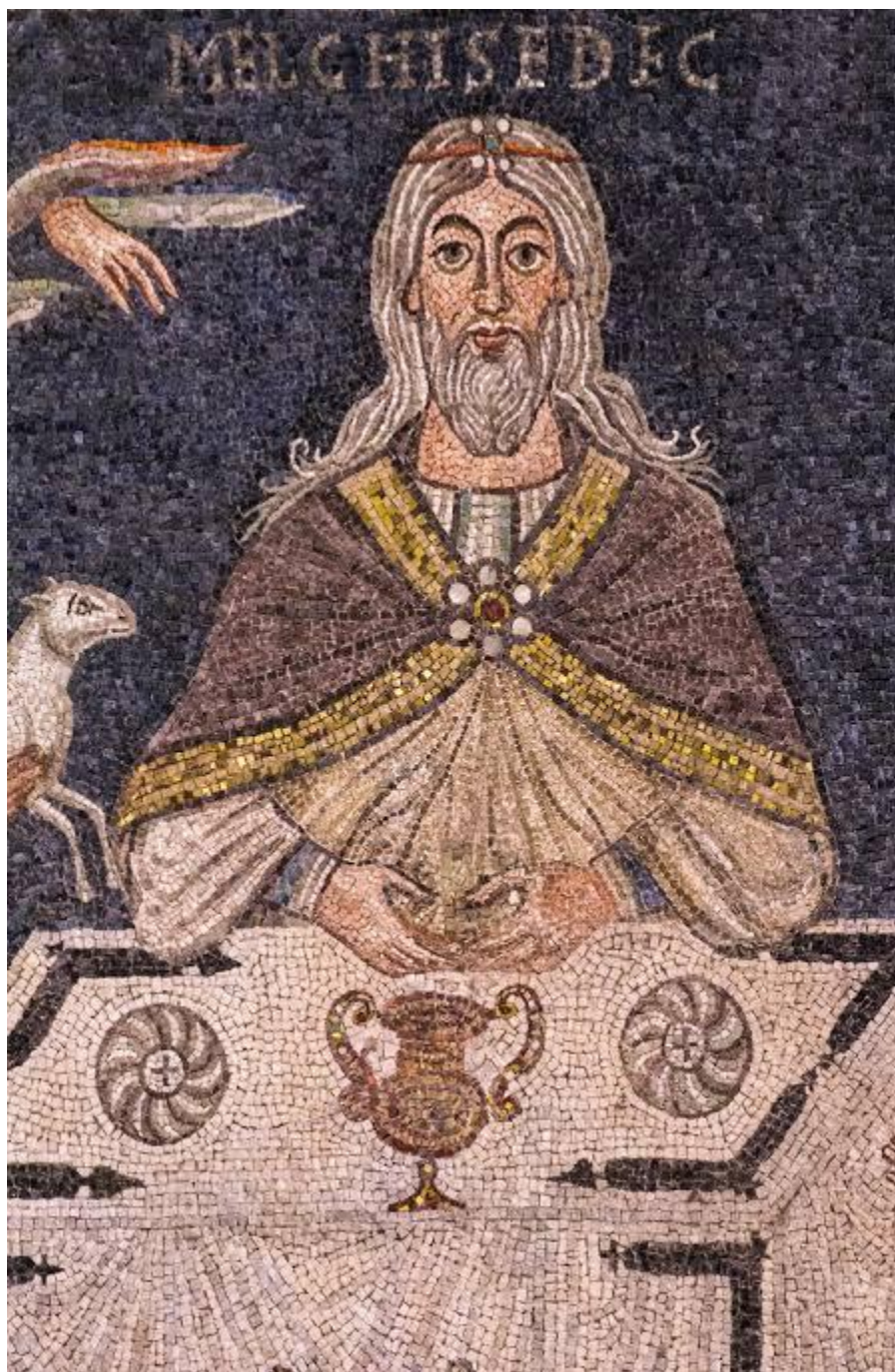


# The Melchizedek Restoration

*by* Edgar D. Trollip



## Introduction

The writer of Hebrews is something else. How he would come to write chapter upon chapter on the Melchizedek priesthood is a mystery to me. I mean he could not be working with much source material. In the traditional 66-book arsenal we are only given the Genesis 14 incident with Melchizedek and Psalm 110. I am not sure how he was able to muster up and scribble down chapter upon chapter if this was the only source material he had.

This tells me there has to be some other possibilities. Maybe the writer had a supernatural download from heaven to convey his revelation. I can never rule that out. But there is another possibility that we are not given the proper source material in our canon of 66. Or maybe the ancients were so well versed in the Melchizedek understanding and reality that it was not worth documenting. Similar to why Yahusha never talks about Biblical cosmology since everybody already knew what was the shape of the non-rotating plain.

This led me to delve deeper into the topic of the restoration of the priesthood and the Melchizedek mysteries which we are not well acquainted with. What I came to realise is, this is a topic that has a golden thread woven into scripture. If we can grasp a part of the Melchizedek restoration it is a key to unlocking many parts of the Bible and our calling as priests of the Most High. My build-up to this point is based on my two previous articles on the actual origins of the [Torah](#) and the [Priesthood](#) preceding the origins that are commonly taught in mainstream Christianity.

## What Is A Melchizedek?

This is a biggie. If you still think Melchizedek was the name of a dude dishing out bread and wine to Abraham, you are wrong. Melchizedek was a title given to a functional priest in the order of Melchizedek. It was an order or realm or title, instead of a name. Melchizedek is a compound word that can be broken down as:

*Malkiy*=King

*Tsedeq*= Righteousness

Melchizedek was a **king/ruler of righteousness**. Miss Pamela Glasgow was also kind enough to help me out on the paleo hebrew breakdown of the term Melchizedek.

*Tsaddayaq* טַדְדַּיָּאק comes from the root טַדְדַּיָּא which means side, either near something or choosing a side. טַדְדַּיָּא *tsaddaq* means **straightness**, as in you are moving along straight path. To be טַדְדַּיָּא (*tsaddayaq*), that is upright, straight, righteous (the usual translation), one must be **working to follow the correct path or literally pointing out the correct path**.



□□□□ □□□ Malak Tsaddayaq is “**Messenger who points out the correct (straight) path.**” A passage that should come to mind if we look at the definition of a Melchizedek is Psalm 1:

*Blessed is the man who has not walked in the counsel of the ungodly, and has not stood in the **way of sinners**, and has not sat in the seat of evil men. But his pleasure is in the law of the Lord; and in **his law** will he meditate day and night. And he shall be as a tree planted by the brooks of waters, which shall yield its fruit in its season, and its leaf shall not fall off; and whatsoever he shall do shall be prospered. For the Lord knows the **way of the righteous**; but the way of the ungodly shall perish.*

**Psalm 1:1-3, 6 (LXXE)**

Walking in the way of righteousness is part of our Melchizedek calling. We are almost like race marshals pointing out the correct path to take. Field marshals, a.k.a race marshals, play a crucial role in ensuring the safety and smooth operation of the event, handling duties like incident management,



flag signaling, and managing the start/finish areas. I know in the races I have run before, I might have gone off course if it were not for field marshals. This seems like the role of someone operating in the Melchizedek order. Not only are they to lead by example like a pace runner but also point the way to others on the path. This definition also reminds me of Evangelist, in John Bunyon's *Pilgrim's Progress*.



