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## ***HEBREWS CHAPTER 7***

**In Your Group Read Hebrews chapter seven (aloud) in a modern translation or read it in the King James Version (below). As a Group, Discuss the general content of the chapter.**

### **THE LETTER OF HEBREWS CHAPTER 7 King James Version**

**HEB 7: [1]** For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; **[2]** To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; **[3]** Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually. **[4]** Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. **[5]** And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham: **[6]** But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises. **[7]** And without all contradiction the less is blessed of the better. **[8]** And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth. **[9]** And as I may so say, Levi also, who receiveth tithes, paid tithes in Abraham. **[10]** For he was yet in the loins of his father, when Melchisedec met him. **[11]** ¶ If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? **[12]** For the priesthood being changed, there is made of necessity a change also of the law. **[13]** For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at

the altar. [14] For it is evident that our Lord sprang out of Judah; of which tribe Moses spake nothing concerning priesthood. [15] And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, [16] Who is made, not after the law of a carnal commandment, but after the power of an endless life. [17] For he testifieth, Thou art a priest for ever after the order of Melchisedec. (Psa. 110:4) [18] For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. [19] For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God. [20] And inasmuch as not without an oath he was made priest: [21] (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec:) (Psa. 110:4) [22] By so much was Jesus made a surety of a better testament. [23] And they truly were many priests, because they were not suffered to continue by reason of death: [24] But this man, because he continueth ever, hath an unchangeable priesthood. [25] Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. [26] For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; [27] Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. [28] For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore.

**INSTRUCTIONS FOR THE GROUP:** Read and Discuss each verse and translation along with the “Additional Information” in each box provided.

#### HEBREWS CHAPTER 7 VERSES 1-3

**Hebrews 7:[1] For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; [2] To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; [3] Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually. (King James Version)**

**7** This Melchizedek was king of the city of Salem and also a priest of God Most High. When Abraham was returning home after winning a great battle against many kings, Melchizedek met him and blessed him. <sup>2</sup> Then Abraham took a tenth of all he had won in the battle and gave it to Melchizedek. His name means “king of justice.” He is also “king of peace” because *Salem* means “peace.” <sup>3</sup> There is no record of his father or mother or any of his ancestors—no beginning or end to his life. He remains a priest forever, resembling the Son of God. **(New Living Translation)**

**[1]** You see, this man “Melchizedek was the king of Salem and a priest of the one true God. And as Abraham was coming back from the battle in which he had defeated

the four kings,” he met Melchizedek. “And Melchizedek asked God to bless Abraham,” [2] and “Abraham gave him a tenth of everything he had taken in the battle.” In the first place, “Melchizedek” means “the king who does what is right.” And in the second place, he was also “king of Salem,” which means “the peaceful king.” [3] Nothing is said about his father or mother, and there is no record of his earlier or later family members. Nothing is said about when he was born or when he died. And therefore since he is like God’s Son, he remains a priest forever. **(New Testament in Everyday American English)**

**Additional Information: Verses 1** In verses 1-3 the writer of Hebrews identifies this man, Melchisedec. He was the king of Salem (an ancient name for Jerusalem), and a priest of the Most High God (v. 1). When Abraham was returning home after rescuing his nephew Lot who had been captured by an alliance of kings (this story is told in Genesis 14), he was met by Melchisedec, who then blessed him (i.e., Abraham).

**Verse 2** Abraham gave a tithe, i.e., a tenth of all he had won in battle and gave to Melchisedec. Melchisedec’s name means “King of righteousness” and “King of Peace.”

