

## Melchizedek – End of Time Prophecy

### A New Order

“The Lord had made known to Adam, Abel, Seth, Enoch, Noah, Abraham, and the ancient worthies, especially Moses, that the ceremonial system of sacrifices and the priesthood, of themselves, were ***not sufficient to secure the salvation of one soul.***”<sup>1</sup> They had to see that they pointed to an anticipated Christ!

At Christ’s first Advent, “God could do no more for man” through their animal sacrifices. The whole system “must be swept away.”<sup>2</sup> Christ, man’s Creator, would become the sacrificial lamb, assuring the possibility of eternal life.

That would initiate a ***kingdom of grace***:

- Because He became “*the faithful witness, the firstborn from the dead, and the ruler of the kings of the earth*” (Revelation 1:5 – NIV).
- Because, in a special way, all its citizens would be ***a new group of chosen people***, called a royal priesthood, a holy nation” (I Peter 2:9, cf. Galatians 3:28).

John embellished that new citizen role:

- God “*has made us to be a **kingdom and priests** to serve his God and Father – to him be glory and power for ever and ever! Amen*” (Revelation 1:6 – NIV).
- This elevated the saints’ role to become participants in God’s kingdom rule (***as priests and even kings***) (Revelation 2:26; 3:21; 5:10; 20:4, 6)!<sup>3</sup>

These amazing promises are prophecies leading to the time when redeemed sinners will become part of God’s heavenly administration in a final “***kingdom of glory.***”

Faith in those promises brings us hope, just as God gave Abraham reason to look into the future. In faith he journeyed to an earthly Promised Land – but ever before him was an eternal Promised Land:

<sup>1</sup> *Lift Him Up*, p. 24.7 (emphasis added).

<sup>2</sup> *The Desire of Ages*, p. 36.

<sup>3</sup> Osborne, Grant R.; *Revelation* (Baker Book House; Grand Rapids, MI), p. 65.

- “By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.... For he looked for a city which hath foundations, whose builder and maker is God” (Hebrews 11:8, 10).
- That would become or be the **kingdom of glory**.

“The Jewish system was symbolical, and was to continue until the perfect Offering should take the place of the figurative. The Mediator, in his office and work, would greatly exceed in dignity and glory the earthly, typical priesthood.”<sup>4</sup>

Christ brought to man a **new spiritual system** that **recognized Him as the High Priest** and His people as important spiritual priests unto God. Through Christ the Aaronic Priesthood was to “cease forever.”<sup>5</sup> He has become a High Priest to the world and a king over the new **kingdom of grace**.

## Background

### **Historical Melchizedek – a Priest–King (a Messianic kingdom symbol)**

Some time passed after Abraham had entered Canaan. He received word that four kings allied themselves and attacked the cities of the valley of Siddim through which the Jordan River flowed. This revolt was led by the Elamite king Chedorlaomer, who had also financially subjugated those people, including Lot, for over a decade. Sodom and Gomorrah were plundered. His nephew and many inhabitants of that valley were taken captive (Genesis 14:1-8).

- In a remarkable divinely-led rescue mission (~1775–1764 B.C.), Abraham, with 318 of his “servants,” successfully retrieved Lot and returned the captives and “war” booty.
- The king of Sodom and the king of Salem (Melchizedek) met Abraham to congratulate and honor him.

Melchizedek also brought bread and wine for those troops. This man was identified not only as the *king of Salem* but as a “*priest of the most high God*” (Genesis 14:18).

- Speaking to Abraham, he said: “*Blessed be Abram by God Most High, Creator of heaven and earth. And praise be to God Most High, who delivered your enemies into your hand*” (Genesis 14:19-20a).

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<sup>4</sup> *The Review and Herald*, December 17, 1872.

<sup>5</sup> *Manuscript Releases*, vol. 12, p. 389.2.

- The recorded story is very short. It does say that Abraham then “paid” a tithe (a tenth) of “all” to this king–priest Melchizedek.

In that tithe, Abraham, who was to become the father of a great nation (Genesis 13:14-17), **acted as a subordinate** to Melchizedek, even to the future priesthood entrusted to his descendants through the sons of Levi.<sup>6</sup>

- The captives were set free.
- The assets were restored.

