

The Book of Hebrews

- I. CHRIST, THE SUPERIOR PERSON (HEBREWS 1:1--5:10).
- A. He is better than the prophets (1:1-3).
1. Because of the Father's declaration to him (1:1-2a).
 2. Because of the Father's description of him (1:2b-3).
 - a. He is the Creator of all things (1:2).
 - b. He is the upholder of all things (1:2).
 - c. He is the Heir of all things (1:3).
 - d. He is the expression of God's Person and glory (1:3).
 - e. He is the purger of our sins (1:3).
 - f. He is the intercessor for our sins (1:3).
- B. He is better than the angels (1:4--2:18).
1. Because of his reputation (1:4).
 2. Because of his rank (1:9, 13).
 3. Because of his relationship (1:5).
 4. Because of his reign (1:8a).
 5. Because of his righteousness (1:8b).
 6. Because of his reliability (1:10-12).
 7. Because of his redemptive ministry (2:1-18).
 - a. Redemption: the warning involved (2:1-3a).
 - b. Redemption: the witness involved (2:3b-4).
 - c. Redemption: the works involved.
 - (1) Christ came to recapture our lost destiny (2:5-9).
 - (a) This destiny reviewed (2:5-8).
 - (b) This destiny revoked (2:8b).
 - (c) This destiny revived (2:9).
 - (2) Christ came to restore our lost fellowship (2:10-18).
 - (a) His suffering ministry (2:10).
 - (b) His sanctifying ministry (2:11).
 - (c) His singing ministry (2:12).
 - (d) His suppressing ministry (2:14-15).
 - (e) His sympathizing ministry:
 - (1) He understands our nature (2:16).
 - (2) He understands our need (2:17-18).
- C. He is better than Moses (3:1--4:7, 9-16).
1. Moses was but a servant in the Father's house (3:5).
 2. Moses was not able to provide a rest for his people.
 - a. Israel's sin (3:7-10).
 - b. Israel's sentence. "They shall not enter into my rest" (3:11).
 3. Christ, however, is the unique Son in the Father's house (3:3, 6)
 4. He is able to provide a rest for his people.
 - a. An illustration of this rest--creation (4:4-5).
 - b. The exhortation concerning this rest (3:12-15; 4:1, 9-11).
 - c. The appropriation of this rest. How is it obtained?
Answer: Through obedience to the Word of God (4:2, 12-13).
 - d. The liberation in this rest (4:14-16).
- D. He is better than Joshua (4:8-16).
- E. He is better than Aaron (5:1-10).
1. Christ possessed perfectly that which Aaron had in part.
 - a. Like Aaron, he was taken from among men (5:1).
 - b. Like Aaron, he offered up a sacrifice (5:1, 3).
 - c. Like Aaron, he possessed compassion (5:2).
 - d. Like Aaron, he experienced the infirmities of the flesh (5:2).
 - e. Like Aaron, he was chosen by God (5:4).
 - f. Like Aaron, he prayed (5:7).
 - g. Like Aaron, he learned obedience (5:8).
 - h. Like Aaron, he suffered (5:8).
 2. Christ possessed perfectly that which Aaron lacked completely.
 - a. Unlike Aaron, he offered no sacrifice for himself (5:3).
 - b. Unlike Aaron, he is God's Son (5:5).
 - c. Unlike Aaron, he is God's eternal high priest (5:6).

- d. Unlike Aaron, he is a priest like Melchizedek (5:10).
- e. Unlike Aaron, he is the author of eternal salvation (5:9).

II. PERFECTION, THE SUPERIOR PURPOSE (5:11--6:20).

- A. The foes of this spiritual perfection (5:11--6:8).
 - 1. Immaturity (5:11--6:3).
 - a. The cause of this immaturity (5:11-14).
 - b. The cure for this immaturity (6:1-3).
 - 2. Impunity (6:4-8).
 - a. The fickleness involved (6:4-6).
 - b. The fruitlessness involved (6:7-8).
- B. The friends of this spiritual perfection (6:9-20).
 - 1. The performance of the believer (6:9-12).
 - 2. The promise of the Father (6:13-18).
 - 3. The priesthood of the Savior (6:19-20).

