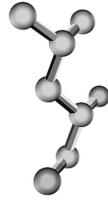


*Figure 1: An Analogy to Assessments  
Of Hebrews' Structure*



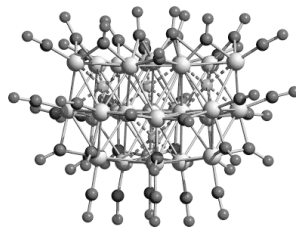
*Model A*



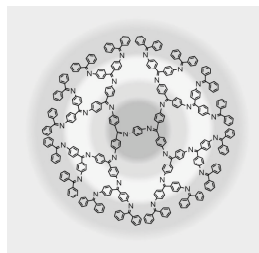
*Model B*



*Model C*



*Model D*

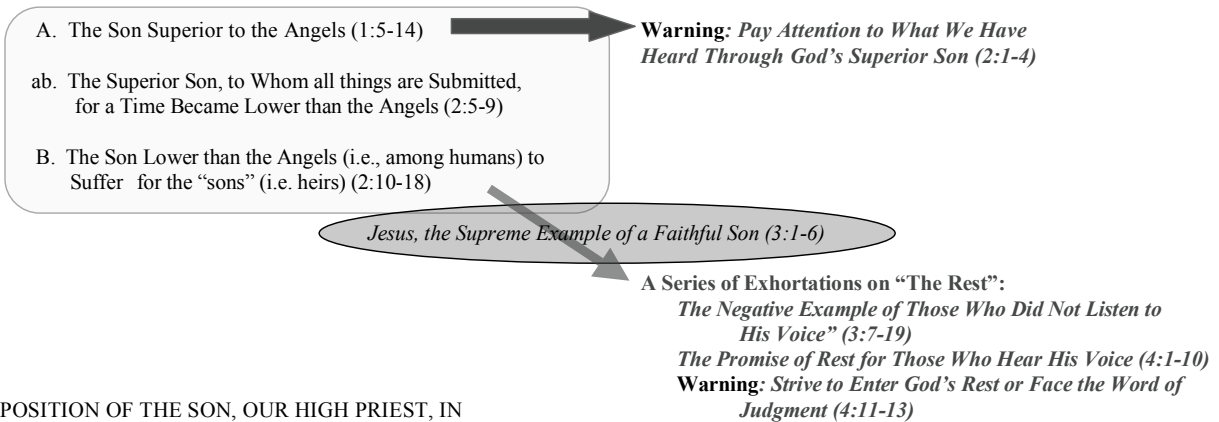


*Model E*

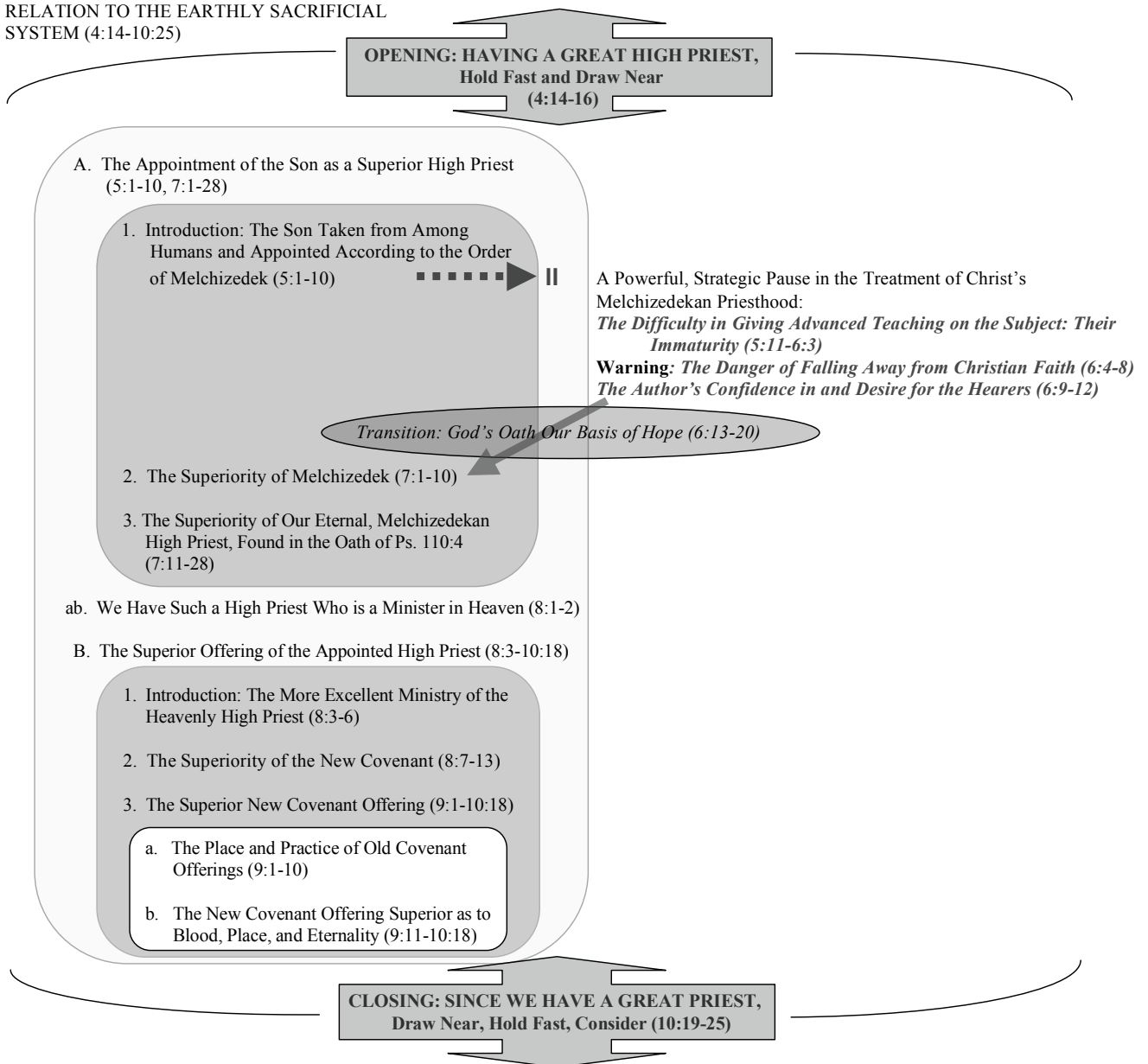
**Figure 2: The Structure of the Book of Hebrews**

INTRODUCTION: GOD HAS SPOKEN TO US IN A SON (1:1-4)

I. THE POSITION OF THE SON, OUR MESSENGER, IN RELATION TO THE ANGELS (1:5-2:18)



II. THE POSITION OF THE SON, OUR HIGH PRIEST, IN RELATION TO THE EARTHLY SACRIFICIAL SYSTEM (4:14-10:25)



**Warning: The Danger of Rejecting God's Word and God's Son (10:26-31)**  
 A Series of Exhortations on Endurance:  
