

Melchizedek

Hebrews 5:6 *As he saith also in another place, Thou art a priest for ever after the order of Melchisedec.*

Melchizedek in the Old Testament

Genesis 14:18 And Melchizedek king of Salem brought forth bread and wine: and he *was* the priest of the most high God. 19 And he blessed him, and said, Blessed *be* Abram of the most high God, possessor of heaven and earth:

Mal-kee-tseh'-dek From H4428 and H6664; *king of right; Malki-Tsedek,*

Who was this Melchizedek the king of Salem, he appears upon the pages of God's Holy Word; and disappears into obscurity. However, there is much to be learned concerning this figure with a little expository of the scriptures.

Biblical names carry with them meaning and convey some character description or attribute of the one who carries the name, the biblical name can signify origin or purpose; consider:

Emmanuel - God with us

David - beloved

Daniel - God is my Judge

Job - persecuted or hated

Noah - rest, repose

Moses: drawn out from water

When we consider the name Melchizedek, is it a name indicating a title (like pharaoh) or is it a theophoric name? A theophoric name embeds within it the name of a deity both invoking and displaying the protection of that deity.

Some Biblical theophoric names:

Abijah ('jah' "my father is YHWH")

Ariel: ('el' "lion of God")

Daniel: ('el)"God is my judge" or "justice from God"

Elijah: ('jah'"my God is YHWH")

In Genesis 14:8 we are told that Melchizedek is 'king of Salem'. Salem or (Shalem) is the old name for Jerusalem. Before being conquered by David, Jerusalem was a Canaanite city. Melchizedek is also the priest of Salem; both king and priestly offices are held by Melchizedek.

Mel = king; zedek = deity. Melchizedek = My king is zedek - A Theophoric name

Mlk (king)-Zedek + My king is just, or the just king - descriptive epithet, royal title

Taking the context of the time in which Genesis 14 was written; prior to Jerusalem being under the control of the Jewish people, which would not happen until it is conquered by David. At this time of Genesis 14 Salem was a Canaanite City; also if Melchizedek means 'my king is just' then the name would seem to refer to Melchizedek's king or another king other than himself and who would this king be?

It seems that taken in context the name Melchizedek is not descriptive or a royal title, but rather a theophoric name (embedding within it the name of a deity, if this be true and Melchizedek means 'My king is zedek; then who is Zedek?

Zedek is only found in the Bible in personal names; Genesis 14 and Psalms 110, Joshua 10:1,3 (Adonizedek, king of Jerusalem -pre Israelite)

The god Zedek in the Ancient Near East

The West Semitic deity Zedek, 'Righteousness', is found in the Old and New Testament in the personal names Melchizedek (Genesis 14:18; Hebrews 5:6; 6:20-7:17) and Adonizedek (Joshua 10:1), both Canaanite kings of pre-Israelite Jerusalem. The term "zedek" is found throughout the various writings of the Old Testament. What is an ancient pagan god of the Near East doing in the Bible? Why is he in here? - <https://www.ldsscriptureteachings.org/2018/03/02/the-god-zedek-in-the-ancient-near-east/>

Se-mit-ic adjective. relating to or denoting a family of languages that includes Hebrew, Arabic, and Aramaic and certain ancient languages such as Phoenician and Akkadian, constituting the main subgroup of the Afro-Asiatic family.

The peoples of the area at the time of Genesis worshiped many gods; for example the Ammorites worshiped Utu, who was the same god as Shamash, who was worshiped by the Babylonians. These gods had the attribute of righteousness among many others.

Utu (𒌦𒀭 "Sun"^[1]), also known under the Akkadian name **Shamash**,^[a] was the ancient Mesopotamian sun god. He was believed to see everything that happened in the world every day, and was therefore responsible for justice and protection of travelers. As a divine judge, he could be associated with the underworld. - *wikipedia*

Why are the same gods with primarily the same attributes known by different names? The Bible gives the explanation for this:

Genesis 11:1 And the whole earth was of one language, and of one speech.

Genesis 11:6 And the LORD said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. 7 Go to, let us go down, and there confound their language, that they may not understand one another's speech.

