

WHAT DOES "HEBREW" MEAN AND WHO IS MELCHISEDEC?

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What does it mean "I am an Hebrew"

Jonah 1:9, "And he said unto them, **I am an Hebrew**; and I fear the LORD, the God of heaven, which hath made the sea and the dry land."

So even backslidden Jonah claimed to be a Hebrew and to fear the Lord God and in spite of his obvious running away from what the Lord told him to do; he feared God and claimed to be a Hebrew. What does this mean? Where did the word Hebrew come from?

Who is Melchisedec? And where did that word come from?

Numbers 26:45, "Of the sons of Beriah: of **Heber**, the family of the **Heberites**: of **Malchiel**, the family of the **Malchielites**." And 1 Chronicles 7:31, "And the sons of Beriah; **Heber**, and **Malchiel**, who is the father of Birzavith." These are the same and similar words but they do not go back far enough in history back in the days of Abraham.

So we see a list prior to Abraham and it is a backwards list. Notice that this is the list after the flood and then before the flood: Luke 3:34-38, "Which was the son of Jacob, which was the son of Isaac, which was the son of **Abraham**, which was the son of Thara, which was the son of Nachor, Which was the son of Saruch, which was the son of Ragau, which was the son of Phalec, which was the son of **Heber**, which was the son of Sala, Which was the son of Cainan, which was the son of Arphaxad, which was the son of **Sem**, which was the son of **Noe**, which was the son of Lamech, Which was the son of Mathusala, which was the son of Enoch, which was the son of Jared, which was the son of Maleleel, which was the son of Cainan, Which was the son of Enos, which was the son of **Seth**, which was the son of **Adam**, which was the son of God."

So we see that when the Bible says Genesis 14:13, "And there came one that had escaped, and told **Abram the Hebrew**; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these were confederate with

Abram.” Abraham’s name is not changed yet so this is prior to the confirmed promise and prior to circumcision. This is the first reference to the word Hebrew and it is associated with Abram who is a dependent of Heber (Eber). Notice this reference to Eber: Genesis 10:21, “**Unto Shem also, the father of all the children of Eber**, the brother of Japheth the elder, even to him were children born.” But Eber was not Shem’s son: Genesis 10:22-24, “The children of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram. And the children of Aram; Uz, and Hul, and Gether, and Mash. And Arphaxad begat Salah; and Salah begat Eber.” So from Shem to Arphaxad to Salah to Eber making Shem Eber’s great-grandfather. Eber or Heber would be the same word as Hebrew which would mean a Person of Eber or Heber.

Now who is Melchisedec? And what does all this have to do with him? Well we will have to deal now with a timeline; don’t you just love timelines?

Genesis 11:10-32, “These are the generations of Shem: Shem was an hundred years old, and begat Arphaxad two years after the flood: And Shem lived after he begat Arphaxad five hundred years, and begat sons and daughters. And Arphaxad lived five and thirty years, and begat Salah: And Arphaxad lived after he begat Salah four hundred and three years, and begat sons and daughters. And Salah lived thirty years, and begat Eber: And Salah lived after he begat Eber four hundred and three years, and begat sons and daughters. And Eber lived four and thirty years, and begat Peleg: And Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters. And Peleg lived thirty years, and begat Reu: And Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters. And Reu lived two and thirty years, and begat Serug: And Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters. And Serug lived thirty years, and begat Nahor: And Serug lived after he begat Nahor two hundred years, and begat sons and daughters. And Nahor lived nine and twenty years, and begat Terah: And Nahor lived after he begat Terah an hundred and nineteen years, and begat sons and daughters. And Terah lived seventy years, and begat Abram, Nahor, and Haran. Now these are the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot. And Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees. And Abram and Nahor took them wives: the name of Abram's wife was Sarai; and the name of Nahor's wife, Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah. But Sarai was barren; she had no child. And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter in law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into

5, “And in the **fourteenth** year came Chedorlaomer, and the kings that were with him, and smote the **Rephaims** in **Ashteroth Karnaim**, and the **Zuzims** in **Ham**, and the **Emims** in **Shaveh Kiriathaim**,”

6, “And the **Horites** in their **mount Seir**, unto Elparan, which is by the wilderness.”