## What Went Wrong?

Where it all went pear shaped, or rather grape shaped I should say was the Garden. Yes, I do believe the fruit they ate from the tree was possibly from the grapevine. Now, the first Adam was a failed attempt at the Melchizedek Priesthood. **He was the first initiated priest however he was not the perfect High Priest.** This is what makes the Second Adam, Man 2.0, different. He is perfect and walks in the nature Yahuah intended him to walk in and removes the wicked root of evil. Consider 2 Esdras, that explains the poison we have inherited:

*“But you didn’t take away from them the inclination to do evil **so that your Law might bear fruit in them.** **The first Adam,** burdened with this inclination, disobeyed you and was overcome, but so were all those descended from him. The disease became permanent; **the Law was in the people’s heart along with the wicked root,** and that which was good departed and the wickedness remained.*

**2 Esdras 3:20-22 (CEB)**

This is the challenge we have in the Torah-movement today is that our hearts have not been regenerated. We need to be transformed. Many have become aware of the fact the Torah abides. **However, they have not become living sacrifices.** Many have become like Pharisees, wielding an iron rod on regular church folk that have not yet discovered the pearl of the Torah. If you are barking out “Torah!” and do not display the character of Yahusha you are missing the mark by a country mile. If that is you, sorry to say this, but you are not living Christ-like, rather more like a headless chicken with a machine gun. Stop it! As torah-observant believers we need to allow the High Priest of Yahuah to minister within the tabernacle of their bodies and minds. The regeneration of the heart and the renewing of our minds still needs to take place.

Now, compare that to Hebrews 4.

*Therefore, since **we have a great high priest** who has **passed through the heavens,** Jesus the Son of God, let us hold fast our confession. For we do not have a high priest who cannot sympathize with our weaknesses, **but One who has been tempted in all things as we are, yet without sin.***

## Hebrew 4:14-15 (NASB)

Yahusha is the sinless High Priest and that is the reason he could become the perfect High Priest forever. He carried the Melchizedek mantle when he was being crucified. At the same time the physical High Priest, Caiphas, had torn his robe and nullified his physical priesthood. That is the reason Yahuah could seal the priesthood of Yahusha in the heavenlies at that moment on the physical timeline.

*For it was fitting for us to have **such a high priest, holy, innocent, undefiled, separated from sinners and exalted above the heavens; who does not need daily, like those high priests, to offer up sacrifices,** first for His own sins and then for the sins of the people, because this He did once for all when He offered up Himself.*  
*For the Law appoints men as high priests who are weak, **but the word of the oath, which came after the Law, appoints a Son,** made perfect forever.*

## Hebrews 7:26-28 (NASB)

### The Word of the Oath

Nobody I know has really come to explain what it means that “**but the word of the oath, which came after the Law, appoints a Son**” and it is actually spelled out for us by Peter in Acts 2. We can first go back to see where Peter is sourcing his material from. Cepha or Peter it is quoting from two Psalms pertaining to the Melchizedek priesthood which makes the oath

post-Torah, which means it fits the description of the oath mentioned in Hebrews:

*But **I have been made king by him on Sion his holy mountain,** declaring the ordinance of the Lord: the Lord said to me, **thou art my Son, today have I begotten thee.** Ask of me, and I will give thee the heathen for thine inheritance, and the ends of the earth for thy possession. Thou shalt rule them with a **rod of iron**; thou shalt dash them in pieces as a potter's vessel.*

*Now therefore understand, ye kings: be instructed, all ye that judge the earth. Serve the Lord with fear, and rejoice in him with trembling. Accept correction, lest at any time the Lord be angry, and ye should perish from the righteous way: whensoever his wrath shall be suddenly kindled, **blessed are all they that trust in him.***

### **Psalm 2:6-12 (Brenton's Septuagint)**

Dude, this is not talking about David. Remember we have plenty of scripture that tells us we should not trust in the power, wealth or wisdom of kings. Blessed is the man who trusts in Yahuah. Here we see Yahuah appoints a son to rule, His Anointed. And we should trust in that Son. Whoever said the Gospel is not in the Old Testament was wrong. Okay, next up Psalm 110:

*The Lord said to my Lord, Sit thou on my right hand, until I make thine enemies thy footstool.*



*The Lord shall send out a **rod of power** for thee out of **Sion**: rule thou in the midst of thine enemies.*

*With thee is dominion in the day of thy power, in the splendours of thy saints:*

***I have begotten thee from the womb before the morning.***

***The Lord sware, and will not repent, thou art a priest for ever, after the order of Melchisedec.***

*The Lord at thy right hand has dashed in pieces kings in the day of his wrath.*

*He shall judge among the nations, he shall fill up the number of corpses, he shall crush the heads of many on the earth.*

*He shall drink of the brook in the way; therefore shall he lift up the head.*

### **Psalm 110:1-7 (Brenton's Septuagint)**

The rod of power and Sion are both mentioned again in this passage. It is talking about the same person. We also see that the Son is begotten however that opens up a whole new discussion not for today. But both Psalms are in agreement and this is the same Person. Psalm 110 goes on to add more detail and particularly the oath:

***The Lord sware, and will not repent, thou art a priest for ever, after the order of Melchisedec.***

And now compare that with Hebrews 7:

*For the Law appoints men as high priests who are weak, **but the word of the oath, which came after the Law, appoints a Son**, made perfect forever.*

You see Yahuah made a promise, to His begotten son, that he will be appointed as a High Priest forever according to the order of Melchizedek.

This is a pivotal point and key to why Yahusha can operate as our High Priest and mediate on our behalf since he was not a Levite.

Cepha was amazing at connecting the dots before the writer of Hebrews jotted down his letter. Remember this was before Google, YouTube, e-Sword or the AI revolution. Some top notch detective work by Simon Peter I must say. This guy knew his scriptures. To him it sounds like "Elementary, my dear Watson" but to me this is revelatory. Here is his midrash-style mashup explanation to the masses in Acts 2:

*"Brethren, I may confidently say to you regarding the patriarch **David that he both died and was buried, and his tomb is with us to this day.***

*"And so, because he was a prophet and knew that **GOD HAD SWORN TO HIM WITH AN OATH TO SEAT one OF HIS DESCENDANTS ON HIS THRONE**, he looked ahead and spoke of the resurrection of the Christ, that **HE WAS NEITHER ABANDONED TO HADES, NOR DID His flesh SUFFER DECAY.***

*"This Jesus, God raised up again, to which we are all witnesses. "Therefore having been exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He has poured forth this which you both see and hear.*

***"For it was not David who ascended into heaven, but he himself says:***

***'THE LORD SAID TO MY LORD,***

***"SIT AT MY RIGHT HAND,***

***UNTIL I MAKE YOUR ENEMIES A FOOTSTOOL FOR YOUR FEET."***

*"Therefore let all the house of Israel know for certain that God has made Him*

*both Lord and Christ—this Jesus whom you crucified.”*

**Acts 2:29-36 (NASB)**

At this point it might be important to backtrack even further to understand why this was given to David’s descendants. There was promised made to David that the will always be a son of David on the throne:

*And it shall come to pass when thy days shall have been fulfilled, and thou shalt sleep with thy fathers, that **I will raise up thy seed after thee, even thine own issue, and I will establish his kingdom.** He shall build for me a house to my name, and I will **set up his throne even for ever.** I will be to him a father, and he shall be to me a son. And when he happens to transgress, then will I chasten him with the rod of men, and with the stripes of the sons of men. But my mercy I will not take from him, as I took it from those whom I removed from my presence. And **his house shall be made sure, and his kingdom for ever before me, and his throne shall be set up for ever.***

**2 Samuel 7:12-14 (Brenton’s Septuagint)**

*I made a covenant **with my chosen ones,** **I swear unto David** my servant.  
**I will establish thy seed for ever, and build up thy throne to all generations.** Pause.*

**Psalms 89:3-4 (Brenton’s Septuagint)**

We know that David and his descendants were supposed to keep Yahuah’s commands to step into this promised blessing. They end up failing - miserably so. Just like Adam did. Like we all do. However, Yahuah always knew that they would and already had them covered with His promised Son. Amazing how Yahuah can tie all of the loose ends together with the

promised Seed, Yahusha. Yahuah always had the contingency plan in place to make His promises come to pass.

