

### Genesis

- Contains no direct references to the author.
- No other Scriptures ascribe authorship to a quotation taken from Genesis.
- All ancient rabbinic sources name five books of Moses.
- All ancient Christian sources name Moses as the author.
- The first known criticism of Moses' authorship appeared in the 10<sup>th</sup> and 11<sup>th</sup> centuries.
- The first formal proposal that Genesis was not written by Moses was in the 16<sup>th</sup> century.
- Many Literary-Critical theories proposing a later authorship have been published since that time.
- All Literary-Critical theories published up to this time have disproven themselves.

### Exodus

- Moses was told to have Joshua record the encounter with Amelek (Exodus 17:14)
- Moses wrote some of the Law before receiving the Tablets (Exodus 24:3-7)
- Moses re-copied much of the Law during his second stay on Mt. Sinai (Exodus 34:27-28)
- Twice Jesus quoted Exodus and gave the author as Moses.
  - Mark 7:10 - Moses said, "Honor your father and mother..." (Exodus 20:12; Exodus 21:17)
  - Mark 12:26; Luke 20:37 - "Have you not read in the book of Moses, in the passage about the burning bush..." (Exodus 3:6)

### Leviticus

- The last verse of the book notes that the book was written while Israel was at Mt. Sinai (Leviticus 27:34)
- Jesus named Moses as the author (Matthew 8:4; Mark 1:44; Luke 5:14) "Present the offering that Moses commanded..." (Leviticus 13:49)
- Luke named Moses as the author (Luke 2:22) "When the days of their purification according to the law of Moses were completed..." (Leviticus 17:6-8)
- John recorded a reference by the Pharisees that named Moses as the author (John 8:5) "Moses in the Law commanded us to stone such women." (either Leviticus 20:10 or Deuteronomy 22:22)

### Numbers

- Moses was commanded to record the history of the wilderness period (Numbers 33:2)

### Deuteronomy

- Jesus named Moses as the author (Matthew 19:7-8; Mark 10:3-4) "Moses permitted you to divorce your wives..." (Deuteronomy 24:1-4)
- The Pharisees named Moses as the author (Matthew 22:24; Mark 12:19; Luke 20:28) Moses said, "If a man dies, having no children..." (Deuteronomy 25:5)
- Peter named Moses as the author (Acts 3:22) Moses said, "The Lord shall raise up for you" (Deuteronomy 18:15-18)
- Paul named Moses as the author twice.
  - (Romans 10:5-6) Moses writes... (Deuteronomy 30:12)
  - (Romans 10:19) Moses said, "I will provoke you..." (Deuteronomy 32:21)
- Since Joshua was Moses' scribe in Exodus 17, he probably also wrote Deuteronomy 34.

### Joshua

- According to Rabbinical tradition, written by prophets of the time, including Joshua.
- Records the death of Joshua, so someone else finished it.
- Implies at least one eyewitness account (5:1)
- "To this day" implies that some time had passed since the events
  - Some help date the writing: (9:27) Gibeonites made slaves of the tabernacle, until Saul tried to exterminate them (2 Samuel 21:1-6); (15:63) Before David took Jerusalem (2 Samuel 5:6); (16:10) Canaanites remained in Gezer until the time of Solomon (1 Kings 9:16)
  - Other's do not aid in dating: (4:9) Twelve stones in the middle of the Jordan River; (5:9) Naming of Gilgal (until Captivity); (7:26) Pile of stones over Achan; (8:28) Ai not rebuilt; (13:13) Geshur and Maacath not taken, even to the time of David (2 Samuel 13:37-38); (14:14) Hebron given to Caleb's family

### Judges

- According to Rabbinical tradition, written by Samuel.
- “No king in Israel” (17:6, 18:1, 19:1, 21:25) implies that it was written during the monarchy
- “To this day” (1:21), Jerusalem not yet captured, so before David’s reign (2 Samuel 5:6-7)

### Ruth

- Written during the time of David or later (4:22)
- Some ancient rabbis believed that Ruth was an extension of Judges, like the two stories in Judges 16-21.
- Probably occurred during the time of Gideon.

### Samuel

- Divided into two books in the Septuagint in 167 BC.
- Written after the division of the kingdom (1 Samuel 27:6).
  - Kings of Judah (1 Samuel 27:6)
  - Israel and Judah (1 Samuel 11:8, 17:52, 18:16; 2 Samuel 3:10, 24:1)
- Written before Israel was destroyed by Assyria.
- “To this day” passages not helpful
- Made use of written history (2 Samuel 1:18)
- Peter quoted 2 Samuel 7:12 (Acts 2:30) as prophetic.
- Hebrews 1:5 quotes 2 Samuel 7:14 as prophetic.
- Author unknown.