7, “And they returned, and came to Enmishpat, which is Kadesh, and smote all the country of the Amalekites, and also the Amorites, that dwelt in Hazezontamar.”

8, “And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela (the same is Zoar;) and they joined battle with them in the vale of Siddim;” (**Bera** king of Sodom; **Birsha** king of Gomorrah; **Shinab** king of Admah; **Shemeber** king of Zeboiim; the king of Bela [unnamed king]... Verse 2)

9, “With **Chedorlaomer** the king of Elam, and with **Tidal** king of nations, and **Amraphel** king of Shinar, and **Arioch** king of Ellasar; four kings with five.”

10, “And the vale of Siddim was full of slimepits; and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled to the mountain.”

11, “And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way.”

12, “And they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods, and departed.”

13, “And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these were confederate with Abram.”

14, “And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan.”

15, “And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus.”

16, “And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.”

17, “And the king of Sodom went out to meet him after his return from **the slaughter of Chedorlaomer**, and of **the kings that were with him**, at **the valley of Shaveh**, which is **the king's dale**.”

18, “And **Melchizedek king of Salem brought forth bread and wine**: and **he was the priest of the most high God**.” Melchizedek brought forth bread and wine...

19, “And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth:” Melchizedek blessed Abram of the most high God; and Melchizedek was the priest of the most high God. There is an obvious connection here.

20, “And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.” If Melchizedek is blessing Abram and giving them bread and wine and is the last to be saying anything in the blessing in verses 19 and 20 the first he that gave should be Melchizedek and the second he should be Abram...

21, “And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself.”

22, “And Abram said to the king of Sodom, I have lift up mine hand unto the LORD, the most high God, the possessor of heaven and earth,”

23, “That I will not take from a thread even to a shoelatchet, and that I will not take any thing that is thine, lest thou shouldest say, I have made Abram rich:”

24, “Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their portion.”

Psalms 110:4, “The LORD hath sworn, and will not repent, Thou art a priest for ever after **the order of Melchizedek**.” Here is the prophetic statement about the priestly order of Melchizedek; and of the previous passage and this one; this is all we know about Melchizedek in the Old Testament. So in order to learn more we must consult the New Testament and the book of Hebrews; and ironically this book because there is a great possibility that of the patriarchs of the time Eber (Heber) stands to be a great possibility of being this person Melchizedek. However the others are also likely candidates too and there are reasons for rejecting some and accepting others as possible candidates.

Hebrews 5:5-14, “So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. As he saith also in another place, **Thou art a priest for ever after the order of Melchisedec.** Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; **Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him; Called of God an high priest after the order of Melchisedec.** Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.”

Hebrews 6:13-20, “For when God made promise to Abraham, because he could swear by no greater, he sware by himself, Saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise. For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; Whither the forerunner is for us entered, even **Jesus, made an high priest for ever after the order of Melchisedec.**”

Hebrews 7:1-28, “For **this Melchisedec, king of Salem, priest of the most high God,** who met Abraham returning from the slaughter of the kings, and blessed him; To whom also **Abraham gave a tenth part of all; first being by interpretation King of righteousness,** and **after that also King of Salem, which is, King of peace; Without father, without mother, without descent, having neither beginning of days, nor end of life;** but **made like unto the Son of God; abideth a priest continually.** Now **consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils.** And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to **take tithes of the people according to the law,** that is, of their

brethren, **though they come out of the loins of Abraham:** But **he whose descent is not counted from them received tithes of Abraham**, and blessed him that had the promises. And without all contradiction the less is blessed of the better. And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth. And as I may so say, **Levi** also, who **receiveth tithes, payed tithes in Abraham**. For he was yet in the loins of his father, **when Melchisedec met him**. If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) **what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?** For the priesthood being changed, there is made of necessity a change also of the law. For he of whom these things are spoken **pertaineth to another tribe**, of which no man gave attendance at the altar. For it is evident that **our Lord sprang out of Juda**; of which tribe Moses spake nothing concerning priesthood. And it is yet far more evident: for that **after the similitude of Melchisedec there ariseth another priest, Who is made, not after the law of a carnal commandment, but after the power of an endless life**. For he testifieth, **Thou art a priest for ever after the order of Melchisedec**. For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. **For the law made nothing perfect, but the bringing in of a better hope did**; by the which we draw nigh unto God. And inasmuch as not without an oath he was made priest: (For those priests were made without an oath; but **this with an oath** by him that said unto him, **The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec**;) By so much was **Jesus made a surety of a better testament**. And they truly were many priests, because they were not suffered to continue by reason of death: But **this man, because he continueth ever, hath an unchangeable priesthood**. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing **he ever liveth to make intercession** for them. For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: **for this he did once, when he offered up himself**. For the law maketh men high priests which have infirmity; **but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore.**” The persons that could possibly fit this description would be Noah or Shem. They were born prior to the flood. So could be considered without descent especially Noah; and they would have been very old; and both would have the right to be the priest of the most high God. Next to them would be Eber; the three