**Verse 3** Melchisedec had no record of any ancestors. It appears that he had no beginning and no end of life, he is like the Son of God. His priesthood remains forever

## HEBREWS CHAPTER 7 VERSES 4-10

**Hebrews 7: [4] Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. [5] And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham: [6] But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises. [7] And without all contradiction the less is blessed of the better. [8] And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth. [9] And as I may so say, Levi also, who receiveth tithes, paid tithes in Abraham. [10] For he was yet in the loins of his father, when Melchisedec met him. (King James Version)**

[4] See how great he was! (Melchizedek) Abraham gave him a tenth from the best of the spoils, even Abraham who was the father of the chosen people! [5] And the Law orders those descendants of Levi who become priests to receive a tenth from the people, that is, from other Israelites, although they, too, are descendants of Abraham. [6] But this man, who was outside their line of descent, received a tenth from Abraham and blessed him who had the promises. [7] No one can deny that the higher (better) one blesses the lower. [8] Also in the one case people who die receive a tenth, but in the other case the tenth is received by him who is declared as still living. [9] And we may say that Levi, who receives a tenth, in Abraham gave a tenth, [10] since he was still in the body of his ancestor when Melchizedek met him. **(God’s Word to the Nations)**

**Additional Information: Verse 4** Abraham the first and most honored of all God’s chosen people gave Melchisedec a tithe (tenth) of the spoils he took from the kings he had been fighting. “Paying tithes (was) mere compliance with law. But Abraham was under no such law to Melchizedek, and the payment of tithes to him was a tribute to his personal greatness” (Dod, p.309). **Verse 5 “Priesthood.”**

"The Hebrew word for "**priest**," *kohen*, occurs over seven hundred times in the Old Testament. Dt 33:8-10 sums up the ministry of the priests as (1) watching over and guarding the covenant, (2) teaching God's precepts and law, and (3) offering incense and offerings at God's altar." (Expository Dict. Of Bible Words by Lawrence O. Richards, p. 502)

"In performing their ministry, the priests served a dual mediatorial role. On the one hand, they looked toward God on behalf of the people. On the other, they looked toward the people on behalf of God" (Ibid. p.502)

"The Old Testament priests served under a covenant that called on God's people to be holy (e.g., Lev 19-20; Dt 7:6). Yet the law, in setting out a holy lifestyle, set a standard none could maintain. The priests taught this law in Israel (Lev 10:11; 2 Ch 17:9). Most significantly, when the people or an individual fell short, the priests offered the prescribed sacrifices that testified to God's acceptance of the sinner on the basis of shed blood (Lev 1-4). In teaching the law, the priests represented God to the people. In coming before the Lord at the altar of sacrifice, the priests represented the people to God; and in the many other sacrifices they presented to God the worship of his people" (Ibid. p. 503).

"The high priesthood is very significant in understanding the ministry of Jesus. The Book of Hebrews explores the significance of Jesus' high priesthood. As a priest in the Melchizedekian rather than the Levitical tradition (Heb 7), Jesus "is able to save completely" those who come to God, because he lives always to make intercession for us (v. 25)" (Ibid. p. 503).

"As a high priest who offered himself as a spotless sacrifice, Jesus does not need to make repeated sacrifices. One sacrifice was sufficient to provide us with eternal access to God (Heb 7:26-8:2)" (Ibid. p. 503).

**Verses 5-6** God's people were required to give tithes to the Jewish priest but Melchisedec was not a Jew yet Abraham paid tithes to him (v.v. 5-6).

**Verse 6** Melchisedec placed a blessing upon one of the greatest men in the Old Testament, Abraham (v. 6).

**Verse 7** The person who blesses, is greater than the person he is blessing. So Melchisedec is greater than Abraham (who he blesses) (v. 7).

**Verse 8** In Levi, mortal ordinary men that die receive tithes. In Melchisedec, he who is declared to be still alive receives them (v. 8). "The levitical system is weakened by the continual death of its priests. The Melchizedekian priest live on" (Liberty Bible Commentary, p.687).

**Verses 9-10** Levi himself (the ancestor of all the Jewish priests) paid tithes to Melchisedec through Abraham (v.v. 9-10). Melchisedec is superior to Abraham and the Levitical priest in every way, resembling the Son of God.