Over time, the Semitic deity Zedek became an attribute of the God of the Israelites, and a root of one of the names of the heroes of the Old Testament, Melchizedek, for which the Melchizedek priesthood is named after. In short, the writers, prophets, and poets that assembled the record of the Old Testament recontextualized the gods of their neighbors to teach truth about God as they understood him. Sometimes the qualities or characteristics of other gods of Israel's neighbors became repackaged into actual attributes of their God Yahweh. At times these neighboring gods became synonyms for Yahweh, and at other times these gods were used to describe God, his power, or some other way of understanding God according to the manner of their speaking.

The pagan god Zedek may be related with the Amorite deity known as Isar, or the Babylonian deity Kittu, and thus a hypostasis or underlying substance, or the personification of the sun god Shamash's function as the divine overseer of justice. Evidence for this deity in the biblical text is persuasive, and perhaps the most conclusive is a statement by Philo of Byblos (64-141 CE) that the Phoenicians had a god named Sydyk, i.e. Zedek. Philo, who claimed to get his information from the Phoenician writer Sanchuniaton, noted that the Phoenicians numbered among their gods "Misor and Sydyk, that is, 'Easy to loosen' and 'Righteous' (*Misor kai Sydyk*,

toutestin eulyton kai dikaion); (Quoted by Eusebius, *Praeparat Evangelica* i.10.13; instead of Sydyk, some manuscripts have Sydek or Sedek.) <https://www.ldsscriptureteachings.org/2018/03/02/the-god-zedek-in-the-ancient-near-east/>

We can see that Melchizedek is both a king and a priest; he is a proto-type of Christ as king and priest. Melchizedek was a man; not divine, not a pre-incarnate Jesus or angel. He was the proto-type of the King-Priest; a proto-type is not a one to one equivalent, so he did not carry the divinity of the coming Messiah.

Melchizedek was associated with kingship, Jerusalem, Righteousness, Peace, and priesthood; he is tied to Abrahams's seed, David's seed and the Davidic Dynasty; he legitimizes the rule of Abraham's seed and covenant. - *Dr. Michael Heiser*

The History, Order and Priesthood of Melchizedek

The first king-priest was Adam who was given dominion over all the earth.

Genesis 1:26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

Adam was given the revelation of the need of a Savior after the fall.

Genesis 3:15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

Under Adam the sacrificial system was established (**Genesis 3:21**) and this was passed down through Adam; for both Cain and Abel knew a blood sacrifice was required.

Adam was the first prophet, king, and priest; it is not clear who was the next king-priest; but if we look at the apocryphal book of Jasher; Cainan would be a good candidate. Enoch would be another good candidate; according to the Book of Jasher; Enoch "Enoch reigned over the sons of men two hundred and forty-three years, and he did justice and righteousness with all his people, and he led them in the ways of the Lord.- Jasher 3:12

Genesis 5:24 And Enoch walked with God: and he *was* not; for God took him.

Noah would be another candidate for the king-priest office after Melchizedek.

- A note about the apocryphal books; while they do not hold the same authority as the Bible; for the Bible is the Holy inspired written Word of God; it is the supreme authority of truth and revelation. However we should not dismiss all the apocryphal books out of hand; for some have been shown to be historically factual and are quoted in the Bible:

Book of Jasher - Joshua 10:13

Book of 1 Enoch - Jude 14-15

Book of the Wars of the Lord - Numbers 21:14

The Book of the Acts of Solomon - 1 kings 11:41

The above are but a few examples.

Throughout the history of God's chosen people they were under a single leader, Abraham, Issac, Jacob; serving as king (leader)-priest; but then there came a split in leadership and the unity of the king-priest office.

Moses was to be called by God to go before Pharaoh in Egypt and by the hand of God deliver His people from bondage.

Exodus 3:9 Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them. **10** Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

But we see that Moses had little faith in his calling and made excuses for not wanting to follow what God wanted him to do.

Exodus 3:11 And Moses said unto God, Who *am* I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?

Exodus 3:13 And Moses said unto God, Behold, *when* I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What *is* his name? what shall I say unto them?

Exodus 4:1 And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The LORD hath not appeared unto thee.

Exodus 4:10 And Moses said unto the LORD, O my Lord, I *am* not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I *am* slow of speech, and of a slow tongue.

Exodus 4:13 And he said, O my Lord, send, I pray thee, by the hand of him whom thou wilt send. 14 And the anger of the LORD was kindled against Moses, and he said, Is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart. 15 And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. 16 And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God.