What is this suggesting? A Jubilee.

1. Savior
2. Captives delivered
3. Everything restored to its original

First key as to our deeper understanding of this name.

All this alludes to a restored kingdom. That is what Christ said He came to bring:

*“The spirit of the Lord GOD is upon me; because the LORD hath **anointed me** to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to **proclaim liberty to the captives**, and the opening of the prison to [them that are bound]; To proclaim the **acceptable year of the LORD** [Jubilee Year], and the day of vengeance of our God; to comfort all that mourn; To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified” (Isaiah 61:1-3).*

- This describes a final Jubilee.
- At an “acceptable year.”
- At the time of God’s wrath.

<sup>6</sup> Keil, C. F. and F. Delitzsch; *Commentary on the Old Testament* (Hendrickson Publishers, Peabody, Massachusetts 01961-3473; 2006 – 2<sup>nd</sup> printing), vol. 1, p. 133.

## The Identity of Melchizedek

Many ancient Aramaic translations of Genesis 14 identify Salem as Jerusalem and Melchizedek as Shem, son of Noah.<sup>7</sup>

- This was understood by many church fathers, such as the Latin priest Jerome (342–420 A.D.), partially based on the computation of Shem’s longevity from Genesis 5 and 11.
- *Ephrem the Syrian* (306–373 A.D.) noted in his *Commentary on Genesis*:
  - Shem became **king** because of his greatness.
  - He headed fourteen nations – likely city nations.
  - In addition, he “was a **priest**.”<sup>8</sup>

Melchizedek’s name in the Masoretic text (Hebrew) is made up of two words: *melek* (king) and *sedeq* (righteous), meaning “king of righteousness.”

- He was a *type* of a “God-King,” later typified in the book of Hebrews as the eternal High Priest Jesus Christ (detailed later).
- Jesus would also be known as the “Son of David” (Matthew 12:23, 15:22; Mark 12:35), yet David would call Him Lord. He was told regarding Christ: “*The LORD [God the Father] hath sworn, and will not repent, Thou [Christ] art a priest for ever after the order of Melchizedek*” (Psalm 110:4 – Old Testament prophecy).

Who did this man that Abraham met represent?

He was a type of Christ. In an ancient Midrash (1. explains Jewish practices and 2. interprets meaning of Old Testament) the Rabbis made these confirming observations regarding Melchizedek:

1. He was Shem, the son of Noah (who died shortly before Abraham passed away).
2. Salem was identified as the city that would later become Jerusalem.<sup>9</sup>

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<sup>7</sup> McNamara, Martin; *Biblica*, “Melchizedek: Gen 14,17-10 in the Targums, in Rabbinic and Early Christian Literature (Peeters Publishers, 2000), vol. 81, No. 1, pp. 1-31.

<sup>8</sup> *Ibid.*, pp 14–15.

<sup>9</sup> <http://pace.mcmaster.ca/York/york/showTest?book=1&chapter=10&textChunk=nieseSection&chunkId=179&text=anti&version=english&direction=&tab=&layout=split>

Shem became an incredible link between the antediluvian world in Abraham's time. This "king of righteousness," God's stunning representative, opened dramatic information:

- "Melchizedek" was a king **and** a priest.
- Seeing that he was Shem:
  - He knew of his father's communication with God.
  - He would have known many patriarchs who communicated with Adam and Eve.
  - He was a sacred link between the past and the future.
  - He was a metaphor for a higher order than Abraham.
  - He represents something of solemn importance, even for us today!

This **king of righteousness** was also a symbol for a king of a **righteous people**. That word for righteousness (*sedeq*) helps us to understand Daniel 8:14 and 9:24, when holiness will reign once again.

- When God's people have victory over "*transgression, sin and iniquity*" (Daniel 9:24), then:
- Everlasting righteousness (*sedeq*) will come in (still in the future). "*I bring near my righteousness: it shall not be far off, and my salvation shall not tarry [it will be on time]: and I will place salvation in Zion for Israel my glory*" (Isaiah 46:13).
- But that is a divine dream still in waiting for final completion – however, prophesied to occur!