## HEBREWS CHAPTER 7 VERSES 11-17

**Hebrews 7: [11] ¶ If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? [12] For the priesthood being changed, there is made of necessity a change also of the law. [13] For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. [14] For it is evident that our Lord sprang out of Judah; of which tribe Moses spake nothing concerning priesthood. [15] And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, [16] Who is made, not after the law of a carnal commandment, but after the power of an endless life. [17] For he testifieth, Thou art a priest for ever after the order of Melchisedec. (Psa. 110:4) (King James Version)**

<sup>11</sup> If the Jewish priests and their laws had been able to save us, why then did God need to send Christ as a priest with the rank of Melchizedek, instead of sending someone with the rank of Aaron—the same rank all other priests had? <sup>12-14</sup> And when

God sends a new kind of priest, his law must be changed to permit it. As we all know, Christ did not belong to the priest-tribe of Levi, but came from the tribe of Judah, which had not been chosen for priesthood; Moses had never given them that work. <sup>15</sup>So we can plainly see that God's method changed, for Christ, the new High Priest who came with the rank of Melchizedek, <sup>16</sup>did not become a priest by meeting the old requirement of belonging to the tribe of Levi, but on the basis of power flowing from a life that cannot end. <sup>17</sup>And the psalmist points this out when he says of Christ, "You are a priest forever with the rank of Melchizedek." **(Living Bible)**

**[11]** Now if perfection (a perfect fellowship between God and the worshiper) had been attainable by the Levitical priesthood – for under it the people were given the Law – why was it further necessary that there should arise another and different kind of Priest, one after the order of Melchizedek, rather than one appointed after the order and rank of Aaron? **[12]** For when there is a change in the priesthood, there is of necessity an alteration of the law [concerning the priesthood] as well. **[13]** For the One of Whom these things are said belonged [not to the priestly line but] to another tribe, no member of which has officiated at the altar. **[14]** For it is obvious that our Lord sprang from the tribe of Judah, and Moses mentioned nothing about priests in connection with that tribe. **[15]** And this become more plainly evident when another Priest arises Who bears the likeness of Melchizedek, [Ps. 110:4.] **[16]** Who has been constituted a Priest, not on the basis of a bodily legal requirement [an externally imposed command concerning His physical ancestry], but on the basis of the power of an endless and indestructible Life. **[17]** For it is witnessed of Him, You are a Priest forever after the order (with the rank) of Melchizedek. [Ps. 110:4.] **(Amplified New Testament)**

**Additional Information: Verse 11** - In Scripture the word "perfect" is sometimes used of "maturity, completion or reaching a goal." In this verse it refers to the worshiper "reaching the goal of access to God in the holy of holies" (See Hebrews 6:19-20). The Levitical priesthood could not do this. It was imperfect to give actual reconciliation, cleansing of sin, and access to God. Therefore a new and better priest and priesthood is introduced.

**Verses 12 - 17** When God sends a new kind of priest, His law must be changed to permit it (v. 12). Christ did not belong to the tribe of Levi, but came from Judah, which had not been chosen for priesthood (v.v. 13-14). God's method or law changed, for Christ came as a new High Priest after the order of Melchisedec (v. 15). Christ did not become a High Priest by meeting the old requirement of belonging to the tribe of Levi, but on the basis of having a life that will never end (like Melchisedec) (v.v. 16-17).

## HEBREWS CHAPTER 7 VERSES 18-19

**Hebrews 7: [18] For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. [19] For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God. (King James Version)**

<sup>18</sup>Yes, the old system of priesthood based on family lines was canceled because it didn't work. It was weak and useless for saving people. <sup>19</sup>It never made anyone really right with God. But now we have a far better hope, for Christ makes us acceptable to God, and now we may draw near to him **(The Living Bible)** **Additional Information:**

**Verses 18** The old requirements about the priesthood was set aside because it was weak and useless for truly saving people. **Verse 19** The law could not make anyone perfect; but bringing in a better hope

or another way (Jesus) did. It's this way (Jesus priesthood) brings us right into the presence of God (i.e., we draw near to Him).

