

Melchizedek

Extract From Wikipedia, the free encyclopedia, with additions

Melchizedek is an enigmatic figure twice mentioned in the Hebrew Bible, also known as the Old Testament. Melchizedek is mentioned as the King of Salem, and priest of God Most High, in the time of the biblical patriarch Abram. He brought out bread and wine, blessed Abram, and received tithes from him, Genesis 14:18-20. Reference is made to him in Psalm 110:4 where the victorious ruler is declared to be "priest forever after the order of Melchizedek."

Melchizedek (Hebrew: מֶלְכִּי־צֶדֶק - ta srucco tsrif ehT .elbib werbeH eht ni eciwt denoitnem si (קֶדֶשׁ Genesis 14:18-20, part of the larger story of Genesis 14:17-24 which tells how Abram returns from defeating king Chedorlaomer and his associates and meets with the king of Sodom, at which point (KJV translation):

And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.

וַיִּתֵּן-לוֹ מַעֲשֵׂר, מִכֹּל Vayiten lo ma'aser mi-kol and gave he to him tithe from all. Does not identify who gave to whom. GKV

The second is in Psalm 110:4, celebrating some victory or conquest of an unnamed king of the Davidic dynasty. The king is said to be a "priest forever" and a successor of Melchizedek, and the text is translated (KJV):

The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.

Melchizedek in the Dead Sea Scroll 11Q13

11Q13 (11QMelch) is a fragment (that can be dated end II century or start I century BCE) of a text about Melchizedek found in Cave 11 at Qumran in Israel and which comprises part of the Dead Sea Scrolls. In this eschatological text Melchizedek is seen as a divine being and Hebrew titles as Elohim are applied to him. According to this text Melchizedek will proclaim the "Day of Atonement" and he will atone for the people who are predestined to him. He also will judge the peoples.

Melchizedek in the Second Book of Enoch

The Second Book of Enoch (also called "Slavonic Enoch") is apparently a Jewish sectarian work of the 1st century CE.^[2] The last section of the work, the Exaltation of Melchizedek, tells how Melchizedek was born of a virgin, Sofonim (or Sopanima), the wife of Nir, a brother of Noah. The child came out from his mother after she had died and sat on the bed beside her corpse, already physically developed, clothed, speaking and blessing the Lord, and marked with the badge of priesthood. Forty days later, Melchizedek was taken by the archangel Gabriel (Michael in some manuscripts) to the Garden of Eden and was thus preserved from the Deluge without having to be in Noah's Ark.

In the New Testament, references to Melchizedek appear only in the Epistle to the Hebrews (end I century CE). Jesus the Christ is there identified as *a priest forever in the order of Melchizedek* quoting from Ps. 110:4, and so Jesus plays the role of High Priest once and for all. Abraham's transfer of goods to Melchizedek is seen to imply that Melchizedek is superior to Abraham, in that Abraham is tithing to him. Thus, Melchizedek's (Jesus') priesthood is superior to the Aaronic priesthood, and the Temple in Jerusalem is now unnecessary (Wikipedia's comment).

The Midrash and classical rabbinical interpretation

Melchizedek presents a problem for traditional Jewish teachings: he is not a descendant of Aaron, from whom all priests must be descended - in fact he pre-dates both Aaron and Levi - yet he is described as a priest. Several explanations were offered. In the Midrash, the Rabbis identified Melchizedek with Shem son of Noah, who, although also not a descendant of Aaron, was believed to have officiated as a priest. (E.g., Babylonian Talmud Nedarim 32b; Genesis Rabbah 46:7; Genesis Rabbah 56:10; Leviticus Rabbah 25:6; Numbers Rabbah 4:8.) Rabbi Isaac the Babylonian said that Melchizedek was born circumcised. (Genesis Rabbah 43:6.) Melchizedek called Jerusalem "Salem." (Genesis Rabbah 56:10.) The Rabbis said that Melchizedek instructed Abram in the Torah. (Genesis Rabbah 43:6.) Rabbi Eleazar said that Melchizedek's school was one of three places where the Holy Spirit manifested Himself. (Babylonian Talmud Makkot 23b.) The Rabbis taught that Melchizedek acted as a priest and handed down Adam's robes to Abram. (Numbers Rabbah 4:8.) Rabbi Zechariah said on Rabbi Ishmael's authority that God intended to bring forth the priesthood through Melchizedek's descendants, but because Melchizedek blessed Abram before he blessed God (in Gen. 14:19-20), God brought the priesthood forth from Abram's descendants. (Babylonian Talmud Nedarim 32b; see also Leviticus Rabbah 25:6 (crediting Rabbi Ishamel).)

