

Melchizedek would never have fulfilled His office of High Priest if He had not died for the sins of the people and risen again. It is the function of the High Priest to lead the way to salvation. Indeed, Jesus Christ is the author and finisher of our salvation (Hebrews ;).

Josephus refers to Melchizedek as a "Canaanite chief" in War of the Jews , but as a priest in Antiquities of the Jews. Philo identifies Melchizedek with the Logos as priest of God, [34] and honoured as an untutored priesthood. 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. In this eschatological text, Melchizedek is seen as a divine being and Hebrew titles such 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. The meeting site has been associated with Emek Yehoshaphat the Valley of Josaphat. Upon exiting Salem, he presented to them "bread and wine" with the intent to refresh them from their journey. The Talmud Bavli attributes him Shem and his beth din court of justice as pioneers in banning prostitution Avodah Zarah p. 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. Melchizedek called Jerusalem "Salem. The Rabbis said that Melchizedek instructed Abram in the Torah. The Talmud teaches that David wrote the Book of Psalms , including in it the work of the elders, including Melchizedek. Melchizedek priesthood In the New Testament , references to Melchizedek appear only in the Epistle to the Hebrews later 1st century AD , though these are extensive Hebrews 5: Jesus Christ is there identified as a priest forever in the order of Melchizedek quoting from Ps. Here it is proposed that Melchizedek is Jesus Christ. 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. The Pelagians saw in Melchizedek merely a man who lived a perfect life. Protestantism[edit] Traditional Protestant Christian denominations, following Luther , teach that Melchizedek was a historical figure and an archetype of Christ. These priesthoods are laid out by Smith in Doctrine and Covenants

Chapter 2 : Melchizedek | biblical figure | racedaydvl.com

The author understands "The Way of Melchizedek" to be the conclusion that all churches are apostate, and that each Christian should have a private walk with God. But the Old and New Testament passages about Melchizedek--Genesis chapter 14, Psalm , and Hebrews chapter make exactly the opposite point.

There is something surprising and mysterious in the first appearance of Melchizedek, and in the subsequent reference to him. Disappearing as suddenly as he came, he is lost to the sacred writings for a thousand years. Jewish tradition pronounces Melchizedek to be a survivor of the deluge, the patriarch Shem. The way in which he is mentioned in Genesis would rather lead to the inference that Melchizedek was of one blood with the children of Ham, among whom he lived, chief like the king of Sodom of a settled Canaanitish tribe. The "order of Melchizedek," in Psalms The relation between Melchizedek and Christ as type and antitype is made in the Epistle to the Hebrews to consist in the following particulars: Each was a priest, 1 not of the Levitical tribe; 2 superior to Abraham; 3 whose beginning and end are unknown; 4 who is not only a priest, but also a king of righteousness and peace. A fruitful source of discussion has been found in the site of Salem. Scripture tells us nothing of his father or mother, of his genealogy, his birth, or his death; he stands alone, without predecessor or successor, a royal priest by the appointment of God; and thus he was a type of Jesus Christ, who is "a priest for ever after the order of Melchizedek," and not after the order of Aaron, whose origin, consecration, life, and death, are known, Psalm It has been a matter of great inquiry among commentators, who Melchizedek really was. But the safest and most probable opinion is that which considers Melchizedek as a righteous and peaceful king, a worshiper and priest of the most high God, in the land of Canaan; a friend of Abraham, and of a rank elevated above him. This opinion, indeed, lies upon the very face of the sacred record in Genesis All we know of him is recorded in Genesis He is subsequently mentioned only once in the Old Testament, in Psalm The typical significance of his history is set forth in detail in the Epistle to the Hebrews, ch. The apostle there points out the superiority of his priesthood to that of Aaron in these several respects, 1 Even Abraham paid him tithes; 2 he blessed Abraham; 3 he is the type of a Priest who lives for ever; 4 Levi, yet unborn, paid him tithes in the person of Abraham; 5 the permanence of his priesthood in Christ implied the abrogation of the Levitical system; 6 he was made priest not without an oath; and 7 his priesthood can neither be transmitted nor interrupted by death: It is an old tradition among the Jews that he was Shem, the son of Noah, who may have survived to this time. Melchizedek was a Canaanitish prince, a worshiper of the true God, and in his peculiar history and character an instructive type of our Lord, the great High Priest Hebrews 5: One of the Amarna tablets is from Ebed-Tob, king of Jerusalem, the successor of Melchizedek, in which he claims the very attributes and dignity given to Melchizedek in the Epistle to the Hebrews. The name is explained in Hebrews 7: Abraham gave him "a tenth of all," i. This leads naturally to an early date being ascribed to Psalm The thought of a priest after the order of Melchizedek is taken up by the author of Hebrews. He wanted to prove the claim of Christ to be called priest. It was impossible, even had he so wished, to consider Jesus as an Aaronic priest, for He was descended from the tribe of Judah and not from that of Levi 7: The words of Psalm Further, Aaron is only a "type" brought forward in He to show the more excellent glory of the work of Jesus, whereas Melchizedek is "made like unto the Son of God" 7: Where did the author get the material for this description of Melchizedek? Urusalim is to be identified with Jerusalem, and the letters belong to circa B. Smith, Jerusalem, II, 14, note 7, reads Chiba. The king tells his Egyptian overlord, "Neither my father nor my mother set me in this place: Smith, Jerusalem, II, 8, note 1. It thus becomes clear that possibly tradition identified Melchizedek with Abd-Khiba. At any rate the idea that Melchizedek was "without father, without mother, i. The words meant originally that he acknowledged that he did not come to the throne because he had a claim on it through descent; he owed it to appointment. But Jewish interpretation explained them as implying that he had no father or mother. We get another New Testament example of Jewish interpretation in Galatians 4: We have no actual proof that Melchizedek is identical with Abd-Khiba; possibly the reference to the former as being "without father," etc. But why should Melchizedek, and he alone, of all the Old Testament characters be thought of in this way? Westcott, Hebrews, , has a suggestive thought about

