

Read Hebrews 7:1-10

1) How is Melchizedek like the Son of God? (7:1-3)

This Melchizedek was king of Salem and priest of God Most High. He met Abraham returning from the defeat of the kings and blessed him, and Abraham gave him a tenth of everything. First, the name Melchizedek means "king of righteousness"; then also, "king of Salem" means "king of peace." Without father or mother, without genealogy, without beginning of days or end of life, resembling the Son of God, he remains a priest forever.

2) What is the significance of Abraham giving a tithe to Melchizedek? (7:4-8)

Even the patriarch Abraham gave him a tenth of the plunder! Now the law requires the descendants of Levi who become priests to collect a tenth from the people--that is, from their fellow Israelites--even though they also are descended from Abraham.

Melchizedek was not a descendent of Levi, yet he collected a tenth from Abraham and blessed him who had the promises. And without doubt the lesser is blessed by the greater. In the one case, the tenth is collected by people who die; but in the other case, by him who is declared to be living. Melchizedek has no beginning or end, he is representative of Christ.

3) The writer uses the story of Abraham's tithe to compare Levi (and the Levitical priesthood) with Melchizedek. Which is he saying is greater? (7:9-10)

One might even say that Levi, who collects the tenth, paid the tenth through Abraham, because when Melchizedek met Abraham, Levi was still in the body of his ancestor. The writer of Hebrews is implying that Melchizedek is greater than Abraham and the Levites.

Read Hebrews 7:11-22

4) What is the critical question that the writer poses to his readers? (7:11)

If perfection could have been attained through the Levitical priesthood--and indeed the law given to the people established that priesthood--why was there still need for another priest to come, one in the order of Melchizedek, not in the order of Aaron?

5) The writer ties the law with the priesthood (note 7:11). What, does he say, must happen if the priesthood changes? (7:12)

For when the priesthood is changed, the law must be changed also.

6) Jesus is not from the hereditary priesthood of Levi (7:13-14). Instead of ancestry, what is the basis of the Son's high priesthood? (7:15-16)

Jesus belonged to a different tribe, and no one from that tribe has ever served at the altar. For it is clear that our Lord descended from Judah, and in regard to that tribe Moses said nothing about priests.

Jesus is a high priest not on the basis of a regulation as to his ancestry but on the basis of the power of an indestructible life.

Heb 7:17 For it is declared: "You are a priest forever, in the order of Melchizedek."

7) Why was the "former regulation" set aside? (7:18-19)

The former regulation is set aside because it was weak and useless (for the law made nothing perfect).

8) What has now been introduced, by which we can draw near to God? (7:19)

A better hope has been introduced by which we draw near to God.

9) Although others became priests without an oath, God made an oath at the inauguration of the Son's high priesthood. What was that oath? (7:20-21)

Jesus became a priest with an oath when God said to him: "The Lord has sworn and will not change his mind: 'You are a priest forever.'"

10) Because of this oath, what has happened? (7:22)

Because of this oath, Jesus has become the guarantor of a better covenant.

Read Hebrews 7:23-8:6

11) Why have there been many priests in the old Levitical order? (7:23)

There have been many priests in the old Levitical order, because death prevented them from continuing in office.

12) Why does Jesus have a permanent priesthood? (7:24)

Because Jesus lives forever, he has a permanent priesthood.

13) What does this permanent priesthood mean for us? (7:25)

Jesus is able to save completely those who come to God through him, because he always lives to intercede for us.

14) How does the Son, as High Priest, meet our need? (7:26-28)

Jesus is a high priest who truly meets our need--He is holy, blameless, pure, set apart from sinners, and exalted above the heavens. Unlike the other high priests, he does not need to offer sacrifices day after day, first for his own sins, and then for the sins of the people. He sacrificed for our sins once for all when he offered himself. The law appoints as high priests men in all their weakness; but the oath, which came after the law, appointed the Son, who has been made perfect forever.

15) What is the point the writer is seeking to make? (8:1-2)

The main point the writer is seeking to make is that we do have such a high priest, who sat down at the right hand of the throne of the Majesty in heaven, and who serves in the sanctuary, the true tabernacle set up by the Lord, not by a mere human being and He is Jesus Christ.

16) Why was Moses warned to build the Tabernacle according to the pattern shown him on the mountain? (8:5).

The Tabernacle that Moses was instructed to build is a copy and shadow of what is in heaven. This is why Moses was warned when he was about to build the tabernacle: "See to it that you make everything according to the pattern shown you on the mountain."

17) Why is the Son's mediation superior? What is its covenant founded on? (8:6)

The ministry Jesus has received is as superior to theirs as the covenant of which he is mediator is superior to the old one, because the old covenant was based on the rules and regulations of the law. The new covenant is established on better promises and is sealed in the blood of Christ.