## **Genesis 14 & The Melchizedek**

We are introduced to the very mysterious figure in Genesis 14, Melchizedek. He is portrayed as a 2-in-1, king-priest. I think it is fundamental to understand that the battle between the kings - four kings versus five kings - was in fact a family feud. Even more than that, the main peanut in the packet, Chedorlaomer, even though the Bible does not give a direct genealogy, is most likely a descendant of Shem through Elam (Genesis 10:22). Here is the aftermath of the war:

*And after his return from the striking of Kedorla'omer and the sovereigns who were with him, the sovereign of Sedom came out to meet him at the Valley of Shawēh, that is, the Sovereign's Valley. **And Malkitsedeq sovereign of Shalēm brought out bread and wine. Now he was the priest of the Most High Ėl.** And he blessed him and said, "Blessed be Abram of the Most High Ėl, Possessor of the heavens and earth. "And blessed be the Most High Ėl who has delivered your enemies into your hand." And he gave him a tenth of all.*

### **Genesis 14:17-20 (TS2009)**

Since Chedorlaomer and Avram were both descendants of Shem it was indeed a family feud. Now after Abraham, a descendant of Shem, kills Chardolaolomear, another descendant of Shem, who appears on the scene? None other than Shem, the Melchizedek himself. If Shem as Melchizedek is

too much to swallow for you I will explain this identity of the mysterious figure in greater detail later. But the patriarchs were often seen as the priest-kings and most suitable for bringing reconciliation in a family.

Avram brought peace offerings in the form of a tithe and Shem brought bread and wine. Usually this is a component of covenant meals. Similar to when the kings of the earth are slain Yahusha will make peace between the family. Did you notice the parallels between the Melchizedek story and Psalm 2? Psalm 2 starts off with the kings of the earth conspiring against Yahusha and His anointed. But their plans are futile and are trampled by the Messiah. This is the restoration of the family of Messiah. One body with one head. The restoration of the kingdom and priesthood under Yahusha haMashiach.

Which would make that whole situation even more intriguing if the one bringing peace is not only Melchizedek, but the family patriarch himself, Shem. Just like Yahusha is our older brother and our Mediator. He is the one that brings reconciliation within the family, in heaven and earth.

## **Fragmentation of the Kingship and Priesthood**

You might be thinking *if we had the king-priesthood functioning back in the day, what happened to it? Or why were the kingship and priesthood split up for most of the biblical timeline?* Great questions.

Now, there are some that argue that the kingship and priesthood were divided at the blessing of Jacob. You cannot really find that in plain sight



unless you are willing to dig or work on assumptions. I do have a firm dislike of the latter. So here is a text I have found to support the fragmentation of the Melchizedek priesthood, where the priesthood and kingship is divided along with the birthright:

*Reuben thou art my firstborn, the beginning of the strength of my generation,  
and the chief event of my thoughts.  
To thee belonged the birthright,  
and the high priesthood,  
and the kingdom:  
but because thou hast sinned, my son, the birthright is given to Joseph,  
and the, kingdom to Jehuda,  
and the priesthood to Levi.*

**Genesis 49:3 (Targum Jonathan)**

Many do come to the same conclusion by using the Masoretic text, although I prefer the clarity of the Targum. The Levitical order is the first time the priestly order was functioning without the joint royal or kingly authority. This went to Yahudah. You can also observe the separation of the kingship and priesthood in Jacob's deathbed blessing of Judah:

<i>A ruler shall not fail from Juda, nor a prince from his loins, until there come the things stored up for</i>	<i>“The sceptre shall not turn aside from Yehudah, nor an Inscriber from between his feet,</i>	<i>Kings shall not cease, nor rulers, from the house of Jehuda, nor sapherim teaching the law from his seed,</i>
---	--	--

<p><i><b>him</b>; and he is the expectation of nations.</i></p> <p><b>Genesis 49:10</b> <b>(LXXE)</b></p>	<p><i><b>until Shiloh comes, and to Him is the obedience of peoples.</b></i></p> <p><b>Genesis 49:10</b> <b>(TS2009)</b></p>	<p><i><b>till the time that the King the Meshiha,</b> shall come, the youngest of his sons; and on account of him shall the peoples flow together.</i></p> <p><b>Genesis 49:10</b> <b>(Targum Jonathan)</b></p>
---	--	---

In a way you can actually find the first promise to the perpetual kingship of Judah in this passage. This implies not only that the Messiah will come through Yahudah but also that Yahudah will be the lineage of the kings to come for Israel.

Contrarily, there are other texts that do implicate that the Melchizedek order continued. Some have come to point out that King David comprehends something of the Melchizedek priesthood. He was taking the ephod of the High Priest and inquiring of God. He ate the showbread of which only the priests were ordained to eat. These are just some examples of David operating in a Melchizedek reality.

We also read in the book of Elijah the Prophet how the Melchizedek order functioned and how priests continued being initiated. Even in the Dead Sea Scrolls it seems that the Melchizedek order remained intact to some extent or would be initiated once more. It does seem like some of the believers caught

on that the Melchizedek order was the true restoration, however their numbers were few and far between.

Whether you believe it was fragmented or not, the kingly and priestly bloodlines do reunite in Yahusha haMashiach. Just like in the loins of Jacob, Judah and Levi come together again. Yahuah covered all the bases. Culminating in the restoration of the Melchizedek priesthood of which Yahusha remains a High Priest forever.

## Restoration of the Melchizedek

With the priesthood, kingship and right of the firstborn being divided we are left with a question: how will this be restored? Or even, who would restore this. Well, Good News! There is a Chosen One that Yah has already appointed and destined for this purpose, and Moses was in the know:

*The Lord thy God shall **raise up to thee a prophet of thy brethren**, like me; him shall ye hear: according to all things which thou didst desire of the Lord thy God in Choreb in the day of the assembly, saying, We will not again hear the voice of the Lord thy God, and we will not any more see this great fire, and so we shall not die. And the Lord said to me, They have spoken rightly all that they have said to thee. **I will raise up to them a prophet of their brethren, like thee (Moshe); and I will put my words in his mouth, and he shall speak to them as I shall command him. And whatever man shall not hearken to whatsoever words that prophet shall speak in my name, I will take vengeance on him.***

## Deuteronomy 18:15-19 (Brenton's Septuagint)

This is serious. Yahuah promises One that would have His very words in His mouth. Remember that Yahusha was only mimicking the behaviour of the Father. If we have seen Him we have seen the Father. Later in Acts 3, Peter repeats this passage and emphasizes that Yahusha is the one that fits the prophecy like a hand in a glove:

*“Moses said, ‘**THE LORD GOD WILL RAISE UP FOR YOU A PROPHET LIKE ME FROM YOUR BRETHREN; TO HIM YOU SHALL GIVE HEED to everything He says to you. ‘And it will be that every soul that does not heed that prophet shall be utterly destroyed from among the people.’***

*“And likewise, all the prophets who have spoken, from Samuel and his successors onward, also announced these days. “It is you who are the sons of the prophets and of the covenant which God made with your fathers, saying to Abraham, ‘**AND IN YOUR SEED ALL THE FAMILIES OF THE EARTH SHALL BE BLESSED.**’*

*“For you first, God raised up His Servant and sent Him to bless you by turning every one of you from your wicked ways.”*

**Acts 3:22-26 (NASB1995)**

Peter goes on to connect that same individual to the promised seed of Avraham - the one in whom all nations of the earth shall be blessed. This is the same person to bring reconciliation to the families of the earth or nations.