Melchizedek: Abraham marks a new departure But before the fresh order is established we have a vision of the old in its superior majesty; and this, on the eve of disappearance, gives its blessing to the new. Milligan, Theology of Epistle to the Hebrews, ;. The conclusions we come to are: This is the origin of Genesis It is this unwritten tradition that is possibly explained by the Tell el-Amarna Letters.

Chapter 3 : Bible Study - Melchizedek

As humanity draws near to the completion of the time of the Gentiles, the astral representation of the Messiah, the constellation of Orion, has traveled north across the eastern horizon rising every night for over 12, years.

This person was also known as the King of Salem meaning king of peace, a title given to a historical person living in Abrahams time. Abraham either recognized this priest as one who worshipped the most high God or heard of him from others, because he freely offered a tenth of his spoils from his battle, so it does seem to imply some previous contact and knowledge Gen. Abraham receives the meal and blessing from this priest after his victory in battle and this priest vanishes from any recorded history after his brief encounter recorded in Genesis. This is typology of in the priest mediating the Passover giving a future reference to the Son who would also do this by his own body. The priest was the Father, or grandfather being the oldest in the family line. Later on into the days of Moses the 12 tribes had grown to be the nation of Israel which god delivered out of their bondage. A priesthood was created from Aaron, out of the tribe of Levi which became the Levitical priesthood order for the sacrificial system. Later another family was set apart for being the kings, the family of David. The king was then to rule the people and the priest was to mediate between God and man through the sacrificial system. No king could be a priest, although but he could be a prophet. No priest could be a king, although he too could be a prophet. Teaching on Hebrews he said, the only other divine being besides the Father, was the Spirit who is identified as the Son. It was the Holy Spirit that appeared to Abraham in the priest Melchizedek. Hippolytus stood against this claiming they worship Melchizedek. This is possibly true or could have been an exaggeration, as A. Harnack states in his book History of Dogma. It certainly is not out of the reach of possibility since they considered him divine. We will look at the various views and weigh out the evidence for whether as some claim is Shem, or an unknown man who is a type of Christ or was an appearance of the pre-incarnate Christ, a Christophany. Abraham lived to B. Noah predicted that Canaan would serve under Shem Gen. Also the Messiah comes from the line of Shem. However there seems to be a flaw in him being the candidate because we know his line and descendants. It states for Melchizedek we do not know his genealogy, which rules out Shem. Most who believe Melchizedek was a theophany or an Christophany of Christ use the scripture in Heb. First is the saying made like in Greek meaning, "to make a facsimile", "to produce a model or copy Wuest. Not that he is a Son. The idea is that no human could be without father or mother having no beginning days or end of life. The Greek makes it clear " Gr. Except their are a few flaws in this view that are not to be ignored. It seems to be making the point of having no human parentage. This does not mean he was never born nor never died. There are others who are also named in the O. We do know that Christ had a Father being always an eternal Son terms of relationship not in the literal sense. It is referring to human descent and since all priests were taken from men we need to consider he also had a human mother in the future when he became a man. Another way to look at this is that the author is stressing the point that their is no record of his ancestry meaning their is no information biblically or orally pertaining to who he was or his lineage. Those scholars who hold to this view are Matthew Henry, F. Bruce, Gleason Archer, Lewis S. Arnold Fruchtenbaum, and many more. Noted Greek scholar A. Robertson states," he is not to be understood as a miraculous being without birth or death. Melchizedek has been made more mysterious than he is by reading into the interpretation what is not there. Ungers Bible Dictionary states "Without father, etc. It is not affirmed that he had no father, that he was not born at any time, or died on any day; but that these facts were nowhere found on the register of the Levitical priesthood. The author of Hebrews In 5: This Son is called by God the high priest, of the order of Melchizedek which never ends. The book of Hebrews is written to Jews who were struggling with going back into Judaism to avoid being persecuted. The first chapters set the theme using comparisons of the Son to Angels, the priesthood, and the sacrifices showing he is better and greater than all. The former in relation to the fleshly commandments, the later related to an endless life. Jesus did not serve as a priest on earth because he was not of the tribe of Levi but of Judah Hebrews 7: In the Old Testament a priest was required to be a descendant of Levi. To be a Aaronic priest one had to trace their ancestry to Aaron, to be a Melchizedek priest was of a divine

