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Melchizedek or Malki Tzedek Hebrew: [מַלְכִּי־שֶׁדֶק](#) malkī-šēdeq) translated as "my king (is) righteous(ness)") was a king and priest mentioned during the ...

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Today's Covenant person of Scriptural history is: Melchizedek or Malki Tzedek (Hebrew:

[מַלְכִּי־שֶׁדֶק](#) malkī-šēdeq) (translated as "my king (is) ...

Melchizedek

For other uses, see Melchizedek (disambiguation).

Melchizedek



Meeting of Abraham and Melchizedek — by Dieric Bouts the Elder, 1464–67

Priest, King of Salem

Honored in	Judaism, Catholic Church, Orthodox Church, Oriental Orthodox Churches, Anglican Communion, Mormonism, Lutheranism, Ismailism
Feast	22 May (Serbian Orthodox Church)

Melchizedek, **Melkisetek**, or **Malki Tzedek** (/mɛl.ˈkɪz.ə.dɪk/^[1] Hebrew: מֶלְכִי־צְדֵק *malkī-šedeq*, translated as "my king (is) righteous(ness)"; Armenian: Մելքիսեդեկ *Melkisetek*), was a king and priest mentioned during the Abram narrative in the 14th chapter of the Book of Genesis.

He is introduced as the king of Salem, and priest of *El Elyon* ("God most high"). He brings out bread and wine and blesses Abram and El Elyon.^[2] Chazalic literature—specifically Targum Jonathan, Targum Yerushalmi, and the Babylonian Talmud—presents the name (מלכי־צדק) as a nickname title for Shem, the son of Noah.^[3]

In Christianity, according to the Letter to the Hebrews, Jesus Christ is identified as *a priest forever in the order of Melchizedek*, and so Jesus assumes the role of High Priest once and for all.

Spelling

In the majority of Masoretic Hebrew text the name is written in as two words ("malki zedek"),^[4] but in the Septuagint, New Testament, Latin Vulgate and Authorised King James Version it appears as one word.^[5]

Etymology

The Epistle to the Hebrews, along with Josephus interpret the name "malki" as meaning "the king",^[6] and "zedek", meaning "righteous(ness)" or "justice".^[7] This interpretation is upheld by modern scholars because in the Dead Sea Scroll 4QAmram 2.3 is found the opposite name *Melchi-resha* ("king of evil") for a chief angel of darkness.

Based on the detail that the word "malki" appears to contain a first-person singular possessive pronoun, connoting a meaning of "**my** king", the Ramban opines that the name implies "my king is **zedek**", based on the notion that the city of Salem is associated with the attribute of "zedek" (righteousness).^[8]

However, it is also possible that *malchi* is not a possessive pronoun but genitive case. Although these case suffixes were already archaic at the time of writing, in proper names they were preserved longer. Such a reading would yield "king of righteousness", consistent with the ancient interpretations above.

Lebanese Protestant scholar Kamal Salibi cites Arabic cognates^[9] to suggest that the words "malki zedek" can be interpreted as *mouthful of offering*, so that the verse begins *And food the king of Salem brought out, bread and wine*

... The implication is to say that the king (whether of Sodom or of Salem) brought out food, then blessed Abram and El Elyon. If the Albright reading, "a king allied to him" is also accepted, this would then imply that the whole interchange was with the King of Sodom.

Theophoric association

Main article: Theophory in the Bible

Some scholars provide a theophoric association on the latter part of the name, *Ṣedeq* ("righteousness") as an epithet of a Canaanite god, translating to "Sedeq is my king/lord". *Ṣedeq* and *El Elyon* ("God most high") may have been two epithets of the same Jebusite god, identified as an astral deity, perhaps eponymous of Salem itself: *Salim* or *Shalem* (שלם) is attested as a god, presumably identified with the evening star, in Ugaritic mythology; ^{URU}*Šalim* in this case would be the city of Salim, the Jebusite astral deity.^[10]

Parallel theophoric names, with *Sedeq* replaced by *Yahu*, are those of *Malchijah* and *Adonijah*, both biblical characters placed in the time of David.^[11]

Bible commentators associate *Meleki-ṣedeq* מלכי־צדק as a parallel to the king *Adoni-ṣedeq* אדני־צדק, with the common denominator of both being king of Salem.^[12] It has been suggested that 'zedek' might be connected to the Phoenician root Συδνκ = "Zedek" = "Jupiter".^[13]

Samaritan variance

Genesis calls Melchizedek "king of **Salem**", traditionally taken to be the name for Jerusalem prior to the Binding of Isaac.^[14]

The Samaritan Pentateuch reads "שלמו" (lit. "his peace" or in contextual flow "allied with him") in place of the Masoretic "שלם" (Salem), with the difference being the altering of the *final* Mem into the two letters מ (*middle* Mem) and ו (vav). William F. Albright views the Samaritan wording as authentic^[1] as does the *New American Bible*^[1]

