

Bible Outlines by [John T Polk II](#)
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All Scriptures and comments are based on the New King James Version, unless otherwise noted.

Outline of the Bible Book of Hebrews

**Hebrews = Better
or, How to Avoid Apostasy**

**[God Is Principal]
Blueprint for Redemption**

I. **Jesus' Better Messenger than Angels 1:1 - 2:18**

A. **God Has Spoken 1:1-4 Cf John 1:1-4; Colossians 1:14-20**

1. Various in the past **1:1**
2. "In these last days" only "by *His* Son" **1:2-4**
 - a) "heir of all things"
 - b) "through whom also He made the worlds"
 - c) "being the brightness of His glory"
 - d) "the express image of His person"
 - e) "upholding all things by the word of His power"
 - f) who "by Himself purged our sins"
 - g) "sat down at the right hand of the Majesty on high"
 - h) "so much better than the angels" **Philippians 2:5-13**

B. **Scriptural Contrasts: 1:5 - 2:9**

1. No angel called "My Son" **1:5 (Psalm 2:7; 2 Samuel 7:14)**
2. Angels worship Him **1:6 (Nehemiah 9:6; Psalm 89:27)**
3. Angels serve Him **1:7 (Psalm 104:4)**
4. Son, not angels, given eternal throne **1:8-9 (Psalm 45:6, 7)**

5. Son, not angels, eternal Creator **1:10-11** (**Psalm 102:25-27**;
Isaiah 50:9; 51:6)
6. Son, not angels, is at God's "right hand" **1:13** (**Psalm 110:1**)
7. Angels, not Son, are "ministering spirits" **1:14** (**Psalm 103:20-21**)
8. **CONCLUSION: Previous revelations from God PROVED STEADFAST, But NOW God's FINAL REVELATION IS ONLY THROUGH JESUS CHRIST, HAVING BEEN CONFIRMED THROUGH THE MIRACULOUS 1ST CENTURY WORKS. 2:1-4**
The Word contains miracles and no longer needs external miraculous proof. Cf Mark 16:15-20
9. Son, not angels, to be obeyed **2:5-9**
 - a) Conclusion from "inference" **2:5**
 - b) Scriptural premise **2:6-8a** (**Psalm 8:4-6; Job 7:17**;
Psalm 144:3)
 - c) Scriptural deduction from premise **2:8b**
(I Corinthians 15:25-27)
 - d) Irrefutable doctrine - Jesus, not angels, save **2:9**

C. *Son, Not Angels, Conquered Death* 2:10-18

1. Jesus' earthly work "perfected" through sufferings **2:10**
2. Jesus, not angels, claims as His "brethren" those who: **2:11-18**
 - a) share in His work **2:11**
 - b) are identified by Scripture
 - (1) **2:12** (**Psalm 22:22**)
 - (2) **2:13** (**Isaiah 8:17, 18; 2 Samuel 22:3**)
 - c) have destroyed devils' threat of death **2:14-15**
 - d) accept His example of perseverance in temptations **2:16-18**

II. **Jesus' Better Prophet Than Moses 3:1 - 4:13**

A. **"Worthy of More Glory Than Moses" 3:1-19**

1. Moses obeyed as servant in God's House, Jesus' obeyed as a son over His Own House **3:1-6**
2. Moses disobeyed in rebellious wilderness, Jesus' steadfast obedience is our example **3:7-19**

B. **Much More Is At Stake Than Promised Land On Earth 4:1-16**

1. "Let us fear" lest we come short **4:1-10**
 - a) preached word + hearers' faith = profit **4:1-2**
 - b) today's believers have rest
 - (1) limited to believers as God has sworn **4:3a**
 - (2) plan and principle determined before Creation **4:3b-5**
(**Genesis 2:2; Psalm 95:11**)
 - (3) disobedient in wilderness were NOT rewarded **4:6-8**
(**Psalm 25:7, 8**)
2. "Let us therefore be diligent," not Israel's example **4:11-13**
3. "Let us hold fast our confession" of our High Priest **4:14-15**
4. "Let us therefore come boldly to the throne of grace" **4:16**

III. **Jesus' Better Priest Than Aaron/ Levi 5:1 - 6:20**

A. **Aaronic/Levitical Priests Chosen From Men, Jesus Was Chosen By God Himself 5:1-11**

1. Men's compassion forged by personal experience and sacrifice for personal sins, though called by God to be priest **5:1-4**
2. Jesus' personal divine call, showed sympathy with man's sinful plight, and "learned obedience" by suffering **5:5-11a**

