

Without Father & Mother



Without Genealogy



The True Melchizedek

Symbols:
Bread and Wine



Without
Beginning and End



Melchizedek

Who is he? Why is he important?

Melchizedek is found three times in the Bible

**Almost a 2000 year span of time between his
first and final Biblical references.**

19,200 YouTube videos on Melchizedek

Biblical References

Genesis 14: 18-24

Psalms 110: 1-7

Hebrews 5: 1-10

Hebrews 7: 1-28

Genesis 14: 18-24

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.

21 And the king of Sodom said to Abram, “Give me the persons [the people Abram had saved], but take the goods for yourself.”

Genesis 14: 18-24

22 But Abram said to the king of Sodom, “I have lifted my hand to the LORD, God Most High, Possessor of heaven and earth,

23 that I would not take a thread or a sandal strap or anything that is yours, lest you should say, ‘I have made Abram rich.’

24 I will take nothing but what the young men have eaten, and the share of the men who went with me. Let Aner, Eshcol, and Mamre take their share.”

Psalm 110: 1-7

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.”

Psalm 110: 1-7

- 5 The Lord is at your right hand; he will shatter kings [plural] on the day of his wrath [Day of the Lord].**
- 6 He will execute judgment among the nations, filling them with corpses; he will shatter chiefs over the wide earth.**
- 7 He will drink from the brook by the way; therefore he will lift up his head.**

Hebrews 5: 1-10

- ¹ Every high priest is taken from among human beings and is appointed to act on their behalf in relationships with God, to offer gifts and sacrifices for sins;**
- ² he can sympathize with those who are ignorant or who have gone astray, because he too is subject to the limitations of weakness.**
- ³ That is why he has to make sin offerings for himself as well as for the people.**
- ⁴ No one takes this honour on himself; it needs a call from God, as in Aaron's case.**
- ⁵ And so it was not Christ who gave himself the glory of becoming high priest, but the one who said to him: You are my Son, today I have fathered you,**

Hebrews 5: 1-10

⁶ and in another text: You are a priest for ever, of the order of Melchizedek.

⁷ During his life on earth, he offered up prayer and entreaty, with loud cries and with tears, to the one who had the power to save him from death, and, winning a hearing by his reverence,

⁸ he learnt obedience, Son though he was, through his sufferings;

⁹ when he had been perfected, he became for all who obey him the source of eternal salvation

¹⁰ and was acclaimed by God with the title of high priest of the order of Melchizedek.

Hebrews 7: 1-28

¹Melchizedek, king of Salem, a priest of God Most High, came to meet Abraham when he returned from defeating the kings, and blessed him;

² and Abraham gave him a tenth of everything. By the interpretation of his name, he is, first, 'king of saving justice' and also king of Salem, that is, 'king of peace';

³ he has no father, mother or ancestry, and his life has no beginning or ending; he is like the Son of God. He remains a priest for ever.

Hebrews 7: 1-28

⁴ Now think how great this man must have been, if the patriarch Abraham gave him a tenth of the finest plunder.

⁵ We know that any of the descendants of Levi who are admitted to the priesthood are obliged by the Law to take tithes from the people, that is, from their own brothers although they too are descended from Abraham.

⁶ But this man, who was not of the same descent, took his tithe from Abraham, and he gave his blessing to the holder of the promises.

⁷ Now it is indisputable that a blessing is given by a superior to an inferior.

Hebrews 7: 1-28

⁸ Further, in the normal case it is ordinary mortal men who receive the tithes, whereas in that case it was one who is attested as being alive.

⁹ It could be said that Levi himself, who receives tithes, actually paid tithes, in the person of Abraham,

¹⁰ because he was still in the loins of his ancestor when Melchizedek came to meet him.

Hebrews 7: 1-28

¹¹ Now if perfection had been reached through the levitical priesthood -- and this was the basis of the Law given to the people -- why was it necessary for a different kind of priest to arise, spoken of as being of the order of Melchizedek rather than of the order of Aaron?

