

# MELCHIZEDEK AND JESUS

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Who was Melchizedek? Was he a human being like us or did Yeshua (the Hebrew name for Jesus) appear as Melchizedek to Abram? (Gen. 14:18-20) Some Christians think that Jesus was Melchizedek. They base their understanding on a few verses in the Letter to the Hebrews they believe warrant this association.<sup>1</sup> Unlike all the accounts of Yeshua appearing in the Old Testament, though, as either the so-called Angel of the LORD,<sup>2</sup> or as Yahveh (the Son) to Abraham,<sup>3</sup> and to others,<sup>4</sup> nowhere in the Genesis account of Abram meeting Melchizedek, nor anywhere else in Old Testament, does anyone write that Melchizedek was the Angel of the LORD, or that God appeared to Abram as Melchizedek.

Also very telling is the fact that the author of Hebrews writes a lot about Melchizedek, portraying Yeshua as having a Priesthood “according to the order of Melchizedek,” but not once does he say that Yeshua was Melchizedek, something we would expect if Yeshua had appeared as Melchizedek. Hebrews uses Melchizedek much in the same way that other people are used in the Old Testament to picture the coming Messiah. New Testament Scripture does similar things with Fathers Abraham and Isaac.

In Genesis 22 God tells Abraham to sacrifice his son Isaac, which he sets out to do. Abraham’s ultimate test reveals his divine faith in God because Abraham is willing to give up his most precious possession and sacrifice his beloved and unique son Isaac to God.<sup>5</sup> This is the reason why Abraham is called the Fa-

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<sup>1</sup> The brief encounter of Melchizedek and Abram is only three verses in Scripture:

“Then Melchizedek, King of Salem, brought out bread and wine. He was the (High) Priest of the Most High God, and he blessed Abram and said: ‘Blessed is Abram of the Most High God, Possessor of the Heavens and the Earth, and blessed is the Most High God who has delivered your enemies into your hand.’ And Abram gave him a tithe of all.” (Gen. 14:18-20)

There are some who say that the bread and the wine picture the Body and Blood of Christ, and so this is a point, according to them, that Melchizedek is Jesus, but the Hebrew word for bread in Gen. 14:18 means regular bread with leaven in it, **לֶחֶם** (*leh’hem*), while the special bread for Passover, which Yeshua picked up that Passover night and said was His Body (Mt. 26:17, 19, 26-28; Lk. 22:1, 7, 13, 15, 19), and which He passed around to His Apostles to eat, is **מַצָּה** (*matza*) *unleavened* bread (cf. Gen. 19:3 where the bread is called unleavened bread in English.) For why the bread for the Lord’s Passover must be unleavened bread, see Ex. 12:8, 15, 17-18; 13:3, 6-7 and for why unleavened bread is a perfect picture of Messiah Yeshua crucified, and so, why Yeshua commands us to eat for Passover and the Lord’s Supper, see [Passover and Jesus](#) and [Passover](#) (cf. 1st Cor. 5:6-8 where Paul tells his Corinthian Christians that *they* are unleavened bread).

<sup>2</sup> “Behind” the English small caps of ‘ORD’ in ‘LORD’ is the Hebrew name of the God of Israel (Yahveh). Also, the Hebrew word translated as ‘Angel’ (with a capital ‘A’), actually means messenger or literally, sent one, not angel. The Greek word for Apostle means *sent one*, and Yeshua uses this designation for Himself as *the* Sent One from Heaven, and also for His ‘Sent Ones’ or Apostles, and it’s used of Him in Hebrews 3:1 (cf. Mt. 10:2; Mark 6:30; Luke 24:10; John 3:34; 4:34; 5:24, 36; 6:29; 7:28-29; 8:29; 10:36). For why the *Angel of the LORD*, is not an angel, but Yeshua (God the Son), as all Christian theologians recognize, see [The Angel of the Lord](#).

<sup>3</sup> In Genesis 18:1f., Yahveh, along with two angels approach Abraham as ‘three men’ (Gen. 18:2). One of the men is Yahveh the Son (Yeshua), not Yahveh the Father nor Yahveh the Holy Spirit. All three, so to speak, have the last name of Yahveh, just as an earthly family of say, Smith, has a father, mother and son sharing the same last name and how all Three are deity and ‘one.’ See [Yeshua—God the Son](#) and [Three Persons—One God?](#)

<sup>4</sup> For instance, Hagar and also Samson’s parents (Gen. 16:7-13; Judges 13:2-24, respectively).