appointment. Christ is a priest from the line of David which would certainly exclude him from the Levitical order, since they could not be a priest being from the tribe of Judah. Because the Levitical priesthood is connected to the law of Moses which was temporary Heb. While the Levitical priesthood ministered to only one nation, the Melchizedek priesthood ministers to all. Jesus is the eternal Son who died once and resurrected continuing in his priesthood forever based on an endless life. Therefore his mediatorial role in the Melchizedekian order is superior. This new priesthood is based on the promise This is a perfect priesthood continuing forever unlike the old which changed, this is administered by the eternal Son of God to all who are in the house of God Heb. This is one of the strongest arguments against he being a pre-incarnate Christ. Since all priests were taken from among men, the priesthood being strictly a human function. Another strong reason for not being Christ is that in the Old Testament theophanies came and went. He gave his message and disappeared. They did not stay permanently on earth to function in the office of a priest or king. This man whoever he was is presently the King of Salem a historical city at the time. When the scripture compares Christ to the Melchizedek priest it states made like the Son of God not he is the Son of God. What is stressed is some similarities paralleled in ministry, but not in the nature of his being. So in this way he was a type of Christ in his mediatorial office but not Christ himself. Also we need to note this was probably not a Christophany, for the reason when the Angel of the Lord shows up there is an awe and worship. In this setting of tithing and communion there is none, which we would certainly consider should be if he was in fact the angel of the Lord. Christ became the high priest after he sacrificed his life and went to heaven , now sitting down in his mediatorial role. Melchizedek also prefigured Jesus in that his names refer to Christ as King of righteousness and peace. Abraham does not worship him which is consistently done in previous appearances of the angel of the Lord. What we do find is this priest offering bread and wine, giving a type of communion service which predates the Passover commemoration. What is significant of this meeting is that when one man blesses another it shows superiority in position, the greater blesses the lesser. Jesus currently holds to all three offices eternally but he functions in them Chronologically. He came as a prophet Jn. Today he is currently holding the office and functioning as high priest Heb. He was announced as King in his 1st coming but was rejected Mt. At his 2nd coming he will be realized as king and function as one Isa. Both type and fulfillment of Melchizedek are king and priest, By their being no genealogical line with no record of birth or death he prefigures Christ as the priest who continues forever. In the Old Testament no King could be a priest, no priest could function as a King. If Melchizedek was Christ we would have to deal with two incarnations, since all priests were taken from among men. If he was Jesus who became man then his birth through Mary would be a second incarnation. If he is a type of the one who was to come, then it would certainly fit the Biblical account and make more sense. This however remains an enigma with scholars debating on both sides but all agree together in its typology. Articles can be reproduced in portions for ones personal use. Any other use is to have the permission of Let Us Reason Ministries first. We love hearing the testimonies and praise reports. We are here to help those who have questions on Bible doctrine, new teachings and movements. Unfortunately we cannot answer every email. Our time is valuable just as yours is, please keep in mind, we only have time to answer sincere inquiries from those who need help. For those who have another point of view, we will answer emails that want to engage in authentic dialogue, not in arguments. We will use discretion in answering any letters.