### Kings

- Divided into two books in the Septuagint in 167 BC.
- Probably written during the Captivity (2 Kings 25:27-30)
- Made use of written history
  - Book of the Acts of Solomon (1 Kings 11:41)
  - Book of the Chronicles of the Kings of Israel (1 Kings 14:19 *et al*)
  - Book of the Chronicles of the Kings of Judah (1 Kings 14:29 *et al*)
- History considered to be factual by Jesus
  - Queen of Sheba (Matthew 12:42)
  - Widow of Zarephath (Luke 4:25-26)
- Story of Elijah considered factual (James 5:18, Romans 11:3-5)
- Author unknown

### Chronicles

- Divided into two books in the Septuagint in 167 BC.
- Probably written during the time of Ezra, just after the Captivity (compare 2 Chronicles 36:22-23 with Ezra 1:1-4)
- Compared to Kings, less political history and more of Israel’s relationship to God.
- Made use of written history
  - Chronicles of Samuel, Nathan, and Gad (1 Chronicles 29:29)
  - Writings of Nathan, Abijah, Shemaiah, and Iddo (2 Chronicles 9:29, 12:15, 13:22)
  - Book of the Kings of Judah and Israel (2 Chronicles 16:11 *et al*)
  - Book of the Kings of Israel (2 Chronicles 20:34 *et al*)
- Not quoted directly in the New Testament
- Author unknown

### Ezra

- Author: probably Ezra.
- Portions written in Chaldee and Hebrew.
- Covers an 80-year period with a gap of 56 years between chapters 6 and 7.
- Describes the rebuilding of the Temple.

### **Nehemiah**

- Author: Nehemiah
- Covers 12-13 year period (445 BC to 432 BC)
- Describes the rebuilding of the walls of Jerusalem and rededication to the Law.

### **Esther**

- Describes the origin of the Feast of Purim
- Ahasuerus (Xerxes) reigned from 486 BC to 465 BC
- Probably written before the decline of Persia ~ 400 BC (10:2)
- Author unknown.

### **Job**

- Author: Probably Solomon or one of the Temple writers of the time (*e.g.*, Heman, who wrote Psalm 88)

### **Psalms**

- Originally five books: 1 – 41, 42 – 72, 73 – 89, 90 – 106, 107 – 150
- Duplicates: 14 & 53, 70 & 40:13 - 17, 57:7 - 11 & 108:1 - 5, 60:5 - 12 & 108:6 – 13
- Ps 42 and 43 were one Psalm
- Psalm 113 – 118 sung after Passover meal (half before, half after)
- Psalm 120 – 134 sung on way up to Jerusalem for festivals (Songs of Ascent)
- Authors: David (73), Unknown (50), Sons of Korah and Asaph (22), Jeduthan (3), Solomon (2), Moses (1), Heman (1), Ethan(1)

### **Proverbs**

- Story of two women, wisdom and folly (1 – 9)
- Proverbs of Solomon (10 – 24)
- Proverbs of Solomon added in Hezekiah's time (25 – 29)
- By Agur (30); probably Solomon
- By Lemuel (31); probably Solomon

### **Ecclesiastes**

- Author: Solomon
- Subject: the meaning of life
- Much dispute over authorship since 16<sup>th</sup> century
- Before that, everyone agreed on Solomon

### **Song of Solomon**

- Author: Solomon (1:1)
- Subject: A song to his new wife (which one?)
- No mention of God
- Ancient rabbi understood it to be an allegory for the marriage of God and Israel

### **Isaiah**

- Author: Isaiah (1:1)
- Written over considerable span of time (1:1), from the last year of Uzziah (6:1, 759 BC) to at least the 14<sup>th</sup> year of Hezekiah (36:1, 713 BC)
- Chapters 1 – 39 mostly historical. Chapters 40 – 66, mostly prophetic.
- Names Cyrus as one who orders the restoration of Jerusalem (44:28, - 45:1), which occurred in 536 BC as recorded in 2 Chronicles 36:22 and Ezra 1:1.

### **Jeremiah**

- Author: Jeremiah (1:1)
- Written over the period from 13<sup>th</sup> year of Josiah (628 BC, 1:2) until after the destruction of Jerusalem (~ 585 BC, 41:1)
- History and prophecy interspersed
- Prophesied that Israel would serve Babylon 70 years (25:11-12, 29:10)
- Seventy years recalled in Daniel 9:2, 2 Chronicles 36:21-22, Ezra 1:1.