B. Hebrew readers spiritually unready for "meat" 5:11b - 6:20

1. Was "the sermon too long" or hearers unfit? **5:11b**
 - a) Christians should NOT overall be "sluggish" **Cf 6:12**
 - b) Jesus' Apostles could be on occasion **John 16:12**
2. Time is NOT on our side **5:12**
3. Christians may be un-weaned babies, though grown **5:13**
4. Christians must strive to "eat at the adults' table" **5:14 Cf Luke 9:45; Cf Philippians 1:9-10**
 - a) not continually needing the "elementary" (**arkes**) level **6:1a**
 - b) "repentance from dead works and faith toward God" **6:1b** shows that the Hebrews (and pagan Greeks) needed to "repent toward God" first then be saved through "faith toward our Lord Jesus Christ" (**Acts 20:21**)
 - c) "baptisms," **6:2** plural, may include John's baptism for Israelites only and that commanded of all sinners since the Pentecost in **Acts 2:36-38 (Matthew 3:1,2; 4:17; 10:5-7; John 1:25)**
 - d) "laying on of hands" **6:2** was provision for bestowing the miraculous "gift" (**dorea**) of the Holy Spirit only through the Apostles' hands (**Acts 2:38,41; 8:12-23; 19:1-7**). This need for miraculously- guided teachers ceased with the completion of the New Testament in the 1st century (**Ephesians 3:1-7; Hebrews 2:1-4**)
 - e) "resurrection of the dead, and of eternal judgment" **6:2** important to know, but life on earth living as sacrifices to Christ will determine one's final judgment (**Romans 12:1-2; 2 Corinthians 5:10; 2 Peter 3:10-13, 17-18; Philippians 4:8-9, 18-20; Hebrews 13:15-16**).
 - f) "this we will do" **6:3** = "leaving the discussion of the elementary *principles* of Christ let us go on to perfection" **6:1**

5. Impossibility of repentance NOT "impossibility of apostasy" is taught **6:4a, 6a**
- a) "once enlightened" **6:4 Cf John 1:4-9; 3:19-21; 8:12; 9:5; Matthew 5:14-16; Colossians 1:12-13**
 - b) "tasted the heavenly gift" **6:4 Cf 2 Corinthians 9:15**
 - c) "partakers of the Holy Spirit" **6:4**
 - (1) Holy Spirit's work outlined by Jesus **Cf John 16:7-15**
 - (2) rejection of same is blasphemy **Cf Mark 3:20-30; Acts 7:51**
 - d) "tasted the good word of God" **6:5 Cf Acts 2:41; 17:11-12; I Thessalonians 2:13; Colossians 3:16-17**
 - e) "and the powers of the age to come" **6:5**
 - (1) the same world subjected to Christ **Cf 2:5**
 - (2) the world which has the Gospel **Cf Ephesians 1:15-23**
6. **BECAUSE**, those who "fall away" from Christ are:
- a) crucifying Christ afresh **6:6 Cf John 19:4-16**
 - b) like some earth, heavenly blessings of rain are used to grow rejected crop of thorns and briers **6:7-8 Cf Psalm 65:9-10**
7. What God doesn't forget: **6:9-20**
- a) our good works as Christians **6:9-12**
 - b) His "promise to Abraham" **6:13-15 Cf Genesis 22:15-18**
 - c) "two immutable things" keep God from lying **6:16-18a**
 - (1) His nature of pure truth **6:16-17 Cf James 1:17**
 - (2) His "track record" of giving Christ as promised to Abraham **6:18a Cf Genesis 12:1-3; 22:18; Romans 4:13-25; Galatians 3:15-18**
 - d) "the hope set before us" **6:18b-20**
 - (1) our soul's anchor **6:18b-19a**

(2)from the veiled "inner space" (**esotericos**) **6:19b**

(3)where our High Priest has gone **6:20**

IV. Jesus' Better King/ High Priest Than Melchizedek 7:1 - 8:6

A. Abraham Paid Tithes to Melchizedek 7:1-4 Cf Genesis 14:18-24

1. King and Priest of "Most High God" ("El-Elyon") **7:1**

a) "Zedek" = title meaning "righteousness" **7:1-2a Cf Joshua 10:1** -
e.g. Pharaoh or King

b) "Salem" ("shalom") was term for "peace" **7:2b**

c) No written history of genealogy or priestly qualifications **7:3**

2. Melchizedek greater than Abraham **7:4**

B. Mosaic Priesthood of Levi Subject to Melchizedek in Prospect

1. Came from Abraham to receive tithes from Israelites **7:5**

2. Israelites should honor him who blessed Abraham **7:6-7**

3. Tithes-receiver is without Israelite ancestry! **7:8-10**

4. Levite priesthood cannot be superior to Christ's, for: **7:11-19**

a) God raised another priest like Melchizedek, NOT Levi! **7:11**

b) Thus, God's law providing for Levites has been changed **7:12**

c) Jesus, like Melchizedek, is unqualified by Moses' law **7:13-14**

d) Jesus is qualified for having "an endless life" **7:15-17**

e) Moses' law "made nothing perfect" but Christ's law lets Christians
"draw near to God" **7:18-19**