Now, the testament of the patriarchs also understood this idea of the one that will have Yahuah's words in his mouth. However in the Testament of Levi this individual is called "a new priest":

*Then shall the Lord raise up a new priest. And to him all the words of the Lord shall be revealed; and he shall execute a righteous judgement upon the earth for a multitude of days.*

**Testament of Levi 5:13-14**

I've highlighted everything. I know. I just couldn't help myself from getting excited over Mashiach and the hope He brings to the trainwreck of a world. In the Testament of Levi there is no shortage of messianic passages. This one however stands out to me. Just like Levi wielded the sword to execute judgment when needed Yahusha will do the same. The "new priest" I think refers to the priestly lineage changing lanes to Melchizedek or and no longer descending from specifically a Levitical bloodline. Speaking of bloodlines...

We know Yahusha descends from Judah and the line of kings. John's parents were of the line of the priest and Zadok. Making it possible that John was supposed to be the legitimate High Priest. Both his parents were also walking in righteousness.

*In the days of Herod, king of Judea, there was a priest named Zacharias, of the division of Abijah; and he had a wife from the daughters of Aaron, and her name was Elizabeth. They were both righteous in the sight of God, walking blamelessly in all the commandments and requirements of*



**the Lord.** But they had no child, because Elizabeth was barren, and they were both advanced in years.

Now it happened that while he was **performing his priestly service** before God in the appointed order of his division, according to the custom of the priestly office, he was chosen by lot to enter the temple of the Lord and burn incense. And the whole multitude of the people were in prayer outside at the hour of the incense offering. And an angel of the Lord appeared to him, standing to the right of the altar of incense. Zacharias was troubled when he saw the angel, and fear gripped him. But the angel said to him, “Do not be afraid, Zacharias, for your petition has been heard, and your wife Elizabeth will bear you a son, and you will give him the name John. “You will have joy and gladness, and many will rejoice at his birth. “For he will be great in the sight of the Lord; and he will drink no wine or liquor, and **he will be filled with the Holy Spirit while yet in his mother’s womb.**

“And he will turn many of the sons of Israel back to the Lord their God. “It is he who will go as a forerunner before Him in the spirit and power of Elijah, **TO TURN THE HEARTS OF THE FATHERS BACK TO THE CHILDREN, and the disobedient to the attitude of the righteous, so as to make ready a people prepared for the Lord.**”

### **Luke 1:5-17 (NASB1995)**

At this point the priesthood of Israel is bought and paid for. If you have ever read Maccabees you would know that whoever was the High Priest in Jerusalem wielded tremendous power. Here are two of examples one of Jason and one of Menelaus that outbids Jason for the priesthood:

*"When Seleucus died and Antiochus, who was called Epiphanes, succeeded to the kingdom, **Jason the brother of Onias obtained the high priesthood by corruption:** he promised the king at an interview three hundred and sixty talents of silver, and from another source of revenue eighty talents. In addition to this he promised to pay one hundred and fifty more, if he was given authority to establish a gymnasium and a body of youth for it, and to enrol the men of Jerusalem as citizens of Antioch."*

**2 Maccabees 4:7–10 (RSV)**

*"After a period of three years, Jason sent Menelaus, brother of the previously mentioned Simon, to deliver the money to the king and to complete negotiations on urgent matters. But after he had presented himself to the king, he gave a false report, and when he had obtained the king's favor, **he exalted himself and assumed the high priesthood, outbidding Jason by three hundred talents of silver. After receiving the royal command, he returned, possessing no qualification for the high priesthood** but having the hot temper of a cruel tyrant and the rage of a savage wild beast."*

**2 Maccabees 4:23–25 (NRSV)**

These passages highlight a time when Seleucid kings sold the high priesthood to the highest bidder. The legitimate Zadokite priesthood (e.g. Onias III) was displaced.

Unfortunately during the time of Jesus, King Herod was an Edomite and even Caiaphas was not the legitimate High Priest. His appointment as high priest came through Roman influence, not traditional priestly succession. The Romans often appointed or removed high priests for political reasons, so the position was often filled by those with political connections rather

than pure Zadokite descent. They were running this show then and they are running the show now down in Jerusalem. There is nothing new under the sun. But just remember the kings of the earth make their plans and Yahuah laughs at them.

Back to the main subject. The **legitimate High Priest during the time of Yahusha was supposed to be his cousin, John the Baptist.**

Many are not aware that they found the body of a decapitated man in among the caves of the Dead Sea Scrolls. I remember it. That article was published around 2015 but it seems to have been scrubbed. I think you can still find mentions of the discovery in some of professor Rachel Elijor's videos on the Dead Sea Scroll and the understanding of Jewish Mysticism. Elijor is a Jewish professor at Jerusalem University.

They buried John among the scrolls in the Dead Sea area. Now I know there is a lot of lingo floating around the name of the community that was in charge of the scrolls. Some call them Essenes, or the Qumran community or Jewish mystics or whatever you like. But just consider the sheer volume of scrolls and literature they possessed. Who would be the only viable people group to have access to that? Who was given the mandate to guard the words of the scrolls? The Levites. That community in my opinion is possibly a breakaway Levitical community that could not stand the corruption of the priesthood in Jerusalem.

We have already established Yahusha's priestly bloodline through his cousin and Mariam's bloodline. We also know Yahusha was part of the bloodline of

Judah making Him the intersection where the **priestly** and **kingly** bloodlines meet. He is essentially the **Restoration of the Melchizedek** priesthood, the royal priesthood. Matthew 1 and 2 show Yahusha is of kingly lineage. He was born a King/Melchi. And we know the mantle of the High Priest, when all righteousness was fulfilled, was placed upon Yahusha at His baptism.

*Then Jesus arrived from Galilee at the Jordan coming to John, to be baptized by him. But John tried to prevent Him, saying, "I have need to be baptized by You, and do You come to me?" But Jesus answering said to him, "Permit it at this time; for in this way **it is fitting for us to fulfill all righteousness.**"*

*Then he permitted Him. After being baptized, Jesus came up immediately from the water; and behold, the heavens were opened, and he saw the Spirit of God descending as a dove and lighting on Him, and behold, a voice out of the heavens said, "This is My beloved Son, in whom I am well-pleased."*

**Matthew 3:13-17 (NASB1995)**

Remember Yahusha never baptised anyone. Even though his disciples did.

*Therefore when the Lord knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John  
(**although Jesus Himself was not baptizing, but His disciples were**).*

**John 4:1-2 (NASB1995)**

They were in the wilderness deputising the next generation of Melchizedek priests, preparing them for the restoration of the priesthood. This implies

that he carried the mantle of the High Priest until His death and afterwards to the present.

