



Mordekhi's Drash for Shabbat October 20, 2007 / Cheshvan 8, 5768

Parashah #3: *Lekh L'kha* (Get yourself out), *B'resheet* (Genesis) 12:1-17:27

Haftorah: *Yesha'yahu* (Isaiah) 40:27-41:16

Suggested *Messianic Writings* reading: Romans 4:1-25; Hebrews 71-28

Shalom,

With this Parashah we read of the call of Avram, from whom came the Hebrew nation. The ArtScroll commentary notes this as a new birth of mankind – the story of Abraham and his descendants. The generations of mankind from Adam to *Noakh* (Noah) is known as the Era of Desolation. *Perkei Avot* (Ethics of the Fathers) 5:2-3 notes that each generation increasingly angered HaShem; the first ten generations from Adam to Noakh had to be destroyed by the flood; the next ten generations from Noakh to Avraham were saved further destruction because “Avraham came and received the reward of them all.” With Avraham began the “Era of Torah.”

Avram was commanded by HaShem to leave 1) his country; 2) his relatives; and 3) his father's house. Rabbi Hertz¹, in his Torah commentary, wrote that “These are the main influences which mold a person's thoughts and actions... A similar ‘call’ comes to Abraham's descendants in every age and clime, to separate themselves from all associations and influences that are inimical [harmful, injurious] to their Faith and Destiny.” I would add that right behind are all who name Yeshua as Messiah and *Adoni* (Lord). Oftentimes, when one seeks a deeper walk with Yeshua, Yeshua replies in such a way as to basically force us to leave our comfort zones, whether in physical reality, or in spiritual reality. In my own situation as an example, I grew up in a believing family, but there was a point in my younger years when I became aware of the reality that the G-d of my Father and Mother had to become my own G-d.

So Avram journeyed forth. After a separation from his nephew Lot and a battle fought to rescue Lot from some kidnapers, Avram meets the mysterious מַלְכֵי צְדָקָה *Malki-Tzedek* (Melchizedek), the King of Shalem² (peaceful), who was also a *Kohen* (priest) of *El Elyon* (G-d Most High). We do not read of *Malki-Tzedek* anymore until the Messianic *Tehillim* (Psalm) 110, wherein the Coming One is “to be compared with *Malki-Tzedek*.” מַלְכֵי צְדָקָה *Malki-Tzedek* means “My king is righteousness.”

Here are some thoughts I have garnered from the book *The Wisdom in the Hebrew Alphabet* by Rabbi Michael L. Munk. The Hebrew letter מ (mem), the first letter of מַלְכֵי צְדָקָה *Malki-Tzedek*, represents G-d's Kingship. The מ (mem) can imply the obvious and openly revealed glory of G-d's actions, and at times it can also reveal the concealed glory which is hidden from mankind. The idea is that this refers to *Moshe* (Moses), the revealed glory of G-d's actions; and the Messiah, the hidden glory of G-d's actions. Jewish belief is that Moshe could not reveal all of G-d, and that the rest is left for Messiah to do. In the ancient Hebrew way of forming the letters, the מ (mem) was written as a small picture of water, and meant “chaos, mighty, blood, liquid, massive.”

The second letter in the name is ל (lamed). Munk notes that ל (lamed) stands taller than the other letters, is in the center of the *Alef-Bet*, and thus symbolizes the King of kings, the Supreme Ruler. The ל (lamed) is flanked on either side by the מ (mem) and the כ (kaf), which signifies G-d's Throne of Glory. These three letters which stand together in the Hebrew Alef-bet, when reversed, spell מלך *King*. ל (lamed) is related to *lamad*, which means both *teaching* and *learning*. In ancient Hebrew writing, the ל (lamed) was pictured by a shepherd's staff, and meant, “to teach, to yoke³, to bind, control, authority.” Interestingly enough, if we do not have the מלך *King* over us, then these three letters in their original order spell כלם *kah-lahm* [with a word-ending closed *mem*], which means, “ashamed, confounded.”

As noted above, כ (kaf) signifies G-d's Throne of Glory; it is also the symbol of crowning accomplishment. Among many things, a כ (kaf) denotes the palm of the hand and the sole of the foot, as well as palm branches. כ (kaf) also expresses equality in number, size or appearance. In the ancient Hebrew, כ (kaf) was pictured by an open hand, and meant, “to bend, to open, to allow, to tame, to cover.”

