

## Outline of HEBREWS

### I. Doctrinal section (1:1-10:18).

#### A. Doctrinal thesis of the epistle (1:1-4). Jesus Christ is greater than the prophets

GREATER  
THAN  
(1)

The dictionary defines a thesis as "a position or proposition which a person advances and offers to maintain by argument". It is "An affirmation to be proved" (Webster's Collegiate Dictionary, 1945, p. 1036).

The thesis declares the superiority of the Lord Jesus Christ in four respects:

1. Jesus Christ is superior to the revelation of God given in the Old Testament through the prophets in that He Himself is the complete and final revelation of God.
2. Jesus Christ is superior to all creation because He is the Heir of creation, as well as the Creator and Upholder of creation. (Note the past, present, and future aspects of this affirmation.)
3. Jesus Christ is superior as to His nature. He is identical in nature to God.
4. Jesus Christ is superior as a high priest, having offered a sacrifice which has settled the sin question. He is now seated at the right hand of God, the place of acceptance.

#### B. The proofs of the thesis (1:5-10:18).

1. Proof #1: Jesus Christ is greater than angels (1:4-2:18). Angels were important to the Jews because of their part in giving the Law to Moses.

- a. His superiority over angels is clearly established by the Old Testament (1:4-14). Seven Old Testament passages are quoted with v. 14 stating one of the chief ministries of angels: to minister to the heirs of salvation. This actually places angels under the people of God in the divine scheme of redemption.

2. Warning (2:1-4).

- c. Christ's humanity explained in line with God's purpose to have the earth under the dominion of a man--not angels (2:5-18).

This passage gives three reasons for the incarnation of Jesus. They are:

- (1) To taste death for every man.
- (2) To defeat Satan and deliver those in bondage to Satan.
- (3) To become a merciful and faithful high priest (the thesis).

2. Proof #2: Jesus Christ is greater than Moses (3:1-4:13). Being greater than Moses, He is also greater than Joshua (4:8).

(2)  
(3)

The last verse of ch. 2 leads the way to Moses. If, as the original thesis stated, Jesus is greater than all the Old Testament prophets, is Jesus Christ greater than Moses? Moses actually failed to complete what he was called to do, i.e., to bring the people of God into their

own land--and to rest! Can Jesus do what Moses did not do?

- a. Jesus and Moses compared (3:1-6).
- b. Warning (3:7-19).
- c. The rest still remains even though Joshua ultimately led them into the land. ("Jesus" in v. 8 is Joshua.) This proves that the Old Testament rest only foreshadowed a greater rest to come (4:1-10).
- c. The exhortation to enter into rest because Jesus can do what Moses could not do (4:11-16).

(4)

3. Proof #3: Jesus Christ is greater as a high priest than Aaron (5:1-10:18).

a. Jesus Christ possesses the requirements necessary for a high priest (5:1-10).

(1) The requirements stated (5:1-4):

- (a) He offers sacrifices to God on behalf of men (5:1).
- (b) He must be sympathetic with man in his need (5:2, 3).
- (c) He must be called of God (5:4).

(2) The evidence that Jesus Christ qualifies (5:5-10). Here are His credentials. ~~THESE~~

The startling statement here, which is a part of the proof that Jesus Christ is superior to Aaron is that Jesus Christ is not a priest of the Aaronic order, but "after the order of Melchizedec", and, as such, a priest "forever".

b. Digression (5:11-6:20).

- (1) The readers rebuked for their lack of maturity which makes an understanding of this truth difficult (5:11-14).
- (2) Their need: to go on unto perfection, not to seek salvation again since the latter of only possible if Christ were to die again (6:1-8).
- (3) The readers exhorted (6:9-12).
- (4) The readers assured (6:13-20). Assurance comes from the fact that God made an oath as well as giving a promise.

c. Jesus Christ superior to Aaron as a priest after the order of Melchizedec (7:1-28).

- (1) Melchizedec described, or identified (7:1-3).
- (2) Four reasons why the priesthood of Melchisedec and Christ is superior to that of Aaron (7:4-28).

- Note: perfection is completeness. ~~XXXXXXXXXXXXXX  
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1. Three basic exhortations (10:18-25). We are to do on the basis of what we have.

This is where the word faith begins to become prominent. Cf. 10:22, 23, 38; 11 (24x); 12:2; 13:7.

2. The two possible alternatives concerning the work of Christ (10:26-39).
  - a. The first: to sin willfully (10:26-31).
  - b. The second: to endure by faith in spite of suffering (10:32-39).
- B. The life of faith defined and illustrated (11:1-40).

Note the following observations:

- (1) Faith is based on the Word.
- (2) Faith results in action. Each person mentioned in the chapter did something which was an indication of faith.
- (3) Faith does not determine the outcome; it leaves that with God. Observe the change in result in the middle of v. 35.

- C. The life of faith in practice (12:1-13:17).

1. The persons involved (12:1, 2). They are: (1) the witnesses; (2) the runner; (3) the author and finisher of our faith.
2. The perils connected with the life of faith (12:3-29).
  - a. An exhortation dealing with the wrong attitude toward suffering (12:3-13).
  - b. An admonition (warning) dealing with the adverse results of suffering (12:14-17).
  - c. An explanation of the possibility that great judgments can follow our greater privileges (12:18-29).
3. The principles to be observed in the life of faith (13:1-17).
  - a. Concerning the world in general (13:1-6).
  - b. Concerning the Church (13:7-17).

### III. Personal section (13:18-25).