 The Positive Example of the Hearer's Past and Encouragement to Endure to Receive the Promise (10:32-39)  
 The Positive Example of the Old Testament Faithful who Endured (11:1-40)  
 Jesus, the Supreme Example of Endurance (12:1-2)  
 Endure Discipline as Sons (12:3-17)  
 The Blessings of the New Covenant (12:18-24)  
**Warning: Do Not Reject God's Word! (12:25-27)**  
 Practical Exhortations (12:28-13:19)  
 Benediction (13:20-21)  
 Conclusion (13:22-25)

Figure 3: Hook words at Heb. 2:9-10

Heb. 2:9

τὸν δὲ βραχὺ τι παρ' ἀγγέλους ἡλαττωμένον βλέπομεν Ἰησοῦν διὰ τὸ πάθημα τοῦ θανάτου δόξῃ καὶ τιμῇ ἐστεφανωμένον, ὅπως χάριτι θεοῦ ὑπὲρ παντὸς γεύσῃται θανάτου.

Heb. 2:10

Ἔπρεπεν γὰρ αὐτῷ, δι' ὃν τὰ πάντα καὶ δι' οὗ τὰ πάντα, πολλοὺς υἱοὺς εἰς δόξαν ἀγαγόντα τὸν ἀρχηγὸν τῆς σωτηρίας αὐτῶν διὰ παθημάτων τελειῶσαι.

