

Hebrews 7:11 – 25

New American Standard Bible 1995

1 ¹¹ Now if perfection was through the Levitical priesthood (for
 2 on the basis of it the people received the Law), what further
 3 need *was there* for another priest to arise according to the order
 4 of Melchizedek, and not be designated according to the order of
 5 Aaron? ¹² For when the priesthood is changed, of necessity there
 6 takes place a change of law also. ¹³ For the one concerning
 7 whom these things are spoken belongs to another tribe, from
 8 which no one has officiated at the altar. ¹⁴ For it is evident that
 9 our Lord was descended from Judah, a tribe with reference to
 10 which Moses spoke nothing concerning priests. ¹⁵ And this is
 11 clearer still, if another priest arises according to the likeness of
 12 Melchizedek, ¹⁶ who has become *such* not on the basis of a law
 13 of physical requirement, but according to the power of an
 14 indestructible life. ¹⁷ For it is attested *of Him*,
 15 “You are a priest forever
 16 According to the order of Melchizedek.” [Psalm 110:4]
 17 ¹⁸ For, on the one hand, there is a setting aside of a former
 18 commandment because of its weakness and uselessness ¹⁹ (for
 19 the Law made nothing perfect), and on the other hand there is a
 20 bringing in of a better hope, through which we draw near to
 21 God. ²⁰ And inasmuch as *it was* not without an oath ²¹ (for they
 22 [on the one hand]¹ indeed became priests without an oath, but
 23 He [on the other hand] with an oath through the One who said
 24 to Him,
 25 “The Lord has sworn
 26 And will not change His mind,
 27 ‘You are a priest forever’”); [Psalm 110:4]
 28 ²² so much the more also Jesus has become the guarantee of a
 29 better covenant.
 30 ²³ The *former* priests, on the one hand, existed in greater
 31 numbers because they were prevented by death from
 32 continuing, ²⁴ but Jesus, on the other hand, because He
 33 continues forever, holds His priesthood permanently.
 34 ²⁵ Therefore He is able also to save forever those who draw near
 35 to God through Him, since He always lives to make intercession
 36 for them.

¹ Although not included in the translation in most English versions, vs. 20-21 uses the μὲν-δὲ construction [“on the one hand-on the other hand”] just as is found in vs. 18-19 and 23-24. See Wallace, 672, 761.

Read the passage through completely before looking at these questions.

Observation (What does it say?):

Consider the observation questions on the back of this page. What do you notice in this passage?

- Circle each time the word “for” is used to provide an explanation or illustration.
- Circle other words or phrases that are used to provide an explanation or illustration.
- What else do you observe in this passage?

Interpretation (What does it mean?):

After observing the passage:

- How do the explanatory phrases help you see the writer’s thought process? Or do they?
- What contrasts does the writer make between Jesus and priests under Levi/Aaron?
- How are the contrasts related to each other? Equal importance? Build on each other? Independent ideas?
- What questions come to mind as you read?

Application (What does it mean for me?):

- How do you relate the superior priestly role of Jesus to your spiritual life? How might this passage affect your reading of the Old Testament?

For more suggested methods of study: <http://www.goodnotsafe.com/methodical-bible-study/>
For examples of inductive studies: <http://www.goodnotsafe.com/inductive-bible-study-examples-2/>

Inductive Bible Study

(A few general ideas)

Observation (What does it say?)

What facts do you **observe** about the passage that help bring out the writer's thought process?

- Who are the people involved?
- What action takes place?
- What type of literature is it (poetry, history, didactic, etc.)?
- What details are included or left out?
- Are any unusual words used?
- Is there symbolic language?
- What is the grammar of the passage (pronouns, prepositions, verb tenses)?
- Are words or ideas repeated?
- Any comparisons or contrasts?
- Any cause and effect?
- Are there indications of purpose ("in order that...")?
- Are there conclusions ("Therefore...")?
- Are there explanations?
- Does the passage logically break into sections?
- How would you summarize the passage?
- What would be a good "headline" for the passage?

Interpretation (What does it mean?)

What questions come to mind about the facts that would help you **interpret** the meaning?

- How would the original readers have understood the passage?
- What is the main emphasis?
- Why does the writer use repetition, or contrast, or unusual words?
- What does the grammar or structure of the passage reveal about the writer's thought pattern?
- Is there a logical sequence in the passage?
- How are different ideas in the passage connected?
- Are there any new ideas or concepts presented?
- Are there difficulties in the passage?

Application (What does it mean for me?)

What is the impact on your life? What **application** does the Holy Spirit want to show you?

- Is there a command to obey?
- Is there a promise to be thankful for?
- Is there an attribute of God to worship?
- Is there an example to follow?

Read nothing into the Scriptures, but draw everything from them, and suffer nothing to remain hidden that is really in them.
J.A. Bengel (1687-1752)

For a much more detailed description of the methodology, see Robert A. Traina, *Methodical Bible Study*. Wilmore, Kentucky: Asbury Theological Seminary, 1952.