Chapter 4 : The Mysterious St. Melchizedek of the Old Testament

The Way Of Melchizedek is a fascinating look at ancient astronomy and the feasts of the ancient Israelites. The key word here is as other reviewers have said, "thought provoking". It brings one to conclude that a lot of ancient wisdom has been lost over the years.

Quick Search the thousands of Bible studies on this website. Just type in topic words or a question. Melchizedek is one of the most enigmatic people of Bible History, not only because of his distinctive position as king and high priest of Jerusalem a dual office that will ultimately be fulfilled only by Jesus Christ, but also because of other profound statements about him, such as in Hebrews that "he is without father or mother or genealogy, and has neither beginning of days nor end of life. So who was Melchizedek? Abram and Melchizedek entered the Scriptural record after Abram, who God later renamed Abraham, rescued his nephew Lot the incident makes plain that Abraham, along with everything else, was also a very skilled tactician and battlefield commander: And he divided his forces against them by night, he and his servants, and routed them and pursued them to Hobah, north of Damascus. Then he brought back all the goods, and also brought back his kinsman Lot with his goods, and the women and the people. And he blessed him and said, "Blessed be Abram by God Most High, maker of heaven and earth; and blessed be God Most High, who has delivered your enemies into your hand! Rule in the midst of your foes! Your people will offer themselves freely on the day you lead your host upon the holy mountains. From the womb of the morning like dew your youth will come to you. The Lord has sworn and will not change his mind, "You are a priest for ever after the order of Melchizedek. He is first, by translation of his name, king of righteousness, and then he is also king of Salem, that is, king of peace. He is without father or mother or genealogy, and has neither beginning of days nor end of life, but resembling the Son of God he continues a priest for ever. Abraham the patriarch gave him a tithe of the spoils. And those descendants of Levi who receive the priestly office have a commandment in the law to take tithes from the people, that is, from their brethren, though these also are descended from Abraham. But this man who has not their genealogy received tithes from Abraham and blessed him who had the promises. It is beyond dispute that the inferior is blessed by the superior. Here tithes are received by mortal men; there, by one of whom it is testified that he lives. One might even say that Levi himself, who receives tithes, paid tithes through Abraham, for he was still in the loins of his ancestor when Melchizedek met him. For when there is a change in the priesthood, there is necessarily a change in the law as well. For the one of whom these things are spoken belonged to another tribe, from which no one has ever served at the altar. For it is evident that our Lord was descended from Judah, and in connection with that tribe Moses said nothing about priests. This becomes even more evident when another priest arises in the likeness of Melchizedek, who has become a priest, not according to a legal requirement concerning bodily descent but by the power of an indestructible life. For it is witnessed of him, "Thou art a priest for ever, after the order of Melchizedek. Consequently He is able for all time to save those who draw near to God through Him [see The Way], since He always lives to make intercession for them. He has no need, like those high priests, to offer sacrifices daily, first for his own sins and then for those of the people; He did this once for all when He offered up Himself. Indeed, the law appoints men in their weakness as high priests, but the word of the oath, which came later than the law, appoints a Son who has been made perfect for ever.

Chapter 5 : Melchizedek Definition and Meaning - Bible Dictionary

Auto Suggestions are available once you type at least 3 letters. Use up arrow (for mozilla firefox browser alt+up arrow) and down arrow (for mozilla firefox browser alt+down arrow) to review and enter to select.

