

# *Hebrews'*

*A Study Workbook*

*By Chad Sychtysz*

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## ∴ *Lesson 1* ∴

### *Introduction*

**H**ebrews is unquestionably a unique and one of the most important epistles of the New Testament. It may be difficult for us to appreciate all that Hebrews has to offer us, since we cannot envision the doctrine of Christ's redemption without it. Admittedly, a study of this book can seem intimidating at first, until one begins to see the great treasure of insight and information that it provides. One who digs deep into this profound work becomes a much more enlightened disciple; he or she can hardly come away from it untouched and unchanged.

Hebrews takes us where few other inspired writings ever venture: deep into the heart of Christ's role as both King and High Priest. The entire epistle radiates with glowing respect for the lordship and intercession of Jesus. It gives us rare glimpses into Christ's role as an obedient Son as well as the incalculable offering of Himself as the Redeemer of sinful men. Yet at the same time the writer of Hebrews teaches us to adore the Savior, he also forces us to examine our own heart with regard to where we stand with the Lord. Just as he warned his fellow Christians against succumbing to unbelief, so we today must struggle against this same temptation. The powerful relevancy of this epistle—both in its exaltation of Christ and its warning against “falling away” from the living God—is what makes the study of it both urgent and essential. No doubt many Christians *have* “fallen away” because they did not reverently appreciate the divine, dual nature of Christ and/or were ignorant of the dangers of “unbelief.”

### **Authenticity and Authorship**

With regard to its content and authenticity, Hebrews has rarely been held as anything but sacred and divinely-inspired. From the earliest historical assemblage of what we now refer to as the New Testament, Hebrews has invariably been regarded as canonical. This means that it is part of the apostolic-approved body of writings (or canon) that defines Christian theology and practices. Its doctrines never contradict any of those expressed elsewhere in the New Testament. Its style—including its reverence, intelligence, authoritativeness, majesty, etc.—is comparable to other established sacred writings, and often exceeds them. When coupled with the other facts concerning this book, such characteristics provide substantial internal evidence for its credibility. With regard to external evidence, Hebrews is quoted verbatim by several of the early church “fathers” who accepted it as a legitimate and primary source of Christian doctrine. It is found

in nearly all (and in the oldest) versions and manuscripts of the New Testament, some of which date back to the second—and possibly even the first—century.

In the earliest compilations of the New Testament, Hebrews was placed between Romans and Corinthians; in one manuscript, it is placed between 2 Thessalonians and 1 Timothy. Thus, it has historically been grouped together with Paul's epistles. This would seem to indicate that Paul is most definitely the author of Hebrews, but this is a difficult fact to ascertain. Even the early "fathers" disagreed amongst themselves on this. Some commonly-suggested alternative authors include Luke, Barnabas, Apollos, or someone of such caliber as these men. R.C.H. Lenski flatly dismisses Paul as the author, but then makes a rather dubious case for either the apostle James or John.<sup>1</sup> The scholar Simon Kistemaker seems to shrug, "I don't know," but then says, "In the final analysis, authorship is not important. The content of the epistle is what matters."<sup>2</sup> While this answer may not be satisfactory, it is probably the best and most honest response, given the lack of information we have regarding authorship. We will pursue some further exploration on this subject for the sake of objectivity, but in the end, each person must come to his or her own conclusions regarding this matter.

Some believe Paul is the author of Hebrews because of its rabbinic scholarliness, and Paul was certainly a rabbinic scholar. Indeed, whoever wrote Hebrews reveals his mastery of Old Testament themes and concepts, as well as New Testament Christology (i.e., the doctrines of the nature and work of Christ). Paul, as a trained rabbi *and* inspired apostle, certainly is a qualified candidate for this work. Some argue that Paul, who identifies himself in all his other epistles, purposely did not identify himself here in order to avoid any Jewish prejudices against him. This letter is directed exclusively to a Jewish Christian audience, and yet some Jews struggled with Paul's ministry to the Gentiles (see Acts 21:17-21). While this argument makes sense, it is not conclusive, and it remains a theory rather than an established fact. On the other hand, Greek scholars claim that there are a number of stylistic and grammatical differences between Hebrews and Paul's epistles. This does not prevent Paul from being its author, but it cannot be overlooked, either. In some Bible translations, the superscription to the letter reads, "Paul's Epistle to the Hebrews"; yet these words are supplied by translators themselves and are not found anywhere in the actual manuscripts.

