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The Order of Melchizedek and the Order of Aaron 7: 4-10

The order of Melchizedek and the order of Aaron DIG: The Levites were priests because of their bloodline, not their character. What problems could that have posed for the Tabernacle and then the Temple? What is the main point of comparison between Malki-Tzedek and Abraham? Why is a better priesthood and a better sacrifice realized in Yeshua Messiah? What are the two reasons why Melchizedek's priesthood was inferior to Christ's? Compare the righteousness of Jesus offers with that of the Aaronic priests sought to give. Explain the Spirit of God's defense of Melchizedek as being greater than Aaron and Levi. How would this motivate Jews to believe that Yeshua was the Messiah?

REFLECT: What does the B'rit Chadashah say about tithing? Is giving a tenth necessary because what Abraham gave to Melchizedek? Why? Why not? How is your giving to the Lord pictured in Abraham's giving to Malki-Tzedek? What does it mean to you that you have an eternal High Priest that intercedes for you daily?

The first comparison is between **Yeshua** and **Melchizedek** (to see link click [Be - Melchizedek Was a Type of Christ](#)). The second comparison is between **the Order of Melchizedek** and the Order of **Aaron**. The writers point is that **the priesthood of Jesus** is after **the Order of Melchizedek**, which is superior to **the Order of Aaron**. These verses give us **three reasons** why **Malki-Tzedek's priesthood** is superior to the Levitical priesthood.

Abraham gave a tithe to Melchizedek: This "Malki-Tzedek, king of Shalem, a cohen of Ha'Elyon, met Abraham on his way back from the slaughter of the kings and blessed him and gave him a tenth of everything" (Hebrews 7:1 CJB quoting Genesis 14:18-20 CJB). Just think how great he was! Even the patriarch Avraham gave him a tenth of the choicest plunder (7:4 CJB). While the Levitical priesthood collected tithes from their brothers, **Malki-Tzedek** collected tithes from **the patriarch, Father Abraham**. In the area of who collected tithes from whom, it shows that **Melchizedek** is superior to the forerunners of **the Levitical priesthood**, Aaron and Levi.¹⁷² **Abraham** was under no obligation, no mitzvah, to give **Melchizedek** anything. **He** gave freely and generously, and

he gave the best **he** had, not the leftovers. **He** gave **the choicest plunder to the Lord**, through **his** servant **Malki-Tzedek**.

But Malki-Tzedek, even though he as not descended from Levi, took a tenth from Avraham (7:6a CJB). Under grace, the B'rit Chadashah doesn't specify a definite amount or proportion of our money that we are to give to **God** (see the commentary on **The Life of Christ Do - When You Give to the Needy Do Not Do It to be Honored by Others**). But this does not mean that our giving is optional, or that it should depend on our whim or personal feeling. It means that the basis of our giving should be our love and devotion to **ADONAI**, in gratitude for **His** immeasurable gift to us. Just as **Malki-Tzedek's** priesthood is a type of the priesthood of **Yeshua Messiah**, so **Avraham's giving to Melchizedek** is a type of what our **giving to the Lord** should be. It is not a type in its being **a tenth**, but in its being freely given and from **his** choicest possessions.

Now the descendants of Levi who became priests (Hebrew: *cohanim*) have a commandment in the Torah to take a tenth of the income of the people; that is, from their own brothers, despite the fact that they too are descendants of Avraham (7:5 CJB). The Levites, as the priestly tribe, received no inheritance of land, as did all the other tribes. They were to be supported by a tithe from their fellow Israelites. All the other tribes, of course, were descendants of Avraham through Jacob. As a result, in the Dispensation of Torah, one group of Abraham's descendants tithed to another. The point is that because Avraham, their common and supreme ancestor, had paid tithes to Malki-Tzedek, even the Levites had paid tithes to Melchizedek "in advance" so to speak. Even before they existed, they were (in effect) paying tithes to another priesthood, proving that the priesthood of Melchizedek was superior to theirs.

Melchizedek blessed Abraham: One of the first things we learn about Avraham is that through **him** and **his descendants**, the whole world would be **blessed**. It was a stunning promise because it was made before Avraham had any **descendants** and it seemed impossible that **he** ever would. But just as we have no idea how much Avraham knew about Melchizedek, we have no idea how much Melchizedek knew about Avraham. We are only given a brief description (see my commentary on **Genesis Ed - Melchizedek: King of Salem and a Priest of God Most High**). Yet, just as Avraham knew **he** should tithe to Melchizedek, Melchizedek knew **he** should **bless Avraham**. Also, **he blessed Avraham, the man who received God's promises. And it is beyond all dispute that the one who blesses has higher status than the one who receives the blessing (7:6b-7 CJB).** If Melchizedek was superior to Avraham, then **he** must also be superior to **the Levites, Abraham's descendants**. As a result, **the priesthood of Malki-Tzedek** is superior to **the**

Levitical priesthood.

Melchizedek's priesthood is eternal: Once again, the writer to the **Hebrews** in the diaspora points out the permanence of **Melchizedek's** priesthood. Moreover, in the case of the priests (Hebrew: *cohanim*), **the tenth is received by men who die; while in the case of Malki-Tzedek, it is received by someone who is testified to be still alive. One might go even further and say that Levi, who himself receives tenths, paid a tenth through Abraham; inasmuch as he was still in his ancestor Avraham's body when Malki-Tzedek met him (7:8-10 CJB).** Even if the Levitical priests had not been required to quit ministering when they turned fifty, they would have ceased ministering when they died. The priesthood was temporary and those priests were temporary. The Israelites paid tithes to priests who would all die. Abraham, however, paid tithes to a priest who, in type, is still alive. Since no death is recorded of Melchizedek, his priesthood is typically eternal. **Therefore, the writer to the Hebrews presents, then proves, that Melchizedek's priesthood is superior to that of the Levitical priesthood.**

Yeshua Messiah, of course, is the reality, the true Priest who is eternal, of whom **Melchizedek** is but a picture. Our Lord is a priest, the only Priest, who is alive forever. He is a superior Priest because He is a living Priest, not a dead one. Thus, Messiah is Priest of a better priesthood than Aaron's. He is Priest of a better priesthood even than Malki-Tzedek's. He is the only Priest of the only priesthood that can bring God to us and us to God. This was a great word of assurance to those Jews who had come to faith in their Messiah.¹⁷³