The answer to that question may surprise you! When God made His promise to Abraham, He backed it to the hilt, putting His own reputation on the line. And because His word cannot change, the promise is likewise unchangeable. We who have run for our very lives to God have every reason to grab the promised hope with both hands and never let go. He met Abraham, who was returning from "the royal massacre," and gave him His blessing. Abraham in turn gave Him a tenth of the spoils. In this way He is like the Son of God, one huge priestly presence dominating the landscape always. You realize just how great Melchizedek is when you see that Father Abraham gave Him a tenth of the captured treasure. Priests descended from Levi are commanded by law to collect tithes from the people, even though they are all more or less equals, priests and people, having a common father in Abraham. But this man, a complete outsider, collected tithes from Abraham and blessed him, the one to whom the promises had been given. In acts of blessing, the lesser is blessed by the greater. Or look at it this way: We pay our tithes to priests who die, but Abraham paid tithes to a priest who, the Scripture says, "lives. But the Melchizedek story provides a perfect analogy: Jesus, a priest like Melchizedek, not by genealogical descent but by the sheer force of resurrection life - He lives! The old priesthood of Aaron perpetuated itself automatically, father to son, without explicit confirmation by God. But then God intervened and called this new permanent priesthood into being with an added promise: Earlier there were a lot of priests, for they died and had to be replaced. So now we have a high priest who perfectly fits our needs: The law appoints as high priests men who are never able to get the job done right. But this intervening command of God, which came later, appoints the Son, who is absolutely, eternally perfect. So then, who was this Melchizedek? Here are some hints He is Eternal - without beginning or end. He is our High Priest. He is the King Prince of peace. He will be King of Kings. His throne is in Salem, today known as Jerusalem. The earth and all there in belong to God. And He gave it all to His Son. The Earth belongs to His Son. He was there at creation. He walked with Adam in the garden. He was the "Lord" of the Old Covenant. He delivered Israel from Egypt. He was in the cloud by day and in the pillar of fire by night. He spoke to the Prophets of old. He was the forth man in the fiery furnace. But now that He is once again seated at the right hand of His Father, He has a new, higher and better ministry! What should that mean to you? Tithing is establishing and maintaining Jesus as your financial partner. Plus, He promises to help you succeed. But the tenants share-croppers beat him and sent him away empty-handed. He sent another servant a 5-fold ministry , but that one also they beat and treated shamefully and sent away empty-handed. He sent still a third, and they wounded him and threw him out. I will send my son Jesus , whom I love; perhaps they will respect him. He will come and kill those tenants share-croppers and give the vineyard to others. The issue is no longer a theological one. For more teaching on the subject of tithing, next read the article " Why You Should Tithe ".

Chapter 6 : Topical Bible: Melchizedek

Melchizedek's next awesome title is "King of Peace." Of course, fallible human beings simply do not know the way to peace (Romans Romans As it is written, There is none righteous, no, not one.

The divine words are, "Thou art a priest for ever. This repetition of the words of Hebrews 5: At this point the course of the argument is interrupted by a long digression Hebrews 5: If, however, we remember the practical aim that is predominant in the Epistle, we can hardly call this a digression, so powerfully is every portion of it made subservient to one great purpose. Matthew Henry Commentary 5: This shows that man had sinned. For God would not suffer sinful man to come to him alone. But every one is welcome to God, that comes to him by this High Priest; and as we value acceptance with God, and pardon, we must apply by faith to this our great High Priest Christ Jesus, who can intercede for those that are out of the way of truth, duty, and happiness; one who has tenderness to lead them back from the by-paths of error, sin, and misery. Those only can expect assistance from God, and acceptance with him, and his presence and blessing on them and their services, that are called of God. This is applied to Christ. In the days of his flesh, Christ made himself subject to death: Christ set an example, not only to pray, but to be fervent in prayer. How many dry prayers, how few wetted with tears, do we offer up to God! He was strengthened to support the immense weight of suffering laid upon him. There is no real deliverance from death but to be carried through it. He was raised and exalted, and to him was given the power of saving all sinners to the uttermost, who come unto God through him. Christ has left us an example that we should learn humble obedience to the will of God, by all our afflictions. We need affliction, to teach us submission. His obedience in our nature encourages our attempts to obey, and for us to expect support and comfort under all the temptations and sufferings to which we are exposed. Being made perfect for this great work, he is become the Author of eternal salvation to all that obey him. But are we of that number?

Chapter 7 : The Way of Melchizedek (July 23, edition) | Open Library

Melchizedek is one of the most intriguing characters the Bible says almost nothing about. He's only mentioned in three books of the Bible, but that doesn't stop people from having lots to say about this character. Some people say Melchizedek is Jesus. Some people say he's just a guy who.