<sup>5</sup> Isaac was unique in that Sarah had never conceived and now, at 89 years old, was far too old to bear a child, but Yeshua *promised* Abraham and Sarah that she would give birth to a son in about a year, which would make her 90 years old, and name him Isaac (Gen. 17:15-19; 18:9-14; 21:1-7). In this she and her son picture The Son of

ther of our faith in Messiah Yeshua.<sup>6</sup> Abraham *pictures* God the Father sacrificing His only and uniquely begotten Son Yeshua 2,000 years later on most likely the same mountain top. Isaac *pictures* Yeshua in his total surrender to the will of his father Abraham, even in the face of death, which of course pictures Yeshua, who said, not My will, but Your will be done Father, and who actually gave up His life for us and was sacrificed by His Father.

Moses too, pictures Yeshua, for he is the greatest type of Yeshua in the Old Testament. It was Moses who was the Savior of Israel from Egyptian slavery, and he was also the Law giver, the greatest Prophet and the greatest Priest Israel has ever had (cf. Num. 12:1f.; Dt. 34:10-12). These human pictures or types are found in many of the people and institutions of Israel.<sup>7</sup> So, why do some people think that Melchizedek was Jesus when they don't think that for Isaac or Moses? Unlike Isaac or Moses, Hebrews speaks of Melchizedek in terms that if one takes literally, would mean it was Yeshua:

1. Hebrews 7:1-3 states, <sup>1</sup>“For this Melchizedek, King of Salem and (High) Priest of the Most High God, who met Abraham returning from the slaughter of the kings and blessed him, <sup>2</sup>to whom also Abraham gave a tenth part of all, first being translated ‘King of Righteousness,’ and then also, King of Salem, meaning, ‘King of Peace,’ <sup>3</sup>without father, without mother, without genealogy, having neither beginning of days nor end of life, but *made like* the Son of God, remains a (High) Priest continually.”<sup>8</sup>
  - a. Here the writer of Hebrews presents Melchizedek as the (High) Priest of Salem (which city would become Jerusalem), and that his name means the King of Righteousness, as well as him being the King of Salem, which symbolically means the King of Peace. Of course these are titles for Messiah Yeshua, but was the writer saying that Yeshua was Melchizedek? No, he doesn't say that. He's explaining Melchizedek's name and titles, which *picture* Messiah as the eternal High Priest and the King of Righteousness and Peace.<sup>9</sup>
  - b. Verse three speaks of Melchizedek not having father, mother or genealogy, but this cannot be used to support Yeshua being Melchizedek because we know who the Father of Yeshua is,<sup>10</sup> and we know who His mother was.<sup>11</sup> Also, the genealogy of Messiah is very well known.<sup>12</sup> The only two

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Promise (Yeshua), and Mary, a *virgin*, miraculously conceiving and giving birth to Yeshua, God the Son, the only uniquely begotten Son of God (Psalm 2:7; Luke 1:30-33; John 1:14, 18; 3:16, 18; Heb. 1:5; 5:5; 1st Jn. 4:9).

<sup>6</sup> Romans 4:16; cf. Rom 4:1, 12; Gal. 3:7, 9; Heb. 11:7; James 2:21.

<sup>7</sup> For example, even the Tabernacle in the Wilderness pictures God the Father, God the Son and God the Holy Spirit in its very wood, coverings and precious metal structure and furnishings, etc. To understand the divine symbolism that is The Tabernacle of Moses, see these teachings on The Tabernacle at [BOOKS AND CDS](#).

<sup>8</sup> When the author of Hebrews or Psalm 110:4 speak of Melchizedek or Yeshua as a Priest it's understood that this is as a High Priest (cf. Heb. 5:1, 5, 10, 26, 28).

<sup>9</sup> Isaiah 9:6-7; 53:5; 54:10; 55:12; 60:17; 66:12; Jer. 23:5; Nahum 1:15; Haggai 2:9; Zech. 6:13; 9:10; Luke 1:79; 19:38, 42; John 14:27; 16:33; Acts 10:36; Rom. 1:7; 3:22; 5:1, 21; 10:4, 15; 14:17; Eph. 2:14-15; Col. 1:20; etc.

<sup>10</sup> Mt. 7:21; 10:32-33; 11:27; 16:17; 26:42; Lk. 24:49; Jn. 6:32; 8:38; 10:17; 14:23.

<sup>11</sup> Mt. 1:6, 18, 20; 2:11; 13:55; Lk. 1:27-38; 2:16; Acts 1:14.