Rabbi Judah said in Rabbi Nehorai's name that Melchizedek's blessing yielded prosperity for Abram, Isaac, and Jacob. (Genesis Rabbah 43:8.) Ephraim Miksha'ah the disciple of Rabbi Meir said in the latter's name that Tamar descended from Melchizedek. (Genesis Rabbah 85:10.)

Rabbi Hana bar Bizna citing Rabbi Simeon Hasida identified Melchizedek as one of the four craftsmen of whom Zechariah wrote in Zechariah 2:3. (Babylonian Talmud Sukkah 52b; see also Song of Songs Rabbah 2:33 (crediting Rabbi Berekiah in the name of Rabbi Isaac).) The Talmud teaches that David wrote the Book of Psalms, including in it the work of the elders, including Melchizedek (in Psalm 110). (Babylonian Talmud Baba Batra 14b-15a.)

The Zohar finds in "Melchizedek king of Salem" a reference to "the King Who rules with complete sovereignty," or according to another explanation, that "Melchizedek" alludes to the lower world and "king of Salem" to the upper world. (Zohar 1:86b-87a.)

Psalm 110 reads in full (NAB version):

(1) A psalm of David. The LORD says to you, my lord: "Take your throne at my righthand, while I make your enemies your footstool." (2) The scepter of your sovereign might the LORD will extend from Zion. The LORD says: "Rule over your enemies!" (3) Yours is princely power from the day of your birth. In holy splendor before the daystar, like the dew I begot you." (4) **The LORD has sworn and will not waver: "Like Melchizedek you are a priest forever."** (5) At your right hand is the Lord, who crushes kings on the day of wrath, (6) Who, robed in splendor, judges nations, crushes heads across the wide earth, (7) Who drinks from the brook by the wayside and thus holds high the head.

The KJV version of the highlighted sentence, *Thou art a priest for ever after the order of Melchizedek*, has become traditional in English translations, but the Hebrew contains ambiguities. The New Jewish Publication Society of America Version, (1985 edition), for example, has *You are a priest forever, a rightful king by My decree*. Another alternative keeps Melchizedek as a personal name but changes the identity of the person addressed: "You are a priest forever by my order (or 'on my account'), O Melchizedek" - here it is Melchizedek who is being addressed throughout the psalm.

אֶתְּהָהּ כֹּהֵן לְעוֹלָם; עַל־דַּבְּרֹתַי, מֶלֶכִּי צַדִּיק. נִשְׁבַּע יְהוָה, וְלֹא יִנְחָם -- אֶתְּהָהּ כֹּהֵן לְעוֹלָם; עַל־דַּבְּרֹתַי, מֶלֶכִּי צַדִּיק. *Nis'ba [yvhv] v'lo yinakhem atah kohen l'olam al div'ratiy mal'kiy tzedek* Sworn [the Lord] to him and not 'be sorry,' you are priest forever upon words of 'king my righteous.' GKV

Confusion over Melchizedek's lineage

Hebrews 7:3 creates some confusion between denominations regarding Melchizedek's nature and background. This is how it stands in the KJV, describing Melchizedek as:

"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."

Different denominations interpret this in vastly different ways. Some say that Melchizedek is literally like the Son of God (or even *is* the Son of God) in that he has no father or mother. Others say that he has been adopted into Christ's lineage through the Lord's suffering, still others claim that the verse has been mistranslated, and that the Priesthood Melchizedek held is what is without lineage, not Melchizedek. Others claim that the verse merely represents Melchizedek's not being a priesthood holder *because* of lineage (i.e. "without descent" meaning not a descendant of Levi as required by Mosaic Law).