Perhaps we can best approach the question of authorship by simply appealing to what we *do* know about the author. For example, whoever the author is:

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<sup>1</sup> R. C. H. Lenski, *Commentary on the New Testament: The Interpretation of the Epistle to the Hebrews and of the Epistle of James* (Grand Rapids: Hendrickson Publishers, 1998), 8.

<sup>2</sup> Simon J. Kistemaker, *The New Testament Commentary: Exposition of Thessalonians, the Pastorals and Hebrews* (Grand Rapids: Baker Books, 1996), 8.

- ❑ He has written in “the most perfect Greek,”<sup>3</sup> having a masterful command of the language and its nuances.
- ❑ He possesses a strong command of the Levitical ministry (i.e., the priestly and sacrificial system of the Law of Moses), the ministry of Christ’s own redemptive sacrifice, and an intelligent comparison of the two. He is no novice-yet-well-intentioned disciple; he speaks with authority, clarity, and purpose; he is a master communicator. He also speaks transcendentally, that is, he looks beyond the present order of things (consider 12:1-3, e.g.) and sees the great scope of God’s deliverance through Jesus Christ as well as the human struggle with fear, doubt, and endurance.
- ❑ He is well-versed in the Septuagint, the Greek translation of the Old Testament (completed ca. 200 BC), as this is the source of all Scripture quotes in Hebrews. It is significant that he would rely upon this translation (as Paul does in, say, Romans) in writing to Jews versus citing from the original Hebrew Bible. This implies that the Jews to whom he is writing are Hellenized (i.e., raised, educated, and cultured in a Greek-speaking society).
- ❑ He speaks of (or with a view toward) the termination of the old (Mosaic or Levitical) system. The primary thesis of this epistle is the superiority of Christ—His sacrifice and its implications—to the Law of Moses and its priesthood. The writer not only has a solid grasp of this transition, but provides an irrefutable argument against remaining with (or returning to) the ancient system. It is evident that he wrote during a time when this system was still being observed by non-Christian Jews (see 13:10-14), yet was about to be terminated (8:13). In light of this, the “day” drawing near (10:25) may be an ominous reference to the coming destruction of Jerusalem (AD 70), which would permanently end any legitimate practice of the Law or its sacrifices.
- ❑ He does not speak as the founder of the congregation(s) to whom he writes, but as a minister in the field, so to speak. Nonetheless, he writes with authority and passionate conviction: he demands to be heard. He implies that their original leaders (elders and/or teachers) have since died (13:7), since their present ones are distinguished from them.<sup>4</sup> This indicates a well-established group of older first-generation believers mixed with second- and possibly third-generation believers. Epistles that we know were authored by Paul were written primarily to first-generation believers.
- ❑ He is a friend of Timothy (13:23), and a teacher well-known to those to whom he writes (13:19). However, he speaks of circumstances which are not described in any of Paul’s personal letters to Timothy himself.

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<sup>3</sup> Lenski, 9.

<sup>4</sup> Lenski, 11.



- ❑ He is either writing to friends (brethren) in Italy, or is writing from Italy to friends who know these same people in Italy: “Those from [or “of”] Italy greet you” (13:24). Several commentators seem to interpret this to mean that the author is writing to saints in Rome; however, this cannot be determined conclusively.

If Hebrews was written by Paul, then it would have to be written before AD 64, the generally-accepted year of his death. The imminent destruction of the Jewish system, the epistle being directed to an older generation of believers, and the struggles that the writer addresses which are common to such people do seem to favor an AD 60s time of writing. However, despite piecing together all the evidence available to us, we still cannot know for certain its date of composition, except that it preceded the Jewish revolts against Rome (AD 66 – 70).

Just because Hebrews may not have been written by Paul (or another apostle) does not mean that it is not apostolic in nature, sanctioned with apostolic authority, or uninspired by the Holy Spirit. The doctrinal content of the epistle nowhere contradicts what the apostles have written; in fact, it concurs beautifully with (particularly) Paul’s and Peter’s writings. It is also consistent with what is taught in the Law of Moses, without relying on rabbinical traditions, non-canonical writings (i.e., the Apocrypha), or other uninspired sources. Everything the writer explains concerning the Law or its functions (i.e., priesthood, tabernacle, offerings, etc.) can be ascertained through Old Testament Scripture. Furthermore, the fact that early Christians quoted heavily from Hebrews alongside their quotes from Paul and other inspired writers indicates that they believed all such writings carried equal authority. Even John, an apostle who lived and wrote many years after Hebrews had been circulated, never contradicts or refutes this writing, even though a primary reason for his own epistles was to disprove heresies and apostasies.