Figure 4: Hook words at 2:17-3:2

Heb. 2:17-18

ὅθεν ὤφειλεν κατὰ πάντα τοῖς ἀδελφοῖς ὁμοιωθῆναι, ἵνα ἐλεήμων γένηται καὶ πιστὸς ἀρχιερεὺς τὰ πρὸς τὸν θεὸν εἰς τὸ ἰλάσκεσθαι τὰς ἁμαρτίας τοῦ λαοῦ. ἐν ᾧ γὰρ πέπονθεν αὐτὸς πειρασθεὶς, δύναται τοῖς πειραζομένοις βοηθῆσαι.

Heb. 3:1-2

Ὅθεν, ἀδελφοὶ ἅγιοι, κλήσεως ἐπουρανίου μέτοχοι, κατανοήσατε τὸν ἀπόστολον καὶ ἀρχιερέα τῆς ὁμολογίας ἡμῶν Ἰησοῦν, πιστὸν ὄντα τῷ ποιήσαντι αὐτὸν ὡς καὶ Μωϋσῆς ἐν [ὄλω] τῷ οἴκῳ

Figure 5: Hook words diagram

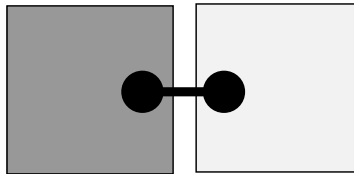


Figure 6: Distant Hook Words

Heb. 2:17-18

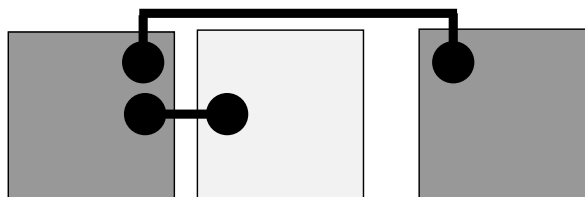
ὅθεν ὤφειλεν κατὰ πάντα τοῖς ἀδελφοῖς ὁμοιωθῆναι, ἵνα ἐλεήμων γένηται καὶ πιστὸς ἀρχιερεὺς τὰ πρὸς τὸν θεὸν εἰς τὸ ἰλάσκεσθαι τὰς ἁμαρτίας τοῦ λαοῦ. ἐν ᾧ γὰρ πέπονθεν αὐτὸς πειρασθεὶς, δύναται τοῖς πειραζομένοις βοηθῆσαι.

Heb. 4:14-5:3

Ἔχοντες οὖν ἀρχιερέα μέγαν διεληλυθότα τοὺς οὐρανοὺς, Ἰησοῦν τὸν υἱὸν τοῦ θεοῦ, κρατῶμεν τῆς ὁμολογίας. οὐ γὰρ ἔχομεν ἀρχιερέα μὴ δυνάμενον συμπαθεῖν ταῖς ἀσθενείαις ἡμῶν, πεπειρασμένον δὲ κατὰ πάντα καθ' ὁμοίότητα χωρὶς ἁμαρτίας. προσερχώμεθα οὖν μετὰ παρρησίας τῷ θρόνῳ τῆς χάριτος, ἵνα λάβωμεν ἔλεος καὶ χάριν εὕρωμεν εἰς εὐκαιρὸν βοήθειαν.

Πᾶς γὰρ ἀρχιερεὺς ἐξ ἀνθρώπων λαμβανόμενος ὑπὲρ ἀνθρώπων καθίσταται τὰ πρὸς τὸν θεόν, ἵνα προσφέρῃ δῶρά τε καὶ θυσίας ὑπὲρ ἁμαρτιῶν, μετριοπαθεῖν δυνάμενος τοῖς ἀγνοοῦσιν καὶ πλανωμένοις, ἐπεὶ καὶ αὐτὸς περικεῖται ἀσθένειαν καὶ δι' αὐτὴν ὀφείλει, καθὼς περὶ τοῦ λαοῦ, οὕτως καὶ περὶ αὐτοῦ προσφέρειν περὶ ἁμαρτιῶν.