Paper 93 Machiventa Melchizedek When any extraordinary problem arises, or when something unusual is to be attempted, it is quite often a Melchizedek who accepts the assignment. The ability of the Melchizedek Sons to function in emergencies and on widely divergent levels of the universe, even on the physical level of personality manifestation, is peculiar to their order. Only the Life Carriers share to any degree this metamorphic range of personality function. A corps of twelve served in conjunction with the Life Carriers. A later corps of twelve became receivers for your world shortly after the Caligastia secession and continued in authority until the time of Adam and Eve. These twelve Melchizedeks returned to Urantia upon the default of Adam and Eve, and they continued thereafter as planetary receivers on down to the day when Jesus of Nazareth, as the Son of Man, became the titular Planetary Prince of Urantia. The Machiventa Incarnation Though making progress intellectually, the human races were slowly losing ground spiritually. Permission was granted for this adventure by the Salvington authorities, and the actual incarnation of Machiventa Melchizedek was consummated near what was to become the city of Salem, in Palestine. The entire transaction of the materialization of this Melchizedek Son was completed by the planetary receivers with the co-operation of the Life Carriers, certain of the Master Physical Controllers, and other celestial personalities resident on Urantia. The Sage of Salem His coming was unspectacular; his materialization was not witnessed by human eyes. He was first observed by mortal man on that eventful day when he entered the tent of Amdon, a Chaldean herder of Sumerian extraction. Among some of the surrounding tribes he was often referred to as the sheik, or king, of Salem. Salem was the site which after the disappearance of Melchizedek became the city of Jebus, subsequently being called Jerusalem. He spoke Chaldean and a half dozen other languages. He dressed much as did the Canaanite priests except that on his breast he wore an emblem of three concentric circles, the Satania symbol of the Paradise Trinity. In the course of his ministry this insignia of three concentric circles became regarded as so sacred by his followers that they never dared to use it, and it was soon forgotten with the passing of a few generations. Nor was there available on Urantia the tree of life. Had Machiventa remained for any long period on earth, his physical mechanism would have gradually deteriorated; as it was, he terminated his bestowal mission in ninety-four years long before his material body had begun to disintegrate. And this is the only Thought Adjuster who ever functioned in two minds on Urantia, but both minds were divine as well as human. Aside from the Melchizedek receivers, he had no more contact with superhuman intelligences than a human being. Even the idea of a tithing system, which was introduced by his later convert Abraham, was also derived from the lingering traditions of the methods of the ancient Sethites. Melchizedek remained all but silent as to the status of Lucifer and the state of affairs on Jerusem. And they were allowed to continue in that belief; very few of his followers ever knew that these three circles were emblematic of the infinity, eternity, and universality of the Paradise Trinity of divine maintenance and direction; even Abraham rather regarded this symbol as standing for the three Most Highs of Edentia, as he had been instructed that the three Most Highs functioned as one. To the extent that Melchizedek taught the Trinity concept symbolized in his insignia, he usually associated it with the three Vorondadek rulers of the constellation of Norlatiadek. But to some, Melchizedek taught advanced truth, embracing the conduct and organization of the local universe, while to his brilliant disciple Nordan the Kenite and his band of earnest students he taught the truths of the superuniverse and even of Havona. Even many modern religious ideas about heaven and earth, of man, God, and angels, are not far removed from these teachings of Melchizedek. But this great teacher subordinated everything to the doctrine of one God, a universe Deity, a heavenly Creator, a divine Father. And Michael, when he appeared on earth, confirmed all that Melchizedek had taught concerning the Paradise Father. The Salem Religion Every person who signed or marked the clay-tablet rolls of the Melchizedek church committed to memory, and subscribed to, the following belief: I accept the