C. Jesus' Priesthood Like Melchizedek

1. Based upon God's oath to be this way **7:20-22**

2. No successors needed because He doesn't die **7:23-25**

3. Needs no sacrifices for himself **7:26**

- a) "holy" (**hosios**), keeping every moral obligation **Acts 2:27**;
Acts 13:34, 35; **I Timothy 2:8**; **Titus 1:8**
- b) "harmless" (**akakos**), free from guilt, without guile
- c) "undefiled" (**amiantos**), not deformed, unsoiled **13:4**;
James 1:27; **I Peter 1:4**
- d) "separate from sinners" (**kechorismenos**), divide, put asunder
Matthew 19:6; **Romans 8:35, 39**
- e) "become higher than the heavens" (**hupseloteros**), high, lofty
Hebrews 1:3; **Acts 13:17**; **I Timothy 6:17**
- f) no sacrifice needed for such a pure individual **7:27-28**

D. The Chief Point of Jesus' "Melchizedek" priesthood is:

- 1. Sum (**kephalyon**): **We have a High Priest in the heavens**:
 - a) seated at the right hand of the throne of the Majesty: **8:1**
 - (1) **Megalosune** - "majesty"- gatherer of power
Cf Ephesians 1:9-10; **Colossians 1:19-20**; **Revelation 1:5**
 - (2) "in the heavens" - clearly, not on earth **Cf Matthew 28:18**
 - b) ministering to "the true tabernacle" not physically made **8:2**
 - (1) the Jewish tabernacle has been made "false"
 - (2) this latter cannot be authorized for earthly duties **8:3-5**
- 2. **Jesus offers "better:" ministry, covenant, promises 8:6**

V. Jesus' Better Covenant Than Sinai 8:7-13

A. Moses' Law was Purposefully Not 'Faultless' 8:7-8a

- 1. **Amemptos**-blameless, without censure [a work in progress, **JTPII**]
Luke 1:5-6; **Philippians 2:15**; **3:6**; **I Thessalonians 3:13**
- 2. Not that the Mosaic law was defective, but that it was NEVER designed by God to be complete, the final design. **Hebrews 7:11**

Perfection or finality, however IS attached to the New Testament.

Cf 2 Timothy 3:16-17; James 1:25

3. Moses' law was only designed by God to be like an "advertisement" of the "coming attraction." One should see the finished "product."

B. Moses' Law was Prophetically Unfinished 8:8b-12

1. God, Himself, planned "a new covenant"
 - a) in the Old Law **Jeremiah 31:31-34**
 - b) "not according to the" Sinai/ Mosaic/ Israelite one **8:9a**
 - c) both the law's design and the people's obedience showed its incompleteness (it could not fully justify, and they did not fully keep it) **8:9b**
2. Compare the first and second:
 - a) Under Moses a child was born first, then taught the law; Under Christ a person learns the law, then is reborn **8:10-11**
Cf John 3:3-5; 6:44-45; I Peter 1:22-23
 - b) Under Moses sins were not completely removed; Under Christ sins are remembered "no more." **8:12 Cf Acts 13:36-39;**
Colossians 2:11-15

C. Moses' Law was Practically Finished 8:13

1. To speak of a "new" covenant, the one existing in Jeremiah's day becomes "old." [new cars released make last year's older, **JTPII**]
2. To give a "second" law, the first becomes "obsolete" (*palaios*)
 - a) like the heavens will be **Hebrews 1:11**
 - b) unlike the treasures put in the heavens **Luke 12:33**
 - c) like a sinner's life is after baptism **Romans 6:3-7** (*palaios*)
3. Jerusalem's destruction would finish Jews as God's people

VI. Jesus' Better Worship/ Sacrifices Than Moses Tabernacle **9:1 - 10:18**

A. *Its Divisions* **9:1-5**

1. "Tabernacle" **9:1-2**

- a) **Skenes**- tent **8:2,5; 9:1,2,3,6,8,11,21;11:9**
- b) **Kosmikon**- earthly, worldly **Titus 2:12**
- c) "ordinances" (**dikaionata**)- right established by law **Romans 8:4**
- d) "divine service" (**latreios**) **9:1**
 - (1) includes worship **9:6** and life **Romans 12:1**
 - (2) can be severely misguided **John 16:2**

2. The "first part"/ "sanctuary"

- a) **lampstand** Cf **Exodus 25:31-40; 37:17-24 TODAY**, it is study of God's Word **2 Timothy 2:15**
- b) **table and showbread** Cf **Exodus 25:23-20; 37:10-16 TODAY**, it is the weekly Lord's Supper **Acts 2:42; 20:7**

c) **incense**

- (1) located before veil (in "first part") Cf **Exodus 30:1-10**
- (2) the odors wafted beyond the veil into Holiest of All where God's presence was represented by the ark of testimony/covenant
- (3) **TODAY**, the prayers of the saints approach God in Heaven **Hebrews 4:16; Revelation 8:3; I Thessalonians 5:17**

B. *Its Servers* **9:6-10**

1. Priests always went into "the first part" (sanctuary, **9:2**) **9:6**

- a) at all times (**diapantos**) - constantly, continually
- b) performing "services" (**latreias**) - Cf **#VI, A, 1, d above**