III. MELCHIZEDEK, THE SUPERIOR PRIESTHOOD (7:10; GEN. 14:17-20).

- A. It offers a better source. From Aaron to Melchizedek (ch. 7).
 - 1. It is a royal priesthood (7:1-2).
 - 2. It is a timeless priesthood (7:3).
 - 3. It is an authoritative priesthood (7:4-10).
 - a. Fact: Abraham tithed to Melchizedek (7:4).
 - b. Fact: Abraham was the ancestor of Levi, founder of the Levitical priesthood (7:5).
 - c. Conclusion: The yet unborn Levi tithed to Melchizedek while still in the loins of Abraham (7:9-10).
 - d. Conclusion: The Melchizedek priesthood is therefore greater than the Levitical priesthood, for it received tithes from it (7:7).
 - 4. It is an independent priesthood (7:11-15).
 - a. Independent of the law (7:11-12).
 - b. Independent of the tribe of Levi (7:13-15).
 - 5. It is an everlasting priesthood (7:16-17).
 - 6. It is a perfecting priesthood (7:19, 25).
 - a. The fact of this perfection (7:19).
 - b. The extent of this perfection (7:25).
 - 7. It is a guaranteed priesthood (7:20-22).
 - 8. It is a continuous priesthood (7:23).
 - 9. It is a permanent priesthood (7:24).
 - 10. It is a holy priesthood (7:26).
 - 11. It is an all-sufficient priesthood (7:27).
 - 12. It is a divine priesthood (7:28).
- B. It offers a better script. From the old covenant to the new covenant (ch 8).
 - 1. The old covenant.
 - a. Mediated by Moses (8:5).
 - b. Conditional (8:9).
 - (1) The terms: obedience by Israel (8:9).
 - (2) The tragedy: disobedience by Israel (8:9).
 - c. Condemning. "For finding fault with them" (8:8).
 - d. Written on dead stones (8:9).
 - 2. The new covenant (1 Cor. 11:25).
 - a. Mediated by Christ (8:6).
 - b. Unconditional (8:6).
 - c. Justifying (8:12).
 - d. Written on living hearts (8:10-11).
 - (1) Producing a special relationship with God (8:10).
 - (2) Producing a special revelation from God (8:11).
- C. It offers a better sanctuary. From the earthly to the heavenly (ch. 9).
 - 1. The earthly tabernacle.
 - a. It was of this world (9:1).
 - b. Its work was external in nature (9:10).
 - c. It was temporary (9:8).
 - d. It was a shadow of the real (9:9).
 - e. It was inaccessible (9:7).

- f. It was made by human hands (9:24).
 - g. It featured animal blood (9:13).
 - h. It had daily sacrifice (7:27).
 - i. It was serviced by sinful priests (9:7).
 - j. It could not purge sin (9:9).
 - k. It had no abiding hope (9:10).
2. The heavenly tabernacle.
- a. It was of heaven (9:23).
 - b. Its work was internal in nature (9:9, 14).
 - c. It was permanent (9:24).
 - d. It was the real thing (9:24).
 - e. It was accessible to all (4:16; 10:19).
 - f. It was made by God himself (9:24).
 - g. It featured the blood of Christ (9:12).
 - h. It had but one sacrifice (9:12).
 - i. It was serviced by the Holy Spirit (9:14).
 - j. It was able to purge sin (9:12).
 - k. It has an abiding hope.
 - (1) Because of Christ's past work (9:28a).
 - (2) Because of Christ's present work (9:24).
 - (3) Because of Christ's future work (9:28b).
- D. It offers a better sacrifice. From animal lambs to God's Lamb (ch. 10).
- 1. The Shepherd and his sacrifice (10:1-18).
 - a. The need for his sacrifice (10:1-4).
 - b. The obedience in his sacrifice (10:5-9).
 - c. The results from his sacrifice (10:10-14).
 - (1) His followers have been forever sanctified (10:10, 14).
 - (2) His Father has been forever satisfied (10:11-13).
 - d. The witness to his sacrifice (10:15-18).
 - 2. The sheep and their Savior (10:19-39).
 - a. Concerning supplications--be bold (10:19).
 - b. Concerning past sins--be assured (10:22).
 - c. Concerning service--be steadfast (10:23, 25).
 - d. Concerning other saints--be helpful (10:24).
 - e. Concerning sacrilege--be careful (10:26, 30-31).
 - f. Concerning suffering--be mindful (10:32, 34).
 - g. Concerning the second coming--be assured (10:35-37).
 - h. Concerning spirituality--be faithful (10:38-39).