There is a false teaching that says that Jesus didn't become the Son of God until His incarnation and conception in the womb of Mary, in order to try and deal with the Scripture that Heb. 7:3 speaks of Melchizedek as *like Jesus*. Herbert Armstrong, quoting Scripture, that Melchizedek was “made *like* unto the Son of God; abideth a priest continually (Heb. 7:3),” taught, “And there it is! In the days of Abraham, He (Jesus) *was not the Son of God*, for He had not yet been born of the virgin Mary, but He was made *like* unto the Son of God in His manifestation to the ancients.” In other words, Armstrong said that Hebrews uses the phrase *like the Son of God* instead of saying that Melchizedek *was* Jesus because Jesus *wasn't* the Son of God in Abram's time. Jesus would only become the Son of God within Mary's womb, according to Armstrong. This erroneous teaching is clearly evident because Yeshua was God the Son from eternity past, *before* Creation, and so Yeshua was the Son of God in the days of Melchizedek. The author of Hebrews intentionally uses *like* because he knew that Melchizedek was *not* Jesus, but was *like* Jesus in his Priesthood, etc. See John 1:1-3f., [Yeshua—God the Son](#), [Yeshua—His Deity and](#)

places in the Old Testament that speak of Melchizedek (Gen. 14:18-20; Ps. 110:4) **do not record** him as having parents or genealogy, and so Melchizedek *is used by the author of Hebrews to symbolize* the *eternal* Priesthood and Kingship of Yeshua.

- c. Melchizedek’s parents and his lineage not being listed in Scripture doesn’t mean that Melchizedek didn’t have a father or a mother or a genealogy. We don’t know the parentage and lineage of a number of people in the Bible, like Ruth, the Queen of Sheba (1st Kings 10:1), and the Ethiopian eunuch (Acts 8:27), etc., but no one thinks they were Yeshua or didn’t have any parents or lived forever.
- d. What this means for Melchizedek is that the Holy Spirit, the Author of Scripture, intentionally chose to withhold his lineage, specifically so the person of Melchizedek could be used as a type of Messiah’s *eternal* Kingship and Priesthood. The Old Testament lays the New Testament foundation for the Messiah to be a (High) Priest ‘according to the *order* of Melchizedek’ (Psalm 110:4), and so Melchizedek becomes the Old Testament symbol for Messiah Yeshua’s eternal Kingship and High Priesthood.
- e. The symbolism continues. Hebrews 7:3 also says that Melchizedek had “neither beginning of days nor end of life, but made **like** the Son of God, remains a (High) Priest forever,” yet Yeshua died on the cross and so His days, unlike the symbolism in this verse for Melchizedek, came to an end. Yeshua’s Priesthood didn’t begin until after the resurrection. When Yeshua was on Earth He was not a priest at all, as the writer of Hebrews declares: “For if He were on Earth, *He would not be a priest*, since there are priests who offer the gifts according to the Law of Moses” (Hebrews 8:4).
  - 1. Yeshua was raised from the dead, *but it cannot be said scripturally that His life never ended* “having neither beginning of days *nor end of life*”). Even Yeshua speaks of this, saying, “I am He who lives, *and was dead*, and behold, I am alive forevermore! Amen! And I have the keys of Hades and of Death” (Revelation 1:18). Hebrews is speaking of the symbolism of Melchizedek, which portrays Yeshua’s heavenly Priesthood that began after the resurrection.
- f. Hebrews also 7:3 states that Melchizedek was, “made **like** the Son of God.” The Greek word for *like* is ἀφωμοιωμένος (*ah’phomoi’menos*),<sup>13</sup> which means, “to be made like, rendered similar”<sup>14</sup> and to “be like, resemble.”<sup>15</sup> Neither of these definitions justify belief that Melchizedek was the Son of God. On the contrary, someone who resembles Yeshua or one who is like Yeshua is obviously not Yeshua.
- g. If Yeshua had been Melchizedek, the author of Hebrews, who certainly know that Yeshua was the Son of God (Heb. 1:1ff.), would have declared here that Melchizedek ‘**was** the Son of God,’ or that Melchizedek ‘was Yeshua;’ not that Melchizedek was *like* the Son of God. It’s inconceivable to think that the author of Hebrews literally speaks of Melchizedek nine times in three chapters,<sup>16</sup> and

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[Sonship](#) and [Messiah’s Deity and Micah 5:2](#) for Yeshua being God the Son from eternity past. For Armstrong’s article see, [The Mystery of Melchizedek Solved!](#) His point about Jesus not being the Son of God in Abram’s day is two-thirds of the way down the short article under, *Not the Father Nor the Holy Spirit*. I don’t know whether others had this ‘insight’ before Armstrong, but others have used it since Armstrong.