Here are some facts to consider: 1. We have a High Priest that can be **sympathetic** to our weaknesses (Heb. 4:15). 2. We can obtain **mercy** from Him (not justice by getting what we deserve) (Heb. 4:16). 3. We can receive **grace** from our High Priest. Divine strength and ability to influence our hearts and lives (Heb. 4:16). 4. We can obtain from our High Priest **help** in our time of need (Heb. 4:16). 5. We can receive the benefits of the **perfect sacrifice** of our High Priest to perfect us forever (Heb. 10:14).

## HEBREWS CHAPTER 7 VERSES 20-22

**Hebrews 7: [20] And inasmuch as not without an oath he was made priest: [21] (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and wil I not repent, Thou art a priest for ever after the order of Melchisedec:) (Psa. 110:4) [22] By so much was Jesus made a surety of a better testament. (King James Version)**

<sup>20</sup>God took an oath that Christ would always be a Priest, <sup>21</sup>although he never said that of other priests. Only to Christ he said, "The Lord has sworn and will never change his mind: You are a Priest forever, with the rank of Melchizedek." <sup>22</sup>Because of God's oath, Christ can guarantee forever the success of this new and better arrangement.

**(The Living Bible)**

**Additional Information: Verses 20-22** God took an oath that Christ would always be a Priest (v. 20). He never said that about other priests (v. 21). The LORD has sworn and will never change His mind: You are a priest forever (after the order of Melchisedec) (v. 21). Because of God's oath, Christ can guarantee forever the success of the new covenant (v. 22).

## HEBREWS CHAPTER 7 VERSES 23-25

**Hebrews 7: [23] And they truly were many priests, because they were not suffered to continue by reason of death: [24] But this man, because he continueth ever, hath an unchangeable priesthood. [25] Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. (King James Version)**

**[23]** Then there used to be a great number of those other priests, because death put an end to each one of them; **[24]** but this one, because he remains forever, can never lose his priesthood. **[25]** It follows, then, that his power to save is utterly certain, since he is living for ever to intercede for all who come to God through him. **(Jerusalem Bible)**

**[23]** Also, when one of those other priests died, he could not continue being a priest. So there were many of those priests. **[24]** But Jesus lives forever. He will never stop serving as priest. **[25]** So Christ can save those people who come to God through him. Christ can do this forever, because he always lives, ready to help people when they come before God. **(The Easy-to-Read New Testament)**

**[23]** Once many were made priests because death did not let them continue as priests. **[24]** But because Jesus lives forever, His is an unchanging priesthood. **[25]** And so he can forever save those who come to God by Him, because He always lives to pray for them. **(God's Word to the Nations)**

**Additional Information: Verse 23** – Under the old arrangement there had to be many priests, so that when the older ones died off, the system could still be carried on by others who took their places (LB).

**Verse 24** - But Jesus lives forever and continues to be a High Priest so that no one else is needed (LB).

**Verse 25** – I'm sure that Jesus is not in heaven saying, "God, have you forgotten the blood. Look at the blood!" God doesn't have amnesia. "Oh! I forgot about that!" God knows that Jesus shed his blood. Jesus is interceding for us! (Just as he did for Peter). **31** And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: **32** But I have prayed for thee, that thy faith fail not: and when thou art converted (turned around again), strengthen thy brethren" (Luke 22:31-32).

The High Priest represents the people before God. It is the people that need help. It's us that needs to be interceded for, not the blood. Jesus intercedes (i.e., prays or converses with the Father on my behalf), knowing that I am compassed with weakness and infirmity (Heb. 5:2). He is compassionate and helps me in my temptations (Heb. 2:18).

The book of Galatians says, "You can't be saved if you turn to the law." The book of Hebrews says, "You can't be saved if you turn away from Him (Christ)." (This is the essence of this book!)

Here is the translation based upon the Greek: "Wherefore he is able (present tense: and continues to be able) also to save (to rescue from danger or destruction) them (present tense: to save and continue to save) to the uttermost (completely, perfectly, utterly, or wholly) that come (present tense: and continue to come: i.e., that don't turn away) unto God by him, seeing he ever liveth (present tense: and continues to live) to make intercession (to converse on behalf of someone or pray) (present tense: and continues to do so) for them (Heb. 7:25). It's up to you to decide whether Jesus saves you from temporal or eternal danger (or both).