This is incredible. We have been told **when** this occurs! Holiness will be vindicated (*nisdaq* – a Hebrew passive verb related to the noun *sedeq*) **at or after 2300 Atonement years** (Daniel 8:14). Shem, Melchizekek, becomes a metaphor for future eternal righteousness to come at the close of or after that prophetic period!

In response to Abraham's success, Melchizedek acknowledged that it came from "*God Most High, Creator of heaven and earth*" – words reflecting the thinking of a priest.<sup>10</sup>

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<sup>10</sup> Sailhamer, John H., *Genesis*, from Gaebelin, Frank E. (gen. ed.); *The Expositor's Bible Commentary*, vol. 2 (Zondervan, Grand Rapids, MI 49530; 1990), p. 123.

A king–priest combination was forbidden in Israel. However, Melchizedek came before Israel was established. This reference builds on Melchizedek as a **unique type of Christ**. He was a **sole symbol** as a **priest–king**, just as Christ would be. That role could not be defined with a beginning or an ending. It was by “declaration.”

## **Christ – a New and Wonderful Priest**

A central theme in the book of **Hebrews** relates to the High Priest status of Christ. For Him to remove the sins of humanity, He had to be a **divine human priest**. There, wonderful links to Him are referenced from Psalms:

- a. “The humanity of Jesus; cf. Ps. 8:5-7; Heb. 2, especially vv. 6-8;
- b. His faithfulness, cf. Ps. 95:7-11; Heb. 3:1-4:13, especially 3:7-11;
- c. Jesus as a merciful high priest, Ps. 110:4; Heb. 4:14 – 5:10, especially 5:6;
- d. How Jesus deals with sin, Ps. 40:6-8; Heb. 9:1-10, especially 10:5-7.”<sup>11</sup>
- e. And, again: “*The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek*” (Psalm 110:4).

The book of Hebrews is the only place in the New Testament where Jesus is called a “*High Priest*” associated with Melchizedek. There, His priesthood is of a new “*order of Melchizedek*.”

- “*Christ did not take on himself the glory of becoming a high priest. But God said to him, ‘You are my Son; today I have become your Father.’ And he says in another place, ‘You are a priest forever, in the order of Melchizedek.’*” (Hebrews 5:5-6 – NIV).
- Christ’s designation as High Priest of the “*order of Melchizedek*” **originated with God** when He declared him His “*son*.”<sup>12</sup>

Within that wonderful imagery came also the divine pronouncement that Jesus was also that “*Priest forever*.” That became a **new eternal priesthood order**. *Though declared in the Old Testament (Psalm 110:4) and prophesied in the Jubilee restored (Isaiah 6:1), its inauguration came after Christ’s resurrection.*

- Melchizedek was a *priest–king*.

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<sup>11</sup> Kistemaker, Simon J.; as quoted in *The New International Greek Testament Commentary, The Epistle to the Hebrews*, by Paul Ellingworth (William B. Eerdmans Publishing Company; Grand Rapids, MI), p. 179.

<sup>12</sup> Allen, David; *The New American Commentary – Hebrews (Hebrews 1:2)* (B&H Publishing Group; Nashville, TN), p. 319.

- Jesus became a *priest-king* (by God's declaration) after that *Melchizedekian order of the kingdom of grace*.
- Shocking as it may seem, **we** are called to be part of that order as God's saints:
  - *"And hath made us **kings and priests** unto God and his Father; to him be glory and dominion for ever and ever"* (Revelation 1:6; cf. Daniel 7:27).
  - *"And hast made us unto our God **kings and priests**: and we shall reign on the earth"* (Revelation 5:10).
  - *"And I appoint unto you a kingdom, as my Father hath appointed unto me; That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel"* (Luke 22:29-30).

This new order is so important that in Hebrews Paul chides the reader who doesn't understand (paraphrased):

- You are dull of hearing (Hebrews 5:11).
- If you continue in drinking milk, you are not skilled in understanding righteousness (5:13).
- You should be teachers by now (5:12).
- Those who can handle "*strong meat*" are maturely using their minds, knowing truth from error (5:14).