Melchizedek covenant with the Most High, which bestows the favor of God on my faith, not on sacrifices and burnt offerings. I promise to obey the seven commandments of Melchizedek and to tell the good news of this covenant with the Most High to all men. But even such a short and simple declaration of faith was altogether too much and too advanced for the men of those days. They simply could not grasp the idea of getting divine favor for nothingâ€”by faith. They were too deeply confirmed in the belief that man was born under forfeit to the gods. Too long and too earnestly had they sacrificed and made gifts to the priests to be able to comprehend the good news that salvation, divine favor, was a free gift to all who would believe in the Melchizedek covenant. These commands of the Salem religion were: You shall not serve any God but the Most High Creator of heaven and earth. You shall not doubt that faith is the only requirement for eternal salvation. You shall not bear false witness. You shall not kill. You shall not steal. You shall not commit adultery. You shall not show disrespect for your parents and elders. Even Abraham resorted to this barbarous practice after his victory over Chedorlaomer; he simply did not feel quite at ease until he had offered a conventional sacrifice. And Melchizedek never did succeed in fully eradicating this proclivity to sacrifice from the religious practices of his followers, even of Abraham. He did not attempt to reform the mores, to change the habits of the world, nor to promulgate even advanced sanitary practices or scientific truths. He came to achieve two tasks: The Selection of Abraham Melchizedek did lay upon Abraham the responsibility of keeping alive the truth of one God as distinguished from the prevailing belief in plural deities. At the time of the incarnation of Melchizedek there were many families on earth just as well prepared to receive the doctrine of Salem as was that of Abraham. There were equally endowed families among the red men, the yellow men, and the descendants of the Andites to the west and north. The Melchizedek mission in Palestine and the subsequent appearance of Michael among the Hebrew people were in no small measure determined by geography, by the fact that Palestine was centrally located with reference to the then existent trade, travel, and civilization of the world. The children of Terah, the father of Abraham, in every way met these expectations. It was this possibility of contact with these versatile children of Terah that had considerable to do with the appearance of Machiventa at Salem, rather than in Egypt, China, India, or among the northern tribes. And it was a long time after they arrived in Palestine before they were willing to destroy all of the household gods they had brought with them; they were slow to give up the many gods of Mesopotamia for the one God of Salem. At this time the Hittites, Assyrians, Philistines, and other groups were constantly raiding the tribes of central and southern Palestine. From their stronghold in the hills Abraham and Lot made frequent pilgrimages to Salem. During his brief sojourn in Egypt Abraham found a distant relative on the Egyptian throne, and he served as the commander of two very successful military expeditions for this king. During the latter part of his sojourn on the Nile he and his wife, Sarah, lived at court, and when leaving Egypt, he was given a share of the spoils of his military campaigns. But Melchizedek was revered even in Egypt, and when the full story was laid before Pharaoh, he strongly urged Abraham to return to the execution of his vows to the cause of Salem. Lot was more bent on business; so, after a later disagreement, he went to Sodom to engage in trade and animal husbandry. He was soon recognized as the civil ruler of the Salem territory and had confederated under his leadership seven near-by tribes. Indeed, it was with great difficulty that Melchizedek restrained Abraham, who was fired with a zeal to go forth and round up the neighboring tribes with the sword that they might thus more quickly be brought to a knowledge of the Salem truths. Abraham knew of this fear and only awaited an opportune occasion to attack his neighbors, and this excuse came when some of these rulers presumed to raid the property of his nephew Lot, who dwelt in Sodom. Upon hearing of this, Abraham, at the head of his seven confederated tribes, moved on the enemy. His own bodyguard of officered the army, numbering more than 4,, which struck at this time. Abraham insisted that the God of Salem had given him victory over his enemies and persisted in giving a tenth of his spoils to the Salem treasury. The other ninety per cent he removed to his capital at Hebron. His diplomatic dealings with the king of Sodom, together with the fear in which he was so generally held, resulted in the king of Sodom and others joining the Hebron military confederation; Abraham was really well on the way to establishing a powerful state in Palestine. His determination was only weakened by the fact that Melchizedek would not sanction the undertaking. But Abraham had about decided to embark upon the enterprise when the thought that he had no son to succeed him as ruler of this proposed kingdom

began to worry him. He arranged another conference with Melchizedek; and it was in the course of this interview that the priest of Salem, the visible Son of God, persuaded Abraham to abandon his scheme of material conquest and temporal rule in favor of the spiritual concept of the kingdom of heaven. Said he to Abraham: Heretofore it had been believed that salvation could be secured only by works—sacrifices and offerings; now, Melchizedek again brought to Urantia the good news that salvation, favor with God, is to be had by faith. But this gospel of simple faith in God was too advanced; the Semitic tribesmen subsequently preferred to go back to the older sacrifices and atonement for sin by the shedding of blood. After the birth of Isaac, Abraham took a very solemn attitude toward his covenant with Melchizedek, going over to Salem to have it stated in writing. It was at this public and formal acceptance of the covenant that he changed his name from Abram to Abraham. Now Abraham had always so opposed circumcision that on this occasion he decided to solemnize the event by formally accepting this rite in token of the ratification of the Salem covenant. This was an appearance of fact, notwithstanding its association with the subsequently fabricated narratives relating to the natural destruction of Sodom and Gomorrah. And these legends of the happenings of those days indicate how retarded were the morals and ethics of even so recent a time. Abraham again assumed the civil and military leadership of the Salem colony, which at its height carried over one hundred thousand regular tithe payers on the rolls of the Melchizedek brotherhood. Abraham greatly improved the Salem temple and provided new tents for the entire school. He not only extended the tithing system but also instituted many improved methods of conducting the business of the school, besides contributing greatly to the better handling of the department of missionary propaganda. He also did much to effect improvement of the herds and the reorganization of the Salem dairying projects. Abraham was a shrewd and efficient business man, a wealthy man for his day; he was not overly pious, but he was thoroughly sincere, and he did believe in Melchizedek. The Melchizedek Missionaries From this onetime Andite center, teachers were dispatched to the remote regions of both Europe and Asia. Salem missionaries penetrated all Europe, even to the British Isles. One group went by way of the Faroes to the Andonites of Iceland, while another traversed China and reached the Japanese of the eastern islands. The lives and experiences of the men and women who ventured forth from Salem, Mesopotamia, and Lake Van to enlighten the tribes of the Eastern Hemisphere present a heroic chapter in the annals of the human race. From one generation to another the Salem gospel found lodgment here and there, but except in Palestine, never was the idea of one God able to claim the continued allegiance of a whole tribe or race. Long before the coming of Jesus the teachings of the early Salem missionaries had become generally submerged in the older and more universal superstitions and beliefs. The original Melchizedek gospel had been almost wholly absorbed in the beliefs in the Great Mother, the Sun, and other ancient cults. There was always a tendency for the new doctrine to become absorbed into the older body of religious teaching and magical practice. A new revelation is always contaminated by the older evolutionary beliefs.

