

Revealing Shem & The Entire Order Of Malki-Tzedek!

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PROVNG MANY TIMES OVER THAT YAHSHUA CANNOT BE THE MELECH TZEDEK ANY MORE THAN YOU OR I CAN!! STAY WITH ME!!! **Read Sefer Yahshar notes on Shem and Malki-Tzedek (mentioned in the Bible and written most likely by Joshua and/or Moses-See Joshua 10:13, 2nd Samuel 1:18, 2nd Timothy 3:8)** Then go to the following....**The identity of Malki-Tzedek is a great big ministry to Christianity, as it has divorced itself from its historical Hebraic roots. But is far from a mystery in Judaism and Hebraic understanding. Matter of fact it is common knowledge in some quarters.**

Shem as Malki-Tzedek-From Wikipedia: In the Midrash, the Rabbis identified Malki-Tzedek with Shem son of Noah. (E.g., B. Talmud Nedarim 32b; Genesis Rabbah 46:7; Genesis Rabbah 56:10; Leviticus Rabbah 25:6; Numbers Rabbah 4:8.) **In Rabbinical Literature:** Although Shem is unanimously declared by the Rabbis to have been the youngest son of Noah (comp. Japheth in Rabbinical Literature), yet he is always named first, being the most important of the three brothers. **Indeed, he was born circumcised**; he was the ancestor of Abraham, Isaac, and Jacob; **he was priest and prophet**; and he was one of the eight righteous who are mentioned twice in Gen. 9 & 10 and who were allotted a portion both in this world and in the world to come (Sanh. 69b; Tan., Yelammedenu, Noah; Midr. ha-Gadol on Gen. ix. 18, xi. 10, ed. Schechter, cols. 142, 186). Shem is styled "**the' great one**" ("Shem rabba"; Sanh. 108b). According to Gen. R. xxx. 6, it **was Shem who offered the sacrifices on the altar after Noah came out of the ark** (comp. Gen. viii. 20), as the latter, having been crippled by the lion (see Noah in Rabbinical Literature), was unfit for the priestly office. **Noah gave to Shem the priestly garments which he had inherited from Adam** (Num. R. iv. 6).

Shem is extolled by the Rabbis for his filial devotion in covering his father's nakedness (Gen. ix. 23). Although his brother Japheth assisted in this praiseworthy act, it was Shem who suggested and began it, his brother not arriving on the scene until Shem was already on his way with the garment. **Therefore Noah, in blessing these two sons (*ib. verse 27*), declared, so the Rabbis think, that the Shekinah was to dwell only in the tents of Shem (Yoma 10a; Tan., Noah, 21; Gen. R. xxxvii. 9; comp. Jubilees, vii. 9, where it is said that the garment was Shem's).** Shem's reward for this deed is seen in the fact that the Israelites, his descendants, cover themselves with the tallit, and remained untouched when the Assyrians, who also were descendants of Shem, were destroyed by an angel in the time of Hezekiah (Tan., Yelammedenu, *l.c.*; Ex. R. xviii. 5). **The Rabbis identify Shem with Malki-Tzedek, King of Salem, who is termed "a priest of the Most High," and who came to meet Abraham after the latter had defeated the four kings led by Chedorlaomer (Gen. xiv. 18-20). According to this account, Shem, as a priest, came to Jerusalem (with which Salem is identified by the Rabbis), of which city he became king, it being the proper place for the establishment of the religion of YHWH. He went to meet Abraham to show him that he was not angry with him for having killed the Elamites, his descendants (Midr. Agadah on Gen. *l.c.*). Shem, however, forfeited the priesthood by mentioning in his blessing (Gen. 14:19) Abraham's name before that of YHWH, so that YHWH took his office from him and gave it to Abraham (Ned. 32b; Pirke R. El. xxvii.). ABRAHAM FUNCTIONED WITH SHEM NOT APART FROM HIM, AS SHEM REMAINED ALIVE.**

According to the Midrash Agadah (*l.c.*) Shem himself asked YHWH to give the priesthood to Abraham, as he, in his prophetic capacity, knew that he (Shem) would have no children eligible/approved for the sacerdotal office. In another instance YHWH made a compromise between Shem and Abraham, namely, with regard to the name of the Holy City, the place of the Temple, which Abraham had called "Yireh" (Gen. xxii. 14; see YHWH-Jireh) and which Shem had called "Salem." **YHWH united both names; and thus arose the name "Yahru-salem-Jerusalem" (Gen. R. lvi. 16).**