Paul is urging God's people, "***Understand the issues about this Melchizedekian order well!***" It really will be the eternal order of the kingdom of glory (implied).

**In ancient times God, at times, made oaths "*against*" divinity itself.**

- *"For when God made promise to Abraham, because he could swear by no greater, he swore by himself"* (Hebrews 6:13) – the old covenant, that merged into the Aaronic Priesthood, came through amazing deity oaths.
- *"And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished"* (Daniel 12:7).
- Stunningly, God declared **under an oath** that Christ was that eternal High Priest after the Melchizedekian order: *"For he testifieth, Thou art a priest for*

*ever after the order of Melchisedec.... (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec:)" (Hebrews 7:17, 21).*

He is declaring/decreeing/confirming in this amazing gesture, the truth about this new order!

1. The hope we have, as an anchor to the soul, is that Jesus is a High Priest within the veil (Hebrews 6:18-20). That is where sins are eradicated, the record is cleaned.
2. This is based on the new covenant law (Hebrews 7:11-28). Christ becomes our righteousness through the Spirit! His laws become part of us.

*"For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. For the law [Mosaic] made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God" (Hebrews 7:18-19).*

How is this different from the past? The old order was through the tribe of Levi (which surrounded the tabernacle and was Aaronic). It relied on acts that were future metaphors of redemption. The new order is through the tribe of Judah, through whom Christ/Melchizedek came. There, the High Priest gives the kingdom subjects His righteousness. It will be an eternal **kingdom of holiness!**<sup>13</sup>

This is a better testament or covenant (Hebrews 7:22). How was the Mosaic system changed?

### Aaronic Priesthood

Theocracy – facilitated by priests  
 Type  
 Mediated my man  
 Sacrifice – animals  
 Obedience through works  
 Righteousness through declaration

### Melchisedec Priesthood

Kingdom of priests – Christ, the High Priest  
 Antitype  
 Mediated by Christ  
 Sacrifice – Christ  
 Obedience through Christ's power  
 Righteousness in reality

- One – a theocracy – Levitical priesthood (one tribe)
- One – a priesthood kingdom – Melchizedekian order (12 tribes) – the 144,000 (Revelation 7:3-8).

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<sup>13</sup> *Patriarchs and Prophets*, p. 235.



## Paul's Summation of the Melchizedekian Order

In Hebrews 7:1-10 Paul summarizes the historical Genesis 14:17-20 account.

- An emphasis focuses on the tithe Abraham gave Melchizedek.
- That establishes the superiority of the Melchizedek appointment.

In 7:3 the phrase “*without father or mother*” simply means that there was no priestly line leading to that priesthood. “*Without beginning or ending*” reinforces that this order of priesthood is **unique and appointed**.<sup>17</sup>

In Hebrews 7:11-19 Paul contrasts Christ's priesthood with the Levitical order; the latter being unable to complete man's restoration. Christ, our better hope, removes the barriers and allows coming into God's presence. In Hebrew 7:20-28 the arguments from Psalm 110:4 are reviewed.

Now we come to the most important part that's apropos to us.

## Melchizedekian Secrets from the Dead Sea Scrolls!

In Cave 11 of the Qumran community discoveries, there were fragments of a scroll called 11QMelchizedek. It is dated as likely early in the first Christian century.<sup>18</sup> In that document Melchizedek is seen as an “angelic being” (symbolizing Christ). However, it likely came from writings or understanding in the first or second century before Christ.

- This angelic being initiates an eschatological Jubilee! A prophecy for our time!
- This releases people not from debts (as in Leviticus 25) but from sins by which they were held captive by Belial (Satan).