<sup>12</sup> Gen. 14:18-20.

<sup>13</sup> The Greek word is the same in both the GNT-TR and the GNT-WH (Greek New Testament Textus Receptus and Westcott and Hort, respectively).

<sup>14</sup> ἀφωμοιόω Joseph Thayer, *Thayer’s Greek-English Lexicon of the New Testament*, Accordance electronic ed., paragraph 1995.

<sup>15</sup> ἀφωμοιόω Walter Bauer, augmented by William F. Arndt, F. W. Gingrich and Frederick Danker, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (third edition, 2001), para. 158 (Accordance Bible Software).

this in direct relation to Messiah Yeshua, but that he never once says that Yeshua was Melchizedek.

- h.** Yeshua is a High Priest *like* Melchizedek in that Melchizedek's Priesthood *combines* the offices of Priesthood and Kingship, something that was not possible under Mosaic Law. The Aaronic Priests came from the Tribe of Levi, and specifically from the Family of Aaron, while the Kingship, which would be established more than 400 years after the Law was given from Mt. Sinai, was given to David and passed onto his Sons. David was from the Tribe of Judah, not Levi.<sup>17</sup> There was never a High Priest of Israel who was also King, nor was there any King who was High Priest. They remain two separate offices under Mosaic Law to this day, but Messiah's eternal Priesthood and Kingship is spoken of in a prophecy of Zechariah, approximately 550 years after King David spoke of Messiah being a (High) Priest forever:
1. "Then speak to him, saying, 'Thus says Yahveh, the Commander of the Armies of the Heavens! Behold! The Man whose name is the Branch,<sup>18</sup> will arise from His place and He shall branch out and He shall build the Temple of Yahveh! Yes! He shall build the Temple of Yahveh! He shall bear the Glory and He shall sit and rule on His Throne. *So He shall be a (High) Priest on His Throne* (i.e. King) and the counsel of peace shall be between the two offices.'" (Zech. 6:12-13)
- i.** Melchizedek is a perfect picture of Yeshua in His offices as eternal King of Righteousness, King of Peace and (High) Priest of Israel, whereas Aaron's name and office, in comparison, the first High Priest of Israel, does not mean or symbolize the King of Righteousness nor Peace. Aaron was (only) the High Priest of Israel, not her king, and we don't really know what the name Aaron means.<sup>19</sup> The symbolic contrast that Hebrews makes between Yeshua and Aaron as High Priest is enormous,<sup>20</sup> and reveals that as great as Aaron was as the first official High Priest of Israel,<sup>21</sup> for there was no one holier or greater in Israel or closer to God except for Moses, Yeshua is far greater than Aaron because,
1. Aaron was the High Priest for his lifetime, but when he died his son Eliezer took his place, and when Eliezer died, his son Phineas took his place, and on and on it went, but Yeshua is alive forevermore, the eternal High Priest *and* King of Israel.
  2. The sacrificial blood that Aaron used to forgive the sins of Israel, including his own sins (Lev. 5:1f; 16:1f.), came from animals, which blood could forgive sins (Lev. 17:11), but could not transform anyone's Adamic nature. Yeshua's divine blood though, both forgives sins and trans-

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<sup>16</sup> Melchizedek is named nine times in the Letter to the Hebrews (Heb. 5:6, 10; 6:20; 7:1, 10-11, 15, 17, 21), but not once does Hebrews state that Yeshua was Melchizedek. He is not only named nine times, but he and his Priesthood are the basis or prototype for Messiah's eternal Priesthood and Kingship.

<sup>17</sup> Hebrews states, "For it is evident that our Lord arose from Judah, of which Tribe Moses spoke *nothing* concerning Priesthood" (Hebrews 7:14). Yet God speaks of this union between Priesthood and Kingship through the Prophet Zechariah (Zech. 6:12-13)

<sup>18</sup> The term Branch is one of many names for the Messiah of Israel. See the Jewish Newsletter, [The Branch](#) and also [The Names of the Messiah of Israel](#).