## Who Were the “Hebrews”?

The ancient manuscripts from which we derive the New Testament offer no official title for this epistle. Yet the fact that it was written *to* Hebrews—that is, to Jewish Christians—is obvious. Its recipients were not newcomers to the faith; the epistle is not designed to teach one how to become a Christian. These people had been faithfully teaching, practicing, and supporting the gospel for some time, but had become very discouraged over what they perceived was a lethal assault against the church. In other words, they perceived an overthrow of the church by means of external persecution, and thus were seriously considering reverting back to the only thing they knew prior to Christianity: Judaism. The several statements implying this, and the fact that the author freely appeals to Hebrew Scripture, implies that the older recipients of this letter were

once immersed in the Jewish system. At the time of writing, that system seems to be still in their blood, so to speak. James Coffman describes their situation graphically:

A generation had passed, and Christ had not come. The early enthusiasm inevitably generated by a new movement had begun to wane; savage persecutions had been endured; and the disciples were struggling with the problems of sin and ignorance. Moreover, they had to endure the arrogances and utter scorn of their fellow-countrymen, who taunted them with their exclusion from the old rituals, and who, out of hatred for the new faith, had launched a counter-campaign to reinlist [*sic*] the disciples in the fold of Judaism. After all, Judaism had indeed been founded by God himself; the glorious services of the temple reached back for a millennium or more; the old covenant had been ordained in the hands of angels; the temple itself was one of the wonders of the world; and its high priest was a powerful and respected figure in the social and political arena of those days. ...All of the traditional power of the Hebrew religion, the social excellence of its priests, the liturgical richness of the impressive ceremonial, together with the reverence of the sacred Scriptures in their custody, and all of the passionate patriotism which pertained to the old ways and concepts—all these things exerted persuasive influence over the community of Christians then struggling with manifold trials.<sup>5</sup>

Thus, the overall objective of Hebrews is to prick their conscience and remind them of their commitment to Christ, especially since everything He offers is superior to anything they had left behind.

The next logical question, then, would be: *which* Jewish Christians—in what city or area? “The common, and the almost universally received opinion is that the epistle was addressed to the Hebrew Christians in Palestine.”<sup>6</sup> Unfortunately, this cannot be known with any certainty. In the end, it really does not matter, since knowing the specific region to which these Jews belonged does not affect the purpose of the epistle one way or another. The persecution mentioned above is not specifically identified in Hebrews, nor is it clear who these persecutors were: Jews or Romans. The writer mentions how some had endured “the seizure of your property” (10:34), which is something expected of Roman persecution, not Jewish. If true, this would lean us toward a date of writing after Emperor Nero’s persecution of the church in AD 64, when the burn-

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<sup>5</sup> James B. Coffman, *Commentary on Hebrews* (Austin, TX: Firm Foundation, 1971), 12-13.

<sup>6</sup> Albert Barnes, *Barnes’ Notes*, vol. XIII (Grand Rapids: Baker Book House [no date]), “Introduction,” v.

ing of Rome was blamed upon Christians.<sup>7</sup> There are other subtle hints in the text that point toward a state-sanctioned persecution rather than a religious one (by the Jews). We will examine these in more detail in the study notes below.

## Theme and Purpose

A dominant theme of Hebrews is the supremacy of Christ over the Levitical system (i.e., the priesthood and sacrificial system defined by the Law of Moses). For example, we read of:

