

## Outline of Hebrews

### I. THE DOCTRINAL SECTION (Heb. 1:1-10:18).

- A. The Theme: God's Final Revelation of Himself in His Son, Christ's Person and His priestly work (1:1-4).
- B. The Superiority of Jesus Christ as a Person (1:5-4:16).
  - 1. Greater than angels (1:5-2:18).  
Warning #1: 2:1-4.
  - 2. Greater than Moses (3:1-6).  
Warning #2: 3:7-4:16.
- B. The Superiority of Jesus Christ in His Work as Our Great High Priest (Heb. 5:1-10:18).
  - 1. Christ superior because He is a priest of a higher order, "after the order of Melchisedec" (5:1-10).  
Digression: 5:11-6:20.
  - 2. Christ superior because He lives forever (7:1-28).
  - 3. Christ superior because His priesthood is established upon a better covenant (8:1-13).
  - 4. Christ superior because His priesthood is in a better tabernacle with a better sacrifice (9:1-28).
  - 5. Christ superior because His priesthood forever settled the problem of sin (10:1-18).

### II. THE PRACTICAL SECTION (Heb. 10:19-13:25).

- A. The basic exhortations having to do with faith, hope, and love (10:19-25). "Faith" in verse 23 is love in some of the Manuscripts.  
Warning #3: 10:26-39.
- B. Faith (11:1-12:2).
- C. Hope (12:3-24).  
Warning #4: 12:25-29.
- D. Brotherly love (13:1-17).
- E. Conclusion (13:18-25).

## Introduction: The Epistle to the Hebrews

The size of this epistle would indicate that it is a book of major importance in the New Testament. However, more important than its size, is its subject-matter. From the opening verses of the epistle it focuses attention upon our Lord Jesus Christ. Emphasis is placed first upon His Person, that is, Who He is. This is in the first part of the doctrinal section. The latter part of the doctrinal section directs our attention to the Work of Christ, both on the Cross and His present ministry in heaven at the right hand of the Father. The latter part of the epistle, beginning with Heb. 10:19, deals with the practical implications of the doctrine presented in the first nine and one-half chapters.

Therefore, a general outline of the epistle would be as follows:

- I. The Doctrinal Section (Heb. 1:1-10:18).
- II. The Practical Section (Heb. 10:19-13:25).

Anyone who reads the epistle can see that it is correctly named, The Epistle to the Hebrews. The writer has dealt with Angels, Moses, Abraham, and Joshua, and we have a long list of Old Testament people given in what has become known as the faith chapter of the Bible: Hebrews 11. He spoke of the Law and the Tabernacle, as well as the Old Testament Aaronic priesthood. However, the writer's purpose obviously is to show that the Lord Jesus Christ is the final and complete revelation of God, and that, as a Priest "after the order of Melchisedec," our Lord's priesthood surpasses and replaces that of Aaron in the Old Testament. Our Lord's priesthood is an everlasting priesthood because His work is perfect, and because He will never die again. And so He will never be succeeded in His priesthood by anyone else.

The book of Hebrews teaches us that no one was ever saved by obeying the Law of Moses, nor has anyone ever been sanctified by obeying the Law of Moses. Perfection could not come by the Levitical priesthood. In contrast with all of the sacrifices that were offered under the Law in the Old Testament (all of which pointed ahead to Christ), our Lord offered one sacrifice. In making that sacrifice He was both the High Priest as well as the Sacrifice. It was a perfect sacrifice which never needs to be repeated. And we are told four times in Hebrews that, as evidence that God has accepted His sacrifice as securing the salvation of all who will ever be saved, our Lord is now seated at the right hand of the Father. See Heb. 1:3; 8:1; 10:12; 12:2. And added to that is the grand statement of our Lord's present ministry in heaven thus securing the salvation of all who believe in Christ. See Heb. 7:25.

The Practical Section of the epistle shows that those who have come to Christ are expected to live so as to be characterized by three things: faith (Heb. 11:1-12:2), hope (Heb. 12:3-24), and brotherly love (Heb. 13:1-17). The references to the faith of the people of God in the Old Testament which we find in chapter 11, is evidence that salvation in the Old Testament was by faith, not by works. They looked forward to the coming of the Redeemer;

since the Cross the Lord's people have been able to look back upon the finished work of Christ on the Cross.

Throughout the epistle the writer has issued four warnings which are worth noting: Heb. 2:1-4; 3:7-4:16; 10:26-39; 12:25-29. Also in Heb. 5:11-6:20 the writer temporarily digressed from his message because of his great concern that his readers might not get his message. He felt this way because spiritually they were not what they should have been.

The identification of the writer of this epistle, as well as its original destination, cannot be stated with absolute certainty. The writer does not mention either himself nor those to whom he was writing. The only person from the apostolic period who is mentioned in the epistle, is Timothy. See Heb. 13:23. Because of his close association with the Apostle Paul, it has been suggested by many that Paul wrote this epistle. It surely would seem that such an important epistle, linking together the old covenant and the new covenant, would have been written by an apostle. If so, Paul would be a prime candidate. Others who have been suggested by various writers are Peter, Timothy, Apollos, Barnabas, and even Luke. It would seem that the epistle would have been sent where there was the greatest concentration of Hebrew Christians, that is, to the church in Jerusalem. Whoever was the writer, and wherever the people were to whom he wrote, we can be sure that the Holy Spirit is the Author of this epistle, and that it was intended not only for early Hebrew believers, but for the whole body of Christ down to the present day, and until the Lord returns. It is thought that the epistle was written some time in the 60's, A. D.

Every book of the Bible exalts the Lord Jesus Christ, but in none is His exaltation greater than in the epistle to the Hebrews. In this epistle we learn that our Lord fully reveals the Father. In this epistle we learn that no one, whether angels or men, is greater than He is. In this epistle we learn that His death on the Cross was the perfect sacrifice for sins. And in this epistle we learn that through Christ alone and His present intercessory work for us in heaven, we are being perfected into His likeness. May the truth of this book and the writer's benediction in Heb. 13:20, 21 encourage us to greater faith, hope, and love for each other as we walk in daily fellowship with our risen, glorified Lord.

"Now the God of peace,  
that brought again from the dead our Lord Jesus,  
that great shepherd of the sheep,  
through the blood of the everlasting covenant,  
Make you perfect in every good work to do his will,  
working in you that which is wellpleasing in his sight,  
through Jesus Christ; to whom be glory for ever and ever.  
Amen."