"The Expository Dictionary of Bible Words" states, "In performing their ministry, the priests served a dual mediatorial role. On the one hand, they looked toward God on behalf of the people. On the other, they looked toward the people on behalf of God. The...priests served under a covenant that called on God's people to be holy (e.g., Lev 19-20; Dt 7:6)...When the people or an individual fell short, the priests offered the prescribed sacrifices that testified to God's acceptance of the sinner on the basis of shed blood (Lev 1-4). In teaching the law, the priests represented God to the people. In coming before the Lord at the altar of sacrifice, the priests represented the people to God." Jesus as our High Priest represents God to us. Jesus is God's final word to us (Heb. 1:2). In coming before the Lord, He (Jesus) is our priest and sacrifice that gives us total access and acceptance before God (Heb. 1:14).

The New International Dictionary of New Testament Theology, Vol. 3, states, "Jesus death on the cross represents the high-priestly self-sacrifice of the eternal Son of God, surpassing all other sacrifices and valid once and for all. His exaltation is interpreted as the entrance of the perfect high priest into the heavenly and true sanctuary, and as his continual intercession for believers. Christ, therefore, as the eternal and heavenly high priest, now gives to those who **hold firm to their confession of him a present guarantee of immediate access to God, and a future guarantee of entrance into the lasting heavenly world**" (p. 42).

## HEBREWS CHAPTER 7 VERSES 26-28

**Hebrews 7: [26] For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; [27] Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. [28] For the law maketh men high priests which have infirmity; but the word of the**

**oath, which was since the law, maketh the Son, who is consecrated for evermore. (King James Version)**

<sup>26</sup>He is, therefore, exactly the kind of High Priest we need; for he is holy and blameless, unstained by sin, undefiled by sinners, and to him has been given the place of honor in heaven. <sup>27</sup>He never needs the daily blood of animal sacrifices, as other priests did, to cover over first their own sins and then the sins of the people; for he finished all sacrifices, once and for all, when he sacrificed himself on the cross. <sup>28</sup>Under the old system, even the high priests were weak and sinful men who could not keep from doing wrong, but later God appointed by his oath his Son who is perfect forever.

**(The Living Bible)**

**[26]** Jesus, then, is the High Priest that meets our needs. He is holy; he has no fault or sin in him; he has been set apart from sinful men and raised above the heavens.

**[27]** He is not like other high priests; he does not need to offer sacrifices every day, for his own sins first, and then for the sins of the people. He offered one sacrifice, once and for all, when he offered himself. **[28]** The Law of Moses appoints men who are imperfect to be high priests; but God's promise with the vow, which came later than the Law, appoints the Son, who has been made perfect forever. **(Today's English Version)**

**[26]** A high priest like that meets our need. He is holy, pure and without blame. He isn't like other people. He does not sin. He is lifted high above the heavens. **[27]** He isn't like the other high priests. They need to offer sacrifices day after day. First they bring offerings for their own sins. Then they do it for the sins of the people. But Jesus gave one sacrifice for the sins of the people. He gave it once and for all time. He did it by offering himself. **[28]** The law appoints men who are weak to be high priests. But God's oath came after the law. The oath appointed the Son. He has been made perfect forever. **(New International Reader's Version)**

**[26]** So Jesus is the kind of high priest that we need. He is holy – he has no sin in him. He is pure and not influenced by sinners. And he is raised above the heavens. **[27]** He is not like those other priests. Those other priests had to offer (give) sacrifices every day. They had to offer sacrifices first for their own sins and then for the sins of the people. But Christ doesn't need to do that. Christ offered only one sacrifice for all time. Christ offered himself. **[28]** The law chooses high priests who are people and have the same weaknesses as people. But God made a promise that came after the law. God spoke those words with a vow (promise), and those words made the Son of God to be the high priest. And that Son has been made perfect forever. **(The Easy-to-Read New Testament)**

**Additional Information: Verse 26** – Jesus is the high priest that we need because: he is holy, innocent, faultless, and not at all like us sinners.