Melchizedek is called Yahweh when referencing Isaiah 61:2. He also carries out judgment on the wicked, which is normally reserved for God Himself. After A. S. van der Woude first published the translated text, many scholars even concluded that Melchizedek and Michael the “*archangel*” were the same being.<sup>19</sup>

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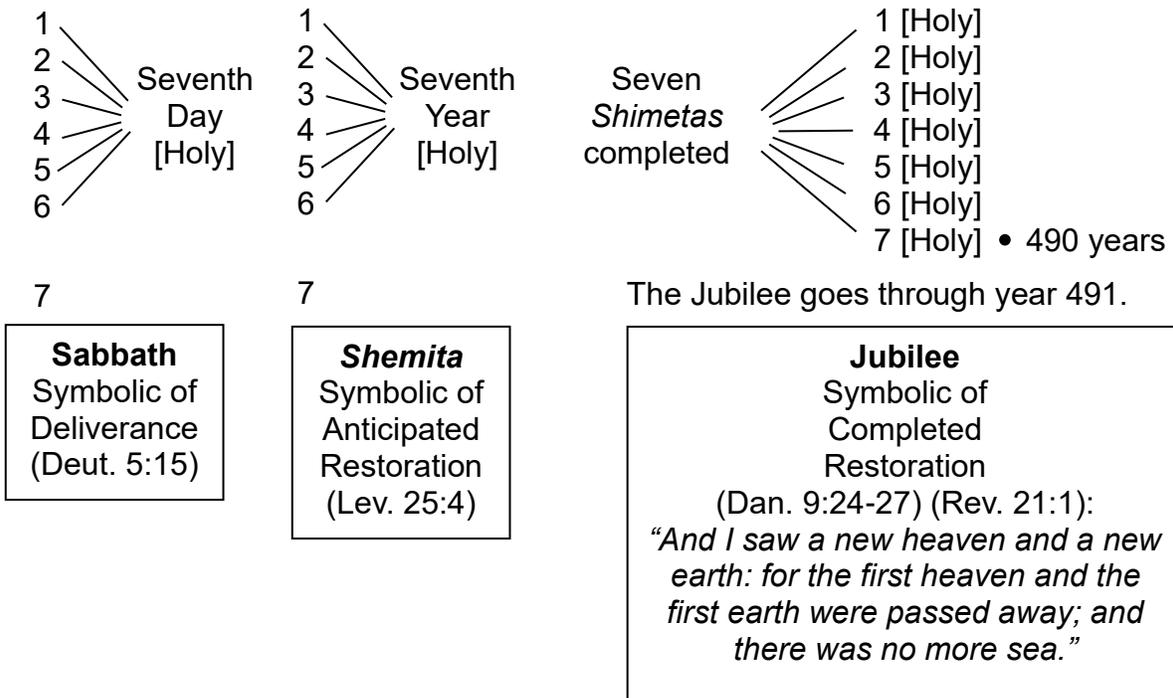
<sup>17</sup> *Ibid.*, p. 418.

<sup>18</sup> Fitzmyer, Joseph A., S.J.; *Journal of the Biblical Literature*, “Further Light on Melchizedek from Qumran Cave 11,” vol. 86, No. 1; March 1967, p. 25.

<sup>19</sup> Cockerill, Gareth Lee; *The Evangelical Quarterly*, “Melchizedek or ‘King of Righteousness’,” EQ 634 (1991), pp. 3-5-312.

## The Jubilee in 11QMelchizedek

### Sabbatical and Jubilee Periods Review



In 11QM, Melchizedek is seen as saving his people at a “tenth” **eschatological Jubilee**. There, he returns to the people what is “theirs” and releases the debt of all their sins. It is eschatological – end-time – Second Coming!

- In Daniel’s 490-year prophecy (9:24ff) there were exactly 70 Sabbatical years and 10 Jubilee periods/years.
- At the **end** of 490 years, on the last day of the final, seventh, Sabbatical year, at the Day of Atonement, a **10<sup>th</sup> Jubilee** was/is to begin.

### Review – Daniel 9 – Holiness Arrives (Daniel 8:14 prophecy fulfilled)

#### “To bring in everlasting righteousness” (Daniel 9:24c)

Man’s part has just been presented (giving up sin). Righteousness naturally follows as God’s gift to man. But the description of God’s part is different from any other.

- Everlasting (*owlam*) means “without end” – “forever.” That is a pronouncement that it is when God’s people will be perfect. Holiness will be vindicated. The kingdom of glory will have arrived.
- That is end-of-time language.