Figure 7: Distant Hook Words Diagram



**Examples of Inclusio (I) and Parallel Introductions (P) in Hebrews**  
(please see details on pp. 5-6 of this handout)

INTRODUCTION: GOD HAS SPOKEN TO US IN A SON (1:1-4)

I. THE POSITION OF THE SON, OUR MESSENGER, IN RELATION TO THE ANGELS (1:5-2:18)

- A. The Son Superior to the Angels (1:5-14)
- ab. The Superior Son, to Whom all things are Submitted, for a Time Became Lower than the Angels (2:5-9)
- B. The Son Lower than the Angels (i.e., among humans) to Suffer for the “sons” (i.e. heirs) (2:10-18)

**Warning:** Pay Attention to What We Have Heard Through God’s Superior Son (2:1-4)

*Jesus, the Supreme Example of a Faithful Son (3:1-6)*

A Series of Exhortations on “The Rest”:  
The Negative Example of Those Who Did Not Listen to His Voice” (3:7-19)  
The Promise of Rest for Those Who Hear His Voice (4:1-10)  
**Warning:** Strive to Enter God’s Rest or Face the Word of Judgment (4:11-13)

**P1**

II. THE POSITION OF THE SON, OUR HIGH PRIEST, IN RELATION TO THE EARTHLY SACRIFICIAL SYSTEM (4:14-10:25)

**OPENING: HAVING A GREAT HIGH PRIEST, Hold Fast and Draw Near (4:14-16)**

A. The Appointment of the Son as a Superior High Priest (5:1-10, 7:1-28)

- 1. Introduction: The Son Taken from Among Humans and Appointed According to the Order of Melchizedek (5:1-10)

A Powerful, Strategic Pause in the Treatment of Christ’s Melchizedekan Priesthood:  
The Difficulty in Giving Advanced Teaching on the Subject: Their Immaturity (5:11-6:3)  
**Warning:** The Danger of Falling Away from Christian Faith (6:4-8)  
The Author’s Confidence in and Desire for the Hearers (6:9-12)

*Transition: God’s Oath Our Basis of Hope (6:13-20)*

- 2. The Superiority of Melchizedek (7:1-10)
- 3. The Superiority of Our Eternal, Melchizedekan High Priest, Found in the Oath of Ps. 110:4 (7:11-28)

ab. We Have Such a High Priest Who is a Minister in Heaven (8:1-2)

B. The Superior Offering of the Appointed High Priest (8:3-10:18)

- 1. Introduction: The More Excellent Ministry of the Heavenly High Priest (8:3-6)
- 2. The Superiority of the New Covenant (8:7-13)
- 3. The Superior New Covenant Offering (9:1-10:18)
  - a. The Place and Practice of Old Covenant Offerings (9:1-10)
  - b. The New Covenant Offering Superior as to Blood, Place, and Eternality (9:11-10:18)

**CLOSING: SINCE WE HAVE A GREAT PRIEST, Draw Near, Hold Fast (10:19-25)**

**Warning:** The Danger of Rejecting God’s Word and God’s Son (10:26-31)  
A Series of Exhortations on Endurance:  
The Positive Example of the Hearer’s Past and Encouragement to Endure to Receive the Promise (10:32-39)  
The Positive Example of the Old Testament Faithful who Endured (11:1-40)  
Jesus, the Supreme Example of Endurance (12:1-2)  
Endure Discipline as Sons (12:3-17)  
The Blessings of the New Covenant (12:18-24)  
**Warning:** Do Not Reject God’s Word! (12:25-27)  
Practical Exhortations (12:28-13:19)  
Benediction (13:20-21)  
Conclusion (13:22-25)

## I1

Heb. 4:14-16

Heb. 10:19-25

ἔχοντες οὖν	ἔχοντες οὖν,
ἀρχιερέα μέγαν	ιερέα μέγαν
διεληλυθότα τοὺς οὐρανοὺς,	διὰ τοῦ καταπετάσματος,
Ἰησοῦν	Ἰησοῦ,
τοῦ θεοῦ,	τοῦ θεοῦ,
κρατῶμεν τῆς ὁμολογίας.	κατέχωμεν τὴν ὁμολογίαν
προσερχώμεθα . . . μετὰ	προσερχώμεθα μετὰ
παρρησίας	παρρησίαν
εἰς εὐκαιρον βοήθειαν.	εἰς τὴν εἴσοδον τῶν ἁγίων