<sup>19</sup> Chaim Vital, *Sha'ar Ha'Gilgumim* (Gate of Righteousness), chap. 33, sec. 3b. "The name Aharon (English: Aaron) may itself be a variant of Haran, the name given to the...brother of Avram in Gen. 11:26." There are various other guesses as to what Aaron means, for instance, 'warrior lion,' or 'high mountain,' or 'exalted one,' but the last two are connected not with the Hebrew name of Aaron, but with the Hindu name of 'Aaron.' Warrior lion may be the Egyptian meaning of Aaron, as 'drawn from the waters,' is the Egyptian meaning for the name of Moses.

<sup>20</sup> Cf. Hebrews 5:4; 7:11.

<sup>21</sup> Moses was the first *unofficial* High Priest of Israel. It was Moses who spoke with God and interceded with God for Israel before Aaron was High Priest (cf. Ex. 32). It was also Moses who anointed Aaron to be High Priest (cf. Lev. 8-9).

forms our carnal, sinful Adamic human nature into His perfect human-divine nature (cf. Heb. 10:1, 4; 2nd Cor. 3:18).<sup>22</sup> It's obviously much better, as is the covenant that Yeshua brings, which gives Christians eternal life.

3. Aaron offered up sacrifice for Israel on the Day of Atonement every year (Lev. 16:1f.; Heb. 9:7), but Yeshua only needed to do it once (Heb. 7:27; 9:12, 26, 28; 10:10). The Priesthood of Yeshua is infinitely greater than that of Aaron's, but it doesn't do away with sacrifice,<sup>23</sup> the 7th day Sabbath,<sup>24</sup> the Feasts of Israel<sup>25</sup> and New Moons,<sup>26</sup> for they will continue under Messiah Yeshua who will reign for 1,000 years from this earthly Jerusalem (Rev. 20:1-6f.). In that day He will still not be a priest, but He will be the Son of David ruling on His Throne through Mosaic Law (Mt. 5:17-18). Hebrews is not 'doing away with' the Aaronic Priesthood, Temple and animal sacrifice, as the Church wrongly teaches, but *contrasting* Aaron with Yeshua as High Priest, and his sacrifice vs His Sacrifice, etc. As long as this Earth exists Mosaic Law will be the lifestyle for all Christians.<sup>27</sup>
2. In Hebrews 7:8 it states, "Here mortal men receive tithes, but there he (Melchizedek) receives them, *of whom it is witnessed that he lives*," which if taken literally would mean that Melchizedek was still alive in the writer's time, and of course, he could only still have been alive if Melchizedek was Yeshua. One can take it literally, but this gets a little sticky. Did the writer actually see or 'witness' for himself that Melchizedek was still alive? He doesn't say that he encountered Melchizedek, something that would need to be added if he himself were a witness, or at least the names of those who had seen Melchizedek alive (cf. 1st Cor. 15:1-8).
  - a. Someone might say that Yeshua, as having been Melchizedek, was still alive, because the writer knew that Yeshua was alive, but to make that connection is just what we're trying to ascertain. It's extremely strange that the writer of Hebrews speaks of Yeshua being a (High) Priest "according to the order of Melchizedek" six times over three chapters,<sup>28</sup> *but never once says that Yeshua was Melchizedek*. This would have been a perfect place to reveal that Yeshua had been Melchizedek because he speaks of Melchizedek still being alive. Did he forget to share that understanding? Did the Holy Spirit forget to have him write that simple equation out for us? How could he speak of Melchizedek all that time *and never once tell us that Melchizedek was Yeshua*? This, of course, is the death knell for those who think that Yeshua was Melchizedek. There is no place in all of Scripture that we see that simple equation. The obvious reason is because *the writer never meant to convey that Melchizedek was Yeshua*. He used Melchizedek in a symbolic way, having just laid the groundwork in presenting Melchizedek as without parents or lineage, etc.
  - b. In Heb. 7:8 the writer again uses Melchizedek to speak of Messiah's greater Priesthood when compared to Aaron's. The Sons of Levi received tithes from their own brethren, but Melchizedek received tithes from Father Abraham himself, who is considered greater than his great-grandson Levi, and the subsequent Aaronic and Levitical Priests.

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<sup>22</sup> See [Salvation—The Promise!](#)

<sup>23</sup> Ezekiel 40:38-43, 46-47; 42:13; 43:15-27; 44:10-11, 15, 25-27, 29-30; 45:15-25; 46:2, 4, 6-7, 11-15, 20, 24.

<sup>24</sup> Ezekiel 44:24; 46:1, 3-4, 12.

<sup>25</sup> Ezekiel 44:24; 45:21-25; 46:9, 11; 1st Cor. 5:6-8.

<sup>26</sup> Ezekiel 46:1, 3, 6.