Once the title was passed to Yahusha it remained with Him forever. When Yahusha is baptized by John the Dunker, the Melchizedek initiation is almost complete. John was the spiritual High Priest. We know he dies and spiritually the Melchizedek authority is granted to Yahusha. However, in reality or physically Caiaphas was still the High Priest even if he was illegitimate. Not many realize this, but his priesthood comes to an abrupt end when he tears his garments during Yahusha's interrogation.

We know Yahusha was already operating in His Melchizedek office at the point of His baptism. But was there a physical point at which he became the High Priest? I would say, yes. The only problem was there was already a physical High Priest puppet in place, Caiaphas.





*But יהושע remained silent. So the high priest said to Him, “I put You to oath, by the living Elohim that You say to us if You are the Messiah, the Son of Elohim.” יהושע said to him, “You have said it. Besides I say to you, from now on you shall see the Son of Adam sitting at the right hand of the Power, **then the high priest tore his garments**, saying, “He has blasphemed! Why do we need any more witnesses? See, now you have heard His blasphemy!*

**Matthew 26:63-65 TS2009**

The Torah clearly forbids this behaviour by a High Priest and if a High Priest should tear his garment his priesthood was nullified:

*And the priest that is chief among his brethren, the oil having been poured upon the head of the anointed one, and he having been consecrated to put on the garments, shall not take the mitre off his head, **and shall not rend his garments...***

**Leviticus 21:10 (Brenton's Septuagint)**

Well that had to be one awkward Pesach for the Yahudim. Even the corrupted priesthood was nullified. There was no high priest to officiate the passover sacrifice that year. Let that sink it. Well, no obvious or Levitical one at least. Yahusha is the one and only, both spiritually and physically, carrying the high priestly authority and initiation rights at that point in time. This is the whole idea behind the book of Hebrews.

## **Your Priestly Calling**

This is why Yahusha remains a High Priest forever. He resurrected after death and is never to die again. Therefore, the title of "Melchizedek" will be His forever. He will be the High Priest according to the order of Melchizedek eternally and since He is an eternal High Priest. Consider the below passage:

*And now if ye will indeed **hear my voice, and keep my covenant**, ye shall be to me a **peculiar people** above all nations; for the whole earth is mine. And **ye shall be to me a royal priesthood and a holy nation**: these words shalt thou speak to the children of Israel.*

**Exodus 19:5-6 (LXXE)**

The heart of Yahuah is for all His people to function in a priestly capacity. A High Priest does not function in isolation. There is to be a priesthood that He oversees and guides. We are stepping into our calling next to our Messiah as priests. In the previous scripture we see wording similar to Abraham's case of **hearing His voice** and **keeping his covenant**. We already went over what that means in previous articles and will not revisit it here.

*And now, my children, I command you, love Levi, that ye may abide, and exalt not yourselves against him, lest ye be utterly destroyed. **For to me the Lord gave the kingdom, and to him (Levi) the priesthood, and He set the kingdom beneath the priesthood**. To me He gave the things upon the earth; to him the things in the heavens **as the heaven is higher than the earth, so is the priesthood of God higher than the earthly kingdom...***

**Testament of Judah 4:1-4**

In our modern storybooks the king pulls the highest rank, but according to the Bible, the priest is the highest authority in the land. That is why priests anoint kings and not the other way around. The oil flows from the top down, never otherwise. For instance Zadok the priest anoints King Solomon in 1 Kings 1:39.

This also proves the Melchizedek order predates the Levitical. This might be a bitter pill to swallow for church folk, **but Melchizedek's order is not a new order. It is the most ancient of orders. It supersedes the Levitical.** The Levitical order has its roots in the Melchizedek order. Not the other way around.

Even those patriarchs of the Order of Melchizedek were following the commands of Yahuah and sacrificed unto Elohiym. The Torah was followed long before Moses or Sinai. I did cover that in my paper [\*The Torah Precedes Moses\*](#).

## **Yahudah and Tamar**

The bible is not short of its own scandals. Sheesh! I have to admit I know why this one did not make it into any Children's Bible. We all know the story of how Yahudah ends up sleeping with Tamar, his daughter in law. The story is found in Genesis 38. Yahudah had three boys at the time. Two of them end up pushing daisies on account of their wickedness. Yahudah promises to give the youngest boy to Tamar as per the Torah instruction if

the other brothers did not give her any offspring. This little Torah detail ends up slipping Yahudah's mind.

After not fulfilling this promise to give his youngest son to wed Tamar, Yahudah is scouting for some ladies of the night while on a business trip. He is supposed to be the shining example of Yah's image on earth and instead ends up missing the mark by a country mile. He ends up sleeping with his daughter in law. To make matters even worse: Tamar was a granddaughter of Shem (the Melchizedek).

*And Jehuda took a wife for Er his firstborn, **a daughter of Shem the great, whose name was Tamar.***

**Genesis 38:6 (Targum Jonathan)**

Tamar was Shem's daughter. Talk about a royal bloodline. Remember at this point the priesthood and kingship were still residing in the same office. It is only prophesied to be separated later in Genesis 49. The King-Priest was not someone to be fooled with, not to mention His granddaughter.

Whoops! That is how badly Yahudah messed up. To put it lightly. But Yahudah does not get to leave the scene unscathed.





*And he said, I will send thee a kid of the goats from my flock; and she said, Well, if thou wilt give me an earnest, until thou send it. And he said, What is the earnest that I shall give thee? and she said, Thy **ring**, and thy **bracelet**, and the **staff** in thy hand; and he gave them to her, and went in to her, and she conceived by him.*

**Genesis 38:17-18 (Brenton's Septuagint)**

As part of his pledge of payment Yahudah had to leave some collateral. What does Yahuda leave behind?

- **Seal (signet ring)**: Used to stamp or seal documents. It would be equivalent to a signature today.
- **Cord (belt or necklace)**: May have held the seal or symbolised status.
- **Staff**: A personal item, often carved uniquely. The staff is a symbol of authority or identity.



All three of these items talk about identity and authority. In prophetic picture terms, Yahudah loses His identity and gives up his authority. The one that will take hold of it is Shem or Melchizedek. And take note he works through his granddaughter. He is using his feminine aspect, the Holy Spirit, to again teach us our identity and authority. These three items end up being the first DNA paternity test and ends up saving Tamar's life.

In the same chapter we also get another confirmation of her priestly designation.

*And it was at the time of three months, that she was known to be with child: and it was told to Jehuda, saying Tamar thy daughter--in--law hath committed fornication and, behold, she is with child by fornication. And Jehuda said, **Is she not the daughter of a priest? Let her be brought forth and burned.***

**Genesis 38:6 (Targum Jonathan)**

This is such an interesting tidbit. Only harlot daughters of the priests were to be burned. Which is in fact a Torah command:

*And if the daughter of a priest should be profaned to go a whoring, she profanes the name of her father: **she shall be burnt with fire.***

**Leviticus 21:9 (LXXE)**

Were they walking in Yah's instructions before Sinai? *You betcha*. They knew His commandments. This simple passage proves two things. Number one is

that Tamar is in fact the daughter of a priest. Not a levitical priest though. A priesthood that precedes Levi's priesthood.

And point number two: the Melchizedek priesthood was functioning with Torah as a plumbline. The standard of obedience never changed at Sinai. The punishment for a priest's harlot daughter, whether it be under the Melchizedek or the Levitical priesthood, remained the same.