2. High priest alone once a year "into the second part" **9:7-8**

- a) alone, yearly [**Yom Kippur**], first with sacrificial blood for his own sins, then with sacrificial blood for the people's sins of ignorance
Cf Leviticus 16:1-34; Numbers 15:22-29,30-31
- b) "Holiest of All"
 - (1) not opened while Moses' law authorized its use
 - (2) was opened at Jesus' death **Cf Matthew 27:50-51; Mark 15:37-38; Luke 23:44-46**
 - (3) God never intended for its use on earth again!
- 3. "Symbolic" (**parabole**) - placing alongside, similitude **9:9-10**
 - a) Moses' tabernacle:
 - (1) was a "parable" until Christ's Law
 - (2) could not cleanse the conscience of its observers
 - (3) dealt only with "fleshly" ordinances intended only until...
 - b) "the time of reformation" (**diorthoseos**) - making straight

C. Its Purity 9:11-15

- 1. Greater, more perfect, not made with hands **9:11**
- 2. Entered only by "the blood of Christ" **9:12-14a**
- 3. Consciences cleansed "from dead works" **9:14b**
- 4. JESUS' BLOOD REDEEMED THOSE WHO WERE FAITHFUL UNDER MOSES' LAW, THUS ENDING ITS WORSHIP! **9:15**
 - a) Jesus' cross ends Mosaic law **Cf Matthew 5:17-18; 11:13-14; John 19:30; Luke 24:25-27, 44-49; Colossians 2:14-17**
 - b) Jerusalem's destruction (A.D.70) would end Jewish temple worship for all times **Mark 13:1-37**

D. Its Dedication 9:16-28

- 1. Testaments (**diatheke**)- arrangements, covenants go into effect when the one making it dies **9:16-17**

2. The "first covenant" of Moses required animal blood for it to be in effect **9:18-23 Cf Exodus 24:1-8**
 - a) Mosaic sacrifices were "copies" (*hupodeigmata*)- example, sign suggestive of anything, figure, **9:23a; 4:11; 8:5**
 - b) Heavenly things required better sacrifices **9:23b-24**
 - (1) Christ entered "heaven itself"
 - (2) "to appear in the presence of God for us"
3. Jesus' sacrifice offered "once" (*hapax*)- one time, **9:26-28; 6:4; 10:2; 12:26-28; I Peter 3:18; Jude 3**
 - a) NOT offering yearly, quarterly, monthly, weekly **9:25**
 - b) NOW His one- time sacrifice is sufficient **9:26**
 - c) ONE death and judgment- ONE salvation sacrifice **9:27-28a**
 - d) Jesus' Second Coming: **9:28b**
 - (1) means He had NOT been on earth before His first;
 - (2) means He will NOT come to save anyone again.

E. Its Completeness 10:1-18

1. Moses' law ("the law") was designed by God to be incomplete
 - a) it was a "shadow" (*skian*) of "good things to come" [that law was to be removed, **Jeremiah 31:31-34] 10:1a**
 - b) it was NOT "the very image" (*eikon*) of "good things to come"
 - c) it could never make the worshippers "perfect" **10:1b-2a** (*teleiosai*)- bring to the end (goal) proposed, raise to the state of heavenly blessedness, **2:10; 5:9; 7:19, 28; 9:9; 10:1,14; 11:40; 12:23)**
 - d) its sacrificial repetition proves its inadequacy **10:2b-4**
2. Christ's perfect sacrifice was seen by:
 - a) birth and prophetic plan **10:4-9a Cf Psalm 40:6-8**

- b) removal of the "first" by Jesus' death **10:9b-10**
- c) fixed 2nd as He "sat down at the right hand of God" **10:11-13**
- d) offers complete remission of sins **10:14-18**

VII. Jesus' Better Reward/ Punishment than Israelites **10:19-39**

A. "Therefore" since we boldly enter Holiest by Jesus' blood **10:19-21**

1. "Let us draw near with a true heart" **10:22a**
 - a) "full assurance" (*plerophoria*)- most certain confidence, **6:11**)
 - b) "hearts sprinkled" from an evil conscience **10:22b**
 - (1) Christ's blood cleanses a conscience **9:14**
 - (2) Christ's blood is applied in baptism **Romans 6:1-7**
 - (3) Therefore, baptism saves from guilty conscience **I Peter 3:21**
 - (4) "sprinkling" is of blood dedication to God **Cf Exodus 29:21**
 - c) "bodies washed with pure water" **10:22c**
 - (1) not water mixed with anything else
 - (2) ONLY IN BAPTISM FOR SALVATION IS WATER COMMANDED FOR APPLYING TO SINNERS **Acts 2:38; 8:35-39; 10:47-48**
 - d) Water baptism for the remission of sins is the point at which, Scripture teaches, Jesus' sacrificial blood is applied, and through which God dedicates the sinner to be a priest.
2. "Let us hold fast the confession" **10:23**
3. "Let us consider one another" **10:24-25**
 - a) To "stir up" (*paroxusmon*)- incitement, **Acts 15:39**
 - (1) "love" (*agape*) - affection, benevolence, **John 13:35**
 - (2) "good works" **Galatians 6:10; Titus 2:14**

