

# Melchizedek and the Torah

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There is a new and potentially dangerous teaching about the Melchizedek Priesthood which sounds appealing, but when examined closely appears to be an attempt to separate the Law (Torah) from the Covenant (Brit).

When reviewing some of the teachings that promote this new doctrine we see an example of what one might call Eisegesis. Essentially, the teaching creates a narrative and then chooses certain Scriptures to fit the narrative and then those Scriptures are read and interpreted within that narrative.

The major problem that I see with this teaching is the notion that Yisrael was given a special Book of the Law (Torah) within the Abrahamic Covenant (Book of the Covenant) that would only last until the Messiah came. Once the Messiah came as the Melchizedek Priest, He allegedly freed and separated those in His Priestly Order from the Torah and now they are strictly Priests of the Covenant.

This is how the teaching has been described to me and if that is correct, then the teaching specifically contradicts the words of the Messiah when He said: *"<sup>17</sup> Do not think that I came to destroy the Law (Torah) or the Prophets. I did not come to destroy but to fulfill. <sup>18</sup> For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the Law (Torah) till all is fulfilled. <sup>19</sup> Whoever therefore breaks (loosens) one of the least of these Commandments, and teaches men so, shall be called least in the kingdom of heaven; but whoever does and teaches them, he shall be called great in the kingdom of heaven."* Matthew 5:17-19

Here Yahushua the Messiah was connecting the Law (Torah) with the Commandments and He has no intention of diminishing any of them. In fact, the New Testament texts clearly identify the Messiah with the Torah as did the Messiah Himself when He said He was "the bread of life" (John 6:48) "the light of the world" (John 8:12) "the door" (John 10:9) as well as "the way, the truth and the life" (John 14:6). These are all references to the Torah.

In an incredible revelation made in the text of the Book of Revelation

Yahushua proclaimed Himself to be the Aleph Tau (אָת).” Now many translations from Greek texts translate the statement as Alpha and Omega, but that misses the point of the statement. Aleph (א) is the first letter in the Hebrew alphabet and Tau (ת) is the last letter. There is a mysterious Word all throughout the Torah called the “et” (אָת) and spelled Aleph Tau (אָת). It is rarely, if ever, translated so it is only seen in the Hebrew language.

In fact, it is seen twice in the first sentence in the Hebrew as seen below:

בראשית ברא אלהים אֶת השמים וְאֶת הארץ

Now keep in mind that Hebrew reads from right to left. So we can see the Aleph Tau (אָת) as the 4<sup>th</sup> and 6<sup>th</sup> word and it is not translated into English in either case. Since the Aleph (א) is the “beginning” or “first” and the Tau (ת) is the “end” or “last” the Aleph Tau encompasses all words and therefore is “the Word.”

That is why the Good News according to John starts with the statement “*In the beginning was the Word, and the Word was with Elohim, and the Word was Elohim.*” John 1:1 The text is revealing that the Aleph Tau (אָת), the mysterious Word, was the Messiah Who became flesh and dwelt among men (John 1:14).

It is a mystery that points to the Messiah from the beginning to the end. That is why Yahushua ultimately revealed “*I am the Aleph and the Tau (אָת), the Beginning and the End*” and “*I am the Aleph and the Tau (אָת) the first and the last*” (Revelation 1:8, 11)

This Word is found throughout the entire Torah and is the Torah. This is important to understand when considering the notion of separating the Torah from the Covenant. It simply does not stand the test.

In fact, the Scriptures actually make reference to certain terms of the Covenant (curses) being written within the Book of the Torah. (Debarim 29:21) So the Covenant is found within the Torah. These are not separate Books or Scrolls.

The first time that we read about Melchizedek is in the life of Abram, later named Abraham.