<sup>27</sup> See [Mosaic Sacrifice and the Blood of Jesus](#), [Mosaic Sacrifice in the New Testament](#) and [Hebrews and the Change of the Law](#), as well as [The Feasts of Israel and the Church](#), [Law 102](#) and [Take the Quiz! Five Quick Questions about the New Testament](#), and Ezekiel 40:42, 46-47; 43:18-22, 27; 44:11, 15, 30; Rev. 20:1-6f.

<sup>28</sup> Hebrews 5:6, 10, 6:20; 7:11, 17, 21.



3. Hebrews 7:15 speaks of Yeshua being in the *likeness* of Melchizedek: “And it is yet far more evident if, *in the likeness* of Melchizedek, there arises another priest.”
- a. The Greek word for *likeness* is ὁμοιότητα (*homoi'eta*).<sup>29</sup> It means, a “state of being similar to something, *likeness, similarity*.”<sup>30</sup> Johannes Louw agrees and says it’s, “the state of being similar to something— ‘similarity, likeness, being similar.’”<sup>31</sup> A third lexicon has the same thing, “similarity, likeness.”<sup>32</sup> None of these definitions speak of the Greek word meaning that Jesus *was* Melchizedek, but that the eternal Priesthood of Yeshua was *like* that pictured in the Priesthood of Melchizedek. Again, this would have been an excellent opportunity for the author to tell us that Yeshua was Melchizedek, but he doesn’t do that.
4. Six times<sup>33</sup> the author of Hebrews speaks of Yeshua’s Priesthood being “*according to the order* of Melchizedek.” The writer didn’t make that up. He was quoting from the Book of Psalms, where King David wrote: “Yahveh has *sworn* and will not relent! ‘You are a (High) Priest *forever according to the order* of Melchizedek.’” (Psalms 110:4)
- a. This Psalm is universally recognized as messianic,<sup>34</sup> especially in how verse one speaks of (Father) Yahveh saying to David’s Lord (i.e. the Messiah) to sit at His right Hand until He (Father Yahveh) makes a footstool of the enemies of David’s Lord.<sup>35</sup>
  - b. The Priesthood of Yeshua is not according to the *order* of Aaron (Heb. 7:11), but *like* that of Melchizedek’s Priesthood. The English phrase, ‘according to the *order* of’ (NKJV) is the Hebrew עַל־דְּבַרְתִּי (*ahl div’ra’ti*). It means, ‘in the *manner* of,’ or ‘with regard to,’<sup>36</sup> in the ‘cause’ or ‘reason’<sup>37</sup> of, which tells us that Yeshua *could not have been* Melchizedek because if Yeshua had been Melchizedek the writer would have said that Yeshua was ‘picking up’ where He had left off as Melchizedek.

<sup>29</sup> It’s the same Greek word found in both the GNT-TR and the GNT-WH.

<sup>30</sup> Walter Bauer, augmented by William F. Arndt, F. W. Gingrich and Frederick Danker, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (third ed., 2001), para. 707 (Accordance Software).

<sup>31</sup> Johannes Louw and Eugene A. Nida, Editors, *Greek-English Lexicon of the New Testament based on Semantic Domains*, vol. 1 (New York: United Bible Societies, 1989), p. 617.

<sup>32</sup> *Hebrew to English Dictionary and Index to the NIV Old Testament* (derived from the Zondervan NIV Exhaustive Concordance; Accordance Bible Software), para. 3999.

<sup>33</sup> Hebrews 5:6, 10, 6:20; 7:11, 17, 21.

<sup>34</sup> Alfred Edersheim, *The Life and Times of Jesus The Messiah* (Peabody, MA: Hendrickson Pub., 2000), paragraph 5025 (Accordance Software). Edersheim, speaking of Matthew 22:42f., writes, “Without addressing any one in particular, He set before them all, what perhaps was the most familiar subject in their theology, that of the descent of Messiah. Whose Son was He? And when they replied: ‘The Son of David,’ He referred them to the opening words of Psalm 110, in which David called the Messiah ‘Lord.’ The argument proceeded, of course, on the two-fold supposition that the Psalm was Davidic and that it was Messianic. Neither of these statements would have been questioned by the ancient Synagogue.”