Regardless of the residence of Malkizedek, Samaritan tradition identified a "Salem" as a place on the slopes of Mount Gerizim which served as a blessing place of the children of Israel upon their initial crossing of the Jordan river. Wikipedia:Citation needed

The Samaritans allocate Gerizim (and not Jerusalem) as the site intended for the Temple, and thus the "שלמו" text serves an obvious sectarian purpose. Yet, it Wikipedia>Please clarify is not solely associated with the Samaritans, being found also in the 3rd- or 2nd-century BC Book of Jubilees and even in the Septuagint version of Genesis.^[15]

In Judaism

In the Hebrew Bible, Genesis 14

Melchizedek is mentioned twice in the Hebrew Bible, the first in Genesis and the second in Psalms. The first mention is part of the larger story telling how Abram returns from defeating king Chedorlaomer and meets with Bera the king of Sodom,^[16] at which point:

And Melchizedek king of Salem brought out bread and wine: and he was [is] the priest of the most high God. And he blessed him, and said, "Blessed be Abram to 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 from all.

—Genesis 14:18-20

Some textual critics classify the narration as not being derived from any of the usual pentateuchal sources.^[17] It has been speculated that verses 18-20 (in which Melchizedek appears) are an informal insertion into the narration, as they interrupt the account of the meeting of Abraham with the king of Sodom.^[18]

However, Hebrew language Torah commentarians of the Rishonim era (11th to 15th centuries) have explained the (seemingly) abrupt intrusion of Melchizedek into the narration in various ways; Hezekiah ben Manoah (c. 1250) points out that the following verses has Abram refusing any of the king of Sodom's possessions^[19] which, if not for the insertion of Melchizedek's hospitality, would prompt the query as to where Abram and his weary men got their refreshments from.^[20] The Rashbam, Shmuel ben Meir (11th century), offers a similar explanation but varies by saying that only Abram's men partook in the booty (originally belonging to the king of Sodom)^[21] whereas the Melchizedek intrusion explains that Abram himself was sustained by Melchizedek since he refused to consume of the luxury of Sodom because his Lord was of the non-material world.^[22] Likewise, the commentary of Chaim ibn Attar (17th century) offers a three-pronged slew of reasons for the Melchizedek insertion.^[23]

Tithe recipient

The last verse of the Melchizedek narrative states simply, "And [he] gave him tithe from all" (*v-yiten-lo ma'aser mekol*, וַיִּתֵּן לוֹ מֵעֶשֶׂר מִכֹּל), leaving the identities of both the giver (the unwritten "he" implied by the verb "gave") and of the recipient of the tithe unspecified. The Septuagint reports the same unspecific "he gave him" information in Greek (*edōken autōi, ἔδωκεν αὐτῷ*).

Targum Pseudo-Jonathan, the Book of Jubilees, Josephus, Philo of Alexandria, and Rashi all read Abram as the giver of the tithe to Melchizedek. The Rogatchover Gaon, also understanding Abram to be the tithe giver, comments that the presented tithe was not a standard tithe (Maaser Rishon) as described in the Torah (given on an annual basis), but was a one-time "tribute offering" (*trumat ha-mekhes*, תְּרוּמַת הַמַּכְס), such as Moses gave to God in Numbers 31:41.^[24]

Modern translations often supply "Abram" as the subject of the phrase, considering his identity as the tithe giver to be implicit in the context.

Expressing a kabbalistic point of view, the Zohar commentary to Genesis 14 cites *Rabbi Yitzchak* as saying that it was God who gave a tithe to Abram in the form of removing the Hebrew letter *He* from his own throne of glory and presenting it to the soul of Abram for his benefit.^[25]

Rabbi Meir Simcha of Dvinsk (1843–1926) interprets the phrase "And he gave him tithe from all" as a verbal continuation of Melchizedek's speech, i.e., Melchizedek exclaimed that God had chosen to gift Abram a tenth of God's possession of the entire human race (consisting of seventy nations as described in Genesis) in the form of the seven nations of the land of Canaan, including the cities of Sodom that Abram succeeded in saving. Rabbi Meir Simcha argues that continued speech of this sort was a common form of prophetic expression.^[26]

Lebanese Protestant scholar Kamal Salibi (1929-2011) observes that Hebrew: מֵעֶשֶׂר, *m'sr*, which literally does mean *tenth*, might more loosely be used to mean *portion*, and Hebrew: מִכֹּל, *m-kl*, or *from all*, might refer just to food in the giver's possession, so that the whole verse might mean *He gave him a portion of food*.^[1]

According to the New Testament book of Hebrews, which compares Melchizedek's appearance and priesthood to that of Jesus, Abram offered a tenth of the spoils to Melchizedek (Heb. 7:4).