*“<sup>18</sup> Then Melchizedek king of Salem brought out bread and wine; he was the priest of El Most High. <sup>19</sup> And he blessed him and said: ‘Blessed be Abram of El Most High, Possessor of heaven and earth; <sup>20</sup> And blessed be El Most High, Who has delivered your enemies into your hand.’ And he gave him a tithe of all.”*  
Genesis 14:18-20

We are not given any background information on this Melchizedek except for the fact that he was a king and a priest. The paying of tithes to Melchizedek makes a powerful statement. Abram acknowledged through his tithing that Melchizedek was the Priest of the El that He served.

It is interesting to note that he tithed before the Torah was given at Sinai. It was a practice repeated by his grandson Jacob (Genesis 28:22). In fact, we know that Abraham obeyed the Torah within the Covenant as recounted to Isaac. *“<sup>4</sup> And I will make your descendants multiply as the stars of heaven; I will give to your descendants all these lands; and in your seed all the nations of the earth shall be blessed; <sup>5</sup> because Abraham obeyed My voice and kept My charge, My commandments, My statutes, and My Torah (instructions).”* Beresheet 26:4-5

Obeying His voice, His Charge, His Commandments, His statutes and His Torah are all part of the Covenant and they are found within the Book of the Torah (Deuteronomy 30:10) So trying to separate the Torah from the Covenant makes no sense since Abraham’s obedience to the Torah was an integral part of the Covenant.

You cannot pluck the Torah (instructions) out of the Covenant. The Book of the Torah and the Book of the Covenant are the same. This is evident from the incident when Hilkiah found the Scroll in the Temple. It was called “The Scroll of the Law (Torah)” at 2 Chronicles 34:14 and 15. It was later called “The Word of YHWH” at 2 Chronicles 34:21 and then “The Scroll of the Covenant (Brit)” at 2 Chronicles 34:30. These were 3 different descriptions of the same Scroll.

Of course, that is a very Hebrew concept and practice. The Hebrew language often uses different words for the same thing. This sometimes poses a problem for those unfamiliar with this ancient language and culture. In the case of this new Melchizedek doctrine those who ascribe to it erroneously

believe that since different words are being used, then there is a different book, scroll, concept, doctrine or covenant being distinguished. That is simply not the case.

A perfect example of the use of different words to present the same concept can be seen through synonymous parallelism in Hebrew poetry. This form of poetry is found in many of the Psalms. We see in Psalm 119 that “the Word of Elohim” is referred to as 14 different Hebrew synonyms translated into 11 different English words in the King James Version.

We can specifically see this prose involving the Law (Torah) and the Covenant (Brit) in Psalm 78:10: *“They did not keep the Covenant (Brit) of Elohim; they refused to walk in His Law (Torah).”* You see here the Law (Torah) and the Covenant (Brit) being used as synonymously.

In fact, the Psalms go on to describe many different synonyms for the Covenant. His Covenant is likened to “His Mercy” (Psalm 89:28), “His Crown” (Psalm 89:39), “His Commandments” (Psalm 103:18), “the Word” (Psalm 105:8), “a statute” (Psalm 105:10) and His “testimony” (Psalm 132:12) to name just a few. So clearly the Torah cannot and should not be separated from the Covenant.

Now it is clear that the status of the relationship between Yisrael and YHWH changed after they whored at Sinai and this is why Moses broke the tablets of stone. That broken Covenant was later renewed through Moses on freshly cut tablets of stone. This renewal at Sinai was a pattern for a future renewal that would occur through the Messiah and the renewal involved a change in the priesthood.

After the sin at Sinai, the Levites replaced the firstborn of Yisrael as priests to YHWH. They served in the order of Aaron. Yahushua, as the firstborn of Elohim, came to renew the Covenant and restore the Priesthood to the firstborn, or firstfruits to Elohim and the Lamb (Revelation 14:4).