- b) "Not forsaking the assembling of ourselves" **10:25a**
- c) "Exhorting" (*parakalountes*) - address, speak to, **10:25b**;
Hebrews 3:13; 13:19, 22; Acts 2:40; I Corinthians 1:10;
Romans 12:1; Titus 2:15; I Thessalonians 5:14;
2 Corinthians 5:20; 2 Timothy 4:2
- d) "The day"- whatever "day" one can "see... approaching" **10:25**

B. Consequences of Disobedience to Christ 10:26-39

1. Willful sins never have had sacrifice **10:26-31**
 - a) After knowing the truth **10:26**
 - b) No [*more, jtpII*] sacrifice **Cf Hebrews 6:4-6; Galatians 6:14;**
Luke 9:23-25; Numbers 15:15-6, 22-29, 30-31
 - c) Condemnation **10:27 Cf Hebrews 3:16-19; Mark 16:16**
2. Moses' law was not God's last law, Christ's is **10:28-31**
 - a) Moses' law was "without mercy" if proven guilty **10:28**
Cf Deuteronomy 7:16; 13:8-9; 19:13, 21
 - b) Jesus' punishment is "worse" **10:29 Cf Hebrews 2:2-4**
 - c) So God has always stated: **10:30**
 - (1)**Deuteronomy 32:35; Romans 12:19**
 - (2)**Deuteronomy 32:41; Jeremiah 16:18; 25:14;**
Ezekiel 7:4, 9; Romans 12:19
 - d) God lives to make judgment **10:31**
3. Don't squander your own sacrifices **10:32-39**
 - a) You suffered spectacle or sympathized **10:32-34**
 - b) You gained "confidence"- freedom in speaking **10:35**
 - c) You gained "endurance" **10:36-39 (*hupomone*)** - patience,
Romans 5:3-4; James 1:2-4; 5:10-11
 - (1)by keeping faith in God's promise **10:36**

(2) it's only for a "little while" **10:37-38** - **Habakkuk 2:3-4**
Cf Romans 1:17; Galatians 3:11

(3) by keeping company with obedient ("we") **10:39**

VIII. Jesus' Better Discipline of Faith **11:1 - 12:17**

A. **Faith Defined 11:1**

1. "Substance" **11:1a** (*hupostasis*) - standing under, confidence
Hebrews 1:3 "person;" **Hebrews 3:14** "confidence"
2. "Evidence" **11:1b** (*elegkos*) - that by which a thing is proved or tested
Hebrews 11:1; reproof **2 Timothy 3:16**

3. Faith is NOT based upon changeable emotions, personal opinion, unsettled or circumstantial evidence, BUT upon conclusions about the unseen thoroughly substantiated upon rock-solid, visible, conclusive facts!

B. **Faith Exemplified 11:2 - 12:11**

1. **Old Testament faithful began with Creator and Creation**
 - a) Belief in The Creator (NOT idols!) adequate explanation **11:2**
 - b) Belief in The Creation (NOT evolution!) based upon proof **11:3**
 - (1) God's Word powerful enough to do it **Genesis 1:1-2:7**
 - (2) Matter NOT eternal (NO "big bang") **Genesis 1:1**
 - (3) ALL SCIENTIFIC DATA SUBSTANTIATES THIS FACT!!
 - c) All who believe "in God" must "believe God's" commands
2. **Abel's faith worked** in his sacrifice **11:4 Cf Genesis 4:1-5**
3. **Enoch's faith worked** when he walked with God **11:5-6**
 - a) Enoch "walked with God" - a life of obedience **Genesis 5:18-24**
 - b) "He was taken" **11:5b** is Greek for "translated." This same word is used in **Acts 7:16** ("carried back") and means to change

something into a different mode but remain essentially the same. Scripture, when translated, may move from one language into another, but should remain essentially the same expression for the “new” language.

c) Faith in God requires an examination and acceptance of God’s:

(1) Existence **Genesis 1-3** &

(2) Justice **Genesis 4 - Revelation 22; 11:6**

4. **Noah’s faith worked 11:7 Cf Genesis 6:1-9:29** (Israel got so bad Noah could not help! **Ezekiel 14:12-14**)
5. **Abraham’s faith worked** when he was called **11:8-10 Cf Genesis 11:27 - 25:10**
6. **Sarah’s faith worked** when she bore Isaac **11:11-12 Cf Genesis 16:1; 17:1-18:15; 21:1-8; 23:1-2**
7. **SUMMARY: THEY BELIEVED THEY WERE PART OF GOD’S PLAN, WITHOUT EVER KNOWING ITS FULFILLMENT! 11:13-16**
8. **Abraham’s faith worked** when he offered **Isaac 11:17-19**
9. **Isaac’s faith worked** when he blessed Jacob and Esau **11:20**
10. **Jacob’s faith worked** when he blessed Joseph’s sons **11:21**
11. **Joseph’s faith worked** when he prophesied Israelites **11:22**
12. **Moses’ parents’ faith worked** when they saved him **11:23**
13. **Moses’ faith worked** when he chose his people over a palace **11:24-26**
14. **Moses’ faith worked** when “he forsook Egypt” **11:27**
15. **Moses’ faith worked** when kept the Passover in Egypt **11:28**
16. **Israelites’ faith worked** when they crossed the Red Sea **11:29**
17. **Israelites’ faith worked** when Jericho fell **11:30**
18. **Rahab’s faith worked** when she protected the spies **11:31**