Priest of El Elyon

Main article: Elyon

Genesis 14:18 introduces Melchizedek a "Priest of the Most High God" (*El Elyon*), a term which is re-used in 14:19, 20, 22. The term "Most High" is used another twenty times of the God of the Israel in the Psalms. Giorgio Levi Della Vida (1944) suspects that this is a late development,^[27] and Joseph Fitzmyer (1962) connects Genesis 14 with the mention of a god called "Most High," who may appear according to one of three possible translations of a 750 BC inscription found at Al-Safirah in Syria.^[28] Remi Lack (1962) considers that the Genesis verses were taken over by Jewish redactor(s), for whom El was already identified with YHWH, El-Elyon became an epithet for the God of Israel.^[29]

Psalm 110

Main article: Psalm 110

The second and final Hebrew Bible mention of Melchizedek is in Psalm 110:4^[30]. The many translations that follow the Septuagint^[31] translate such;

"The LORD hath sworn, and will not repent: 'Thou art a priest for ever after the manner of Melchizedek.'" (JPS 1917)

Although the above is the traditional translation of the text, the Hebrew text can be interpreted in various ways, and the New Jewish Publication Society of America Version, (1985 edition), for example, has:

"You are a priest forever, a rightful king by My decree." (JPS 1985)

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.^[32]

The majority of Chazalic literature attributes the primary character of the psalm as King David^[33] who was a "righteous king" (מלכי צדק) of Salem (Jerusalem) and, like Melchizedek, had certain priest-like responsibilities, while the Babylonian Talmud understands the chapter as referring to Abram who was victorious in battling to save his nephew Lot and merited priesthood.^[34] The Zohar defines the noted Melchizedek as referring to Ahron the Kohen Gadol (high priest).^[35]

Psalm 110:4 is cited in the New Testament letter to the Hebrews as an indicator that Jesus, regarded in the letter as the Messiah, had a right to a priesthood pre-dating the Jewish Aaronic priesthood (Hebrews 5:5-6).

In rabbinic literature

The narrative preceding Melchizedek's introduction presents a picture of Melchizedek's involvement in the events of his era. The narration details Abram's rescue of his nephew Lot and his spectacular defeat of multiple kings, and goes on to define the meeting place of Melchizedek and Abram as "*Emek HaShaveh* which is *Emek HaMelech*". The meeting site has been associated with *Emek Yehoshaphat* (the Valley of Josaphat).^[36] Targum Onkelos describes the meeting location's size as "a plot the size of a king's *Riis*".^[37] Midrashic exegesis describes how a large group of governors and kings convened in unison to pay homage to the victor Abram and desired to make him a deity, at which point he declined, attributing his victory to God's might and will alone.^[38]

The chronological work *Seder ha-Dorot* (published 1769) quotes that Melchizedek was the first to initiate and complete a wall in circumference of the city,^[39] and had to exit Salem to reach Abram and his men. Upon exiting Salem, he presented to them "bread and wine" with the intent to refresh them from their journey.^[40] Following the premise that Melchizedek was indeed Shem, he was 465 years old at the time and Abram was 75 years of age.

Chazalic literature unanimously identify Melchizedek as Shem son of Noah (Targum Yonathan to Genesis chap. 14, Genesis Rabbah 46:7, Babylonian Talmud to Tractate Nedarim 32b). The Talmud Bavli attributes him (Shem and his beth din court of justice) as pioneers in banning prostitution (Avodah Zarah p. 36a).

There is, however, disagreement amongst Rishonim as to whether **Salem** was Melchizedek/Shem's allocated residence by his father Noah or whether he was a foreigner in Salem which was considered the rightful land of his brother Cham. The Ramban is of the opinion that the land was rightfully owned and governed by the offspring of Cham, and explains that Melchizedek/Shem left his home country and came to Salem as a foreigner wishing to serve God as a *Kohen*.^[41] However, Rashi maintains that the land of Canaan was initially allotted to Shem, by Noah his father, and the offspring of Cham conquered the land by forced expansion.^[42]

Transition of the Priesthood

Main article: Brith HaKehuna

Although Melchizedek is the first person in the Torah to be titled a Kohen (priest), the medrash records that he was preceded in priesthood (kehuna) by Adam.^[43] Rabbinic commentarians to the Torah explain that Melchizedek — essentially Shem — was given the priesthood (Hebrew; *kehuna*) by receipt of his father Noah's blessing "G-d beatified Yefeth and **will dwell in the house of Shem**";^[44] i.e., he will merit to serve and host God as a *Kohen*.^[45]

Torah Laws require that the Kohen (priest) must be a patrilineal descendant of a prior Kohen.^[46] Leviticus Rabbah maintains that God intended to *permanently* bring forth the priesthood ("Kehuna") through Melchizedek's patrilineal descendants, but since Melchizedek *preceded* Abram's blessing to that of God,^[47] God instead chose to bring the priesthood ("kehuna") forth from Abram's descendants.^[48] As the text states in regard to Melchizedek; "and **he is a Kohen**";^[49] meaning himself in the exclusive sense and not his patrilineal descendants.^[50]