<sup>35</sup> They are all Yahveh: Father, Holy Spirit and Son. “Yahveh” is more like Their last name than a name for any one of Them. There’s Father Yahveh, Holy Spirit Yahveh and Son or Yeshua Yahveh. Just as a family of Smith’s has father Smith, mother Smith and son Smith, and they all share the exact human nature, so the God Family all have the exact divine nature and are ‘one.’ For more on this see [Yeshua—God the Son](#) and [Three Persons—One God?](#)

<sup>36</sup> Ludwig Koehler, Walter Baumgartner, and J. J. Stamm, authors; M. Richardson, translator, *The Hebrew-Aramaic Lexicon of the Old Testament*, vol. 1 (Boston, MA USA: Brill Academic Publishers, 2002), p. 212.

<sup>37</sup> Dr. Francis Brown, Dr. S. R. Driver and Dr. Charles A. Briggs, based on the lexicon of Professor Wilhelm Gesenius; Edward Robinson, translator and E. Rodiger, editor, *Hebrew and English Lexicon (Abridged; Accordance Bible Software)*, n.p. “דָּבַר.”

# Who Was Melchizedek?

Father Abram was born in 1946 AC or 1,946 years After Creation (AC), and Abram (Abraham) dies 175 years later in the year 2121 AC. When Abram met Melchizedek in Genesis 14 we know that he wasn't yet 100 years old. Abraham was 100 years old when Isaac was born, seven chapters later, in Gen. 21:3 (Gen. 17:17). Even Ismael hadn't been born yet. He would be born when Abram is 86 years old (Gen. 16:16).

For the sake of argument let's say that Abram was 80 years old when he met Melchizedek. The math then is this—80 plus 1946 is the year 2026 AC when Abram met Melchizedek. Abram would have been in the land of Canaan five years, having come into Canaan when he was 75 years old (Gen. 12:4). Looking at the actual Fathers of Abraham who were still alive in the year 2026 AC or 2,026 years after Adam was created, we find six of them:

1. Shem .....the 11th generation from Adam, died in .....2156 After Creation.
2. Arphachsad .....the 12th generation from Adam, died in .....2094 AC.
3. Shelah .....the 13th generation from Adam, died in .....2124 AC.
4. Eber .....the 14th generation from Adam, died in .....2185 AC.
5. Serug .....the 17th generation from Adam, died in .....2047 AC.
6. Terah .....the 19th generation from Adam, died in .....2081 AC.

Any one of the first five men above could have been Melchizedek; all from the righteous line of Noah (and Shem), and Abram was descended from all of them, which means they were his grandfather or great grandfather, etc. Shem, the first one, is the strongest possibility, but we cannot rule out the next four, yet number six, Terah, is not in the running. He was Abram's father and he wasn't Melchizedek because there is no reference to Terah moving from Haran to Salem, nor that Abram's father was Melchizedek.<sup>38</sup>

Most likely, Shem, Abram's great, great, great, great, great, great, great, great grandfather was Melchizedek.<sup>39</sup> Abram seems to have known him, and Shem is *the great Father* on 'this side of the Flood' after his father Noah dies in 2006 AC, when Abram was 60 years old and would still be in Haran for another 15 years (Gen. 12:4). Shem lives to be 600 years old, 500 of those years after the Flood. Shem was born in 1556 AC and dies in 2156 AC (Gen. 5:32; 11:11), outliving Abraham by 35 years (Abraham died in 2121 AC). Shem would have been 470 years old when he met Abram in 2026 AC.

In their meeting (Gen. 14:18-20) there are no introductions, just Melchizedek coming out to meet Abram and blessing him, as though Melchizedek knew Abram and knew what God had promised to Abram (Gen. 12:1-3). Abram then gives Melchizedek a tithe of all the spoils of war. Abram was the 20th generation from Adam, the 10th generation from Noah and the ninth generation from Shem.

Of all the Fathers (Shem, Arphachsad and Shelah, etc.), Shem was the oldest living Father in Abram's day, and as such, he would have the most honor from all his descendants, and so it seems reasonable that Shem was the High Priest of Salem and its King—Melchizedek, which is not necessarily his name, but his title, like that of 'Pharaoh.' Of course, Shem may not have been Melchizedek, but it's interesting how the figures (dates of death) present themselves in the 'line of the righteous Fathers.' Also, if Shem or any of the first five listed above was Melchizedek, we now have the date of Melchizedek's birth, death, his parents and his genealogy, all the way back to Adam and Eve.

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<sup>38</sup> Also, it wasn't Noah as he died in 2006 AC, 20 years before Abram meets Melchizedek and 15 years before Abram enters Canaan (Gen. 12:4).

<sup>39</sup> Eight times the word 'great' is used before 'grandfather.'