Shem is supposed by the Rabbis to have established a school ("bet ha-midrash") in which the Torah was studied, and among the pupils of which was Issac and Jacob. Later, Shem was joined by Eber/Ever; and the school was called after both of them. **Besides, the school was the seat of a regular Bet Din, which promulgated the laws current in those times.** Thus Esau was afraid to kill Jacob, lest he should be condemned by the Bet Din of Shem and Eber. The Bet Din of Shem proclaimed the prohibition of and the punishment for adultery; and according to this law Judah condemned Tamar to be burned ('Ab. Zarah 36b; Gen. R. lxiii. 7, lxvii. 8). Shem's Bet Din was one of the three in which the presence of the Shekinah was manifested (Mak. 23b). **At Abraham's death Shem and Eber marched before his bier**; and they indicated the place that was suitable for his burial (Gen. R. lxii. 6, according to the emendation of the text in Yalk. Gen. 110 "Beruk Yhwh Shem" = "Shem is blessed of

Yhwh. Malki-Tzedek is a character in the Old Testament who appeared in Genesis to the patriarch Abraham. He is called "king of Salem" (believed to be ancient Jerusalem) and "priest of the most high YHWH" in Genesis 14:18.

In the Tanakh, Malki-Tzedek brought bread and wine to Abraham (then called Abram) after Abraham's victory over the four kings who had besieged Sodom and Gomorrah and had taken his nephew Lot prisoner (described in Genesis 14). (Gen. 14:18.) Malki-Tzedek blessed Abraham in the name of YHWH Most High, Creator of heaven and earth. (Gen. 14:19.) In return, Abraham gave Malki-Tzedek a tenth, a tithe, of the spoils gained from the battle. (Gen. 14:20.)

In some translations, Psalm 110:4 names Malki-Tzedek as representative of the priestly line through which a future king of Israel's Davidic line was ordained. Alternatively, the term in Psalm 110:4 can be read rightful king. (E.g., New JPS Tanakh.)

The Aramaic Peshitta reads as follows " YHWH has sworn and WILL NOT LIE. You are a priest forever in the order of Malki-Tzedek." The interesting word contrast here is "lie." **The Messiah will be born into that existing order and this is not a lie! He is not the order and neither did He establish it. Shem did, along with Noah, as Shem was also Noah's priest, while Noah was his mentor.**

In Rabbinic interpretation in the Midrash, the Rabbis identified Malki-Tzedek with Shem son of Noah. (E.g., B. Talmud Nedarim 32b; Genesis Rabbah 46:7; Genesis Rabbah 56:10; Leviticus Rabbah 25:6; Numbers Rabbah 4:8.) Rabbi Isaac the Babylonian said that Malki-Tzedek was born circumcised. (Genesis Rabbah 43:6.) Malki-Tzedek called Jerusalem 'Salem.' (Genesis Rabbah 56:10.) The Rabbis said that Malki-Tzedek instructed Abraham in the Torah. (Genesis Rabbah 43:6.) Rabbi Eleazar said that Malki-Tzedek's school was one of three places where the Holy Spirit manifested itself. (B. Talmud Makkot 23b.)

The Rabbis taught that Malki-Tzedek acted as a priest and handed down Adams robes to Abraham. (Numbers Rabbah 4:8.) Rabbi Zechariah said on Rabbi Ishmael's authority that YHWH intended to bring forth the priesthood through Malki-Tzedek's descendants, but because Malki-Tzedek blessed Abraham before he blessed YHWH (in Gen. 14:19-20), YHWH brought the priesthood forth from Abrahams descendants. (B. Talmud Nedarim 32b.)

Rabbi Judah said in Rabbi Nehorai's name that Malki-Tzedek's blessing yielded prosperity for Abraham, Isaac, and Jacob. (Genesis Rabbah 43:8.) (Genesis Rabbah 85:10.) Rabbi Hana bar Bizna citing Rabbi Simeon Hasida identified Malki-Tzedek as the craftsmen of whom Zechariah wrote in Zechariah 2:2. (B. Talmud Sukkah 52b; see also Song of Songs Rabbah 2:33 (crediting Rabbi Berekiah in the name of Rabbi Isaac.)

The Talmud teaches that David wrote the Book of Psalms, including in it the work of the elders, including Malki-Tzedek (in Psalm 110). (B. Talmud Baba Batra 14b-15a.) The Zohar finds in 'Malki-Tzedek king of Salem' a reference to 'the King Who rules with complete sovereignty,' or according to another explanation, that 'Malki-Tzedek' alludes to the lower world and 'king of Salem' to the upper world. (Zohar, Bereshit, 1:86b-87a:)

Josephus in 6.438, even says of Malki-Tzedek that 'he was the first to serve as priest of YHWH and, being the first to build the Temple, gave the city previously called Solyma the name Hierosolyma-Jerusalem'. This, too, would explain why Josephus calls Malki-Tzedek "a chief of the Canaanites." Shem ruled over Cannan.

In the Aramaic Peshitta of the Torah in Genesis 14:19 there is a slight variant that makes the ordaining of Abraham into the order of Malki-Tzedek even more secure. It reads " Blessed be Abram TO EL-Elyon". Not this is different from most texts, which read "of" El Elyon. The word "TO" would indicate the ordaining and setting apart of Abraham as a priest in the order, as opposed to YHWH merely being his Elohim, as He is ours.