We are specifically told in the Book of Hebrews that the Messiah is a High Priest. *“<sup>19</sup> This hope we have as an anchor of the soul, both sure and steadfast, and which enters the Presence behind the veil, <sup>20</sup> where the forerunner has entered for us, even Yahushua, having become High Priest forever according to the order of Melchizedek.”* Hebrews 6:19-20

It is from this text that the followers of Yahushua understand that the Messiah is of a different priesthood. Prior to the analysis in Hebrews 6 and 7 this Melchizedek Priest had always been quite mysterious in the Scriptures. It was only mentioned twice in the Tanak (Torah, Prophets and Writings). The first time, as we already read, was in Genesis 14 and involved Abram.

The second reference is found in Psalm 110. It is from the Psalm that the author of Hebrews specifically quotes regarding “the order of Melchizedek.” Here is the text of Psalm 110:4 which reads in the English as follows:

*“YHWH has sworn and will not relent,  
‘You are a priest forever according to the order of Melchizedek.’”*

Here is what we see in modern Hebrew:

נִשְׁבַּע יְהוָה וְלֹא יִנָּחֵם אֶתְּה־כֹהֵן  
לְעוֹלָם עַל־דְּבַרְתִּי מִלְכִּי־צְדָק׃

There is actually an amazing mystery hidden from the English translation of the text and even veiled in the Modern Hebrew text, which includes inserted punctuation markings that sometimes skew the text. Of particular note is the word for priest, which is “cohen” (כֹּהֵן). In the text of Psalm 110 we read “etah-cohen” (אֶתְּה־כֹּהֵן) in the modern Hebrew. Notice the hyphen (-), known as a “maqaf.” Just who inserted the maqaf and when it was done is unknown. What is certain is that this hyphen would not have been in the original Hebrew text.

With the hyphen the translation of “etah” (אֶתְּה) is unclear. In fact, it does not add anything to the English translation or the identification of the priest. If we remove the maqaf, we see an incredible mystery revealed. Instead of “etah-cohen” (אֶתְּה־כֹּהֵן) we read “et ha’cohen” (אֵת הַכֹּהֵן) which means “et (אֵת) the priest.”

Now it should be clear that the Aleph Tau (אֵת), the Word, is directly connected to the Melchizedek. The Word is the Torah, the Messiah is the Torah in the Flesh, and the Messiah is the Melchizedek and the Torah. He is a priest forever – the first and the last, the beginning and the end. He is the righteous King or rather the Priest and King combined forever. He is not a Levite Priest, He is a firstborn priest, and the firstfruits (firstborn) of Messiah will also be priests, but that does not change the Covenant or the Torah or the promises made to Aaron for that matter.

Interestingly, according to Isaiah, one would precede the Messiah to prepare the way for His coming. *“The voice of one crying in the wilderness: ‘Prepare the way of YHWH; make straight in the desert a highway for our Elohim.’”* Isaiah 40:3.

John the Immerser specifically identified himself with that “one” when he said: *“I am The voice of one crying in the wilderness: ‘Make straight the way of YHWH,’ as the prophet Isaiah said”* John 1:23. This fact was confirmed by the New Testament texts in Matthew 3:3, Mark 1:3 and Luke 3:4.

John was the son of Zacharias, a priest from the Tribe of Levi who served in the Temple. His mother was Elisheva, from the daughters of Aaron. Both Zacharias and Elisheva were described as “righteous.” They followed the Torah and were considered blameless. (Luke 1:6)

Before John was born, Zacharias was met by the Messenger Gabriel while serving in the Temple. He was given a great promise of a son. *“<sup>15</sup> For he will be great in the sight of YHWH, and shall drink neither wine nor strong drink. He will also be filled with the Set Apart Spirit, even from his mother’s womb. <sup>16</sup> And he will turn many of the children of Yisrael to YHWH their Elohim. <sup>17</sup> He will also go before Him in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared for YHWH.”* Luke 1:15-17

Interestingly, Gabriel was referencing the last recorded words of the Prophet Malachi, which were all about remembering the Torah. *“<sup>4</sup> Remember the Torah of Moses, My servant, Which I commanded him in Horeb for all Yisrael, With the statutes and judgments. <sup>5</sup> Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of YHWH. <sup>6</sup> And he will turn he hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and strike the earth with a curse.”* Malachi 4:4-6

So John, the Levite, ended up being a priest in the wilderness making the way straight. He would make the way straight by turning people back to the Torah. The Torah defines the straight way or righteousness as opposed to the crooked path of the wicked.