From Truthnet.org

Melchizedek: He was the king and priest who ruled over Salem (Jerusalem). His name is a combination of the words king and righteousness. King (**\$lm Melek**) and Righteous (**qyddc Tsaddiyq** (tsad-deek'); His identity has caused a great deal of speculation, both by Jews and Christians, some theories put forward are;

- He is an angelic being
- He is the pre-incarnate Christ
- He is Shem (Noah's third son)

He is only mentioned three times in scripture; Genesis 14:18-20, Psalm 110:4, and Hebrews Chapter 5 to 7.

| | Melchizedek Gen 14:18-20 | Christ |
|------------------------------|--|---|
| Priest to Abraham | Abraham offered tithes to Melchizedek | Abraham saw Christ and rejoiced at his day. (John 8:54-59) |
| King and Priest in Jerusalem | Melchizedek was the King and Priest of Salem, (Jerusalem.) | Jesus will be both King and Priest of Jerusalem. Jesus was presented as King from birth to death. He prayed and interceded for the city. He will return as both King and Priest. Matthew 24:30, Matthew 27:37, Matthew 23:37-39, |
| Offers to | Melchizedek offered | Jesus offered himself as the bread of life to |

| | | |
|-----------------------|---|---|
| Bread Abraham | bread, to Abraham after his victories of the | Abraham's descendents. (John 6:33,53-58, Luke 22:19) |
| Offered Wine | Melchizedek offered wine to Abraham. | Jesus offered his blood as wine to Abraham's offspring (John 6:55, Luke 22:20-22) |
| Greater than Abraham | Melchizedek was greater than Abraham, because he received Abraham's offering for God. | Jesus was greater than Abraham (John 8:58) Aaron's priesthood was a picture of Messiah's greater priesthood. |
| Blessed Abraham | Melchizedek blessed Abraham | Abraham was blessed by Messiah (John 8:56) |
| King of Peace (Salem) | The name for Jerusalem is Peace (Salem). Melchizedek is King of Peace | One of the titles for Messiah is <i>Prince of Peace</i> . (Isaiah 9:6). Christ as King of Jerusalem fulfills the foreshadowing of Melchizedek. (Zechariah 14) |
| King of Righteousness | Melchizedek's name means "King of Righteousness" | Christ is the King of Righteousness |
| Priesthood | Not of the tribe of Levi | Of the Tribe of Judah (Genesis 49:10) |
| Duration | No Beginning and End | Eternal (Psalm 110:4) |
| Tithes | Received Tithes from Levi in the person of Abraham | Received tithes from Levi as the "Glory of the Lord" in His pre-incarnate state. |
| Tribe | Outside of Levi | Outside of Levi |

From Ad2004.com

The Coming of Melchizedek

Dead Sea Scroll: 11Q13, Column 2

(...) And concerning what Scripture says, "*In this year of Jubilee you shall return, everyone of you, to your property*" (**Lev. 25;13**) And what is also written; "*And this is the manner of the remission; every creditor shall remit the claim that is held against a neighbor, not exacting it of a neighbor who is a member of the community, because God's remission has been proclaimed*" (**Deut.15;2**) the interpretation is that it applies to the Last Days and concerns the captives, just as Isaiah said: "*To proclaim the Jubilee to the captives*" (**Isa. 61;1**) (...) just as (...) and from the inheritance of Melchizedek, for (... Melchizedek), who will return them to what is rightfully theirs. He will proclaim to them the Jubilee, thereby releasing them from the debt of all their sins. He shall proclaim this decree in the first week of the jubilee period that follows nine jubilee periods. Then

