promises. 7 It is beyond dispute that the inferior is blessed by the superior.

Two points and an obvious conclusion:

But this man, So you know, the **Greek** word for **man** is **anthrōpos**, is **not used here either**, the writer simply says, **but this one**.

This one who does not descend from them (Aaron's sons). Now he has already made this point and let it settle now he is about to set the hook.

This is his first point. This one, Melchizedek, received tithes from the Patriarch Abraham.

Point #2, this one, Melchizedek, **blessed the one who had the promises.** He is the one who pronounced a blessing on Abraham, even though Abraham is one who was given the promises.

Vs 7 – Now, it is time for the author to set the hook. And it is beyond dispute, it is without a doubt, it is without dispute, it is beyond all contrition, **that the inferior is blessed by the superior.**

His point is that to **pronounce** or **bestow** a **blessing** upon someone is done by the one who has **more authority** and **more honor**.

My life can bless God, but I cannot **pronounce a prophetic blessing on God**, I do not have the **authority, honor, or power** to do that.

Although we want our lives to bring blessing and praise to God. In that narrower sense of **bestowing blessings**. We do not bless God, He blesses us!

The Superior One is always the one who pronounces prophetic blessings upon the inferior.

Melchizedek is the one who blessed Abraham, not vice-versa. Melchizedek is clearly superior to even the patriarch Abraham!

To use the author's favorite phrase: **Melchizedek is better than even Abraham!**

Vs 8-10 In the one case tithes are received by mortal men, but in the other case, by one of whom it is testified that he lives. 9 One might even say that Levi himself, who receives tithes, paid tithes through Abraham, 10 for he was still in the loins of his ancestor when Melchizedek met him.

Vs 8 – In one case. The case he first mentions is the Aaronic Priesthood. In that case, tithes are given by mortal men and they are received by mortal men.

By the way, so that you know, here speaking of Aaron and his sons the writers says that tithes are received by **apothnēskō** (dying), **ἄνθρωπος** (men).

Here the writer intentionally uses the Greek word for man. He says that in the case of the Aaronic priesthood tithes are received by dying men!

In the first sense, the Aaronic priesthood is dying men, giving tithes to dying men.

APPLICATION: A mortal man is teaching fellow mortal men and women about the book of Hebrews, no difference in authority. We will go next door and a different mortal man, will preach the gospel and call fellow mortal men to place faith in God's Son. This is similar, but not identical to the Aaronic priesthood.

Vs 8b – “*but in the other case...*” This is the case of **Melchizedek and Abraham**,

In the other case, we have the **testimony of the scriptures** that we have **one who lives forever**, one **who lives eternally**, one who has **no beginning of days and no end of days** who is receiving tithes from a mortal.

Let the author's point sink in: We have an immortal (one who forever lives) receiving tithes from a mortal man. That is an altogether different thing!

This is the thing the writer of Hebrews would have us see with Abraham and Melchizedek.

The author's logic, in my opinion, continues to overthrow the idea that Melchizedek was a normal man.

It seems in the case of Melchizedek, we have an immortal receiving tithes from the mortal Abraham.

Cockerill, G. L. – “There are two ways in which this Melchizedek who was superior to the Levitical priests anticipates the priest after his order (Ps 110:4): he does “not reckon his genealogy” from the Levitical priests (v. 6; cf. v. 3a), and “he lives.””

Vs 9 – The author stretches the point further, in fact he writes: ***One might even say that Levi himself, who receives tithes, paid tithes through Abraham, 10 for he was still in the loins of his ancestor when Melchizedek met him.***

You see his point, whatever you might attribute to the office of the ones who collect tithes in the Old Covenant. It could be said that they too, gave tithes to Melchizedek, because they were in the loins of Abraham, when he gave the tithe.

The lesser pays tithes to the greater. The Aaronic priesthood, it could be said, gave a tenth to Melchizedek in the loins of their father Abraham.

Vs 10 - Levi and his sons Aaron, and all who were ever serve in the priesthood were in the loins, so to speak, of Abraham when he met Melchizedek.

To the author's point, Levi and Aaron where in the loins of Abraham, when he gave a tithe to Melchizedek, thus in a sense, they gave tithes to Melchizedek in Abraham.

Drawing chapter 7:1-10 to a conclusion: I am sorry we had to stop in the middle of this text, but there are too many things that needed to be said and considered to run through it.

But for a moment would you agree with me that **Melchizedek was GREAT, even greater than Abraham?**

Yet, we must be reminded Melchizedek was and is, just a shadow of the Savior, he just a type of the greater archetype, he is just a dim vision of the technicolor Christ!

I would remind us, Melchizedek came, simply in his time on earth, however long that was, to show forth something much greater. The Lord Jesus Christ! Even if he was a Theophany, He was pointing forward to Jesus!

Is Jesus your king of Righteousness? If so, you have been brought into His Kingdom of Peace! There is an old saying, know righteousness and you will know peace. No righteousness and you will have no peace.

As we wrap up today: Do not anchor your security in fading, human religious structures. Instead, our faith should rest securely in an eternal Savior who *"lives forever to make intercession for us"* (Hebrews 7:25).

Bonus Material (Time Permitting):

The Dead Sea Scrolls are a collection of roughly **900 to 1,000 ancient manuscripts** discovered between **1947 and 1956** in eleven caves along the northwest shore of the Dead Sea, near the site of **Qumran** in the West Bank. The Dead Sea Scrolls are widely considered one of the greatest archaeological discoveries of the 20th century, the scrolls provide an unprecedented window into the Judaism of the Second Temple period and the textual history of the Hebrew Bible.

In the Dead Sea Scrolls, we have three different major categories of manuscripts, biblical, extra biblical including apocryphal, and sectarian documents. It is roughly a third of each type of manuscript.

Because of our lesson today, I wanted to make you aware that within the Dead Sea Scrolls, we find additional, apocryphal writing about Melchizedek. One fragment I would like to highlight today was found in cave 11 and is known as **11Q13** or **11QMelch**.

This fragment mentions Melchizedek and describes him as the leader of God's angels in a *"war in Heaven against the angels of darkness."*

Also, in the fragmentary passage the term "Elohim" appears a dozen times, mainly referring to the God of Israel, but in commentary on "who says to Zion Your Elohim reigns" (Isa. 52:7) **11Q13** states that Zion is the congregation of all the sons of righteousness, while Melchizedek is "Your Elohim" who will at the end of the age, deliver the sons of righteousness from Belial.

Now of course this apocryphal writing, does not carry the weight of scriptures, but it gives us a window into what this ancient sect (likely the Essenes) believed about Melchizedek.

Since we are discussing Melchizedek, I wanted you to know how this Jewish community that existed around the same time that Jesus was walking on this earth "viewed" Melchizedek. For them, Melchizedek was a Messiah like figure who would proclaim liberty, forgive sins, and at the end of the age (final jubilee) he will deliver the sons of righteousness from the Devil.

If you find this interesting, check out: <https://finaljubilee.com/data/topics/11q13-aka-11qmelchizedek/>