**Verse 27** - He is better than any other high priest because: he doesn't need to offer sacrifices daily for his sins and the sins of others. He offered one sacrifice for sins forever, when he offered up himself.

**Verse 28** – The law appoints priests who have weaknesses. God's oath or promise (which came later than the law) appoints His Son, to be our perfect high priest forever (or we could say, God appoints His Son to be priest who is absolutely and eternally perfect).



## ACKNOWLEDGMENTS

### *SPECIAL THANKS AND APPRECIATION FOR THE FOLLOWING TRANSLATIONS AND THEIR TRANSLATORS*

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## QUESTIONS & ANSWERS

### *(Hebrews Chapter 7)*

**Instructions for Group Leader:** Do not let the group read the following questions and answers. The leader of your group should ask the group the following questions and encourage the group to discover the answers by going to the appropriate Scriptures. **Discuss and answer (as a group) the questions correctly by using the Scripture(s). Turn to Hebrews Chapter 7.**

1. **Read Hebrews 7:1.** The story of Melchisedec is found in Genesis chapter fourteen in the Old Testament. Melchisedec was: a. a king. b. a priest. c. a rabbi.
2. **Read Hebrews 7:1-3.** Melchisedec resembled, or was like: a. Abraham. b. King Solomon. c. the Son of God.
3. **Read Hebrews 7:4-10.** Consider how great Melchisedec was: a. he was a priest of the Most High God. b. he was a great teacher. c. Abraham paid tithes to him. d. Melchisedec gave Abraham a blessing. e. Melchisedec's priesthood still continues. f. the Levites also paid tithes to Melchisedec. g. Melchisedec was good looking.
4. **Read Hebrews 7:11.** Perfection of the worshipper could only come through: a. keeping the law. b. the Levitical priesthood. c. the priesthood after the order of Melchisedec.
5. **Read Hebrews 7:12-14.** In order for Jesus to hold the office of priesthood, the: a. supreme court must make a ruling. b. the law had to be changed.
6. **Read Hebrews 7:15-17.** Christ did not become a High Priest by meeting the old requirement of belonging to the tribe of Levi, but on the basis of: a. being very talented. b. knowing the law very well. c. having a life that will never end.
7. **Read Hebrews 7:19.** The law made no one: a. crazy. b. happy. c. perfect.
8. **Read Hebrews 7:19.** Through Jesus our High Priest we can now: a. have more money. b. live happy lives. c. draw near to God.
9. **Read Hebrews 7:22.** Jesus can guarantee forever the success of : a. the better testament, the new covenant. b. church government. c. starting new churches.
10. **Read Hebrews 7:25.** Jesus is able to save: a. to the uttermost. b. completely. c. perfectly. d. utterly. e. wholly. f. all of the above.
11. **Read Hebrews 7:25.** Jesus is now praying for us. True or False.

12. **Read Hebrews 7:26.** Our High Priest (Jesus the Christ) is: a. holy. b. harmless, that is, blameless. c. undefiled. d. separate from sinners, that is, unstained by sin. e. exalted higher than the heavens. f. all of the above.

13. **Read Hebrews 7:27.** Jesus offered himself as the perfect sacrifice. True or False.

14. **Read Hebrews 7:28.** As High Priest and sacrifice, Jesus is perfect. True or False.

***Instructions for Group Leader:*** You may want to summarize the chapter (for the group) by reading aloud the following.

### **Putting the Chapter in Context: Hebrews Chapter 7.**

In **verses 1-3** we see the identity of Melchisedec. In **verse 3** we see Melchisedec is a type of Christ. In **verses 4-22** we see the superiority of Melchisedec's priesthood to Aaron's. In **verses 23-28** we see that Christ's priesthood is superior to all priesthods. If ask the what I thought the key point is in this chapter, I would say it revolved around **verse 25**.

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