Chapter 8 : Hebrews and was designated by God as high priest in the order of Melchizedek.

The Way of Melchizedek by Thomas L. Cossette, July 23, , Xulon Press edition, Hardcover in English.

Few mysteries of the Bible have been as intriguing as the mystery of the identity of Melchizedek. Some have speculated that Melchizedek is Yeshua Jesus , or the archangel Michael, or Shem the son of Noah, or just an ordinary human, or even another divine being as a type of Christ? There is little said about him in the Bible, but we are given several clues. The first time he is mentioned is in Genesis Here is the account: And he blessed him and said, "Blessed be Abram of God Most High, possessor of heaven and earth; and blessed be God Most High, who has delivered your enemies into your hand. Then he is mentioned again in Psalm , which is clearly speaking of the Messiah Yeshua? The Lord has sworn and will not change His mind, "Thou art a priest forever according to the order of Melchizedek. In the New Testament, the entire 7th chapter of the book of Hebrews is devoted to the priesthood of Yeshua, and to the Melchizedek connection. There are some very interesting details in Hebrews 7, which clue us into who Melchizedek was, and together with this matrix, I believe this mystery has been solved. He is the second in the trinity, the righteousness of Yahweh, which is Yeshua. Here are some of the basics: Who could be king of righteousness, but Yeshua our Messiah? Melchizedek was the king of Shalem, which is king of peace. Yeshua is known as the prince of peace. Who could be king of peace over Yeshua? Melchizedek was without father or mother, without genealogy, having neither beginning of days nor end of life. Who could this be said of, other than God himself? Melchizedek has an indestructible life and abides a priest perpetually. No human could fit this bill. And could there be two who abide as a priest to God forever a man and also Yeshua? It was also said that Melchizedek was made in the image or likeness of the Son of God. This could be taken as the image of the son of God the second in the trinity or as the image of the begotten son of God, when the Lord took on a fleshly body. But they are one and the same. Illustration with Abraham, Melchizedek and the king of Sodom. Here is a translation for those who are interested. And concerning what Scripture says, "In this year of Jubilee you shall return, everyone of you, to your property" Lev. 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. Scripture also says about him ; "Over it take your seat in the highest heaven; A divine being will judge the peoples" Ps. Allied with him will be all the "righteous divine beings" Isa. 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". Concerning what scripture says, "Then you shall have the trumpet sounded loud; in the seventh month. The matrix report and matrix below show that they are the same person. Viewers should look at the proximity or closeness of related terms in viewing the matrix, to note that it is indeed a very meaningful matrix. The cumulative matrix R-value calculated by using the text R-value for the main term and matrix R-value for all other terms is calculated by adding only the positive matrix R-values. That cumulative matrix R-value is Also, Cindy is a mainstream christian and is not presenting a Mormon view of their Melchizedek priesthood, and is not delving into the early christian heresy of worshipping Melchizedek. Her matrix is to show that Melchizedek as presented in the Bible was Yeshua appearing long before His earthly ministry nearly years later.

Chapter 9 : Melchizedek - Wikipedia

A case can be made either way. At the very least, Melchizedek is a type of Christ, prefiguring the Lord's ministry. But it is also possible that Abraham, after his weary battle, met and gave honor to the Lord Jesus Himself.