- ***Righteousness is a word similar to “cleansed” in 8:14. The latter is in a verb form, here it is a noun. One tells when the process begins, here it is fulfilled or completed.***

8:14:

*tsadaq (nitsdaq)*

Vindicated

Being made legally right

Prophecy

Charges (pending implied)

9:24:

*tsedeq*

Righteous

Inherently right

Fulfillment

Charges cleared –

*“He that is righteous let him be righteous still; and he that is holy, let him be holy still.”*

Revelation 22:11.

Will be holy

Holy

Atonement imagery

Jubilee imagery (at final Atonement) (board)

Restoration promised

Restoration complete

Within ten Jubilee cycles God’s people, His church, must realize this awesome objective. Daniel 9 is probationary language, leading up to the restoration.

- The sanctuary is cleansed – the heart is pure.
- The church (a corporate group – the “remnant”) will be holy.
- Adventists view the heavenly sanctuary within this context.
- It encompasses beautiful restoration imagery.
- The sanctuary or temple in Daniel’s prayer was a metaphor for God’s church – Israel – His people.

### **“To seal up the vision”**

On the surface this appears to be misplaced. The word for “*vision*” here is *chazown*. Gabriel is talking about the great restoration *mareh* vision. Why insert the *chazown* here?

- The *chazown* vision is the revelation of Satan at work, opposing Christ, trying to prevent a holy people from developing.
- Here this vision is sealed up.

Everything that God revealed regarding Satan and his supporters will be sealed from action – it comes to its end!

- This happens in the sixth and seventh Vial Plagues of Revelation 16.
- Note the sequence:

<u>Man's Part</u>	<u>God's Part</u>		
End of responding to sin	Everlasting holiness	Apostasy sealed End of beast Little horn	Most Holy anointed

### **“To anoint the most Holy”**

This occurs when God’s church is holy, when the number is made up and complete.

*“And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever”* (Revelation 11:15).

This, again, is an end-time eschatological language – the task is complete. The sanctuary in heaven is cleansed. When? When Satan receives all the forgiven sins of the righteous.

Did all this happen by 34 A.D.?

Anciently, liberty was at a Jubilee proclaimed in the whole land. That would involve restoration of land ownership to the original family (25:13), stopping any economic injustice (25:14), and releasing any debts and servant/slaves (25:28).

- This is closely related to a redeemer who redeems his kinsman (Leviticus 25:25-55) and takes vengeance on the kinsman’s enemies (Numbers 35:16-34).
- ***That final Jubilee from Daniel 9 has not yet occurred.*** When it does, everlasting righteousness will come in. ***The last three and a half years of these 490 years are in waiting!***

Expositor White had insight into this when writing “then commenced the jubilee.”<sup>20</sup>

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<sup>20</sup> *Early Writings*, pp. 35, 286.

“In the **time of trouble** we all fled from the cities and villages, but were pursued by the wicked, who entered the houses of the saints with a sword. They raised the sword to kill us, but it broke, and fell as powerless as a straw. Then we all cried day and night for deliverance, and the cry came up before God. The sun came up, and the moon stood still. The streams ceased to flow. Dark, heavy clouds came up and clashed against each other. But there was one clear place of settled glory, whence came the voice of God like many waters, which shook the heavens and the earth. The sky opened and shut and was in commotion. The mountains shook like a reed in the wind, and cast out ragged rocks all around. The sea boiled like a pot and cast out stones upon the land. And as **God spoke the day and the hour of Jesus’ coming and delivered the everlasting covenant to His people, He spoke one sentence, and then paused, while the words were rolling through the earth.** The Israel of God stood with their eyes fixed upward, listening to the words as they came from the mouth of Jehovah, and rolled through the earth like peals of loudest thunder. It was awfully solemn. And at the end of every sentence the saints shouted, ‘Glory! Alleluia!’ **Their countenances were lighted up with the glory of God; and they shone with the glory, as did the face of Moses when he came down from Sinai.** The wicked could not look on them for the glory. And when the never-ending blessing was pronounced on those who had honored God in keeping His Sabbath holy, there was a mighty shout of victory over the beast and over his image.

