

Hebrews Structure

Prelude, 1:1–4

Section One 1:5–2:4

Doctrinal Exposition: 1:5–14

Psa 110:1, “A Psalm of David. The LORD said to my Lord, ‘[You, i.e., the Messiah] sit at My right hand, till I make Your enemies Your footstool’.”

Psa 110:4, “The LORD has sworn and will not relent, ‘You [i.e., the Messianic Davidic King] are a priest forever according to the order of Melchizedek’.”

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Prelude, 1:1–4

Section One 1:5–2:4

Doctrinal Exposition: 1:5–14

Practical Exhortation and Warning: 2:1–4

Section Two: 2:5–4:13

Doctrinal Exposition: 2:5–3:6

Practical Exhortation and Warning: 3:7–4:13

Heb 2:10, “For it was fitting for Him [the Father], for whom are all things and by whom are all things, in bringing many sons to glory, to make the captain of their salvation perfect through sufferings.”

Heb 2:17, “Therefore, in all things He had to be made like His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make propitiation for the sins of the people.

Heb 2:18, “For in that He Himself has suffered, being tempted, He is able to aid those who are tempted.”

Psa 95:7, “For He is our God, and we are the people of His pasture, and the sheep of His hand. Today, if you will hear His voice:

Psa 95:8, “Do not harden your hearts, as in the rebellion, as in the day of trial in the wilderness,”

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Section Three: 4:14–6:20

Doctrinal Exposition: 4:15–5:10

Practical Exhortation: 5:11–6:20

Warning: 6:4–8

Section Four: 7:1–10:39

Doctrinal Exposition 7:1–10:18

Practical Exhortation: 10:19–39

Warning: 10:26–39

Section Five: 11:1–13:25

Doctrinal Exposition: 11:1–40

Practical Exhortation 1: 12:1–29

Warning: 12:25–29

Practical Exhortation 2: 13:1–25

Heb 4:14, “Seeing then that we have a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession.”

Heb 4:15, “For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin.”

Psa 110:4, “The LORD has sworn and will not relent, ‘You [Messianic, Davidic King] are a priest forever according to the order of Melchizedek’.”

Heb 7:1, “For this Melchizedek, king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings and blessed him,

Heb 7:2, “to whom also Abraham gave a tenth part of all, first being translated ‘king of righteousness,’ and then also king of Salem, meaning ‘king of peace,’

**Heb 7:3, “without father, without mother,
without genealogy, having neither beginning of
days nor end of life, but made like the Son of
God, remains a priest continually.**

Heb 7:4, “Now consider how great this man was, to whom even the patriarch Abraham gave a tenth of the spoils.

Heb 7:5, “And indeed those who are of the sons of Levi, who receive the priesthood, have a commandment to receive tithes from the people according to the law, that is, from their brethren, though they have come from the loins of Abraham;

Heb 7:6, “but he whose genealogy is not derived from them received tithes from Abraham and blessed him who had the promises.

Heb 7:8, “Here mortal men receive tithes, but there he receives them, of whom it is witnessed that he lives.

Heb 7:9, “Even Levi, who receives tithes, paid tithes through Abraham, so to speak,

Heb 7:10, “for he was still in the loins of his father when Melchizedek met him.

Heb 7:11, “Therefore, if perfection were through the Levitical priesthood (for under it the people received the law), what further need was there that another priest should rise according to the order of Melchizedek, and not be called according to the order of Aaron?”

P1 If completion came through the Levitical priesthood, there would be no need of another priesthood.

P2 Completion did not come through the Levitical priesthood

Conclusion:

Therefore, another, superior priesthood was intended and necessary.