

Hebrews Chapter Seven Outline

1A The Identification and Description of Melchizedek, vv.1-3:

- 1B Incident Identification, 1:** For this Melchizedek, king of Salem, priest of the Most High God, is the one who met Abraham returning from the slaughter of kings and blessed him,
- 2B Relationship, Name, and Title Identification, 2:** to whom also Abraham divided a tenth from all – while first being translated king of righteousness, then also king of Salem, which is king of peace;
- 3B Eternal Life, Similarity to Christ, and Perpetual Priesthood, 3:** fatherless, motherless, without genealogy, having neither beginning of days nor end of life, but being made like the Son of God – remains a priest perpetually.

2A The Greatness of Melchizedek in the Tithing Relationship, vv.4-10:

- 1B Even Abraham Tithed to Him, 4:** Now observe how great is this man, to whom the patriarch Abraham gave a tenth from the choicest spoils.
- 2B The Priesthood Pattern of the Descendants of Abraham, 5:** And indeed those of the sons of Levi who receive the priesthood have a commandment to receive tithes from the people according to the Law, that is, their brothers, even though they have come out from the loins of Abraham.
- 3B The Genealogically Separate Melchizedek and His Role, 6:** But the one who did not descend from their genealogy received tithes from Abraham and blessed the one who had the promises.
- 4B The Blessing Principle, 7:** Now apart from all dispute, the lesser is blessed by the greater.
- 5B The Testimony of Christ, 8:** And while in this case mortal men receive tithes, in that case it is witnessed that he lives.
- 6B The Payment from All Israel, and Explanation, 9-10:** 9 And, as to speak a word, through Abraham even Levi who receives tithes paid tithes; 10 For he was still in the loins of the father, when Melchizedek met him.

3A The Sufficiency of the Melchizedekian Priesthood, vv.11-22:

- 1B The Sufficiency of the Melchizedekian Priesthood, v.11:**
 - 1C The Postulate, 11a:** Therefore, if indeed perfection was through the Levitical priesthood – for the people upon it received the Law –
 - 2C The Conclusion, 11b:** what further need [is there] for another priest to rise according to the order of Melchizedek, and not to be called according to the order of Aaron?
- 2B The Sufficiency is Based on a Different Law, 12:** For while the priesthood is being changed, from necessity also comes a change of law.
- 3B The Change of Law is Necessary Because of the Change in Tribe, vv.13-14:**
 - 1C Another Tribe, 13:** For [the one] to whom these things are said has partaken in another tribe, from which no man has attended at the altar.
 - 2C The Lord's Tribe, 14:** For it is clear that our Lord sprang up from Judah, referring to which tribe Moses spoke nothing concerning priesthood.
- 4B A Change from Commandment to Hope, vv.15-19:**
 - 1C The Postulate Connecting Priesthood and Law, vv.15-16:**

- 1D **Another Priest**, 15: And it is still more abundantly clear, if according to the likeness of Melchizedek another priest stands up,
 - 2D **Not Law but Life**, 16: who has not come according to the Law of a fleshly commandment, but according to the power of indestructible life –
 - 1E The Evidence Concerning Eternal Life, 17 for He testifies, “You are a priest forever according to the order of Melchizedek”
- 2C **The Annulment of the Former Commandment**, vv.18-19:
 - 1D **Declaration of Weakness and Uselessness**, 18: For on the one hand there has come an annulment of the former commandment, because of its weakness and uselessness,
 - 2D **The Better Hope and Its Purpose**, 19: for the Law did not perfect anything, but on the other hand [we have] the introduction of a better hope, through which we draw near to God.
- 5B **A Different Oath**, vv.20-21:
 - 1C **No Oath for Priests**, 20: And as much as it is not apart from an oath – for on the one hand the ones have become priests apart from an oath
 - 2C **An Oath from God for Melchizedek**, 21: on the other hand the one with an oath, through whom it is said to Him, “The Lord swore and He will not regret, you are a priest forever according to the order of Melchizedek.”
- 6B **Summary, a Better Covenant**, 22: According to so much [evidence], Jesus has become a guarantee of a better covenant.
- 4A **The Immutability of the Melchizedekian Priesthood of Christ**, vv.23-24:
 - 1B **Many Because of Death**, 23: And they have become many priests, because death was to prevent continuation.
 - 2B **One Eternally**, 24: But He, because it is for Him to remain forever, has an unchanging priesthood.
- 5A **The Effect of the Melchizedekian Priesthood of Christ**, v.25.
 - 1B **Salvation**, 25a: Hence also He is able to save to utter completion those who come to God through Him,
 - 2B **Intercession**, 25b: always living to intercede on their behalf.
 - 3B **Qualifications and Results**, vv.26-28:
 - 1C **Qualifications**, 26a: For such a High Priest was fitting for us, holy, evil-free, unstained, being separated from the sinners,
 - 2C **Results**, vv.26b-27:
 - 1D **Exaltation**, 26b: and has become more exalted than the heavens;
 - 2D **No Need to Offer Sin for Self**, 27: Who does not have daily need, like the High Priests, first to offer for his own sins, then for those of the people.
 - 3D **Explanation**, 28: For the Law appoints as high priests men having weakness; but the word of the oath, which was after the Law, the Son who has been perfected forever.”