

**Enoch & Yahusha Key Immortal Heavenly High Priests In the Order of Malki-Tzedek  
9-28-19 Yom Kippur New!**

Hebrews 6: 20 There YAH-USHA has previously entered in for our sakes, even YAH-USHA, made The Kohen HaGadol le-olam-va-ed after the order of Malki-Tzedek. <sup>1</sup>

**7** For this Malki-Tzedek, melech of Salem, kohen of El-Elyon, who met Avraham returning from the slaughter of the melechim and blessed him;

**2** To whom also Avraham gave a ma'aser; first being by interpretation Melech of Tzedakah and after that also Melech of Salem, which is, Melech of Shalom;

**3** Neither his eema nor abba are recorded in the genealogies, without beginning of days, nor end of chayim; but made immortal like The Son of YHUH; who is the One that abides as a Kohen continually.<sup>2</sup>

**4** Now consider how great this man was,<sup>3</sup> to whom even the patriarch Avraham gave the ma'aser of the best.

**8** And here mortal men <sup>4</sup> receive the ma'aser; but there he received them, of whom The Katuv says that he lives continually.<sup>5</sup>

**14** For it is evident that our Master sprang out of Yahudah; of which tribe Moshe said nothing concerning the kohanut.

---

**1** He entered as High Priest, not we who are merely kohanim.

**2** This simply means that the Malki-Tzedek in Abraham's time was the immortal Enoch. Messiah was born into that existing order and became Malki-Tzedek as Enoch before Him (as seen in v. 4 where Abraham pays tithes to Enoch). In this verse the author states that both Enoch and the One sworn into that order by the oath of YAH , are not listed in the Levitical genealogies. No record of any of their parents being from Levi are recorded, since neither was a priest in the order of Levi. Neither Enoch, nor Messiah had beginning of days, nor end of a priestly Levitical life, since neither was ordained to begin, or end, in the Levitical service. Both however do have genealogies listed in Scripture. Enoch like Messiah served in an eternal order and positionally he prefigured Messiah, who serves in that same eternal order that can never pass away; Messiah is the last and final Malki Tzedek.

**3** Enoch.

**4** Levitical kohanim.

**5** A very strong hint that this was Enoch not Shem, as falsely stated in Jasher, as Enoch was immortal and not Shem was not. Shem would have been more of Abraham's equal, rather than his immortal superior.

- 15 And it is yet clearer: that after the likeness of Malki-Tzedek <sup>6</sup> there arises another Kohen,  
 16 Who is not appointed by the Torah of a carnal mitzvah, but by the power of an endless chayim.  
 17 For He testifies, You are a Kohen le-olam-va-ed after the order of Malki-Tzedek.

The fragment manuscript 11QMelch is interesting enough. It preserves the *midrash* interpretation of Old Testament themes and the figure of Melchizedek, and the author of the Letter to the Hebrews applied the [another] figure of Melchizedek to Yahusha

Melchizedek is described as king of Salem as well as a priest of *El Elyon* in Gen 14:18-20. He is also mentioned as the eternal priest of YHWH in conjunction with the Israelite king in Ps 110:4. The Letter to the Hebrews portrayed Melchizedek as “a primeval, immortal being, coeternal with the Son of God” (Astour 1992, 687). The Qumran community portrayed Melchizedek as a heavenly high priest in 11QMelch (11Q13). The way Melchizedek is portrayed in 11QMelch is very interesting to me. The author describes the figure of Melchizedek (a heavenly high priest) with the *midrash* interpretation of Old Testament themes, such as jubilee year (Leviticus 25) and the seventy weeks of years (Dan 9:24-27).

