Hebrews 7:11- 28

**Digging Deeper in the Word**

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***Hebrews 7:11–28*** (ESV)  
**11** Now if perfection had been attainable through the Levitical priesthood (for under it the people received the law), what further need would there have been for another priest to arise after the order of Melchizedek, rather than one named after the order of Aaron? **12** For when there is a change in the priesthood, there is necessarily a change in the law as well. **13** For the one of whom these things are spoken belonged to another tribe, from which no one has ever served at the altar. **14** For it is evident that our Lord was descended from Judah, and in connection with that tribe Moses said nothing about priests. **15** This becomes even more evident when another priest arises in the likeness of Melchizedek, **16** who has become a priest, not on the basis of a legal requirement concerning bodily descent, but by the power of an indestructible life. **17** For it is witnessed of him, “You are a priest forever, after the order of Melchizedek.” **18** For on the one hand, a former commandment is set aside because of its weakness and uselessness **19** (for the law made nothing perfect); but on the other hand, a better hope is introduced, through which we draw near to God. **20** And it was not without an oath. For those who formerly became priests were made such without an oath, **21** but this one was made a priest with an oath by the one who said to him: “YHWH has sworn and will not change his mind, ‘You are a priest forever.’ ” **22** This makes Jesus the guarantor of a better covenant. **23** The former priests were many in number, because they were prevented by death from continuing in office, **24** but he holds his priesthood permanently, because he continues forever. **25** Consequently, he is able to save to the uttermost those who draw near to God through him, since he always lives to make intercession for them. **26** For it was indeed fitting that we should have such a high priest, holy, innocent, unstained, separated from sinners, and exalted above the heavens. **27** He has no need, like those high priests, to offer sacrifices daily, first for his own sins and then for those of the people, since he did this once for all when he offered up himself. **28** For the law appoints men in their weakness as high priests, but the word of the oath, which came later than the law, appoints a Son who has been made perfect forever.

1. Summarize the previous discussion of Melchizedek from Hebrews 5:1 - 7:10). What is the overall purpose of the author’s discussion about Melchizedek? What is the point of his argument, and how does it relate to why he is writing to Hebrews?
2. In Heb. 7:11, the Greek word translated “perfection” is **teleisos**. What does this word really mean?
3. Why wasn’t “perfection” attainable through the Levitical priesthood? Related to this is Heb 7:11 “the Torah made nothing perfect”. How is that the Torah was not sufficient? How were the people of Israel forgiven of their sins, and made righteous before God? Find Scriptures to support your answer.
4. Hebrews 7:12 says there is “a change in the Torah”. Is God’s word changeable? Does that mean the Torah (God’s instructions for life) is no longer applicable? What exactly in the Torah has changed? Why do you think the author may be bringing this point up?
5. On what basis are priests chosen? Contrast the Levitical priests with Yeshua.
6. Heb 7:17 is a quote from David from Psalm 110. What is the context and relevance of this Psalm?
7. Hebrews 7:18 says “a former commandment is set aside”. Some cite this verse to teach that the Torah has been set aside, “because of its weakness and uselessness”. What exactly is the former commandment that is set aside? Why was that commandment weak or “useless”? What is an alternate translation for the Greek **anopheles** “useless”?
8. Consider Hebrews 7:19. How do we “draw near” to God? Thinking in terms of the Hebrew Scriptures (old testament), what action does the phrase “draw near” imply? Consider the meaning of the Hebrew קָרַב (karav). Why might this be important for the author to communicate given the situation of the Hebrew readers?
9. Hebrews 7:20-21 speaks of “an oath”. What is the oath, and why is this important?
10. What is a “guarantor” (Hebrews 7:22)? How is that Yeshua is a guarantor of a better covenant?
11. Look at Hebrews 7:23-24 which further expounds on the reasons Yeshua is the guarantor of the new covenant. What are the reasons given here, and how are they connected with the prior verses?
12. Consider Hebrews 7:25. What does the word “uttermost” mean (Greek **pan-telos**)? When you read the phase “those who draw near to God through Him”, what comes to mind? What does it mean to “make intercession”?
13. Looking at Hebrews 7:26-27, what are the characteristics of our high priest? What do they each mean? Why is that “fitting” or “proper”?
14. In Hebrews 7:28, why does the author say that the “word of the oath” came later than the Torah? Was Melchizedek before or after the Torah?
15. This section closes (Hebrews 7:28) by stating that God appointed as high priest “a Son who has been made perfect forever.” What does the word “perfect” recall to mind? Contrast this closing phrase with the very first phrase in this section (Hebrews 7:11).