

Outline of  
Hebrews



# Introduction

## Style

Along with Luke-Acts and some of the other “General Epistles,” this document displays the most sophisticated Greek style in the New Testament; its author must have had sophisticated rhetorical training and literary skills.

## Date

Because Timothy was recently freed (Heb 13:23) and the work was apparently written from Italy (13:24), we may guess that Timothy was arrested in Rome during the Neronian persecution (probably some time after he came to see Paul—2 Tim 4:21) and freed when Nero (and his policy) died in A.D. 68. The mention of Timothy but not Paul, who died about A.D. 64, also would make sense about A.D. 68. At this time, when the outcome of the Roman war in Judea would have been assured from Rome’s vantage point, it would be quite appropriate to speak of the old temple system as “passing away” (8:13), even literally—a process completed in A.D. 70 with the destruction of the temple. That the writer cannot declare that temple sacrifices are no longer offered (which could have clinched his case if he could have claimed it) suggests a date before A.D. 70.

## Authorship

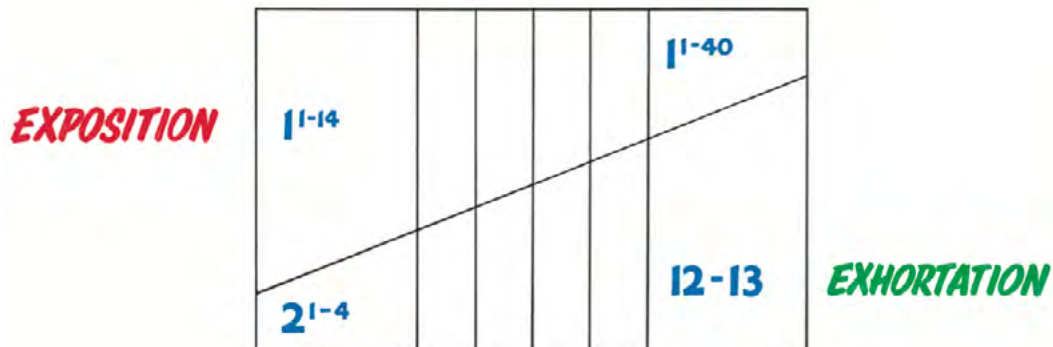
From a stylistic perspective, it is impossible to attribute the letter to Paul; of other New Testament writers, it is closest to Luke’s literary abilities, but the style is not Lukan. The writer seems to be an influential person traveling in the same circles as Timothy (13:23) and well heeded by this audience, who are probably in the eastern Mediterranean. Silas would thus be a natural candidate (cf. Acts 16:37, in Rome about 64) and probably a scribe (1 Pet 5:12) would have the educational level necessary for such a letter. It is more commonly suggested that the writer is Apollos, whose Alexandrian rhetorical and possibly philosophical training would have suited him especially well to write such a letter; he was certainly respected as Paul’s peer in the Pauline churches. (He seems to have been moving from Rome toward the east or south a few years before Hebrews was written—Tit 3:13—but he could have returned.) Other suggestions, like Barnabas or Priscilla, are possible but have less evidence to commend them than the proposals of Silas and Apollos.

## Audience

Although some scholars question this, the audience seems fairly obviously predominantly Jewish; they are apparently under pressure to give up their Christian distinctives (either from the synagogue or from Gentile persecution of Christians). Although the Hellenistic Jewish thought in the letter would fit a number of locations including Corinth and Ephesus, the actual seizure of their property in earlier days (10:34) does not fit Corinth or Ephesus (against one commentator, who perhaps fancifully but nevertheless quite skilfully constructs a case for this letter being written to Corinth and 1 Corinthians responding to some features in it). But 13:23 suggests an audience in the Pauline circle (i.e., not in Alexandria, though Apollos was from there). The early persecution fits Thessalonica and possibly Philippi in Macedonia, although a community in Asia Minor or Syria with more ethnic Jewish representation might fit better. (Some have suggested a Roman audience on the basis of 10:32-34 and 13:23-24; the quality of Greek may fit an audience more to the east, but this argument would hardly be decisive. If we read 13:24 as suggesting a Roman place of origin, however, a Roman audience is unlikely.) Wherever the readers are located, they resonate with the intensely Greek rhetoric and interpretation of Judaism that come naturally to this author; the closest parallels are with Philo of Alexandria. (That the letter also has parallels with the Dead Sea Scrolls in Judea and apocalyptic motifs should not be surprising; we must construct a composite picture of ancient Judaism based on as many diverse sources as possible. But the clear Philonic parallels point to Hellenistic rhetorical training. The writer is not on the level of Philo but is clearly a Hellenistic Jew.)