The Ohr HaChayim commentary presents that God was not angered by Melchizedek's preceding Abram's blessing to that of God, since Abram was rightfully deemed worthy of precedence for independently coming to recognize God amidst a world of Paganism, but Melchizedek *willingly* gave the priesthood to Abram upon recognizing his outstanding uniqueness and Godly character traits.^[51]

Rabbinic authorities defer as to whether Kehuna was given to Abram there and then^[52] or after the demise of Melchizedek.^[53]

The Medrash records that Shem functioned as kohen gadol (high priest) in that he taught Torah to the Patriarchs before it was publicly given at Mount Sinai, while the official title of High Priest was conferred upon Aaron after the erection of the Tabernacle.

Midrash text

The Midrash quotes multiple aspects of both Melchizedek and Abram; The Rabbis taught that Melchizedek acted as a priest and handed down Adam's robes to Abram (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 (Ruach HaKodesh) manifested Himself (Babylonian Talmud Makkot 23b).

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.^[54] (Babylonian Talmud Sukkah 52b; see also Song of Songs Rabbah 2:33



Middle eastern land distribution demonstrating the land of Canaan governed by Cham

(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.^[55]

Thus according to some rabbis Wikipedia:Manual of Style/Words to watch#Unsupported attributions confusion over Melchizedek being both King and Priest is solved by knowing that Shem was also a progenitor of the Davidic Monarchy, which descended from both Judah and Tamar, who was the daughter (or granddaughter by some opinions) of Shem. Wikipedia:No original research

In the Zohar

The Zohar (redacted by Moses de León c. 1290s) 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). The Zohar's commentary on Genesis 14 cites a Rabbi Yitzchak as saying that it was God who gave tithes to Abram in the form of removing the Hebrew letter *He* from his throne of glory and presenting it to the soul of Abram for his benefit. Wikipedia:Citation needed The letter *he* is the letter God added to Abram's name to become "Abra-ha-m" in Genesis.

Dead Sea Scrolls

11Q13

11Q13 (11QMelch) is a fragment (that can be dated to the end of the 2nd or start of the 1st century BC) of a text about Melchizedek found in Cave 11 at Qumran in the Israeli Dead Sea area 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.

1QapGen

The Genesis Apocryphon repeats information from Genesis.^[56]

Philo

Philo identifies Melchizedek with the Logos as priest of God,^[57] and honoured as an untutored priesthood.^[58]

Josephus

Josephus refers to Melchizedek as a "Canaanite chief" in War of the Jews, but as a priest in Antiquities of the Jews.

Second Book of Enoch

The Second Book of Enoch (also called "Slavonic Enoch") is apparently a Jewish sectarian work of the 1st century AD. 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.^[59]

In Christianity

Main article: Melchizedek priesthood

In the New Testament, references to Melchizedek appear only in the Letter to the Hebrews (later 1st century AD), though these are extensive (*Hebrews* 5: 6, 10; 6: 20; 7: 1, 10, 11, 15, 17, 21). Jesus Christ is there identified as *a priest forever in the order of Melchizedek* quoting from Ps. 110:4^[60]. As such, Jesus assumes 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 (who are descended from Abraham), and the Temple in Jerusalem is now unnecessary.



An image of Melchizedek painted onto the altar side near the Royal Doors at Libotin wooden church, Maramureș County, Romania

Evangelical Christian beliefs

Traditional Evangelical Christian denominations, following Luther, teach that Melchizedek was a historical figure and an archetype of Christ.^[61]

Tremper Longman notes that a popular understanding of the relationship between Melchizedek and Jesus is that Melchizedek is an Old Testament Christophany - in other words, that Melchizedek *is* Jesus.

Others, noting Hebrews 7 which informs that Melchizedek was "without father, without mother, without genealogy" agree that Melchizedek could not be Jesus and instead identify him as a manifestation of the Holy Spirit.

Liturgical Commemoration

Melchizedek is mentioned in the Roman Canon, the First Eucharistic Prayer of the Roman rite of the Catholic Church, and also figures in the current Roman Martyrology as a commemoration on August 26.^[62]

He is commemorated in the Eastern Orthodox Church on May 22,^[63] and on the "Sunday of the Forefathers" (two Sundays before Christmas). In the Calendar of Saints of the Armenian Apostolic Church he is commemorated as one of the Holy Forefathers on July 26.

Pelagianism

The Pelagians saw in Melchizedek a man who lived a perfect life.^[64]

Latter-day Saint beliefs

The Book of Mormon of The Church of Jesus Christ of Latter-day Saints describes the work of Melchizedek in Salem in Alma 13:17-19^[65]. According to Alma, Melchizedek was King over the wicked people of Salem, but because of his righteousness, his people repented of their wickedness and became a peaceful city in accordance with the meaning of that name. With respect to Old Testament prophets, Alma declares that "there were many before [Melchizedek], and also there were many afterwards, but none were greater."