19. To keep faith's list "short" he only named: **11:32**

- a) **Gideon's faith worked Judges 6:1 - 8:35**
- b) **Barak's faith worked Judges 4:1 - 5:31**
- c) **Samson's faith worked Judges 13:1 - 16:31**
- d) **Jephthah's faith worked Judges 10:6 - 12:7**
- e) **David's faith worked I Samuel 16:1 - I Kings 2:12**
- f) **Samuel's faith worked I Samuel 1:1 - 25:1**
- g) **the prophets' faith worked I Kings 1:8 - Malachi 4:6**
- h) their sacrificial willingness to be faithful **11:33-39**

20. THEY NEVER "RECEIVED THE PROMISE" THROUGH JESUS CHRIST, BUT ARE PERFECTED THROUGH "US" WHO SERVE CHRIST TODAY AS GOD PLANNED! **11:39-40**

21. **Christians** should follow **Jesus' faith which worked 12:1-11**

- a) Be encouraged by the "cloud" from the past **12:1**
- b) Be encouraged by Jesus' perseverance **12:2-3**
- c) Be encouraged by God's "discipline" of our faith **12:4-11**

C. Faith Strengthened 12:12 - 17

- 1. Help those who are weak and discouraged **12:12-13**
- 2. Pursue peace and holiness, not fornication and profanity **12:14-17**
- 3. Not give away God's blessing like Esau did, and became bitter
Genesis 26:29-34; 27:30-40

IX. Jesus' Better City Than Jerusalem 12:18 - 29

A. Contrast of Mounts 12:18-24

- 1. **Not come to** one "that may be touched"
 - a) God's forbidding presence **2:18 Cf Exodus 19:1-25**

b) God's testing Israel's respect **12:19-21 Cf Exodus 20:18-21**

2. **But are come to:**

a) "Mount Zion= city of the living God= heavenly Jerusalem" **12:22**

b) "innumerable company of angels"

c) "general assembly"= inclusive of all in His church

"church of the firstborn"= **Romans 8:29; Colossians 1:15, 18**

"registered in heaven" = **Revelation 21:27; 22:19**

d) God, "Judge of all" **Cf 4:11-13; Acts 17:30-31**

e) spirits of "just men made perfect" [included with the justified]

f) Jesus, "Mediator of the new covenant" [not old Mosaic one]

g) "blood of sprinkling"

(1)from dead works [of Moses' law] **9:13-14, 19-21**

(2)from an evil conscience [of personal sins] **10:22**

(3)better than all animal sacrifices since Abel **12:24**

(4)"sprinkling of the blood of Jesus Christ" **I Peter 1:2**

(a)Christ's blood, **not baptismal water**, is sprinkled

(b)cannot be physically but figuratively applied

(c) occurs during, **not before or after**, water baptism

Cf Romans 6:3-7; Colossians 2:11-13; I Peter 3:21-22

B. Contrast of Kingdoms 12:25-29

1. "Him who speaks"= God for both Moses and Christ **12:25a**

2. "Then" He:

a) "spoke on earth" **12:25b**

b) "shook the earth" **12:26a**

c) removal of things shaken, "as of things that are made" **12:27a**

3. "Now" He:
 - a. "speaks from heaven" **12:25b; 1:2**
 - b. will shake "not only the earth but also heaven" **12:26b**
 - c. "that the things which cannot be shaken may remain" **12:27b**
4. "We" have received "a kingdom which cannot be shaken" **12:28-29**
 - a) Since the 1st century, Jesus Christ has had a kingdom on earth;
 - b) This is permanent with no more promise of change from God, as He had promised a "shakeup" coming after Moses
Cf Haggai 2:6-9;
 - c) God promises punishment to any who will not abide in it, just as He did when He gave Moses' law **Cf Exodus 24:17**

X. Jesus' Better Life/ Altar than Animals **13:1-16**

A. God's Love Rules Loving Lives **13:1-6**

1. Love the brethren **13:1 Cf John 13:34-35; Romans 12:10; I Thessalonians 4:9; I Peter 1:22; 2:17; 3:8; 4:8; I John 2:8-11; 3:11-15; 4:7-11, 20-21**
2. Love strangers **13:2; Romans 12:13 Cf I Timothy 3:2; Titus 1:8; I Peter 4:8**
3. Loving compassion for Christian compatriots **13:3 Cf I Corinthians 12:26; Colossians 4:18**
4. Sexual love in marriage is always honorable and preferable **13:4 Cf Genesis 2:18-24; Exodus 20:14; Mark 10:1-12**
5. Loving material things hinders one's love for God **13:5-6**
 - a) Not "silver-lovers" (*aphilarguros*) **13:5a Cf I Timothy 3:3**
 - b) Be content with God's blessings because:
 - (1) His undying promise **13:5b Cf I Chronicles 28:20**
 - (2) Our gratified satisfaction **13:6 Cf Psalm 118:6**