**Source:** Keener, Craig S. (2014). *The IVP Bible Background Commentary: New Testament*, Second Edition. InterVarsity Press.

**"EXHORTATION"** ~ *NEGATIVE: DON'T GO BACK!*  
 (APPEAL)      *POSITIVE: DO GO ON!*  
*"Let us..."* (13x, 8x in chs. 11-13)



**A. NEGATIVE CONTRAST (1-10) "DON'T GO BACK"**

**1. SON TO SERVANTS (1-6)**

*BETTER THAN*      *PROPHETS · ANGELS*  
*APOSTLES (Moses and Joshua)*  
*PRIESTS (Aaron and sons)*

**2. SUBSTANCE TO SHADOWS (7-10)**

*BETTER THAN*      *PRIESTHOOD (Melchizedek)*  
*COVENANT (new)*  
*SACRIFICES (once-for-all)*

**B. POSITIVE CONTINUITY (11-13) "DO GO ON"**

**1. FAITH IN GOD**

*ABEL · ENOCH · NOAH · ABRAHAM · ISAAC · JACOB · MOSES*  
*JOSEPH · JOSHUA · RAHAB · GIDEON · BARAK · SAMSON*  
*JEPHTHAH · DAVID · SAMUEL and the PROPHETS*

**2. FOCUS ON JESUS**

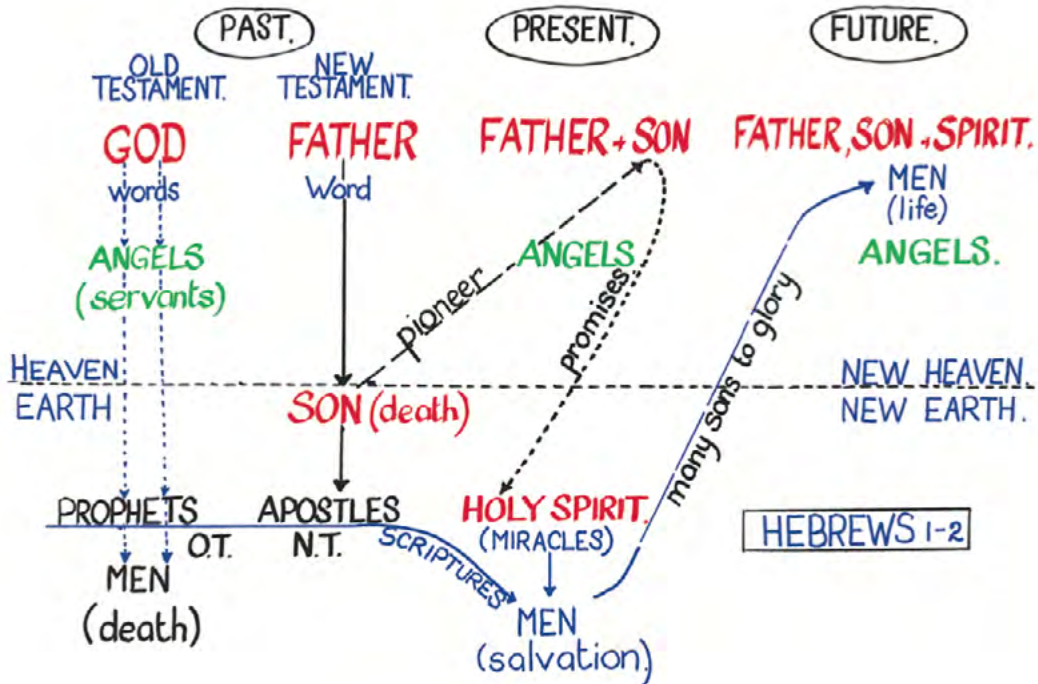
*PIONEER & PERFECTOR of FAITH*  
*MEDIATOR of a NEW COVENANT · SUFFERER OUTSIDE the CAMP.*