Also, in Joseph Smith's translation of the Bible, Melchizedek is described as "a man of faith, who wrought righteousness; and when a child he feared God, and stopped the mouths of lions." Because he was a righteous and God fearing man, Melchizedek was "ordained a high priest." The Translation also describes Melchizedek as establishing peace in his city and being called "the king of heaven" and "the King of peace" (JST Bible Gen 14:25-40^[66]), that he and his people sought to be translated, like Enoch's people were. Finally, the Joseph Smith Translation notes that, in Hebrews, when Paul speaks of Melchizedek, the order of the priesthood named for him is without father and mother, etc., and not Melchizedek himself. (JST Bible Heb 7:3)

Other Latter-day Saint views on Melchizedek closely match the King James Bible. The Melchizedek Priesthood is named after him, so as not to over-use the name of Christ, after whom it was originally named (Doctrine and Covenants Section 107:3-4)^[67].

According to the Doctrine and Covenants, Melchizedek is a descendant of Noah (Doctrine and Covenants Section 84:14^[68]). There remains controversy whether he *was* Shem, or a descendant. John Taylor taught the former — perhaps due to Jasher 16:11, which says *Adonizedek*;^[69] Bruce R. McConkie the latter.

Some would see the line in Doctrine and Covenants 138:41 mentioning "Shem, the Great High Priest" as supporting a view that Shem is Melchizedek. Alma E. Gygi is writing for the *Ensign* in 1973 quoted this passage and others and came to the conclusion that there was not enough knowledge to answer the question.^[70]

In Gnostic writings

A collection of early Gnostic scripts dating on or before the 4th century, discovered in 1945 and known as the Nag Hammadi Library, contains a tractate pertaining to Melchizedek. Here it is proposed that Melchizedek *is* Jesus Christ. Melchizedek, as Jesus Christ, lives, preaches, dies and is resurrected, in a gnostic perspective. *The Coming of the Son of God Melchizedek* speaks of his return to bring peace, supported by the gods, and he is a priest-king who dispenses justice.^[71]

In Islam

There is no mention of Melchizedek in the Qur'an or in early Islamic exegesis or literature. Some later commentators, including Abdullah Yusuf Ali, however, did suggest a link between Melchizedek and Khidr. They referred to St. Paul's allegory of Melchizedek in his Epistle to the Hebrews^[72] as a parallel to the Muslim view of Khidr.^[73] In Ismailism, however, Melchizedek is of greater importance as one of the 'Permanent Imams'; that is those who guide people through the ages of history.^[74]

The Urantia Book

Main article: Melchizedek in the Urantia Book

In the 20th-century The Urantia Book, the order of Melchizedek is reported as being the first of the four orders of descending sonship designated as local universe Sons of God, created by the Creator Son and Creative Spirit. According to the Urantia Book, one of these Melchizedeks materialized on earth for the purpose of improving religion during the time of Abraham, who became his greatest convert.

Notes

- [1] LDS.org: "Book of Mormon Pronunciation Guide" (<http://www.lds.org/scriptures/bofm/pronunciation?lang=eng>) (retrieved 2012-02-25), IPA-ified from «mēl-kīz'a-dīk»
- [2] He is part of a key theme in the New Testament Book of Hebrews
- [3] Targum Yonathan and Targum Yerushalmi to Bereishith 14:18-20. Talmud Bavli to tractate Nedarim 32b et al.
- [4] [*Minchath shai* <http://www.hebrewbooks.org/14036>] to genesis (bereishith) 14:18-20
- [5] in the Septuagint, New Testament , in the Latin Vulgate as **'**. **In the Authorised King James Version of 1611 as *Melchizedek* in the Old Testament and *Melchisedec* in the New Testament**
- [6] apparently based on the Hebrew words "melek", meaning "King" Strong's Concordance: online search (<http://www.blueletterbible.org/search.cfm#strongs>) with number 4428
- [7] Strong's Concordance: online search (<http://www.blueletterbible.org/search.cfm#strongs>) with number 6666
- [8] Ramban to genesis 14:18, based on the verse "Righteousness resides in (by) her" (Isaiah 1:21)
- [9] He writes "Arabic dictionaries cite *ʾlwk šdq* (vocalised *ālūk šīdq*, literally 'mouthful of offering'). as an archaic euphemism for 'food', especially food offered to a guest."
- [10] Dictionary of Deities and Demons in the Bible, s.v. "Elyon", "Shalem".
- [11] *The Cambridge Bible for Schools and Colleges* (http://books.google.com/books?id=WQI9AAAAIAAJ&pg=PA176&dq=Melchizedek+Salem+God+Elyon&hl=en&ei=6a7KTNHjBNCRswbSxcWpAQ&sa=X&oi=book_result&ct=result&resnum=2&

