

# Gen 14:20 Melchizedek gives a tithe to Abram For Services Rendered

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## Table of Contents

Introduction..... 1

## Introduction

What if it was Melchizedek who gave a tithe to Abram and not the other way around which many translation have it? <sup>a</sup> If you can set aside the conjecture of who Melchizedek was (was he Shem, was he the Messiah) and just focus on the text that were given I submit that you can do some cool midrash.

To Do consider and explore...

- If Melchizedek is a priest of YHVH and is performing the duties of a priest, which is to pay off or pay for the righteous services that Abram performed. I contend that Abram has shown a capacity to act in righteousness because he was very meticulous not to “Ashwandering” into the jurisdiction of the King of Sodom. Abram was showing how to give all the glory to Elohim who is his King and not mix this with the glory that is due to the King of Sodom.
- I want to explore the idea that as an office holder found in the Kingdom of Priests you are, just like everyone else, “a workman who is worthy of his hire”. Your pay comes in the form of a salary rather than hourly or piecemeal, but you still get paid and should expect to get paid. Therefore Melchizedek is paying Abram for services rendered.
- Can YHVH trust Abram (and his descendents) with being trustworthy to manage a trust? Can Israel be a righteous trustee, honor that offices fiduciary responsibility, and be held accountable in such a way that only a trustee can. <sup>b</sup>

## Gen 14:17-24

Melchizedek blesses Abram, who gives him tithes.

<sup>17</sup> 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. <sup>18</sup> And Melchizedek <sup>c</sup> king of Salem brought forth bread and wine: and he *was* the priest of the most high God. <sup>19</sup> And he blessed him, and

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<sup>a</sup> Nehemia Gordon (NG) points out that the NIV says "...Then Abram gave him a tenth of everything." Abram is not in this verse, and further he thinks that it could be interpreted to mean that it was Melchizedek who gave a tithe to Abram. The other argument is that Melchizedek is a priest and you give a tithe to the priest. NG Also says that in Heb 7:4-9 that the author of Hebrews was speaking allegorically. Jono says that it makes more sense that "he" is Melchizedek.

<sup>b</sup> What I mean by this is that a Trustee cannot stand behind the doctrine of “innocent until proven guilty”, but rather has to give evidence of his righteousness through the meticulous accounting that he took in performing his duties.

<sup>c</sup> Melchizedek <sup>H4442</sup> This is the only place in the Torah that mentions this word.

said, Blessed *be* Abram of the most high God, possessor of heaven and earth: <sup>d</sup> <sup>20</sup> And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.

Abram restores the rest of the spoil to the king of Sodom.

<sup>21</sup> And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself.

<sup>22</sup> And Abram said to the king of Sodom, I have lift up mine hand unto YHVH, the most high God, the possessor of heaven and earth, <sup>23</sup> 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: <sup>24</sup> Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre; <sup>e</sup> let them take their portion.

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<sup>d</sup> ...possessor *qanah* <sup>H7069</sup> of heaven <sup>H8064</sup> and earth: <sup>H776</sup>.

<sup>e</sup> See Gen-15-16-The-Iniquity-of-the-Amorites-is-not-yet-full, Article #[469](#)