If we move beyond the simple aspects of the scripture I believe there is also a prophetic message in the story of Yahudah & Tamar for us about the restoration of the Melchizedek priesthood. We see that Yahudah is operating in the flesh attempting to achieve everything with his own strength and worldly wisdom. Not a good terrain to be in. This is very similar to many Torah movements or even modern day Israel where to a large extent the flesh is boasted in and exalted about the spiritual decay that lies beneath the surface. It is like a gift wrapped corpse or like poop in a Christmas stocking. Do you remember what Yahusha had to say about cleaning the inside of the cup? Yes, that should be our priority. Yes, our exterior walk can look like a limp dying duck from the outside as long as we are being transformed inwardly.

Tamar could even be a picture of the Ruach ha Kodesh that brings about restoration. Yes, we can keep the commands as a tickbox and be Torah-bots. Remember now the staff, robe and bracelet were given to Tamar. She holds the key to who you are. When the Ruach establishes our spiritual authority and identity, when we understand who we are and who our heavenly family is, it changes everything. Then you want to honour your father and mother

and walk in the ways of the family. You would never want to dishonor your earthly family, not even to mention our heavenly family. When Torah is kept from the place of relationship and knowing the Most High we see Shiloh coming in our lives and the Torah is established as an outflow of our daily walk.

Yes, we are all still learning and growing in our walk. We can simplify it by just following the example of the Messiah. That is simple enough for a child to understand. Are you walking more like Yahusha everyday or not? When we aim for becoming more like Messiah many aspects of the Torah lifestyle will just slot in place. The more difficult part is having the heart of the Messiah - His love, His compassion and care, the endurance until death and intimacy with the Father. I'm talking about those things that cost you something. Those attributes need to accompany our faith journey. If they don't we are just dealing in works of the flesh.

## **Dead Sea Scrolls**

The Dead Sea scroll community did equate the Melchizedek to the Messiah. One that would die and be resurrected. And except for that they knew Daniel's timeline predicted that He would be revealed in their lifetime. That much is evident in their writings.

The Dead Sea Scroll fragment known as 11Q13 (or "11QMelchizedek") offers a strikingly rich, apocalyptic view of Melchizedek—slightly different from the Genesis 14 figure.

I added the fragments here for you convenience:

<p>Translation of of 11Q 13 (11QMelch) Col. II</p> <p>1 [...] ... [...]</p> <p>2 [...] And as for what he said: Lev 25:13 « In [this] year of jubilee, [you shall return, each one, to his respective property », concerning it he said: Deut 15:2 « Th[is] is</p> <p>3 [the manner of the release:] every creditor shall release what he lent [to his neighbour. He shall not coerce his neighbour or his brother, for it has been proclaimed] a release</p> <p>4 for G[od] ». Its interpretation] for the last days refers to the captives, who [...] and whose</p> <p>5 teachers have been hidden and kept secret, and from the inheritance of Melchizedek, fo[r ...] ... and they are the inherita[nce] of Melchize[de]k, who</p> <p>6 will make them return. And liberty will be proclaimed for them, to free them from [the debt of] all their iniquities. And this [wil]l [happen]</p> <p>7 in the first week of the jubilee which follows the ni[ne] jubilees. And the d[ay] of aton[ement] is the e[nd] of the tenth [ju]bilee</p> <p>8 in which atonement shall be made for all the sons of [light and] for the men [of] the lot of Mel[chi]zedek. [...] ... over [the]m [...] accor[ding to] a[l]l their [wor]ks, for</p> <p>25 [...] Melchizedek, who will fr[ee] them from the ha[nd] of Belial. And as for what he said: Lev 25:9 « You shall blow the hor[n] in all the [l]and of</p>	<p>9 it is the time for the « year of grace » of Melchizedek, and of [his] arm[ies], the nat[ion] of the holy ones of God, of the rule of judgment, as is written</p> <p>10 about him in the songs of David, who said: Ps 82:1 « Elohim will [st]and in the assem[bly of God,] in the midst of the gods he judges ». And about him he sa[id]: Ps 7:8-9 « And] above [it,]</p> <p>11 to the heights, return: God will judge the peoples ». As for what he sa[id]: Ps 82:2 « How long will you] judge unjustly and show partiality] to the wicked? [Se]jah. »</p> <p>12 Its interpretation concerns Belial and the spirits of his lot, wh[ic]h [...] turn[ing aside] from the commandments of God to [commit evil.]</p> <p>13 But, Melchizedek will carry out the vengeance of Go[d's] judgments, [and on that day he will fr[ee] them from the hand of] Belial and from the hand of all the sp[irit]s of his lot.]</p> <p>14 To his aid (shall come) all « the gods of [justice] »; and h[is]e is the one w[ho] [...] all the sons of God, and [...] [...]</p> <p>15 This [...] is the day of [peace about whi]ch he said [...] through Isaiah the prophet, who said: [Isa 52:7 « How] beautiful</p> <p>16 upon the mountains are the feet [of] the messen[ger who] announces peace, the mess[enger of good who announces salvati]on, [sa]ying to Zion: your God [reigns. »]</p> <p>17 Its interpretation: The mountains [are] the proph[et]s [...] [...] [...] for all [...] [...]</p> <p>18 And the messenger [is] the anointed of the spir[it] as Dan[iel] said [about him: Dan 9:25 « Until an anointed, a prince, it is seven weeks. » And the messenger of]</p> <p>19 good who announ[ces salvation] is the one about whom it is written that [...] [...]</p> <p>20 « To comfo[r]t the [afflicted] », its interpretation:] to instruct them in all the ages of the worl[d ...]</p> <p>21 in truth [...] [...] [...] [...]</p> <p>22 [...] has turned away from Belial and will re[turn] [...] [...] [...]</p> <p>23 [...] in the judgment[s of] God, as is written about him: [Isa 52:7 « Saying to Zi]on: your God rules. » « Zi]on » [is]</p> <p>24 [the congregation of all the sons of justice, those] who establish the covenant, those who avoid walking [on the pa]th of the people. And « your God » is</p>
--	--

You see when Yahusha quoted from Isaiah 61 he was not simply saying that the scripture is fulfilled but what it implies was that HE is the Melchizedek that was spoken of and the one Isaiah prophecies would bring the good news (b'sorah). The fragment also makes many connections to the prince spoken of in Daniel and the one who proclaims liberty to the captives in Isaiah. The writers all tied this to the figure known as Melchizedek. He is also **part of the divine counsel in Psalm 82**. They knew he would be able to function in both as an earthly messenger and heavenly priest. He was the One that would transcend the veil.

The text declares that “Your Elohim is Melchizedek, who **will deliver them from the power of Belial**”—identifying Melchizedek as Elohim. Just like

the Levites carried the sword, Melchizedek is envisioned leading a celestial army against Belial's forces and carrying out God's vengeance, establishing a righteous kingdom.

Last but possibly the most important puzzle piece is that He, Melchizedek, **makes atonement on the Day of Atonement**. He is expected to atone for the "Sons of Light", judge the wicked, and deliver the righteous. Who gets to make atonement for the people? Only the High Priest and in this case Yahusha ha Messiach.

## Who is the Melchizedek in Genesis 14?

Who would you say is Melchizedek in Genesis 14? This has been a difficult question for many. There are mainly 4 different camps:

- He is seen as a **righteous gentile** who served the true God outside the line of Abraham. This view is supported by many modern biblical scholars and historians.
- Some Christians believe Melchizedek was not just a type of Christ, but **Christ himself in a pre-incarnate form**. This is based on Hebrews 7's mysterious description (no genealogy, eternal priesthood, etc.).
- In some Second Temple Jewish writings, such as 2 Enoch or Qumran texts (Dead Sea Scrolls), **Melchizedek is presented as a heavenly priest or archangelic figure**. We just cover that.
- Jewish Midrashic tradition sometimes identifies Melchizedek with **Shem**, one of Noah's sons. This interpretation helps preserve genealogical continuity and connects Abraham to the earlier righteous line.