- ved=0CCsQ6AEwAQ#v=onepage&q=Melchizedek Salem God Elyon&f=false) at Google Books
- [12] Ramban, bereishith chap. 14
- [13] <http://www.jewishencyclopedia.com/articles/10602-melchizedek>
- [14] Targum Onkelos Gen.14-18, Genesis Apocryphon col.22:12-13, see Josephus (op. cit.)
- [15] James L. Kugel, Traditions of the Bible, pp.283-284 (http://books.google.com/books?id=VNFnnwcV8jAC&printsec=frontcover&source=gbs_summary_r&cad=0#PPP1,M1)
- [16] see below
- [17] Speiser, E. A. "Genesis. Introduction, translation, and notes" (AB 1; Garden City 1964) p.105; Von Rad, "Genesis", pp.170, 174; Noth, Martin. "A History of Pentateuchal Traditions" (Englewood Cliffs 1972) p.28, n.84.
- [18] Gunkel, Hermann. *Genesis* (Göttingen 1922) pp. 284-285
- [19] "if from a string and until a shoe string" -Bereishith 14:23
- [20] Chizkuni to Bereishith 14:18
- [21] as the later verse reads "aside..for what the young men consumed" -Bereishith 14:24
- [22] Rashbam to Bereishith 14:18
- [23] see ohr hachayim to Bereishit 14:18
- [24] commentary on Gen. 14
- [25] Zohar Chodosh to Bereishit chap. 14 (the Zohar text, however, does not state that a name change to "Abra-ha-m" occurred at this point).
- [26] i.e. beginning in a form of talking to the person directly and ending the speech as speaking for the recipient - Meshech Chochma to Bereishit chap. 14
- [27] Della Vida, G. Levi. "El Elyon in Genesis 14:18-20", JBL 63 (1944) pp.1-9
- [28] Fitzmyer, J. A. *The Aramaic Inscriptions of Sefire*, Revised Edition (Bibor 19A; Rome 1995) pp.41, 75
- [29] Lack, R. "Les origines de Elyon, le Très-Haut, dans la tradition culturelle d'Israel", CBQ 24 (1962) pp.44-64
- [30] <http://tools.wmflabs.org/bibleversefinder/?book=Psalm&verse=110:4&src=HE>
- [31] such as the Vulgate, KJV 1611, JPS 1917
- [32] Kugel, James L. *Traditions of the Bible*, pp.278-279 (http://books.google.com/books?id=VNFnnwcV8jAC&printsec=frontcover&source=gbs_summary_r&cad=0#PPA279,M1)
- [33] based on the text **יְמִינֵי** with "Yemini" referring either to King Saul of the tribe of Benjamin (**Binyamin**) whom David was careful not to overthrow *or* to the Torah (as per it being referred to as "from his right hand -a fire of religion to them" -Deuteronomy) -Targum Yonathan to Psalm 110
- [34] Babylonian Talmud to Nedarim, p. 32
- [35] zohar vol. 3 p.53b
- [36] Machzor Vitry to Pirkei Avoth4:22
- [37] understood by Rashi as 30 *Kanns*. Of note is the Rogatchover Gaon, who demonstrates that the **king's riis** is inclusive of the demarcating boundary as part and parcel of the said boundary — Tzafnath Paaneach to Bereishith 14
- [38] Rashi to genesis 14:17, quoting *medrash aggadah* authored by *Rabbi Moshe HaDarshan*. Medrash Rabbah
- [39] seder hadoroth p. 9b.
- [40] malbim to genesis chap. 14
- [41] Ramban to Bereishith 14:18
- [42] Rashi (based on Sifra) to Bereishith 12:6
- [43] introduction to *Torath HaKohanim* (<http://www.hebrewbooks.org/2722>) (M. Rizikoff)
- [44] Genesis 9:27
- [45] Maharzav (Rabbi Zev Wolf Einhorn; ?-1862; Lithuania), to Leviticus Rabbah 25:6
- [46] Bamidbar 18:7. The Chizkuni to Leviticus reasons that since the kohen father of the household naturally instills in his children the duties of Kehuna from birth and onward making them successful at their Kohanic duties
- [47] In , a precedence not befitting a *kohen* who is to be of total service to God-*Eitz Yosef* to Leviticus Rabbah 25:6.
- [48] Rabbi Zechariah, quoting Rabbi Ishmael; Leviticus Rabbah 25:6, Babylonian Talmud to Nedarim 32b. Zohar vol. 1 p. 86b.
- [49] in Hebrew; "וְהָיָה כְהֵן" -Genesis 14
- [50] Ohr HaChayim (Rabbi Chaim ben Attar 1696-1742, Morocco) to Genesis 14:18 (first explanation). *Eitz Yosef* commentary to Leviticus Rabbah 25:6. Zohar vol. 1 p. 86b
- [51] Ohr HaChaim to Bereishith 14:18
- [52] Maharzav (Z. V. Einhorn) to Leviticus Rabbah 25:6 (since Abraham's demise preceded Shem's by 35 years)
- [53] this latter opinion being of the *Eitz Yosef* commentary to Vayikra Rabbah 25:6
- [54] <http://tools.wmflabs.org/bibleversefinder/?book=Zechariah&verse=2:3.&src=HE>
- [55] (in). (Babylonian Talmud Baba Batra 14b-15a.)
- [56] The Melchizedek Tradition: A Critical Examination of the Sources p85 Fred L. Horton - 2005 "Interestingly enough, we see that the Genesis Apocryphon offers no unique information about Melchizedek. Josephus gives three items of information not found in the other sources, and Philo four."
- [57] Jutta Leonhardt Jewish worship in Philo of Alexandria 2001 p216 "III 82 Philo also identifies Melchizedek with the Logos as priest of God. Thus Melchizedek, Although Philo interprets the Jewish first-fruit offering and quotes the Jewish laws, the general context is still Cain's