- ❑ **The supremacy of Christ in God’s plan of redemption for man.** This is mentioned elsewhere (e.g., Ephesians 1:9-10, 19-23, Colossians 1:15-18, etc.), but the idea is nowhere as powerfully and eloquently developed as it is in Hebrews.
- ❑ **The supremacy of Christ to Moses.** For some 1,500 years, the Jews had put their faith in Moses as being the foremost religious authority on earth. The very thought of anyone challenging Moses was abhorrent to them (see John 9:28-29). But in this epistle, Christ is shown to be *infinitely superior* to Moses the man and the Law which bears his name. This is not a new challenge (see John 5:39-47, Acts 3:22-23, et al), but one which is argued powerfully and thoroughly.
- ❑ **The supremacy of Christ to the Levitical priesthood.** The writer of Hebrews defines Jesus as our “great high priest who has passed through the heavens” (4:14). His priesthood bears some similarity to the Aaron’s, the first high priest under the Law, but Christ supersedes the Aaronic priesthood in every way. Instead of merely inheriting a priesthood inherited from and corrupted by men, Christ became an entirely new High Priest of an entirely new order—one not based on a law given to men, but upon God’s divine oath. As a result, He has become for all believers the High Priest that neither Aaron nor any of his descendants could become.
- ❑ **The supremacy of Christ’s blood (life) to that of the ancient sacrifices under the Law.** Animal blood served a purpose in educating Israel in atonement for sin through sacrifice. Yet this kind of blood could not fulfill what was required for the cleansing of a human soul. Christ’s blood does fulfill this, however, and is thus the most valuable substance of all time and in the entire universe. All the rivers of blood created by the sacrifices of hundreds of thousands of animals never accomplished what the shedding of Christ’s blood on the cross accomplished. Hebrews helps us to appreciate this from

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<sup>7</sup> It must be understood, however, that Nero’s persecution was brief, particularly aimed at Christians in Rome (and vicinities), and thus relatively limited. Unlike persecutions that followed, Nero never instituted an imperial decree against all Christians everywhere, or instituted a systematic assault against the church.

a legal standpoint and on a spiritual level that are unprecedented elsewhere in Scripture.

- ❑ **The supremacy of God’s covenant with Christians to His covenant with the nation of Israel—or any other covenant having to do with salvation.** God’s covenant with Israel was purposely and inherently limited in what it could do. It was not an end in itself but in every respect pointed forward to a “better covenant,” one which was made effective through the blood of Christ. Those who are *now* in a covenant relationship with God—i.e., those who are “in Christ”—can approach Him with unprecedented access and with more sublime fellowship than ever before.
- ❑ **The supremacy of Christ to the ideal priest-king Melchizedek.** While this may not seem significant at first, the Hebrews writer develops profound conclusions based upon this comparison (7:1-28). The better we understand Melchizedek’s position (Genesis 14:17-20), the more we are able to appreciate Christ’s advocacy and authority, inasmuch as Christ takes this position to its highest potential.
- ❑ **Christ’s supreme obedience to God.** Paul wrote of how Christ “emptied Himself” and was obedient even to the point of death on a cross (Philippians 2:7-9). The Hebrews writer expounds upon this even further, emphasizing the connection between His earthly obedience and His eternal priesthood. Christ’s obedience makes Him worthy to inaugurate a new covenant, a new priesthood, and a “new and living way” by which we are able to come to God (10:20).
- ❑ **Christ’s ideal intercession for the believer.** Since He has been made like us—in human form, yet without human corruption—Christ serves as the ideal intercessor between God and man (1 Timothy 2:5-6). Nowhere in Scripture is this doctrine so fully and magnificently developed as it is in Hebrews.

Beyond these details of Christ and His redemptive work, Hebrews expounds upon other significant perspectives closely associated with these thoughts. We are taught, for example, to:

- ❑ **Learn** from the mistakes of Israel, lest “while a promise remains of entering His rest, any one of you may seem to have come short of it” (4:1), as what happened to an entire generation of Israelites who forfeited their opportunity to enter into the Promised Land.
- ❑ **Continue** to grow in maturity, not stagnating in useless “elementary” discussions, not subsisting only on “milk” but seeking “solid food” (5:12-13, 6:1-3). Not only are we to focus on our own spiritual growth, but we are also to “stimulate” other believers to love and good deeds (10:24).

- ❑ **Remember:** what Christ has done for us; those who have gone on before us, having taught us the word of God (13:7); traveling missionaries (13:2); those imprisoned for their faith (13:3); those who have exemplified the kind of faith approved by God (chapter 11); etc. Indeed, the admonition to *remember what you have been taught in Christ* consistently counters the obsolescence (or outdatedness) of the ancient (Jewish) system. Remembering Christ and His gospel is far more important than remembering 1,500 years worth of blood offerings and law-keeping.
- ❑ **Avoid unbelief** in all its forms, but particularly in *doubting Christ's pre-eminence as the Savior of all men*. Failing to believe in the Lord and His gospel will not lead to a believer's "Sabbath rest" (4:9), but instead will warrant God's "terrifying" judgment of that person (10:31).
- ❑ **Find encouragement** from the "great cloud of witnesses" (12:1), the rich legacy of faithful men and women who provide appropriate and numerous examples of what it means to live by faith, even during times of great discouragement and opposition.
- ❑ **Revere God** with all solemnity: "worship God with reverence and awe" (12:28), or else face the "consuming fire" which will destroy all those who do otherwise.