Many have pointed to the passage in Hebrews as a proof that the figure in Genesis 14 had to be Messiah since it says he had no prior lineage:

*For this Melchizedek, king of Salem, priest of the most high Elohiym, 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 Elohiym; abideth a priest continually.***

**Hebrews 7:1-3 (KJV)**

The writings of Abraham explain that to us. And we will get to understand what is meant by that phrase in more detail. Even if you do not think The Writings of Abraham carry any weight, **Yahusha has a lineage**. There are entire chapters in the Bible explaining His lineage so that answer does not hold much water.

So if it is not Yahusha incarnate who could it be. Now, Jubilees unfortunately does not give us much on the mysterious figure. However the Aramaic Targum and Jasher do offer some insights:

*And Bera king of Sodom, and the rest of his men that were with him, went out from the lime pits into which they had fallen, to meet Abram and his men. And **Adonizedek** king of Jerusalem, **the same was Shem**, went out with his men to meet Abram and his people, with bread and wine, and they remained together in the valley of Melech. And **Adonizedek** blessed Abram, and*

*Abram gave him a tenth from all that he had brought from the spoil of his enemies, for **Adonizedek** was a priest before God.*

**Jasher 16:10-12**

*And he (Abraham) brought back all the substance, and also Lot his brother and his substance he brought back, and also the women and the people. And the king of Sedom came forth, after that he returned from destroying Kedarlaomer and the kings who were with him, to meet him at the plain of Mephana, which was the king's race-course.*

*[JERUSALEM. And the kings who were with him, at the plain of vision which was the house of the king's plain.]*

*And **Malka Zadika**, **who was Shem bar Noah**, the king of Yerushalem, came forth to meet Abram, and brought forth to him bread and wine; and in that time he ministered before Eloha Ilaha.*

*[JERUSALEM. And **Malki Zedek**, king of Yerushalem, **who was Shem**, who was the great priest of the Most High.]*

*And he blessed him, and said, Blessed be Abram of the Lord God Most High, who for the righteous possesseth the heavens and the earth. And blessed be Eloha Ilaha, who hath made thine enemies as a shield which receiveth a blow. And he gave to him one of ten, of all which he brought back.*

**Genesis 14 (Targum Jonathan & Targum Jerusalem)**



As you are well aware at this stage, Melchizedek is not the name of a specific individual but rather a title given to one in the heavenly order. Later on Christian writers also identified Melchizedek of Genesis 14 as Shem. Such writers included:

- Ephrem the Syrian (4th century)

In his *Commentary on Genesis*, Ephrem discusses Shem in proximity to Melchizedek and refers to him with a certain reverence consistent with that tradition. Although he doesn't explicitly name Shem as Melchizedek, the association was widespread in the Syriac tradition, and Ephrem does not challenge it.

- Jerome (4th–5th centuries).

Jerome, in his *Hebrew Questions on Genesis*, notes that:

**“The majority of the Hebrews believe that Melchizedek is Shem,** the son of Noah.” Jerome does not reject the idea outright but acknowledges it as the common Jewish understanding.

- Ambrose (4th–5th centuries)

Ambrose appears to accept or lean toward the idea in his *On the Patriarchs*, especially in his *On Abraham*. He calls Melchizedek “a priest of God and king of peace,” and though he doesn't always equate him with Shem directly, his exegesis allows for this possibility.

Ambrose's typological reading of Melchizedek **often links him more to Christ than to Shem, but he acknowledges the Shem tradition.**



To be fair many of these writers also mention that Yahusha could be a pre-incarnate Christ figure. But they all acknowledged that according to the tradition of the Hebrews it is Shem.

## Extra-Biblical Writings

One topical study you will only find a few scattered bread crumbs on in the 66-book canon is the order of Melchizedek. We have covered most of them in this article, except for all the chapters in the Book of Hebrews. We see the writer of Hebrews, attempting to bring us up to speed with what is currently going down post-resurrection of Yahusha. He expanded on the Melchizedek priesthood extensively. I do not think I would have easily connected the dots that Yahusha is our forever High Priest according to the order of Melchizedek if it was not for the Book of Hebrews. Big ups to the writer, whoever you are.



I cannot help but wonder, isn't there a substantial lack of foundational information to the reader pertaining to the order of Melchizedek. As always we can find some proof in the ancient texts that some info was commonly known to the readers of the first century that are hidden or purposefully disposed of for the modern reader. I have dug up not one but two books talking about the subject matter in great lengths. We will have a look at *The Book of Elijah The Prophet* and the *Writings of Abraham*.

*But he shall leave with **Elisha** those keys necessary to continue his work in **organizing the schools of the prophets and the order of Henoch that the sons of the prophets may continue to live after the holy order of Elohiym.***

### **Book of Elijah the Prophet 1:7**

Uh-oh! That Spirit of Elijah and his ministry sure tends to upset all the right people. Have you ever noticed when you operate in that same righteous zeal plenty of mozzies and other critters sometimes creep out of the woodwork. Especially the Jezzy-Bees (Jezebels) tend to lose it when someone operates in the Spirit of Elijah.

It seems like there was a “holy order” in place and I would argue that this is the Order of Melchizedek. Whatever school of prophets Enoch was busy with, seemed to continue in Elijah’s day. It claims to be of Yah’s design. We also read **Elisha** was to be the one to receive Elijah’s mantle to continue the

order of Elohiym. Elijah and Elisha also parallel John the Baptist and Yahusha in many ways. I wonder if there is a prerequisite to join the order? Ah, here it is:

*He who seeks to enter the holy order of Elohiym must be one who loves that which Yabuah loves and hates that which Yabuah hates. He must keep all the perversion far from him and love to do righteousness, that his works may bear testimony before Elohiym and man; he must be governed by the principles of truth, righteousness, and justice in all he does while in this house of clay, having rejected his inclination to follow after the ways of the flesh, no longer doing perversion according to the selfishness and jealousy and contentious spirit which dwells in the earthly man.*

*Every member of the order must be dedicated to bringing into a bond of mutual love all those who are striving to live after the holy order of Elohiym. To live after the order of the ancients means that they must live in the community of Elohiym's elect, holding all things common and loving one another as themselves. They must unite in one heart and one mind, for only then can Zion be built up in its perfect order and the name of our Elohiym be glorified.*

*Those entering the holy order must have shown by their works their desires to live according to all that Elohiym has revealed, to keep all his commandments, to perfect their lives according to Elohiym's holy order that they may be sanctified by the blood of the covenant unto the renewal of their spirits and their bodies.*

*They must love all the **children of light**, each according to his **position in the house of Elohiym**, for those who live the highest law are most able to be loved, and so forth, even unto the lowest law of Elohiym.*

### **Book of Elijah the Prophet 2:7-13**

So many things to point out here. Did you notice that the keeping of commandments and righteous living and being governed by the truth are important to join the holy order, order of the ancients? Furthermore delving deeper into the bond of love that should be cultivated among those of His household. Being able to share and care and live selflessly is also part of the House of Elohim.