## CONCLUSIONS:

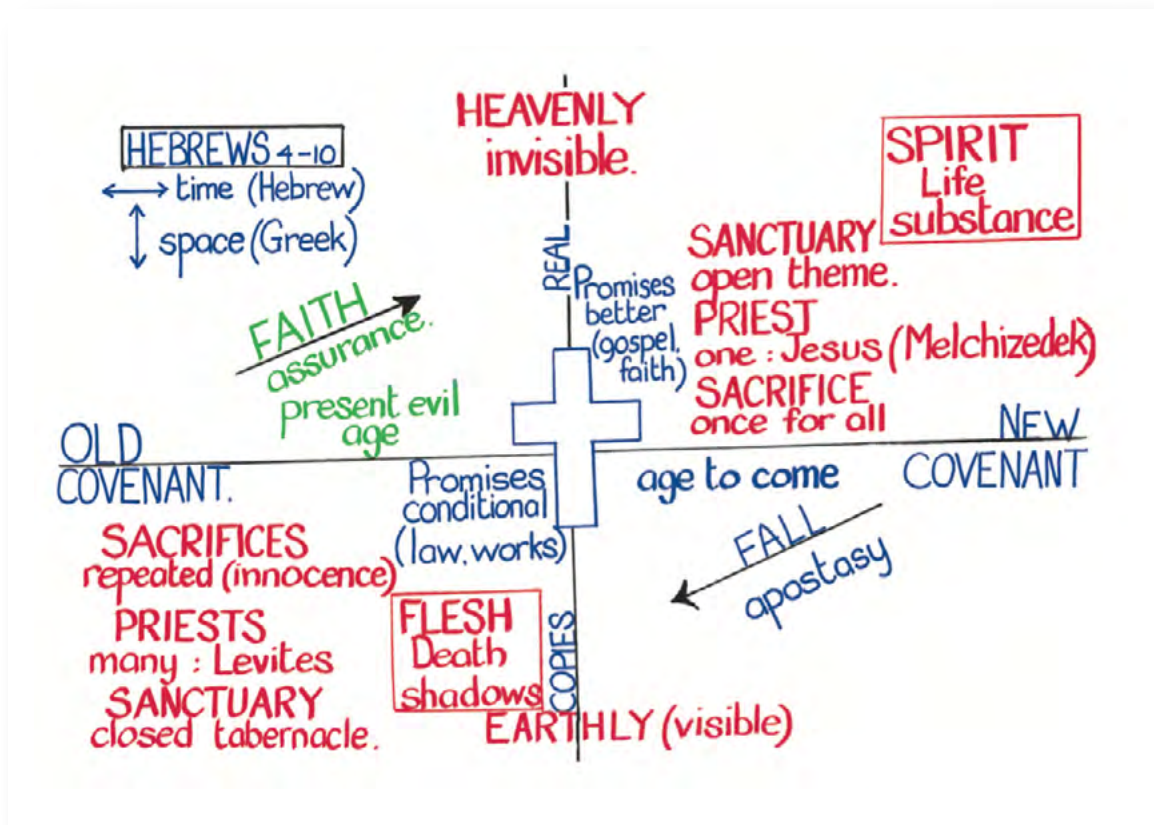
1. POSSIBLE TO LOSE SALVATION.
2. ONCE LOST, IMPOSSIBLE TO RECOVER.
3. PREDESTINATION REQUIRES CONTINUED CO-OPERATION.
4. HOLINESS IS AS NECESSARY AS FORGIVENESS.
5. GOD IS A HOLY GOD.

## VALUE:

1. BIBLE STUDY.
2. CHRIST-CENTERED.
3. FAITH-BUILDING.
4. BACK-SLIDING.
5. CHURCH MEMBERSHIP.



Part II



Chapter

1

**Heb 1:1-3** Christ in these last times coming to us from the Father,  
**Heb 1:4-14** is preferred above the angels, both in person and office.

Chapter

2

**Heb 2:1-4** We ought to be obedient to Christ Jesus;  
**Heb 2:5-13** and that because he vouchsafed to take our nature upon him;  
**Heb 2:14-18** as it was necessary.

Chapter

3

**Heb 3:1-6** Christ is more worthy than Moses;  
**Heb 3:7-19** therefore if we believe not in him, we shall be more worthy punishment than hardhearted Israel.

Chapter

4

**Heb 4:1-11** The rest of Christians is attained by faith.  
**Heb 4:12-13** The power of God's word.  
**Heb 4:14-15** By our high priest Jesus, the Son of God,  
**Heb 4:16** we may and must go boldly to the throne of grace.

Chapter

5

**Heb 5:1-10** The honour of our Saviour's priesthood.  
**Heb 5:11-14** Negligence in the knowledge thereof is reprov'd.