Yahushua specifically identified John with the Elijah promised to come. *“<sup>11</sup> Assuredly, I say to you, among those born of women there has not risen one greater than John the Immerser; but he who is least in the kingdom of heaven is*

*greater than he. <sup>12</sup> And from the days of John the Immerser until now the kingdom of heaven suffers violence, and the violent take it by force. <sup>13</sup> For all the prophets and the Torah prophesied until John. <sup>14</sup> And if you are willing to receive it, he is Elijah who is to come. <sup>15</sup> He who has ears to hear, let him hear!"* Matthew 11:11-15

So a very special role was reserved for a Levite to prepare the way for the Melchizedek. The Melchizedek priesthood is the eternal priesthood while the Levite Priesthood, or Aaronic Priesthood, is limited in scope and duration. The Levite priesthood has a place as long as there is a Temple on Earth. (Exodus 29:9, Exodus 40:13-15, Numbers 25:10-13) and YHWH will continue His promise to Aaron and Levi in a future Temple on Earth (see Ezekiel 48 and Jeremiah 33). Those who attempt to abolish the promises to Aaron and Levi are destroying the Torah. Messiah specifically stated that He did not come to destroy the Torah (Matthew 5:17). In fact, an integral part of the Covenant renewed with Yisrael is that the Torah will be in our minds and written on our hearts (Jeremiah 31:33).

What people fail to understand is that the New Jerusalem comes from above down to this Earth at the end of the Messianic Age, after the heaven and earth have been renewed.

*"<sup>1</sup> Now I saw a new heaven and a new earth, for the first heaven and the first earth had passed away. Also there was no more sea. <sup>2</sup> Then I, John, saw the set apart city, New Jerusalem, coming down out of heaven from Elohim, prepared as a bride adorned for her husband."* Revelation 21:1-2

During the 7<sup>th</sup> Millennium, a Temple will be built and functioning on Earth while the New Jerusalem remains above in the heavens. It is not until the end of the Sabbath Millennium that the New Jerusalem descends onto the renewed Earth. So there remains a place for the promises to Aaron and Levi through that age, along with the eternal Melchizedek order.

It appears that this new Melchizedek teaching is just another deception to lead people into a condition of lawlessness - without the Torah. If this is the intent, then I would caution the reader to be very careful. The Messiah repeatedly warned of the fate of those who live lawless lives. The lawless ones, also known as the worker's of iniquity, will be cast away (Matthew 7:23) and *"there will be weeping and gnashing of teeth, when you see Abraham and Isaac*

*and Jacob and all the prophets in the kingdom of Elohim, and yourselves thrust out.” Luke 13:28*

Notice who is in the Kingdom. The one's who are in the Covenant and obeyed the Torah. Sadly, there will be some who think they are priests in the order of Melchizedek who will be cast out because of their lawlessness.

Ultimately, we cannot spend our time trying to disprove others because it starts to become a distraction in and of itself. The number of deceptions is increasing and confusion abounds as people are following after new teachings and doctrines that appeal to their senses and their quest for “fresh revelation.” Once people understand that they have been lied to by their religion, for some, it becomes an obsession and for them there is no end to the deceptions that they must uncover. I see people stumbling and running off of cliffs in every direction as they chase after new teachings instead of getting grounded in the ancient ways.

We need to remember the mistakes of the virgin of Yisrael and heed the words of Jeremiah “. . . *and they have caused themselves to stumble in their ways, from the ancient paths, to walk in pathways and not on a highway . . .*” Jeremiah 18:15. We need to get back on the ancient paths and drink from the cold flowing snow waters, not from strange waters. (Jeremiah 18:14) We do this through reading and studying the Scriptures within their proper context and praying for the insight to understand and obey.