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## Melchizedek: King of Salem and a Priest of God Most High 14: 17-24

**Melchizedek: king of Salem and a priest of God Most High DIG: Why does Abram accept Melchizedek's blessing and tithe to him? Given the different way that Abram treats the king of Salem and the king of Sodom, what does that tell you about the character and faith of each? How does their contrast sharpen the contrast made between Abram and Lot?**

**REFLECT: Are your influential friends more like the king of Sodom or the king of Salem? Who is blessing you today? Who might you bless? What can we learn from Abram about giving the LORD credit for His goodness to us?**

**Abram** had a stunning victory over the enemy kings. As **he** returned to **his** home near the great trees of Mamre at Hebron (13:18), a weary warrior, thankful that **his** pursuit of the enemy had been so successful, **he** could not have guessed what **God** had in store for **him**. **Abram** had an unexpected encounter with **Melchizedek, king of Salem** (later called **Jerusalem**) who was also the priest of **El Elyon, or the God Most High**. This title is very rare in the TaNaKh, but it is found four times in this section. The idea underlying it is that of **ADONAI** as **the Supreme Being** who is above all local deities. Its New Covenant equivalent is **the Most High (Luke 1:32 and 35)** and **the Most High God (Acts 16:17)**.<sup>254</sup> **Abram** may not have been acquainted with **Melchizedek**, but **Melchizedek** knew **Abram**.<sup>255</sup>

The true test of character comes when we have success. How we act at the moment of success often reveals our true character and spiritual maturity. This will be true in the case of **Abram** as we read about **his** interaction with **the two kings**. The two of them could not possibly have been more different.

**The first king** is the king of Sodom. **Abram** was a real hero. **After Abram** returned from defeating Kedorlaomer and the kings allied with him, the king of Sodom came out to meet him in the Valley of Shaveh, that is, the

**King's Valley (14:17).** Today this is known as **the Valley** of Jehoshaphat (**Joel 3:2** and **14**) in the Kidron **Valley**. It was the main **valley** outside **Jerusalem** in that day. Later, it will be the exact place that Absalom would build **a monument to himself (Second Samuel 18:18)**.



**The second king** is **Melchizedek king of Salem**, who **brought out bread and wine** for **Abram**. **Chapters 12 to 22** are the only chapters where **the LORD** does not speak. But **He** is represented by **Melchizedek, who was a real human being that served as a type of Christ** (see my commentary on **Hebrews**, to see [link click Bd - The Priesthood of Melchizedek](#)). **He** was **king of Salem**, which is a shortened form of **Jerusalem (Psalm 76:2)**. In addition, **he was a priest of God Most High (Psalm 78:35)** and **his** name means *king of righteousness (14:18)*. This is the first biblical mention of a **priest** in the Scriptures. In the Jewish society, the priest was to represent the people to **ADONAI**, as the prophets were to represent **ADONAI** to the people. **Melchizedek** seems to be one of the faithful few; one of those who put **his** trust in the one true **God**. Thus, **he** was a believing link to the line of Shem, amidst the impurity of the line of Canaan. **The rabbis teach that Melchizedek was the same person as Shem, the son of Noah. And he blessed Abram, saying, "Blessed be Abram by El Elyon, God Most High, Creator of heaven and earth" (14:19). Melchizedek** recognized **Abram** as a fellow believer and a servant of **the LORD**.

*There is none like **You, O LORD**, among the gods. There is nothing higher or greater than **You** in all the earth. May we confess with our mouths, and acknowledge before all people, that **You** alone are **El Elyon, God Most High**.*

**Melchizedek** has the proper point of view. **He** knows that the true source of

**Abram's** success was **ADONAI**, as stated: **And blessed be El Elyon**, this was the work of **God Most High, who delivered your enemies into your hand**, and **Abram** was **His** servant. **Then** words gave way to action and **Abram gave him a tenth of everything he** possessed (**14:20**). Progressive revelation gives us additional information like on this subject in the B'rit Chadashah (see my commentary on **The Life of Christ Do - When You Give to the Needy, Do Not Do It to be Honored by Others: seven principles of scriptural giving**).

Now we go back to **the** first **king** who makes a tempting offer. According to the Code of Hammurabi of that day, **Abram** had a perfect right to the spoils of war, and even to the captives. But **the king of Sodom** was clever and **said to Abram, "Give me the people and keep the goods for yourself" (14:21)**. That was tempting to **Abram**. But if **he** had accepted **the** goods, from that time on **people** would say, "That man **Abram** is certainly a wealthy man. **The LORD** has blessed **him**." I think that **the king of Sodom** would have said, "Blessed **him**? No way! **God** didn't bless **him**; **I** gave it to **him**. **I'm** the one who made him rich." **Abram** knew that **the king of Sodom** would boast, so **he** refused.<sup>256</sup>

**Abram said to the king of Sodom: "I have promised", or raised my hand to ADONAI, El Elyon, Creator of heaven and earth, and have taken an oath, "that I will accept nothing belonging to you, not even a thread or the string of a sandal, so that you will never be able to say, 'I made Abram rich.' (14:22-23).**" All **Abram** was willing to **accept** was the food **his 318 men** had already **eaten** in **their** pursuit of **Kedorlaomer** and **his** army. If **Abram** was going to be rich, it would be from **God** and not from man.

But the Amorite **men, Abner, Eschol and Mamre** that went with **him** were under no such obligation, and **Abram** acknowledged that **they** had a right to **their share** in the spoils of war (**14:24**). But as for **him, the King of Sodom** could give **him** nothing because **the LORD** continued to **bless those who** blessed **Abram**, and **curse** those who cursed **Abram (12:3)**.

This tremendous test of faith, courage, generosity, and love was passed with flying colors by **Abram**. Accordingly, it set the stage for the greatest revelation from **ADONAI** that the childless **Abram**, whose name means *exalted father*, had yet received.<sup>257</sup>