Chapter

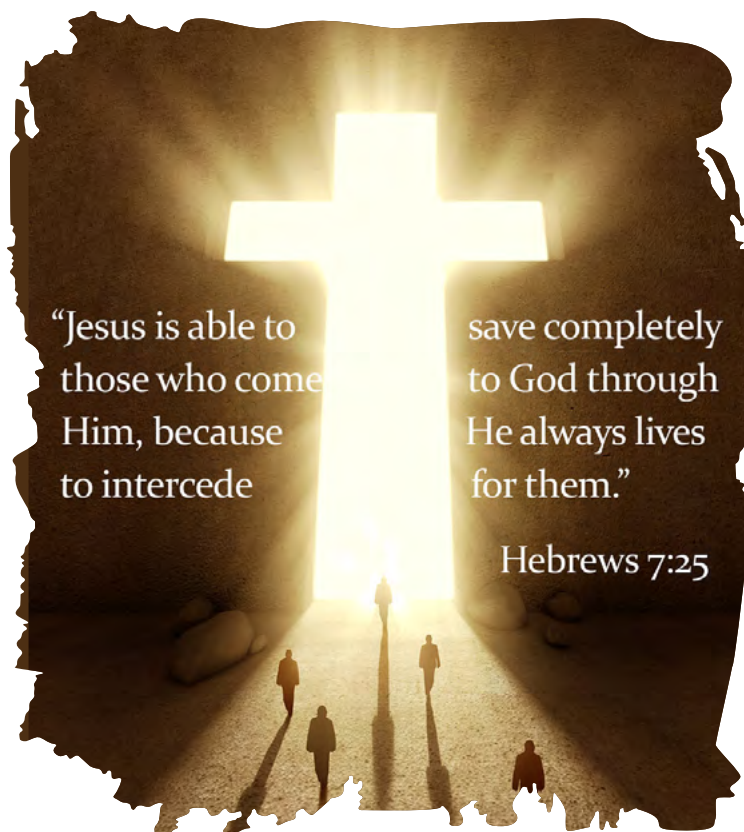
6

**Heb 6:1-10** He exhorts not to fall back from the faith;  
**Heb 6:11** but to be stedfast,  
**Heb 6:12** diligent, and patient to wait upon God;  
**Heb 6:13-20** because God is most sure in his promise.

Chapter

7

**Heb 7:1-10** Christ Jesus is a priest after the order of Melchisedec;  
**Heb 7:11-28** and so far more excellent than the priests of Aaron's order.



“Jesus is able to  
 those who come  
 Him, because  
 to intercede

save completely  
 to God through  
 He always lives  
 for them.”

Hebrews 7:25

Chapter  
**8**

**Heb 8:1-6** By the eternal priesthood of Christ the Levitical priesthood of Aaron is abolished;  
**Heb 8:7-13** and the temporal covenant with the fathers, by the eternal covenant of the Gospel.

Chapter  
**9**

**Heb 9:1-10** The description of the rites and bloody sacrifices of the law;  
**Heb 9:11-28** which are far inferior to the dignity and perfection of the blood and sacrifice of Christ.

Chapter  
**10**

**Heb 10:1-9** The weakness of the law sacrifices.  
**Heb 10:10-13** The sacrifice of Christ's body once offered,  
**Heb 10:14-18** for ever hath taken away sins.  
**Heb 10:19-39** An exhortation to hold fast the faith with patience and thanksgiving.



Chapter  
**11**

**Heb 11:1-5** What faith is.  
**Heb 11:6** Without faith we cannot please God.  
**Heb 11:7-40** The worthy fruits thereof in the fathers of old time.

Chapter  
**12**

**Heb 12:1-21** An exhortation to constant faith, patience, and godliness.  
**Heb 12:22-29** A commendation of the new testament above the old.

Chapter  
**13**

**Heb 13:1-3** Divers admonitions as to charity;  
**Heb 13:4** to honest life;  
**Heb 13:5-6** to avoid covetousness;  
**Heb 13:7-8** to regard God's preachers;  
**Heb 13:9** to take heed of strange doctrines;  
**Heb 13:10-15** to confess Christ;  
**Heb 13:16** to give alms;  
**Heb 13:17** to obey governors;  
**Heb 13:18-19** to pray for the apostles.  
**Heb 13:20-25** The conclusion.

# Quiz on Hebrews

1. According to Chapter 9, what was contained in the Ark of the Covenant?

2. According to Chapter 1, who has inherited a more superior name than that of the angels?

3. In the Book of Hebrews it says: '...it is appointed for man to die once...', and then what happens after death?

4. What shall the just live by, according to Chapter 10?

5. According to Chapter 7, to whom did Abraham tithe?

6. Why did the Israelites' forefathers not enter God's rest, according to Chapter 3?

7. What is 'quick, and powerful, and sharper than any two-edged sword'?

8. In the new Covenant, where did God put His laws?

9. In Chapter 11, who did not experience death, by faith?

10. In Chapter 6, what symbolizes the hope we have in Christ?



GENEVA  
BIBLE SCHOOL