We see here the split where Moses is no longer the sole leader; now Aaron had come onto the scene and now two shall lead, Aaron would now fulfill the priestly role; the king-priest office was now split.

Exodus 28:1 And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, *even* Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.

As the legitimate kings of Israel could come only through the line Judah and specifically the lineage of David; the priests were to come from the tribe of Levi, specifically from the lineage of Aaron, and again narrowed to a descendant of Aaron, named Zadok because of the corruption of the Levitical priesthood.

Ezekiel 48:11 *It shall be* for the priests that are sanctified of the sons of Zadok; which have kept my charge, which went not astray when the children of Israel went astray, as the Levites went astray.

There is now no longer a priest-king; the two are split. The king and priest's office are no longer united. Zadok and his sons are to now hold the office of priest and David and his sons the king's office. But there is one yet to come that will unite the offices again; after the Order of Melchizedek.

Psalms 110:1 A Psalm of David. The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. 2 The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. 3 Thy people *shall be* willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.

4 The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek. 5 The Lord at thy right hand shall strike through kings in the day of his wrath. 6 He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries. 7 He shall drink of the brook in the way: therefore shall he lift up the head.

The above Psalm is where many will attribute to Melchizedek the divine attributes of our Lord; but a careful reading shows that what is being spoken of here in the Psalm, is the Lord Jesus Christ; not Melchizedek.

“The LORD (YHVH) said unto my Lord (Adon); the Messiah Jesus Christ; who would indeed come out of Zion and sit at the right hand of YHVH as the following verses and many others attest to.

Mark 16:19 So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

1 Peter 3:22 Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.

The Psalm is speaking to the coming power, rule, salvation and subjugation of the enemies of the Lord Jesus. The Lord Jesus will indeed be after the order of Melchizedek in that like Melchizedek He will be both Priest and King.

Jesus Baptism and John the Baptists

John the Baptists came through the lineage of Abijah through his father Zechariah; and the lineage of Aaron through his mother Elizabeth and was a Levite; his father Zechariah was a faithful high priest. (**Luke 1:5;17**)

Luke 1:5 There was in the days of Herod, the king of Judaea, a certain priest named Zacharias, of the course of Abia: and his wife *was* of the daughters of Aaron, and her name *was* Elisabeth. 6 And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.

John the Baptists came to preach and baptize for the remittance of sins; and to prepare the way for one greater than he; the messiah.

Mark 1:4 John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. 5 And there went out unto him all the land of Judaea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.

Acts 19:4 Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

We see that John was baptizing for the remission of sins, and the people were confessing their sins; he also was preaching on the one that would come after him; and that they should believe in Him, the messiah and future king and priest.

The Lord Jesus was not in need of being baptized for forgiveness of sins and He was not in need of repentance; for he was the Lamb of God and sinless.

2 Corinthians 5:21 For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.

1 John 3:5 And ye know that he was manifested to take away our sins; and in him is no sin.

Was Jesus baptized as an example of the need of baptism; to set the example for us to follow? Yes, in obedience? Yes; but I believe the deeper meaning and purpose of His baptism could be for him to be consecrated as prophet, king and priest after the order of Melchizedek.

Leviticus 8:6 And Moses brought Aaron and his sons, and washed them with water.

Jesus was washed in the water and consecrated into the priesthood of Melchizedek; just as Aaron and his sons were washed with water to be consecrated into the Levitical priesthood. (**Leviticus Ch. 8**)

Jesus was consecrated as king and priest; just as he was also later consecrated for his crucifixion and burial. (**Mark 14:3-8**)

Mark 14:3 And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured *it on* his head.

Mark 14:8 *She hath done what she could: she is come aforehand to anoint my body to the burying.*

Jesus' head was anointed; and later a crown of thorns would be placed upon it. Later another anointing for the crucifixion and burial would take place and Jesus' feet would be anointed; the very feet that would be later pierced with nails.

John 12:3 Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

John 12:7 Then said Jesus, *Let her alone: against the day of my burying hath she kept this.*

Jesus King and High Priest After the Order of Melchizedek

Hebrews 2:17 Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.

Therefore according to Hebrews 2:7 Jesus had to be like his brethren; he had to be:

Made like His brethren - Born

That He might be a merciful and faithful high priest - anointed at baptism

To make reconciliation for the sins of the people = sacrificial death

Jesus became a prophet, priest, sacrifice and king. He is all and is in all.