In sum, Hebrews serves as a series of admonitions to Christians. Specifically, it warned against even entertaining the thought of returning to the Jewish system as a viable alternative to Christianity. This message is just as relevant to us today: we are warned against considering (or returning to) *any* system of salvation other than Christ's, since no such alternative really exists. Christ is the only Savior of men's souls (Acts 4:12); His redemption is the only redemption that God recognizes. Just as God no longer recognizes the Law of Moses as viable (for Israelites or anyone else), so He recognizes no other gospel, regardless of its claims (Galatians 1:8).

The author of Hebrews was obviously aware of the danger of deserting the Christian faith and the lack of appreciation that some had for Christ's sacrifice. But he does not merely offer warnings against backsliding; he also explains the *sources* of such decline. These include:

- ❑ **Lack of comprehension of the big picture perspective.** This leads to a failure to rightly discern Christ's superiority over temporary or mundane things, as well as appreciation for one's own individual participation in His church (cf. 12:25-29).
- ❑ **Tendency to revert back to that which is familiar, but not better.** The writer of Hebrews defines this as "unbelief," since it implies a failure to regard Christ's gospel of redemption as credible or relevant. Such reversion (or backsliding) implies a "hardness of heart" (3:8), disrespect for Christ's supreme sacrifice, and careless disregard of the Holy Spirit's sanctifying work in the heart of the believer (10:26-31).

- ❑ **Spiritual ignorance resulting from a lack of deliberate and careful study of Scriptures (5:13ff).** By failing to educate themselves with God’s inspired Word (2 Timothy 3:16-17), Christians lose their “assurance” and “conviction” in Christ, the very components of faith itself (11:1-2). Such faltering, if left unchecked, inevitably leads to apostasy—the same kind of apostasy for which ancient Israel was punished.
- ❑ **Spiritual weakness (i.e., ineffectiveness) due to spiritual ignorance (12:12-13).** Christians who are ignorant of who they are and what (and whom) they believe in are useless in advancing the cause of Christ. In fact, they become detrimental to the propagation of this message, since they wrongfully represent Christ’s redemption and cause men to doubt in God’s ability to save their souls.
- ❑ **Forgetfulness of earlier exercises of their own great faith (10:32ff).** Just as the Ephesians lost their “first love” (Revelation 2:4), so these Christians had lost their initial zeal and commitment to the Lord.
- ❑ **Forgetfulness of the “faithful” who had preceded them, whether in their own lifetime or in past ages.** This forgetfulness isolated and disconnected these Christians from the universal perspective of God’s people throughout all time, forcing them into a very narrow, pessimistic mindset. This disconnectedness is also manifested in literal abandonment of assemblies of the saints (10:25).
- ❑ **Failure to appreciate the “unshaken kingdom”—the New Jerusalem, spiritual Zion, Christ’s church (12:18ff).** God’s kingdom under Christ’s leadership will not be diminished or overthrown by any worldly power or secular government. These Christians wanted to abandon this pure and infallible kingdom for the old (Israelite) kingdom, which was fraught with human corruption and insurmountable limitations.
- ❑ **Failure to see all the benefits and blessings to which they had access in Christ.** Instead of finding confidence in blessings and promises of God, people tend rather to focus on temporary setbacks and human discouragement. Since we live in a transient and physical world, we are accustomed to transient and physical thinking. God has given us every reason to transcend such thinking, but the difficulties of this life will prove to be challenging (as described in Matthew 13:20-22). Thus, Christians must make great effort to stay focused on the things that are spiritual and eternal rather than earthly and temporary (2 Corinthians 4:16-18, Colossians 3:1-4).

Finally, the writer reminded his readers that “Jesus Christ is the same yesterday and today and forever” (13:8). This statement underlies the entire epistle: since Jesus does not change, then whatever was happening to the Hebrews could not in any way be reflected in a change in His gospel, or a change in (or disintegration of) His power or authority. It is the Hebrew Christians

*themselves* who were changing, not the Lord; they were the ones leaving God, even though God promised never to leave them (13:5b-6).