IV. FAITH, THE SUPERIOR PRINCIPLE (ch. 11-13).

- A. The people of faith (ch. 11; 11:1).
- 1. Who they were.
 - a. Abel (11:4).
 - b. Enoch (11:5).
 - c. Noah (11:7).
 - d. Abraham (11:8-10, 17-19).
 - e. Sarah (11:11-12).
 - f. Isaac (11:20).
 - g. Jacob (11:21).
 - h. Joseph (11:22).
 - i. Moses' parents (11:23).
 - j. Moses (11:24-28).
 - k. Joshua (11:29-30).
 - l. Rahab (11:31).
 - m. Gideon (11:32).
 - n. Barak (11:32).
 - o. Samson (11:32).
 - p. Jephthah (11:32).
 - q. David (11:32).
 - r. Samuel (11:32).
 - 2. What they did.
 - a. Offered proper sacrifices (11:4).

- b. Left the earth without dying (11:5).
 - c. Survived the great flood (11:7).
 - d. Inherited a land (11:8).
 - e. Bore children in their old age (11:11).
 - f. Predicted the future (11:20-22).
 - g. Defied kings (11:23).
 - h. Forsook the pleasures of sin (11:24-26).
 - i. Left Egypt (11:27).
 - j. Kept the Passover (11:28).
 - k. Crossed the Red Sea (11:29).
 - l. Shouted down a city (11:30).
 - m. Subdued kingdoms (11:33).
 - n. Performed acts of righteousness (11:33).
 - o. Obtained promises (11:33).
 - p. Shut the mouths of lions (11:33).
 - q. Quenched the power of fire (11:34).
 - r. Escaped the edge of the sword (11:34).
 - s. Saw their weakness turned into strength (11:34).
 - t. Put foreign armies to flight (11:34).
 - u. Saw their dead raised (11:35).
3. What they endured.
- a. Terrible torture (11:35).
 - b. Ridicule (11:36).
 - c. Beatings (11:36).
 - d. Imprisonment (11:36).
 - e. Stoning (11:37).
 - f. Cut in half (11:37).
 - g. Severely tempted (11:37).
 - h. Extreme poverty (11:37-38).
4. Why they endured (11:10, 13).
- B. The pattern of faith (ch. 12).
1. Perform the work of God (12:1-3).
- a. The patience involved (12:1).
 - b. The Person involved--Jesus (12:2-3).
2. Ponder the discipline of God (12:4-11).
- a. The reasons for discipline (12:6-8).
 - b. The reaction to discipline.
 - (1) We can despise it (underreact to it) (12:5).
 - (2) We can faint under it (overreact to it) (12:5).
 - (3) We can be exercised by it (12:9-10).
 - c. The results of discipline (12:11).
3. Prepare for the kingdom of God (12:12-19).
- a. Straighten up (12:12-14).
 - b. Measure up (12:15-17).
 - (1) The attitude involved (12:15).
 - (2) The apostate involved (12:16-17).
 - c. Look up (12:18-24).
 - (1) From: Mt. Sinai, the old life under the law (12:18-21; Ex. 19:12-19).
 - (2) To: Mt. Zion, the new life under grace (12:22-24).
 - d. Wise up (12:25-27).
 - e. Cheer up (12:28-29).
- C. The performance of faith (ch. 13).
1. What the Savior has done (13:8).
- a. He died to save us (13:12).
 - b. He lives to sanctify us (13:20-21).
2. What the saints are to do.
- a. We are to display charity (13:1-2).
 - b. We are to display compassion (13:3).
 - c. We are to display chastity (13:4).
 - d. We are to display contentment (13:5).
 - e. We are to display courage (13:6).
 - f. We are to display consideration.

Consideration and respect are to be directed toward our spiritual leaders, because of:

- (1) Their divine appointment (13:7).
- (2) Their divine accountability (13:17).
- g. We are to display consistency (13:9).
- h. We are to display commitment (13:13-14).
- i. We are to display consecration (13:15-16).