In the second half of the name, we have the word צְדָקָה (tsedek), righteousness. The first letter is a צ (tsadeh), which symbolizes righteousness and humility; the ancient writing pictured either a man on his side, or a fishhook, and meant, “to wait, to chase, to snare, to hunt, to catch, to desire, to need.” The ד (dalet) symbolizes a door. In the ancient writing, ד (dalet) was pictured as a door, and meant, “to move, to hand, entrance, to enter, pathway.” ק (koof) stands for G-d’s holiness, as well as for man’s holiness. ק (koof) is the first letter of the Hebrew word for holy, *kadosh*. In *Vayikra* (Leviticus) 19:2 is the command, “קָדְשִׁים תִּהְיוּ כִּי קָדוֹשׁ אֲנִי יְהוָה אֱלֹהֵיכֶם” (k’do-sheem tee-h’yoo kee kadosh anee Adonai Elohay-khem) You shall be holy, for holy am I, ADONAI, your G-d.” In ancient Hebrew, ק (koof) was pictured either by the back of a man’s head, or as the sun on the horizon. ק (koof) meant, “to condense, to circle, time, behind, the last, the least.”

Let’s look at a few of these concepts again: 1) מ (mem) = The revealed and the concealed glory of G-d; water, blood; 2) ל (lamed) = King of kings, Supreme Ruler, teaching and learning; 3) כ (kaf) = G-d’s Throne of Glory, the palm of the hand, the sole of the foot, palm branches, to cover; 4) צ (tsadeh) = Righteousness and humility; to desire, to catch; 5) ד (dalet) = A Door; a pathway, the entrance; and 6) ק (koof) = Holiness of G-d and holiness of man; to circle, time, the last. Taking these thoughts together, I would like to suggest that מַלְכֵי צְדָקָה *Malki-Tzedek* (Melchizedek) is more than just a name, but is a title. I would then suggest it is a title for our Heavenly King-Priest Himself, Yeshua HaMashiakh. My belief is that He came in a physical manifestation to Avram not only as the King of Jerusalem and Kohen of El Elyon, but He came signifying that with His acceptance of the tithe from Avram He would from that point on be the [hidden for a time] King and Priest of the forthcoming nation of Israel.

The idea that מַלְכֵי צְדָקָה *Malki-Tzedek* (Melchizedek) may actually be Yeshua is not necessarily a new one to many, maybe to some, and it has been taught on in various places, but I felt led to point out the significance of the Hebrew letters in the name/title, for Hebrew lettering and wording has a much deeper meaning within itself that man can only see a part of – as through a glass darkly.

I would then offer that when *Tehillim* (Psalm) 110 declares that the Messiah is to be compared to מַלְכֵי צְדָקָה *Malki-Tzedek* (Melchizedek), it is because in our *B’resheet* (Genesis) account we are given a picture of the Messiah’s co-Servanthood/Kingship in relation to Israel. The book of Hebrews, written to Messianic Jewish believers, would back up this thought.

שְׁאַלוּ שְׁלוֹם יְרוּשָׁלַם – *Sha’alu shalom Yerushalayim* – Pray for the peace of Jerusalem!

¹ Chief Rabbi of the British Empire during the WWII era.

² An early designation for *Yerushalayim* (Jerusalem); used poetically also, see Psalm 76:3(2).

³ During the Second Temple era, there were many itinerant teaching rabbis walking the land of Israel. A yoke did *not* mean what was put upon oxen, as we might picture today, but rather, a *yoke* was what scripture a rabbi’s teaching was based upon. When Yeshua spoke of His yoke in Mattityahu 11:28-30, He was saying that if one would follow the truth of HaShem, life in general would not be so difficult, in spite of hardships. Love for G-d and love for man (based on the Sh’ma) was/is Yeshua’s yoke.

Other sources: Notes from classes under Ken Lundeen, *Hebrew Tools*; David Stern’s glossary in the CJB; The Englishman’s Hebrew Concordance of the Old Testament.

B'rakhot v'todah rabbah (Blessings & thank you very much)

Mordekhi (Marc) & Yisraela Carmela (Teresa)

This Yeshua, who has been taken away from you
into heaven, will come back to you in just the
same way as you saw him go into heaven.
(Acts 1:11 CJB)