## I2

Heb. 5:1-3

Πᾶς γὰρ ἀρχιερεὺς ἐξ ἀνθρώπων λαμβανόμενος ὑπὲρ ἀνθρώπων καθίσταται τὰ πρὸς τὸν θεόν, ἵνα προσφέρῃ δῶρά τε καὶ θυσίας ὑπὲρ ἁμαρτιῶν, μετριοπαθεῖν δυνάμενος τοῖς ἀγνοοῦσιν καὶ πλανωμένοις, ἐπεὶ καὶ αὐτὸς περίκειται ἀσθένειαν καὶ δι' αὐτὴν ὀφείλει, καθὼς περὶ τοῦ λαοῦ, οὕτως καὶ περὶ αὐτοῦ προσφέρειν περὶ ἁμαρτιῶν. καὶ οὐχ ἑαυτῷ τις λαμβάνει τὴν τιμὴν ἀλλὰ καλούμενος ὑπὸ τοῦ θεοῦ καθὼς περ καὶ Ἀαρῶν.

Heb. 7:26-28

Τοιοῦτος γὰρ ἡμῖν καὶ ἔπρεπεν ἀρχιερεὺς, ὁσιος ἄκακος ἀμίαντος, κεχωρισμένος ἀπὸ τῶν ἁμαρτωλῶν καὶ ὑψηλότερος τῶν οὐρανῶν γενόμενος, ὃς οὐκ ἔχει καθ' ἡμέραν ἀνάγκην, ὥσπερ οἱ ἀρχιερεῖς, πρότερον ὑπὲρ τῶν ἰδίων ἁμαρτιῶν θυσίας ἀναφέρειν ἔπειτα τῶν τοῦ λαοῦ· τούτο γὰρ ἐποίησεν ἐφάπαξ ἑαυτὸν ἀνενέγκας. ὁ νόμος γὰρ ἀνθρώπους καθίστησιν ἀρχιερεῖς ἔχοντας ἀσθένειαν, ὁ λόγος δὲ τῆς ὀρκωμοσίας τῆς μετὰ τὸν νόμον υἱὸν εἰς τὸν αἰῶνα τετελειωμένον.

## I3

Heb. 8:3

Πᾶς γὰρ ἀρχιερεὺς εἰς τὸ προσφέρειν δῶρά τε καὶ θυσίας καθίσταται· ὅθεν ἀναγκαῖον ἔχειν τι καὶ τοῦτον ὃ προσενέγκη.

Heb. 10:18

ὅπου δὲ ἄφεις τούτων, οὐκέτι προσφορὰ περὶ ἁμαρτίας.

(Note: the quotation of Jer. 31:31-34 [38:31-34 LXX], which follows on the heels of 8:3 in 8:7-13 and immediately precedes 10:18, also plays a key role in marking the beginning and ending of this extended section on the superior, new covenant offering of our high priest)

## **P1**

### **Heb. 1:5a**

Τίνι γὰρ εἶπέν ποτε τῶν ἀγγέλων· υἱός μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε;

### **Heb. 5:5-6**

ὁ λαλήσας πρὸς αὐτόν· υἱός μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε·  
καθὼς καὶ ἐν ἑτέρῳ λέγει· σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισέδεκ,

*(Note that these parallels are located at the beginning of IA and IIA respectively in the outline)*

## **P2**

### **Heb. 5:1**

Πᾶς γὰρ ἀρχιερεὺς ἐξ ἀνθρώπων λαμβανόμενος ὑπὲρ ἀνθρώπων καθίσταται τὰ πρὸς τὸν θεόν, ἵνα προσφέρῃ δῶρά τε καὶ θυσίας ὑπὲρ ἁμαρτιῶν,

### **Heb. 8:3**

Πᾶς γὰρ ἀρχιερεὺς εἰς τὸ προσφέρειν δῶρά τε καὶ θυσίας καθίσταται· ὅθεν ἀναγκαῖον ἔχειν τι καὶ τοῦτον ὃ προσενέγκῃ.

*(Note that these parallels are located at the beginning of IIA and IIB respectively. Also, note that the introduction to IIA, which treats “The Appointment of the Son as a Superior High Priest,” focuses on appointment, and that the introduction to IIB, which treats “The Superior Offering of the Appointed High Priest,” focuses on the need for an offering)*