B. God's Rule of Love Demands Sacrifices 13:7-16

1. Remember to follow:

- a) Those who speak only "the Word of God" **13:7**
- b) Jesus Christ who, as God, changes not **13:8**
- c) Not "various and strange doctrines" **13:9 Cf Mark 7:1-9; Colossians 2:20-23**
- d) Christ's sacrifice cannot be ministered to by strangers
 - (1) Those serving (*latreuontes*) in ways and with worships God has not approved "have no right to eat" at Christ's altar **13:10 Cf I Corinthians 10:14-22**
 - (2) Moses' sacrificial animals' blood was used but their bodies were burned "outside the camp" **13:11 Cf Leviticus 4:11-12, 21; Leviticus 6:30; 9:11; 16:27**; SO Jesus was crucified outside Jerusalem **13:12 Cf John 19:16-20**

2. Christians should seek to serve Christ

- a) not only in a "religious/ holy place" on earth **13:13-14**
- b) with sacrifices of the lips AND doing good **13:15-16 Cf Romans 12:1-2**

XI. Jesus' Better Church Than Ever 13:17-25

- A. With Proper Supervisors 13:17 Cf 13:7, 24; Titus 1:5-9**
- B. With Prayerful Support For Apostles 13:18-19 Cf I Thessalonians 5:25; 2 Thessalonians 3:1**
- C. With Power And Purity Of Jesus' Shepherding 13:20-21**
- D. With Profitable Scriptures 13:22 Cf 2 Timothy 3:16-17**
- E. With Providential Support 13:23-25**

Help with Hebrews:

1. ***There is much speculation, little evidence, that anyone but Paul wrote this letter.*** Because he was an apostle to the Gentiles and this was written to Hebrews, obviously language is different from his other epistles. However, ***the style, argumentation, reference to Timothy's presence, and knowledge of Moses' Law all point to Paul's authorship.***
2. **Hebrews** presents Jesus Christ as:
 - The Son of God **Chapter 1** - He is **God** of gods;
 - The Son of Man **Chapter 2** - He is **Man** of men;
 - The Prophet **Chapter 3:1 - 4:13** - He is **Prophet** of prophets;
 - The High Priest **Chapter 4:14 - 8:13** - He is **High Priest** of high priests;
 - The Blood Sacrifice **Chapter 9:1 - 10:31** - He is **Sacrifice** of sacrifices;
 - The Obedient One **Chapter 10:32 - 12:29** - He is **Faith** of all faithful;
 - The Orderly One **Chapter 13:1-25** - He is **Shepherd** of the sheep.
3. The **Book of Hebrews** is a Holy Spirit- inspired commentary on the **Book of Leviticus** because it shows the "substance" of the Old Testament's "shadow." **Hebrews 10:1 (CF Colossians 2:13-17)**. The Law of Moses (in its entirety) is shown now to be superseded by the actual reality of God's eternal design:
 - a. **Moses Law was:** "the copy and shadow of the heavenly things" (**8:5**), "the first tabernacle" was "symbolic for the present time" (**9:8-9**), "copies of the true" (**9:24**), "the things that are being shaken" (**12:27**);
 - b. **Christ's Law is presently:** "the sanctuary and of the true tabernacle which the Lord erected, and not man" (**8:2**), "a High Priest over the house of God" (**10:21**), "the city with foundations" (**11:10**), "But you have come to Mount Zion, and to the city of the living God, the heavenly Jerusalem" (**12:22**), "Therefore, since we are receiving a kingdom which cannot be shaken" (**12:28**).
4. **Hebrews** is written to show how much "**better**" [**kreitton** - more useful, serviceable, excellent] Christ's way is than any previously-given by God: **Hebrews 1:4; 6:9; 7:7, 19, 22; 8:6; 9:23; 10:34; 11:16, 35, 40; Hebrews 12:24**. By this word, there is no God-given advantage today by being a:
 1. ***physical Jew or Israelite;***
 2. ***follower of a "10-commandment" law;***
 3. ***devotee of any other prophet's teaching;***
 4. ***member of any religious group than Jesus' own church (Matthew 16:16-18).***

Nothing else is "as good." In the opening (**Hebrews 1:1-4**), the contrast is immediately drawn between God's methods of communicating His Will

throughout the Old Testament, and the "once for all" statement of the New Testament (**Cf Jude 3**). God may have spoken through dreams, angels, burning bushes, still small voices, etc. **but all that has ceased**. The final interpretation of God is that those methods and partial revelations pointed the way to Jesus Christ, but as of the **Book of Hebrews** Christ's Law "was confirmed" (**Hebrews 2:1-4**), so that anyone since the 1st century (certainly including people living today) claiming to be an apostle, angel, prophet, or inspired interpreter of Scripture speaks falsely and has not the truth (**Galatians 1:6-9; I Corinthians 14:37; 2 Peter 1:19-21; I John 4:1-3; I Timothy 6:3-5**)!