**“Then commenced the jubilee, when the land should rest.** I saw the pious slave rise in triumph and victory and shake off the chains that bound him, while his wicked master was in confusion and knew not what to do; for the wicked could not understand the words of the voice of God. **Soon appeared the great white cloud. It looked more lovely than ever before. On it sat the Son of man.** At first we did not see Jesus on the cloud, but as it drew near the earth we could behold His lovely person. This cloud, when it first appeared, was the sign of the Son of man in heaven. The voice of the Son of God called forth the sleeping saints, clothed with glorious immortality. The living saints were changed in a moment and were caught up with them into the cloudy chariot. It looked all over glorious as it rolled upward. On either side of the chariot were wings, and beneath it wheels. And as the chariot rolled upward, the wheels cried, ‘Holy,’ and the wings, as they moved, cried, ‘Holy,’ and the retinue of holy angels around the cloud cried, ‘Holy, holy, holy, Lord God Almighty!’ And the saints in the cloud cried, ‘Glory! Alleluia!’ And the chariot rolled upward to the Holy City. Jesus threw open the gates of the golden city and led us in. Here we were made welcome, for we had kept the ‘commandments of God,’ and had a ‘right to the tree of life.’”<sup>21</sup>

In 11QMelchizedek, Melchizedek is given the role of **liberator**, “**establishing righteousness and justice.**”

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<sup>21</sup> *Early Writings*, pp. 34-35 (emphasis added).

- Here, in this Qumran scroll, the ***anointed messenger*** proclaims the liberty – deliverance.
- This affirms the Messianic focus of Daniel 9!

11QMelchizedek links a Sabbatical year to the Jubilee by quoting Leviticus 25:13 and Deuteronomy 15:2. ***Linking these with Isaiah 61:1 establishes an eschatological Jubilee that will complete that 490-year prophecy!***

1. The faithful are then released from captivity – forgiven.
2. From the burden of their iniquities – purification.

Both are an allusion to what begins on a final Day of Atonement.

This Dead Sea document combines:

1. The Sabbatical year
2. The Jubilee year
3. The Day of Atonement
4. Into an eschatological release from sin

This parallels the establishing of righteousness and justice, which are promised by Gabriel to God’s people in Daniel 9:24 – if they addressed transgression, iniquity, and sin.

- This Qumran document associates an eschatological “last-year of the Jubilees” (a “tenth”) with deliverance and final judgment.
- The Daniel 9 and 11Q documents have similar phrases.<sup>22</sup>

This ancient scroll depicts the completion of the 490 years (seventy weeks of years) of Daniel 9:24.

- The tenth year of release proclaimed by the Lord, a year of good favor, alludes to Psalm 82:7.
- Time of “liberation” such as is in Isaiah 61:1.
- The year when atonement for iniquity is completed.
- Melchizedek (symbolic of Christ) is associated with this time.
- He enjoys a status above the angels.

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<sup>22</sup> Cockerill, *op. cit.*, p. 309.

- Then He exacts vengeance against Belial (Satan).
- The “tenth year” and the “last Jubilee” – “year of good favor,” “release,” and “liberation” are associated with salvation (cf. Isaiah 52:7). That text is explicitly identified with the eschatological Messiah and the 490 years.<sup>23</sup>

What does this tell us? This group of conservative Jewish people (we assume the Essenes) concluded that the time periods of Daniel 9 are relative to:

1. The last days
2. When Melchizedek returns
3. A tenth Jubilee will be proclaimed (that follows nine others).
4. Judgment of the wicked and Belial (Satan) then occurs.
5. Associated with Melchizedek at that time will be righteous “divine” beings.
6. All this will be announced by an anointed messenger after 62 weeks.
7. This messenger and prophecy concerns periods of history related to the first Advent but culminates at the end of all things.
8. Then the trumpet will sound in the seventh month.

Most scholars view this document as referring to the *very end of time* when the Daniel 9 timing prophecies finally come to an end.

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<sup>23</sup> Fitzmyer, *op. cit.*, pp. 30-31, 35, 136.