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## The Priesthood of Melchizedek

### 7: 1-28

Throughout the letter to Jewish believers, no point receives as much attention as **Messiah's** priesthood. It concerns the most important part of Judaism - the priesthood. No sacrifices could be made except by the priest and no forgiveness of sins could be had apart from the sacrifices. Obedience to the Torah was very important, but the offering of sacrifices was even more important, and the priesthood was essential for offering them. Hence, the priesthood was exalted in Judaism.<sup>159</sup>

In this context one figure from Isra'el's past captured the attention of the writer - **Melchizedek, king** (Hebrew: *melek*) **of Salem and a priest of El 'Elyon (the Most High God)**. The name **Malki-Tzedek** combines **Malki** (Hebrew: a perfect past-tense verb with continuing results into the future, meaning *I ruled*) and **Tzedek** (righteousness). The idea is awesome because **Malki** has the idea that all **the king** does is righteous. Only a righteous **king** would *rule* righteously; so there is a righteous **king** who rules **his** kingdom righteously! The brief appearance of this **person** on the stage of patriarchal history (see the commentary on **Genesis, to see link click [Ed - Melchizedek: King of Salem and a Priest of God Most High](#)**) would seem too insignificant to deserve the kind of extended attention found here. Yet **Melchizedek's** name and role provide rich insights for the believer.<sup>160</sup>

The Jewish nation was accustomed to the priesthood of the tribe of **Levi**. This tribe was chosen by **YHVH** to serve in the Tabernacle. But now the author has to show that the high priesthood of Yeshua is consistent with the revelation in the TaNaKh. On the surface this seems like an impossible task. **God Himself** set the tribe of **Levi** apart (**Numbers 4, 8**) to serve **Him**, and selected **Aaron's** family, and only **Aaron's** family, to serve as priests (see the commentary on **Exodus [Ge - The Consecration of Aaron and His Family](#)**). In spite of their many failures, the priests served **ADONAI** for centuries. But now the writer of **Hebrews** has affirmed that their priesthood has ended! To defend this statement, and prove that the Order of **Melchizedek** is superior to that of Aaron, the writer will now make three major comparisons based upon the characteristics of **Malki-Tzedek** as **he** appears in the TaNaKh. **He** is, however, only mentioned in two passages - one in an historical record and one in a poetical record. The historical record is **Genesis 14:18-20**. **He** suddenly appears

on the scene and quickly disappears from the scene. There is no record of **his** origin, birth, life, death, or anything else. The poetic mention is in **Psalm 110:4**. Therefore, the portrait of **Melchizedek** is very limited. But based upon that very limited portrait, the author makes a number of comparisons, and **he** is able to make the resemblance very extensive.<sup>161</sup>

**Be** - Melchizedek was a Type of Christ (7:1-3)

**Bf** - The Order of Melchizedek and the Order of Aaron (7:4-10)

**Bg** - The Levitical Priesthood and the Priesthood of Yeshua (7:11-25)

Then, in **7:26-28**, the writer contrasts **Christ's** priesthood to the priesthood of Levitical high priests (see **Bl** - **Yeshua the Melchizedek Priest**). These unexpected truths are embedded in the TaNaKh - truths that even the most insightful Jewish sages have missed.