**Translation of of 11Q 13 (11QMelch) Col. II**

- 1 [...] ... [...]  
 2 [...] And as for what he said: Lev 25:13 « In [this] year of jubilee, [you shall return, each one, to his respective property] », concerning it he said: Deut 15:2 « Th[is] is  
 3 [the manner of the release:] every creditor shall release what he lent [to his neighbour. He shall not coerce his neighbour or his brother, for it has been proclaimed] a release  
 4 for G[od] ». [Its interpretation] for the last days refers to the captives, who [...] and whose  
 5 teachers have been hidden and kept secret, and from the inheritance of Melchizedek, fo[r ...] ...  
 6 and they are the inheritance of Melchezedek, who  
 7 will make them return. And liberty will be proclaimed for them, to free them from [the debt of] all  
 8 their iniquities. And this [wil]l [happen] YOM KIPPUR!!!!!!!!!!!!  
 9 in the first week of the jubilee which follows the ni[ne] jubilees. And the d[ay of aton]ement is the  
 10 e[nd of] the tenth [ju]bilee  
 11 about him in the songs of David, who said: Ps 82:1 « Elohim will [st]and in the assem[bly of God,] in the midst of the gods he judges ». And about him he sai[d: Ps 7:8-9 « And] above [it,]  
 12 to the heights, return: God will judge the peoples ». As for what he sa[id: Ps 82:2 « How long will you] judge unjustly and show partia[lity] to the wicked? [Se]lah. »  
 13 Its interpretation concerns Belial and the spirits of his lot, wh[o ...] turn[ing aside] from the commandments of God to [commit evil.]  
 14 But, Melchizedek will carry out the vengeance of Go[d's] judgments, [and on that day [Yom Kippur] he will fr]e[e them from the hand of] Belial and from the hand of all the sp[irit]s of his lot.]

**Melchizedek in Association with God's Deliverance**

The day of jubilee or the day of judgment executed by Melchizedek is further identified with the salvation proclaimed by the herald of Isa 52:7: “How beautiful upon the mountains are the feet of the messenger who announces peace, who bring good news, who announces salvation, who says to Zion, ‘Your God reigns.’” There is no doubt that vv. 15-16 are quoted from Isa 52:7: “This [...] is the day of [peace about whi]ch he said [... through Isa]jah the prophet, who said: [Isa 52:7 « How] beautiful

---

**6 Notice that Messiah was like Malki-Tzedek, so He could not have also been the Malki-Tzedek that met Abraham.**

upon the mountains are the feet [of] the messen[ger who] announces peace, the mess[enger of good who announces salvati]on, [sa]ying to Zion: your God [reigns. »].” Fitzmyer emphasizes that the “herald” (רשבמ) in the book of Isaiah is explicitly identified with “the Messiah” (Fitzmyer 1969, 30). Thus, Melchizedek himself is to be identified with the “herald” who is also “the Messiah” or “anointed one.” Both Enoch who judges the fallen spirits and Messiah both do Yah’s will in similar fashion as immortal beings.

**Enoch CH 13 shows Enoch with power to judge fallen angels and Messiah to judge fallen man!**

**13** And Chanok went and said: 'Azazel, you shall have no shalom: a severe sentence has gone forth;

2 Against you to put you in bonds: And you shall not have rachamim nor requests granted to you, because of the unrighteousness which you have taught and because of all the works of godlessness;

3 And unrighteousness and sin which you have shown to men. Then I went and spoke to them all;

4 Together and they were all afraid, with fear and trembling seized them. And they sought me (Chanok) to draw up a petition for them that they might find forgiveness and to read their petition in the presence;

5 Of YHUUH of the shamayim. For from then on they could not speak (with Him) nor lift up their;

6 Eyes to the shamayim for the shame of their sins for which they had been condemned. Then I wrote out their petition and the tefillah in regard to their ruachim and their deeds individually and in regard to their;

7 Requests that they should have forgiveness and length of days. And I went off and sat down at the mayim of Dan, in the land of Dan, to the south of the western parts of Hermon (where they resided in Tarartos): I read their petition until I fell;

8 Asleep. And behold a dream came to me and visions fell down upon me and I saw visions of chastisement and a voice came bidding me to tell it to the sons of the shamayim and reprimand them.

9 And when I awoke, I came unto them and they were all sitting gathered together, weeping in;

10 'Abelsyail, which is between Lebanon and Seneser, with their faces covered (under Mt. Hermon). And I recounted before them all the visions which I had seen in my sleep and I began to speak the words of tzedakah and to reprimand the heavenly Watchers-Ireem.

RSTNE 7<sup>th</sup> Edition

The rabbis deny both Enoch the Malki Tzedek in Abraham’s day and Messiah Yahusha the eternal High Priest in that same order. Therefore they have taken the bridge at both ends closed it up and then blown it up, so today that bridge doesn’t exist in Judaism. How demonically clever! BUT the Master’s will cannot be stopped and to the humble they see both ends of that bridge, with both being immortal Malki Tzedek of the same order and way to the Abba!