Moreover-If we compare Malki-Tzedek's words 'blessed be El Elyon' with Genesis 9.26 and 14:20 we see Noah's blessing passed on to Shem, who passes it onto Abraham who would join the order of Malki-Tzedek. The blessing and terminology is almost the same. Based on the bible, the book of Jasher, the Book of Jubilee and rabbinical writings: here is a most likely full and detailed order of the priesthood Malki-Tzedek, which predates the nation of Israel, as did Yahshua:

THE ORDER OF MALKI-TZEDEK AS CAN BEST BE DISCERNED

- **Noah-Perhaps can be considered the first Malki-Tzedek, but he was more of a mentor than a priest.**

- **Shem-Gen. 11:10-26-This IS the official start of the order of Malki-Tzedek.** As seen in Gen. 11:22 Shem had 5 male children and all Shem's children are listed. There are many! BUT they were not the order of Malki-Tzedek. That order is listed SEPRATELY in Gen. 11:10-26. YHWH seems to have isolated the order and listed it separately, as there was no sense in repeating the genealogy, just for repitition's sake. Now we know why it is listed separately.
- **Arphaxad-not functional, Shem was alive.**
- **Salah-not functional, Shem was alive.**
- **Ever** the first Hebrew, functional. We know from Safer Yahshar that Jacob lived thru Ever's ministry as Malki-Tzedek. Shem died and Ever took over their Torah school/Bet Din.
- **Peleg-The earth was divided in his days Gen.10: 25.** The nations were divided not only literally, but also spiritually, meaning the order of Malki-Tzedek called the nations to YHWH, while s.a.tan called nations to Nimrod and the new city of Babylon. Men either flocked to Babylon the city of Nimrod (Gen 11:9), or the way of Shem (in Jerusalem/Cannan), the priest of YHWH! – Shem and Ever both function as Malki-Tzedek at the same time. The order increases.
- **Reu-not functional; Shem and Ever function as Malki-Tzedek.**
- **Serug; not functional; Shem and Ever function as Malki-Tzedek.**
- **Nachor not functional; Shem and Ever function as Malki-Tzedek.**
- **Terach (lived like a pagan anyway)..... not functional; Shem and Ever function as Malki-Tzedek.**
- **Abraham-It continues thru Abraham and not his brothers Nachor, or Charan.** Notice it was not by tribe but by oath!!! Just like Yahshua's calling! Shem and Ever function as Malki-Tzedek with Abraham also now ordained into that order by Shem in Genesis 14! **In the Aramaic Peshitta** of the Torah in Genesis 14:19 there is a slight variant that makes the ordaining of Abraham into the order of melech Tzedek even more secure. It reads, " **Blessed be Abram TO EL-Elyon**". Note that this is different from most texts, which read "of" El Elyon. The word "TO" would indicate the ordaining and setting apart of Abraham as a priest in the order TO YHWH, as opposed to YHWH merely being His Elohim, as He is ours. See and read all of Genesis 18, as Abraham the kohen/priest intercedes as did Shem, and see YHWH allowing this.
- **Isaac, Shem and Ever function as Malki-Tzedek with Isaac ordained into that order by Shem and Ever joining Abraham who had died. This righteous line/order is thus established by priesthood and by covenant.**
- **Jacob-Shem dies and Ever functions as Malki-Tzedek with Jacob ordained into that order by Shem before his death. Now its just Jacob and Ever. They both die. The order is put on hold, as Israel goes into Egypt by trading in royalty for slavery. The order of Malki-Tzedek then lay dormant after the 12 sons, the 12 tribes, and then the Levites who would hold the priesthood.**
- **Then the Torah puts the order on hold again-as the Levites take over the priesthood. Once the Temple and the altars are destroyed, Yahshua enters the order and takes us with Him.**
- **Yahshua-Rekindles the order after 3,500 years of dormancy. All things are being renewed through the Savior.**
- **All New Covenant Disciples, who believe in Him and obey TORAH!!!!!! Rev 14: 12 are the new kohanim in the order of Malki-Tzedek!**

When Yahshua rose, He became the first high priest of/to El Elyon in the order of Malki-Tzedek SINCE JACOB. Shem functioned like Yahshua as both king and priest, whereas the priesthood and kingship became separate offices after Torah, and for all the years before Yahshua reunited those 2 offices. Those offices are thus also reunited in us also, as Rev. 1:6 says we are **KINGS AND PRIESTS**, thus the only order that fits that twin bill is that of Malki-Tzedek. Thus we, like Malki-Tzedek, can receive tithes, despite the claims of some unlearned. Close with a verse-by-verse look at Hebrews 7:1-28.