Hebrews 5:7 Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; 8 Though he were a Son, yet learned he obedience by the things which he suffered; 9 And being made perfect, he became the author of eternal salvation unto all them that obey him; 10 Called of God an high priest after the order of Melchisedec.

Hebrews 7:1-3 For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; 2 To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; 3 Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.

We see that Melchizedek was without father and without mother; much has been written and discussed about this phrase; leading many to conclude that Melchizedek was a pre-incarnate Christ. This view cannot be sustained with a rightly dividing scripture.

That he was without father and without mother meant that there was no genealogical record given of Melchizedek; certainly he had a father and mother; some historical records say he was the son of Peleg; none the less no geological

record exists in scripture and this would be a big deal to the Jews who accounted the genealogy of the priesthood of utmost importance. The Mechizedekian priesthood would be superior to the Levitical priesthood and that has been ordained from the beginning.

Without father, without mother - The object of the apostle, in thus producing the example of Melchisedec, was to show,

1. That Jesus was the person prophesied of in the 110th Psalm; which psalm the Jews uniformly understood as predicting the Messiah.
2. To answer the objections of the Jews against the legitimacy of the priesthood of Christ, taken from the stock from which he proceeded.

The objection is this: If the Messiah is to be a true priest, he must come from a legitimate stock, as all the priests under the law have regularly done; otherwise we cannot acknowledge him to be a priest: but Jesus of Nazareth has not proceeded from such a stock; therefore we cannot acknowledge him for a priest, the antitype of Aaron.

To this objection the apostle answers that it was not necessary for the priest to come from a particular stock, for Melchisedec was a priest of the most high God, and yet was not of the stock, either of Abraham or Aaron, but a Canaanite. It is well known that the ancient Hebrews were exceedingly scrupulous in choosing their high priest; partly by Divine command, and partly from the tradition of their ancestors, who always considered this office to be of the highest dignity. - *Adam Clarke*

It was very important in the estimation of the Jews that the line of their priesthood should be carefully kept; that their genealogies should be accurately marked and preserved; and that their direct descent from Aaron should be susceptible of easy and certain proof. But the apostle says that there was no such genealogical table in regard to Melchizedek. There was no "record" made of the name either of his father, his mother, or any of his posterity. "He stood alone." The Messiah was to be a priest "according to his order" - and in this respect there is a remarkable resemblance, "so far as the point of his being a priest" - which was the point under discussion - "was concerned." The Messiah thus, "as a priest," stood alone. His name does not appear in the line of priests. He pertained to another tribe; **Heb 7:14**. No one of his ancestors is mentioned as a priest; and as a priest he has no descendants, and no followers. He has a lonely conspicuity similar to that of Melchizedek; a standing unlike that of any other priest. -*Albert Barnes*

Jesus Compared to Melchizedek

Hebrews 7:11 If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need *was there* that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? 12 For the priesthood being changed, there is made of necessity a change also of the law. 13 For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. 14 For *it is* evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood. 15 And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, 16 Who is made, not after the law of a carnal commandment, but after the power of an endless life. 17 For he testifieth, Thou *art* a priest for ever after the order of Melchisedec. 18 For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. 19 For the law made nothing perfect, but the bringing in of a better hope *did*; by the which we draw nigh unto God.

20 And inasmuch as not without an oath *he was made priest*: 21 (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;) 22 By so much was Jesus made a surety of a better testament.

23 And they truly were many priests, because they were not suffered to continue by reason of death: 24 But this *man*, because he continueth ever, hath an unchangeable priesthood. 25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

26 For such an high priest became us, *who is holy*, harmless, undefiled, separate from sinners, and made higher than the heavens; 27 Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. 28 For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, *maketh* the Son, who is consecrated for evermore.

The Lamb of God, the High Priest of mankind, the Lord Jesus Christ; prophet, king, priest sacrifice and the atonement for all creation; the fulfillment of the Order Of Melchizedek.

Jesus Saves -To God be the Glory

R.E.G.

The Study was done with much prayer and inspired by the works of:

Dr. Michael Heiser's podcast on the Order of Melchizedek

Peter D. Goodgame - The Eternal Order of Melchizedek

Ancient Mysteries of the Essenes by Ken Johnson

And by the Word of the Supreme Authority of Truth the Holy Bible of which there is no equal.