to offer. For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts **according to the law**: Who serve unto the **example** and **shadow** of **heavenly things**, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou **make all things according to the pattern shewed to thee in the mount**. But **now** hath he obtained a more excellent ministry, by how much also **he is the mediator of a better covenant**, which was established upon **better promises**. For if that **first covenant had been faultless**, then should **no place have been sought for the second**. For finding fault with them, he saith, Behold, the days come, **saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah**: Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; **because they continued not in my covenant**, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For **I will be merciful to their unrighteousness**, and **their sins and their iniquities will I remember no more**. In that he saith, **A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.**”

Hebrews 9:11-28, “But **Christ being come an high priest** of good things to come, **by a greater and more perfect tabernacle, not made with hands**, that is to say, not of this building; Neither by the blood of goats and calves, but **by his own blood he entered in once into the holy place, having obtained eternal redemption for us**. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: **How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?** And for this cause **he is the mediator of the new testament**, that by means of death, for the **redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance**. For **where a testament is, there must also of necessity be the death of the testator**. For **a testament is of force after men are dead**: otherwise it is of no strength at all while the testator liveth. Whereupon **neither the first testament was dedicated without blood**. For when Moses had spoken every precept to all the people according to the law, **he took the blood** of calves and of goats, with

water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, Saying, **This is the blood of the testament which God hath enjoined unto you.** Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. **And almost all things are by the law purged with blood; and without shedding of blood is no remission.** It was therefore necessary that **the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.** For **Christ is not entered into the holy places made with hands, which are the figures of the true**; but **into heaven itself, now to appear in the presence of God for us**: Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; For then must he often have suffered since the foundation of the world: but **now once in the end of the world hath he appeared to put away sin by the sacrifice of himself**. And as it is appointed unto men once to die, but after this the judgment: So **Christ was once offered to bear the sins of many**; and unto them that look for him shall he appear **the second time without sin** unto salvation.”

So to establish a priesthood outside of the law, God ordained it so that there was a priest of the most high God prior to the law under the time of the promise. This priesthood was ordained by God and God kept it secret until the book of Hebrews was written. This shows that Melchizedek OT (Melchisedec NT) is a priesthood order not under the law; but it would have to be in the lineage prior to Abraham (Abram) so this patriarch known as Melchizedek could have been Noah or Shem. But the Bible does NOT say who it is. So this is just a guess. It could have been any of these if Abram was just over 50:

1. Noah
2. Shem
3. Arphaxad
4. Salah
5. Eber
6. Reu
7. Serug

If Abram as over 80 then the list is less:

1. Shem
2. Arphaxad
3. Salah
4. Eber

5. Serug

Then of the patriarchs that outlived Terah:

1. Shem
2. Arphaxad
3. Salah
4. Eber

And then of the patriarchs that outlived Abraham:

1. Shem
2. Salah
3. Eber

And of these the longest living patriarch that was born prior to Abraham:

1. Eber

So Eber seems to be a great candidate as he outlived everyone in this list.

Psalms 110:4, “The LORD hath sworn, and will not repent, Thou art a priest for ever after **the order of Melchizedek.**”

But the order of Melchizedek and the person himself is a mystery and will remain so until the Lord shows us who it is. Perhaps we will all be surprised to find out who it really is.

What is important for us is not who it is; but who is in this order of priests and that is the Lord Jesus Christ. He is in an eternal priesthood unlike any other.

THE END