5. **Interchangeable terms for those rejected by God:**

"**harden** your hearts as in the **rebellion** [in the wilderness]" (**3:8**);

"**evil heart of unbelief** in departing from the living God" (**3:12**);

"**hardened** through the **deceitfulness of sin**" (**3:13**);

"those who **sinned**" (**3:17**);

"those who **did not obey**" (**3:18**);

"they could not enter in because of **unbelief**" (**3:19**);

"did not enter because of **disobedience**" (**4:6**).

This is why Jesus did not need to say, "He who does not believe and is not baptized will be condemned" (**Cf Mark 16:16**). Those whose faith **is not** in God's way to obey, will **not** be baptized, and those whose faith **is** in God's way to obey, **will!** (**Cf John 3:17-21**)

6. **What Christians are appealed to do together:**

4:1 - "Let us fear lest any of you seem to have come short of it"

4:11 - "Let us therefore be diligent to enter that rest"

4:14 - "Let us hold fast *our* confession"

4:16 - "Let us therefore come boldly to the throne of grace"

6:1 - "Let us go on to perfection"

10:22- "Let us draw near"

10:23- "Let us hold fast the confession of our hope without wavering"

10:24- "Let us consider one another"

12:1 - "Let us lay aside every weight, and the sin which so easily ensnares us, and" "Let us run with endurance the race that is set before us"

12:28- "Let us have grace, by which we may serve God acceptably with reverence and godly fear"

13:13- "Let us go forth to Him, outside the camp, bearing His reproach"

13:15- "Let us continually offer the sacrifice of praise to God"

7. In **Hebrews 7:14**, the argument from the "silence of the Scriptures" is powerfully made:

a. God specified Levi as priestly tribe under Moses **Numbers 1:49-54; Numbers 3:10-13**

b. God gave NO authorization for any other tribe [**total silence**]

c. THEREFORE not even Jesus Christ could be born from another tribe [Judah] than that specified and qualify to serve as priest under Moses'

law. *If, therefore, Jesus is High Priest, the law of God must have been changed on the subject. **He is, and it has** (Cf **Hebrews 8:1; Hebrews 7:11-12, 14**).*

8. ***God has used this principle in the past:***

- a. **Leviticus 10:1-2** - priests killed for offering unauthorized incense;
- b. **Exodus 25:10-15; Numbers 4:15; 2 Samuel 6:1-7** - Uzzah was struck dead for touching the ark of the covenant without authorization;
- c. **Jeremiah 19:1-6 (v.5)** - Southern kingdom (Judah) would be punished in the Valley of the Son of Hinnom for sacrificing what God did not authorize.

9. ***In fact, throughout Scripture (including the New Testament), when God specifies what He wants, and remains silent authorizing anything else on that subject, nothing else has any acceptance before Him!***

Cf See Chart Below

CHART ON HEBREWS 7: 14:

"For *it is* evident that our Lord arose from Judah,
of which tribe Moses spoke nothing concerning priesthood."

A

1. Moses authorized Levi as a priestly tribe (**Leviticus 1: 47-54; 3: 5-13**).
2. Moses spoke nothing of Judah as a priestly tribe (**Hebrews 7: 14**).
3. **THEREFORE Judah not authorized to be a priestly tribe under Moses.**

B

1. **Judah not authorized to be a priestly tribe under Moses (Cf A, 3)**
2. Jesus (Christ) is of the tribe of Judah (**Micah 5: 2; Matthew 2: 4-6**).
3. **THEREFORE Jesus Christ Himself was NOT authorized by Moses to be a priest (Hebrews 7: 11-17).**

THE SILENCE OF THE SCRIPTURES APPLIED TO OTHER SUBJECTS.

C

1. The New Testament authorizes vocal music in Christian worship (**Matthew 26: 30; Mark 14: 26; Acts 16: 25; Romans 15: 9; I Corinthians 14: 15; Ephesians 5: 19; Colossians 3: 16; Hebrews 2: 12; 13: 15; James 5: 13**).
2. The New Testament spoke nothing of mechanical instruments in Christian worship.
3. **THEREFORE mechanical instruments are not authorized in Christian worship.**

D

1. **Mechanical instruments are not authorized in Christian worship. (C, 3)**
2. Guitars, pianos, horns, keyboards, drums, computers, etc. are mechanical instruments.
3. **THEREFORE** guitars, pianos, horns, keyboards, drums, computers, etc. are **not** authorized in Christian worship.
Jesus, Himself, could not and would not bring change to music (nor anything else!) that God Had already specified in His Written Word!

E

THIS ARGUMENT IS THE REASON THERE IS ONLY

"ONE BODY AND ONE SPIRIT, JUST AS YOU WERE CALLED IN ONE HOPE OF YOUR CALLING; ONE LORD, ONE FAITH, ONE BAPTISM; ONE GOD AND FATHER OF ALL, WHO IS ABOVE ALL, AND THROUGH ALL, AND IN YOU ALL" (Ephesians 4: 4-6).

-----**John T. Polk, II,** (This argument was first written in this form by in 1974 to prepare for public debate. It was used on a cloth chart.)