sacrifice."

- [58] Fred L. Horton *The Melchizedek Tradition: A Critical Examination of the Sources* 2005 p170 "In the Genesis Apocryphon Melchizedek is brought into connection with Jerusalem (as he is later in Josephus), and in Philo Melchizedek is honored as the possessor of an unlearned and untutored priesthood, indeed as a representation"
- [59] 2 Enoch, Chapters 69-72 (<http://web.archive.org/web/20100129084437/http://www.ueberallesdownload.com/enoch7.html>)
- [60] <http://tools.wmflabs.org/bibleversefinder/?book=Ps.&verse=110:4&src=HE>
- [61] Luther's works: First lectures on the Psalms II, Psalms 76-126 Martin Luther, Hilton C. Oswald - 1976 "After the order of Melchizedek, which is understood, first, in accordance with the name. ... Therefore He is the true Melchizedek. Second, this is understood in accordance with the office, because Melchizedek offered the bread and wine"
- [62] *Martyrologium Romanum ex Decreto Sacrosancti Concilii Oecumenici Vaticani II instauratum, auctoritate Ioannis Pauli Pp. II promulgatum*, editio [typica] altera, Typis vaticanis, [2004], p. 476.
- [63] *May 22/June 4* (<http://days.pravoslavie.ru/en/Days/20120522.htm>). Orthodox Calendar (Provaslavie.ru).
- [64] Philip Edgcumbe Hughes *A Commentary on the Epistle to the Hebrews* p244
- [65] <http://scriptures.lds.org/en/alma/13/17-19#17>
- [66] <http://scriptures.lds.org/en/jst/4>
- [67] <http://scriptures.lds.org/en/dc/107/3-4#3>
- [68] <http://scriptures.lds.org/en/dc/84/14#14>
- [69] Melchizedek means "my king is righteous," Adonizedek "my lord is righteous"
- [70] "Is it possible that Shem and Melchizedek are the same person?" in "I HAVE A QUESTION" section, *Ensign*, November 1973 (<http://www.lds.org/ensign/1973/11/i-have-a-question?lang=eng>)
- [71] Text of the tractate: <http://www.gnosis.org/naghamm/melchiz.html>
- [72] *Hebrews*, VII, 3
- [73] Abdullah Yusuf Ali, Qur'anic Commentary, notes on *Surah Kahf*, dealing with Khidr.
- [74] *Concise Encyclopedia of Islam*, C. Glasse, *Ismailis*: "(Ismaili's believe in) a 'permanent Imam' (namely Malik Shulim, Malik Yazdaq, Malik as-Salim - all different names for Melchizedek) - Ma'add, the ancestor of the North Arabians, and, again, Ali..."

Further reading

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- "Priesthood of Melchizedek" (<http://www.letusreason.org/Doct16.htm>).

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Melchisedec a.k.a. Melchizedek or Melch-Zedok ("the God Zelek is my king") - an angel who is a member of the order of [Virtues](#). He is of "the hierarch most beloved of God" who is the king of righteousness. He is also considered to be a "celestial virtue of great grace who does for heavenly angels and virtues what Christ does for man." To the Phoenicians he is known as Sydik, the father of the seven [Elohim](#) and to the Gnostics he is Zorokothera. The Bible says that he is the legendary king of Jerusalem (when it was known as Salem). Hippolytus makes reference to a sect of third-century heretics who believed in a "great power named Melchizedek who was greater than Christ." He is also considered by some to be the [Holy Ghost](#) and he is "the prince of peace" of the Mormons.