Remember the DSS (Dead Sea Scrolls) said that the Children of Light will be the one that will be atoned for on the day of judgment. This section of the Book of Elijah aligns pretty well with writings like the Damascus document and the Didache. This also reminds me of what Paul wrote regarding the constant battle with our flesh. This also is pro-Torah, reminding us of the two commandments all the law and prophets hang on; loving Yah and loving others. The community seems to be similar to what was transpiring in Acts 2. It also made me think of the criteria given to be an elder or deacon in the *ekklesia*.

*Reading on.*

*...Elohiym has commanded and not turn away from the service of Yahuah through fear of wicked men or devils nor through discouragement because of the trials which Belial shall send against him, for Yahuah Elohiym has*



*appointed that all who seek to live after **his holy order** shall be tried and purified until their gold is pure and their dross consumed.*

*When **a man has entered into this covenant in the waters of purification, the elders of the community are to lay their hands upon his head and bless him.***

### **Book of Elijah the Prophet 4:1-2**

So true. When you move over from the kingdom of darkness to light the former landlord still wants to remind you the rent is due even though you don't live in his neck of the woods anymore. The enemy now sees you as a threat. All this water purification sure sounds very much like what the Dead Sea Scroll community at Bethabara were up to. John the baptist would be proud of all the dunking. We see the same behavior with the first century *ekklesia*.

*But when they believed Philip preaching the good news about the kingdom of God and the name of Jesus Christ, they were **being baptized**, men and women alike. Even Simon himself believed; and after being baptized, he continued on with Philip, and as he observed signs and great miracles taking place, he was constantly amazed.*

*Now when the apostles in Jerusalem heard that Samaria had received the word of God, they sent them Peter and John, who came down and prayed for them that they might receive the Holy Spirit. For He had not yet fallen upon any of them; **they had simply been baptized in the name of the Lord Jesus. Then they began laying their hands on them, and they were receiving the Holy Spirit.***

## Acts 8:12-17 (NASB1995)

Baptism is not only a token of our death and resurrection in Yahusha but also an initiation into the order of Melchizedek. The Book of Elijah tells us that this was an ancient practice of the order of the Ancients and after the baptism they would lay hands on the baptised. Many churches do the same thing even today, like in Acts. Where do the apostles get that practice from? Well, here we see it was taught to those of the Holy order, the order of Melchizedek.

You might still be wondering, *now where did it come from or what are the origins?* The Writings of Abraham gives us the lowdown of how the holy order or the order of the Ancients came about:

*...having been approved of Elohiym, he (Melchizedek) was ordained **a high priest** after the order of the covenant which Elohiym made with Enoch which is after the order of the Firstborn, even our Father Adam. **For this holy order came not by man nor the will of man, neither by father nor mother, neither by beginning of days nor end of years, but of Elohiym. For it was established in the beginning of the earth by the Ancients of days, wherefore it is called the Order of the Ancients,** and it was delivered unto men **from the beginning** by the calling of Elohiym's own voice according to His own will through the voice of **His Priesthood, unto as many as believed on His name and were faithful until they had obtained.***

Writings of Abraham 98:2-4



*Wow! So the order of Melchizedek or the order of the Ancients was from the beginning. It was ordained to those who believe in His name and are faithful. It was not carried over via lineage or blood but rather the succession of faithfulness. Now, compare this to lineage-objection in Hebrews;*

*For this Melchizedek, king of Salem, priest of the most high Elohiym, 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 Elohiym; abideth a priest continually.***

**Hebrews 7:1-3 (KJV)**

It seems when the prophet Jeremiah is reminding us to **return to the ancient paths**, it could rather be referring to the Melchizedek order than something else. The Melchizedek priesthood supersedes the Levitical not just in authority but also in age.

*AFTER Sarah's death, I sent my son Isaac unto Shem and Eber to **learn more perfectly the ways of the ancients** and he remained there three years before returning to my camp.*

**Writings of Abraham 151:1**

The faith heroes during this time period were attending Shem's school. Abraham, Isaac and Jacob all attended the class and were instructed in the ways of the ancients. Esua gave it a pass. We see that Abraham knew Yah's way however we are not given the details of who taught him. Remember his father was a pagan priest. The *Writings of Abraham* explains how he was taught by Shem.

As a bonus here is a tidbit I scavenged from the Book of the Rolls. The Book of the Rolls is an Arabic Christian text, pseudepigraphically attributed to Clement of Rome. It is a proper mixed masala of visions of Yahusha, Peter's adventures and some details in the rise and fall of Islam. It gives us a little window of insight into the world of Paradise and again the origins of the priesthood in the Garden of Delight (Eden):

*'Thy grace which thou hast wrought from all eternity'; I mean by this the mercy which God loved to extend to all men and to our weak race. **Eden is the Church of God,** and **the Paradise in which is the altar of rest,** and the length of life which God has prepared for all the saints. **Because Adam was king, priest and prophet, God caused him to enter Paradise that he might minister in Eden, the Church of God the holy Lord, as Moses the holy Prophet testifies about this, saying, 'That thou shouldest minister and declare by noble and glorious service, and keep the commandment by which Adam and Eve were brought into the Church of God.'***

**KITĀB AL-MAGĀLL OR THE BOOK OF THE ROLLS**

Except for many sources quoting that even Adam and Eve were to keep the commandments and be in service to Elohim we see priestly language all over this passage. Eden was Adam's tabernacle. It was his place of ministering before Yahuah. I wonder where that quote went that says:

***...thou shouldest minister and declare by noble and glorious service, and keep the commandment by which Adam and Eve were brought into the Church of God.***

It says that Moses said this. Can you find it in your Bible? It was not in mine. However, this would imply that the priesthood, specifically a heavenly or Melchizedek was always part of the design and not a later insertion. This is the fullness of returning to the ancient ways - the restoration of Adam and Eden. This is what Acts 3 implies with the restoration of ALL things. We are indeed returning to Eden, Yah's Paradise.

## **Conclusion**

If you read my previous papers on the Torah and the Priesthood, the Melchizedek-puzzle piece slots neatly right next to it. The Melchizedek priesthood is not a mysterious footnote in Scripture, but a golden thread woven throughout the biblical narrative—from Adam in the garden, to Shem in Salem, to Messiah Yahusha, the eternal High Priest. Yes, it does take some elbow grease to get the gears turning, but once you see the bread crumbs you cannot unsee it. This order predates the Levitical priesthood, surpasses it in scope, and restores what was lost in Eden: the union of kingship, priesthood, and divine purpose in the Anointed One.

The fragmentation that occurred in Jacob's blessing, splitting the right of the **firstborn**, **the priesthood**, and **the kingship**, finds its glorious resolution in Yahusha haMashiach, in whom all three offices are eternally united. His baptism, crucifixion, and resurrection mark the turning points where the Melchizedek mantle is passed. The Levitical priesthood is **surpassed**, and the true High Priest ascends forever according to the order of Melchizedek.

Far from being an abstract theological idea, the restoration of the Melchizedek order invites every believer into **a deeper identity—as a royal priesthood, a holy nation**. The call is not merely to understand this priesthood but to embody it: walking the ancient paths, living with righteousness, and pointing others to the narrow way.

The restoration of the Melchizedek priesthood is not just about Messiah's role—it is about ours as well. As Yah's covenant people, we are being called back to the original design: a people governed by the Spirit, walking in Torah, and shining as lights in a dark world. The order of Melchizedek is the eternal priesthood of the redeemed—one that leads not to temples made with hands, but to Zion, the city of the living God.

Let us walk worthy of such a high calling.