the "Day of Atonement" shall follow after the tenth jubilee period, when he shall atone for all the Sons of Light, and the people who are predestined to Melchizedek. (...) upon them (...) For this is the time decreed for the "Year of Melchizedek's favour", and by his might he will judge God's holy ones and so establish a righteous kingdom, as it is written about him in the Songs of David ; "A godlike being has taken his place in the council of God; in the midst of divine beings he holds judgement" (ps. 82;1). Scripture also says about him ; "Over it take your seat in the highest heaven; A divine being will judge the peoples" (Ps. 7;7-8) Concerning what scripture says ; " How long will you judge unjustly , and show partiality with the wicked? Selah" (Ps. 82;2), the interpretation applies to Belial and the spirits predestined to him, because all of them have rebelled, turning from God's precepts and so becoming utterly wicked. Therefore Melchizedek will thoroughly prosecute the vengeance required by God's statutes. Also, he will deliver all the captives from the power of Belial, and from the power of all the spirits destined to him. Allied with him will be all the "righteous divine beings"(Isa. 61;3). (The ...) is that whi(ch ...all) the divine beings.

The visitation is the Day of Salvation that He has decreed through Isaiah the prophet concerning all the captives, inasmuch as Scripture says, "How beautiful upon the mountains are the feet of the messenger who announces peace, who brings good news, who announces salvation, who says to Zion "Your divine being reigns". " (Isa. 52;7) This scriptures' interpretation: "the mountains" are the prophets, they who were sent to proclaim God's truth and to prophesy to all Israel. "The messengers" is the Anointed of the spirit, of whom Daniel spoke; "After the sixty-two weeks, an Anointed shall be cut off" (Dan. 9;26) The "messenger who brings good news, who announces Salvation" is the one of whom it is written; "to proclaim the year of the LORD's favour, the day of the vengeance of our God; to comfort all who mourn" (Isa. 61;2) This scripture's interpretation: he is to instruct them about all the periods of history for eternity (... and in the statutes) of the truth. (...) (... dominion) that passes from Belial and returns to the Sons of Light (...) (...) by the judgment of God, just as it is written concerning him; "who says to Zion "Your divine being reigns" (Isa. 52;7) "Zion" is the congregation of all the sons of righteousness, who uphold the covenant and turn from walking in the way of the people. "Your divine being" is Melchizedek, who will deliver them from the power of Belial. Concerning what scripture says, "Then you shall have the trumpet sounded loud; in the seventh month . . . " (Lev. 25;9)

The above excerpt from the Dead Sea Scrolls, reveals the same future duties for Melchizedek, that the New Testament reveals for Yeshua (Jesus). The matrix report and matrix below show that they are the same person.