### Question:

- 1.) Please review the above causes of spiritual decline. Are these factors still relevant today, or have divisive church “issues” and social ills replaced them? Asked another way: if we addressed these things properly in the first place, would we be better prepared to *deal with* church “issues” and social ills? Please explain.

## Outline for This Study:

- i. **Section One**
  - a. 1:1-2, Introduction of Christ as “Heir of All Things”
  - b. 1:3 – 3:6, The Kingship (or Supremacy) of Christ
    - i. 1:3-14, Christ’s Supremacy over Angels
    - ii. 2:1-4, Christ’s Message Confirmed by Miracles
    - iii. 2:5-9, The Dominion of Man Summed Up in Christ
    - iv. 2:10-18, Benefits (to Us) of Christ’s Supremacy over Man
    - v. 3:1-6, Christ’s Supremacy over Moses
- ii. **Section Two**
  - a. 3:7 – 4:13, First Warning against Apostasy
    - i. 3:7-19, Historical Example of Israel’s Unbelief
    - ii. 4:1-11, Danger of Forfeiting What Was Promised
    - iii. 4:12-13, God Sees All Things
  - b. 4:14 – 5:10, Christ as Our High Priest
    - i. 4:14-16, Christ’s Priestly Intercession
    - ii. 5:1-4, The Levitical High Priest: His Function and Limitations
    - iii. 5:5-10, Christ’s Priesthood Likened to the Order of Melchizedek
- iii. **Section Three**
  - a. 5:11 – 6:20, Second Warning against Apostasy
    - i. 5:11 – 6:8, The Need to “Press on to Maturity”
    - ii. 6:9-12, Recollection of Former Deeds and Enthusiasm
    - iii. 6:13-20, The Steadfast Anchor of God’s Promise
  - b. 7:1 – 8:6, Christ’s Supremacy over Aaron and the Levitical Priesthood
    - i. 7:1-10, Comparison of Melchizedek and the Levitical Priests
    - ii. 7:11-22, The Supersession of Christ’s Priesthood
    - iii. 7:23 – 8:6, Comparison of the Two Priesthoods
- iv. **Section Four**
  - a. 8:7 – 9:28, “A Better Covenant” through Christ
    - i. 8:7-13, Prophetic Fulfillment of the “New Covenant”
    - ii. 9:1-10, Recollection of Symbols of the “First Covenant”
    - iii. 9:11-28, Christ’s Entrance into the Spiritual Tabernacle
      1. 9:11-14, His Presentation
      2. 9:15-17, Ratification of the New Covenant
      3. 9:18-28, The Human Soul Is Cleansed by Christ’s Blood



- b. 10:1-10, The Law of Moses Is Inferior to the Work of Christ
- c. 10:11-18, Christ's Offering Provides Absolute Forgiveness
- v. **Section Five**
  - a. 10:19-39, Third Warning Against Apostasy
    - i. 10:19-25, The Basis of the Believer's Confidence
    - ii. 10:26-31, Further Consequence of Apostasy
    - iii. 10:32-39, Another Recollection of Former Deeds
  - b. 11:1-40, Faith and Those Who Have Exemplified It
    - i. 11:1-2, What Faith Is
    - ii. 11:3-31, Specific Examples of Faith
    - iii. 11:32-40, Non-specific Examples of Faith
  - c. 12:1-17, The Need for Focus and Discipline
    - i. 12:1-3, "Fixing Our Eyes on Jesus"
    - ii. 12:4-11, The Father's Discipline of His Sons
    - iii. 12:12-17, Desired Response to the Father's Discipline
  - d. 12:18-29, The Unshakable Kingdom
    - i. 12:18-21, The Physical Mt Sinai
    - ii. 12:22-24, The Spiritual Mt Zion
    - iii. 12:25-29, The Need for Reverence and Awe
- vi. **Section Six**
  - a. 13:1-19, Christian Responsibilities and a Final Admonition
    - i. 13:1-6, Practice Hospitality, Purity, and Contentment
    - ii. 13:7-14, Separation from Those Who Refuse Christ's Supremacy
    - iii. 13:15-19, What Is Expected of Believers
  - b. 13:20-25, Benediction and Final Thoughts