¹² Any change in the priesthood must mean a change in the Law as well.

¹³ So our Lord, of whom these things were said, belonged to a different tribe, the members of which have never done service at the altar;

Hebrews 7: 1-28

- ¹⁴ everyone knows he came from Judah, a tribe which Moses did not mention at all when dealing with priests.**
- ¹⁵ This becomes even more clearly evident if another priest, of the type of Melchizedek, arises who is a priest**
- ¹⁶ not in virtue of a law of physical descent, but in virtue of the power of an indestructible life.**
- ¹⁷ For he is attested by the prophecy: You are a priest for ever of the order of Melchizedek.**

Hebrews 7: 1-28

18 The earlier commandment is thus abolished, because of its weakness and ineffectiveness

19 since the Law could not make anything perfect; but now this commandment is replaced by something better-the hope that brings us close to God.

20 Now the former priests became priests without any oath being sworn,

21 but this one with the swearing of an oath by him who said to him, The Lord has sworn an oath he will never retract: you are a priest for ever;

Hebrews 7: 1-28

²² the very fact that it occurred with the swearing of an oath makes the covenant of which Jesus is the guarantee all the greater.

²³ Further, the former priests were many in number, because death put an end to each one of them;

²⁴ but this one, because he remains for ever, has a perpetual priesthood.

²⁵ It follows, then, that his power to save those who come to God through him is absolute, since he lives for ever to intercede for them.

Hebrews 7: 1-28

²⁶ Such is the high priest that met our need, holy, innocent and uncontaminated, set apart from sinners, and raised up above the heavens;

²⁷ he has no need to offer sacrifices every day, as the high priests do, first for their own sins and only then for those of the people; this he did once and for all by offering himself.

²⁸ The Law appoints high priests who are men subject to weakness; but the promise on oath, which came after the Law, appointed the Son who is made perfect for ever.

What's In A Name?

Tsedeq is a deity name. It's the name of a Canaanite god.

Many presume that *malkîšedeq* means "king of righteousness," since that is a wording adopted in the New Testament. Hebrews 7:2 interprets Melchizedek's name (Hebrew *malkîšedeq*) as "king of righteousness." You can translate it that way, but the Hebrew is actually more flexible than that.

What's In A Name?

Is the name a Northwest Semitic personal name or not? If not, it might be a royal epithet (a title). So is Melchizedek (*malkîṣedeq*) a personal name? Is it actually the name of a person? Or is it a title?

If it's not a name at all and if it's a title, is there precedent for that view in the Old Testament (where you have something that looks like a personal name but it's a title)?

If, on the other hand, it is a personal name, is it a theophoric name or a descriptive name? Now I need unpack both of those terms. Theophoric names are names that have a divine element in them—a deity name as part of them.

What's In A Name?

Translated the name
could be "my king is righteous,"
"my king is *Tsedeq*,"
"king of righteousness,"
"*Malk* is righteous,"
or "*Malk* is *Tsedeq*."

What's In A Name?

Basically, you have a deity that went by different names among different people groups.

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Who Is He?

Three theories as to who Melchizedek is:

A Good Priest/King

A Pre-Incarnate Yahshua

Shem

So Who Is Melchizedek?

We have these two individuals:

Melchizedek and Abraham.

**Abraham, is connected to the nations because
it's his seed that will bring them back.**

**Melchizedek is connected to the fate of the
nations because he is the priest of the Most High
God.**

So Who Is Melchizedek?

Melchizedek is a prototype for the king who will come, but he's also emblematic of what Adam was, too—the original king, ruler, and steward in Eden, and he was the mediator between God and all the other humans that would be born from the union of Adam and his wife

You have one ruler, one figure that God is using as a priest to the rest of his descendants, his family (the patriarchs—Abraham, Isaac, and Jacob).

So Who is Melchizedek?

He is the prototype.

Other than being a person in history in the life of Abraham, he is the prototype for the human king-priest.

He's a human leader, but he also has a mediatorial role to all other humans and back to the nations.