| Term | Translation | Skip | R Factor | (in Matrix) | Start |
|-----------------------|--|-------|----------|-------------|-------------------------------|
| מלכי-צדק | Melkhi-T sedek (Melchizedek) | 2551 | 1.460 | 2.159 | 1 Samuel Ch 15 V 14 Letter 45 |
| מי אני | Who am I? | -435 | -2.519 | -1.820 | 1 Samuel Ch 18 V 25 Letter 92 |
| אני יהוה | I am Yahweh | -1712 | -1.102 | -0.403 | 1 Samuel Ch 24 V 19 Letter 12 |
| מאת האב | from the father | 2135 | -1.675 | -0.976 | 1 Samuel Ch 17 V 7 Letter 31 |
| כבודו | His Glory | 429 | -2.018 | -1.319 | 1 Samuel Ch 18 V 18 Letter 53 |
| המשיח אל | The Messiah of God | 1686 | -0.241 | 0.458 | 1 Samuel Ch 16 V 9 Letter 21 |
| כבודי | my glorious one | 11 | -0.248 | 0.451 | 1 Samuel Ch 17 V 34 Letter 24 |
| המלך שלם | The King of Shalem | -433 | 0.315 | 1.014 | 1 Samuel Ch 17 V 34 Letter 37 |
| השלום | the peace | 2114 | -3.066 | -2.367 | 1 Samuel Ch 14 V 52 Letter 62 |
| הצדק | the righteousness | 3399 | -2.144 | -1.445 | 1 Samuel Ch 10 V 22 Letter 35 |
| כהן דת | Priest of faith/law | 4 | 0.822 | 1.521 | 1 Samuel Ch 18 V 3 Letter 3 |
| עומדת | enduring, abides forever | 1258 | -2.057 | -1.358 | 1 Samuel Ch 17 V 47 Letter 34 |
| צדקנו | Righteousness of us | -3808 | -0.994 | -0.295 | 1 Samuel Ch 26 V 8 Letter 58 |
| ברית עם | covenant of the people | -1271 | -0.934 | -0.235 | 1 Samuel Ch 17 V 52 Letter 43 |
| מחוקק | lawgiver | 1695 | -0.867 | -0.168 | 1 Samuel Ch 19 V 2 Letter 42 |
| שופט | judge | 2526 | -2.127 | -1.428 | 1 Samuel Ch 20 V 18 Letter 34 |
| במשפט | with justice | -1685 | -0.482 | 0.217 | 1 Samuel Ch 17 V 34 Letter 30 |
| בצדק | with righteousness | -1715 | -1.665 | -0.966 | 1 Samuel Ch 25 V 2 Letter 70 |
| המשרה | the government, the office | -845 | -2.293 | -1.594 | 1 Samuel Ch 14 V 25 Letter 4 |
| על-שכמו | on his shoulders | 10 | 1.049 | 1.748 | 1 Samuel Ch 12 V 25 Letter 9 |
| לא-אמו | no mother of him | 1700 | -3.277 | -2.578 | 1 Samuel Ch 18 V 4 Letter 33 |
| לא-אביו | no father of him | -2122 | -2.255 | -1.556 | 1 Samuel Ch 26 V 21 Letter 69 |
| לא מוות | no death | -2135 | -2.167 | -1.468 | 1 Samuel Ch 24 V 11 Letter 49 |
| נמו בשל שמי-הוד הם וי | They speak on account of My name of glory, they and y'ya (God) | 2125 | 10.330 | 11.029 | 1 Samuel Ch 10 V 9 Letter 8 |
| כשי מי הוא | like a gift, who is he? | -7 | 2.646 | 3.345 | 1 Samuel Ch 26 V 4 Letter 30 |
| ישוע בן-אל | Yeshua, son of God | 1698 | 0.915 | 1.614 | 1 Samuel Ch 19 V 17 Letter 27 |
| בני אתה | You are my son | 843 | -1.146 | -0.447 | 1 Samuel Ch 17 V 47 Letter 60 |
| אמיתי | true, genuine one | -2125 | -3.229 | -2.530 | 1 Samuel Ch 24 V 11 Letter 46 |
| אמיתי | true, genuine one | -2125 | -3.229 | -2.530 | 1 Samuel Ch 28 V 10 Letter 9 |
| מצא חן | he found favor | 3382 | -1.465 | -0.766 | 1 Samuel Ch 9 V 25 Letter 21 |
| מושיע | your savior | 1277 | -1.193 | -0.494 | 1 Samuel Ch 10 V 3 Letter 6 |
| המושיע | the redeemer | -3830 | -1.984 | -1.285 | 1 Samuel Ch 25 V 15 Letter 21 |
| בן-אדם | son of man | 421 | -1.612 | -0.913 | 1 Samuel Ch 18 V 20 Letter 5 |
| שרש דוד | root of David | -1706 | -0.724 | -0.025 | 1 Samuel Ch 29 V 4 Letter 45 |
| הישועה | the salvation, the deliverance | -3822 | -2.000 | -1.301 | 1 Samuel Ch 17 V 23 Letter 15 |
| ליהוה | unto Yahweh (of the Lord) | 1279 | -3.231 | -2.532 | 1 Samuel Ch 15 V 8 Letter 24 |

The ELS reference is 425 characters between rows.
There are 36 displayed terms in the matrix.
The matrix starts at 1 Samuel Ch 6 V 6 Letter 12 and ends at 1 Samuel Ch 29 V 4 Letter 91.
The matrix spans 40531 characters of the surface text.
The matrix has 96 rows, is 156 columns wide and contains a total of 14976 characters.