<http://hafapea.com/angelpages/angels4.html>

Melchizedek (Melchisedek) - Angel of Peace - Melchizedek belong to the order of Virtues. He is an Angel of the Presence, and one of the most powerful angels in Heaven. Dionysius the areopagite wrote that the was the angel most loved and favored by God. St. Hippolytus, the Christian leader and antipope, considered Melchizedek to be more important than Jesus Christ. Qum ran, Melchizedek is said to be a savior who will bring peace to earth in the final days (11Q Mewlch).... According to Jewish legend, Melchizedek delivered God's covenant to Abraham and prepared the way for the coming of Jesus. One legend says that he spent a hundred years on earth four thousand years ago and established a school to teach people about God. He performs a similar task in Heaven today. Consequently, Melchizedek is normally depicted as a teacher or lecturer, holding a scroll in one hand with the other hand raised as if to emphasize what he is saying. Melchizedek can be called upon whenever you need peace, tranquility, and the love of God.

<http://www.angelicreflections.com/angel-Dictionary-M.asp>

The Melchizedek Text (11QMelch)

[Its interpretation is that He] will assign them [= the captives] to the Sons of Heaven and to the inheritance of Melchizedek; f[or He will cast] their [lot] amid the po[rtions of Melchize]dek, who will return them there and will proclaim to them liberty, forgiving them [the wrongdoings] of all their iniquities.

And this thing will [occur] in the first week of the Jubilee that follows the nine Jubilees. And the Day of Atonement is the e[nd of the] tenth [Ju]bilee, when all the Sons of [Light] and the men of the lot of Mel[chi]zedek will be atoned for. [And] a statute concerns them [to prov]ide them with their rewards. For this is the moment of the Year of Grace for Melchizedek. [And h]e will, by his strength, judge the holy ones of God, executing judgement as it is written concerning him in the Songs of David, who said, *ELOHIM has taken his place in the divine council; in the midst of the gods he holds judgement* [Ps 82:1]. And it was concerning him

that which he s[aid, *How long will you*] *judge unjustly and show partiality to the wicked? Selah* [Ps 82:2], its interpretation concerns Belial and the spirits of his lot [who] rebelled by turning away

THE DEAD SEA SCROLLS TODAY

from the precepts of God to. . . . And Melchizedek will avenge the vengeance of the judgements of God . . . and he will drag [them from the hand of] Belial and from the hand of all the sp[irits of] his [lot]. And all the “gods [of Justice]” will come to his aid [to] attend to the de[struction] of Belial. (2.4-14; p. 501)

[The Dead Sea Scrolls Today](#)

By James C. VanderKam

XXV. (79) Moreover, God made Melchisedek, the king of peace, that is of Salem, for that is the interpretation of this name, "his own high Priest,"{36}{Genesis 14:18.} without having previously mentioned any particular action of his, but merely because he had made him a king, and a lover of peace, and especially worthy of his priesthood. For he is called a just king, and a king is the opposite of a tyrant, because the one is the interpreter of law, and the other of lawlessness. (80) Therefore the tyrannical mind imposes violent and mischievous commands on both soul and body, and such as have a tendency to cause violent suffering, being commands to act according to vice, and to indulge the passions with enjoyment. But the other, the kingly mind, in the first place, does not command, but rather persuades, since it gives recommendations of such a character, that if guided by them, life, like a vessel, will enjoy a fair voyage through life, being directed in its course by a good governor and pilot; and this good pilot is right reason. (81) We may therefore call the tyrannical mind the ruler of war, and the kingly mind the guide to peace, that is Salem . And this kingly mind shall bring forth food full of cheerfulness and joy; for "he brought forth bread and wine," which the Ammonites and Moabites were not willing to give to the beholder, that is Israel; by reason of such unwillingness they are shut out from the companionship and assembly of God. For the Ammonites being they who are sprung from the outward sense of the mother, and the Moabites, who originate in the mind of the father, are two different dispositions, which look upon the mind and the

outward sense as the efficient causes of all existing things, but take no notice of God. Therefore "they shall not come," says Moses, "into the assembly of the Lord, because they did not come to meet you with bread and water when you came out of Egypt ,"{37}{Deuteronomy 23:4.} that is, out of the passions.

XXVI. (82) But Melchisedek shall bring forward wine instead of water, and shall give your souls to drink, and shall cheer them with unmixed wine, in order that they may be wholly occupied with a divine intoxication, more sober than sobriety itself. For ***the Word is a priest, having, as its inheritance the true God,*** and entertaining lofty and sublime and magnificent ideas about him, "for he is the priest of the most high God."{38}{Genesis 14:18.} Not that there is any other God who is not the most high; for God being one, is in the heaven above, and in the earth beneath, and there is no other besides Him."{39}{Deuteronomy 4:39.} But he sets in motion the notion of the Most High, from his conceiving of God not in a low and grovelling spirit, but in one of exceeding greatness, and exceeding sublimity, apart from any conceptions of matter. ("De Allegoriis Legum," iii. 26).

http://nazarenespace.com/profiles/blogs/the-melchizedek-document-11q13?xg_source=activity