# Conclusion

The Old Testament never fails to declare that a person has met Yeshua, either as the Angel of the LORD or as Yahveh (the Son), etc. The meeting between Melchizedek and Abram glaringly lacks this, which means Yeshua could not have been Melchizedek.

The author of Hebrews, on numerous occasions, speaks of Melchizedek and his Kingship and Priesthood, and how Messiah's Kingship and Priesthood is *according to the order Melchizedek*, but Hebrews never once says that, 'Yeshua was Melchizedek.' This missing simple, but profound equation compounds the problem for those who think that "Yeshua was Melchizedek" because if Yeshua had been Melchizedek the author of Hebrews would certainly have said so. In other words, the writer of Hebrews (the very person whom some Christians think is presenting Yeshua as Melchizedek) *never says that Yeshua was Melchizedek*. On the contrary, he states otherwise, which leads to the third point.

Hebrews 7:3 speaks of Melchizedek "being *made like* the Son of God," and as we know, someone who is *like* another person is obviously not that person. Melchizedek being *made like* the Son of God means that Melchizedek was purposely used to represent Yeshua in His eternal Priest-King offices. Yeshua is eternal and in Him the offices of King and High Priest are made one, which reflects Melchizedek's person and offices. Hebrews calls this, *according to the order of Melchizedek*, quoting Psalm 110:4, six times.

Point four is similar to point three and strengthens it. Hebrews 7:15 states, in part, that Yeshua came "in the *likeness* of Melchizedek." The writer of Hebrews means that Yeshua and His Priesthood and Kingship is *like* Melchizedek's in that Melchizedek is *symbolically* seen to be an eternal King-Priest.

The fifth point reveals that Melchizedek was 'only' a man, and not Yeshua because in Scripture, both Old and New, it states that Melchizedek was the Priest and King *of Salem, an actual city* in the days of Abram. Did Yeshua live for a time in Salem as its *eternal* King and High Priest? In other words, to actually be Salem's King and High Priest, Melchizedek had to live there and perform his daily tasks of ruling over the citizens of Salem and being its High Priest. Did Yeshua do that? Of course, not, because Yeshua never came to Earth to live on Earth for a 'lifetime' as the *eternal* King and Priest of Salem. Yeshua is King and High Priest of Israel, according to the order of Melchizedek. Yeshua is never mentioned in the Old or the New Testaments as the King and High Priest *of Salem*. It's not a title of Yeshua's. For Melchizedek to have been High Priest and King of Salem he had to have been a man, and was most likely Shem, Abram's great, great, etc., grandfather.

These five points present evidence that Melchizedek was not Yeshua. Scripture, intentionally not revealing his father, mother, birth, death and genealogy, provides a way for Melchizedek to be used as a perfect picture or type of Yeshua in His eternal Priesthood and Kingship. Messiah, being the eternal High Priest and King of Israel, who does have a genealogy from the Tribe of Judah (Mt. 1:1f.; Heb. 7:14), but not from that of Aaron the High Priest, stands in stark contrast to Aaron and his Sons who hail from the Tribe of Levi and who became High Priests *after the order of Aaron* (Heb. 7:11), all of whom *died* and who were 'only' High Priests, not kings. (Thus, some reasons why Hebrews says that the Priesthood of Messiah Yeshua is far better than that of Aaron's Priesthood.)

Melchizedek was not Yeshua, but being 'without father, mother and genealogy,' etc., he is seen as eternal, and being the King-Priest of Salem, he is a perfect picture of Yeshua who truly is the eternal King of Righteousness and Peace, and our eternal High Priest. Yeshua has made a Way for us to live eternally with Him by His own sacrificial, divine blood, which is another reason why His Priesthood is better than that of Aaron's, which offered up the blood of animals.

Additional information, seen after this article was created, that supports that Melchizedek was a human being and not a celestial one. Gleason Archer writes:



“The description of Melchizedek in Hebrews 7:3 as *apator, ameter, agenealogetos* (“without father, without mother, without genealogy”) cannot be intended to mean that Melchizedek never had any parents or any ancestral line, for Melchizedek was a type of Jesus Christ, of whom none of the three adjectives was literally true. Rather, this verse simply means that none of those items of information was included in the Genesis 14 account and that they were purposely omitted in order to lay the stress on the divine nature and imperishability of the Messiah, the Antitype.”<sup>40</sup>

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<sup>40</sup> Gleason L. Archer, *Encyclopedia of Bible Difficulties*, (Grand Rapids, MI: Zondervan), 1982, (Accordance Bible Software), pp. 92-93.

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