### **Lamentations**

- Author: Jeremiah (first challenged in 16<sup>th</sup> century)
- Subject: Lament over the destruction of Jerusalem
- Form: Traditional funeral speech for a departed loved one
- Five laments given consecutively

### **Ezekiel**

- Author: Ezekiel (1:3)
- Period: 22 years, from 592 BC (1:2) to 570 BC (29:17)
- Composed in Babylon (1:1)
- Several odd figurative actions
- Long description of future Temple (40:1 – 48:35)
- Gog and Magog (see 38:2)
- Two sticks prophecy (see 37:16)

### **Daniel**

- Author: Daniel
- Period: 606 BC (1:1) to 533 BC (10:1)
- Prime Minister of Babylon and Persia
- Tomb in Susa (Persia: Iran)
- Predicted Persian, Greek, and Roman empires
- Predicted second destruction of Jerusalem shortly after the Messiah (9:24-27)

### Hosea

- Dates of prophecies: 780 BC – 725 BC
- Contemporary history: 2 Chronicles 26 - 32 and 2 Kings 15 – 20
- Time of great prosperity
- Allegory of the relationship of God and Israel represented by Hosea and his immoral wife
- Quoted in New Testament
  - 3:24 – Romans 9:25, 1 Peter 2:10
  - 6:6 – Matthew 9:13, 12:7
  - 10:8 – Luke 23:30
  - 11:1 – Matthew 2:15
  - 13:14 – 1 Corinthians 15:55

### Joel

- Probably written about 830 BC (2 Kings 12 and 2 Chronicles 24), although there is much debate
- Perhaps other prophets quoted Joel
  - Amos 1:2 - Joel 3:16
  - Amos 9:13 – Joel 3:18
  - Isaiah 13:6 – Joel 1:15
- Addressed to Judah after a locust plague
- “Rend your hearts, not your garments” (2:12)
- Quoted in New Testament
  - 2:28-32 – Acts 2:17-21
  - 2:32 – Romans 10:13
  - Several images found in Revelation

### Amos

- About 755 BC (earthquake date unknown)
- A time of prosperity (Assyria rose in 745 BC)
- A shepherd and picker of sycamore figs (7:14)
- Not among “the sons of the prophets” (7:14) as in 1 Kings 20:35, 2 Kings 2:3-5, 4:38
- Begins with oracles against surrounding nations
- Chapter 5 condemned Israel
- Chapter 6-9 condemned Judah
- Quoted in New Testament
  - 5:25-26 – Acts 7:42-43
  - 9:11-12 – Acts 15:16-18

### Obadiah

- Probably from Divided Kingdom period (v 18)
- Edom broke free of Israelite domination in 2 Kings 8.
- Author’s background unknown
- A prophecy against Edom
- Verse 3 has been ascribed to Petra, but that city was built by the Nabateans after the Captivity.

### Jonah

- About 780 BC (2 Kings 14:25)
- Home: Gath-Hepher (2 Kings 14:25), 4 miles from the future site of Nazareth
- Mentioned by Jesus in Matthew 12:39-40 and Luke 11:30, 32
- Lessons:
  - Follow directions
  - God cares for Gentiles
  - Repentance is important

### Micah

- 730 BC – Contemporary of Isaiah
- Prophet to the poor
- Isaiah 2:2-4 = Micah 4:1-3
- Messiah from Bethlehem (5:2) – Matthew 2:6, John 7:42
- Jeremiah (26:18) quoted Micah (3:12) concerning the destruction of Jerusalem
- Famous lines: 6:6-8

### **Nahum**

- 614 BC
- Background unknown
- Subject: Destruction of Nineveh
- After the invasion of Judah by Assyria (1:15)
- Before the fall of Nineveh (612 BC)

### **Habakkuk**

- 610 BC
- A Temple musician (3:19)
- Babylon almost a world power (1:6)
- Last good king, Josiah died in 610. Egypt dominated Judah until 609 (2 Kings 24:31 – 35), when the Babylonians arrived (2 Kings 25:1).
- Topic: the problem of justice
- New Testament quotations:
  - 1:5 – Acts 13:41
  - 2:4 – Romans 1:17, Galatians 3:11, Hebrews 10:38

### **Zephaniah**

- 620 BC
- Contemporary of Jeremiah, Habakkuk, and Nahum
- Of the royal family
- With Jeremiah, unimpressed by the nation despite the reforms of Josiah
- “Near is the great day of the Lord” (1:14)
- Includes Judah and surrounding nations, including Assyria
- Ends with a promise of a remnant (3:9 – 20)

### **Haggai**

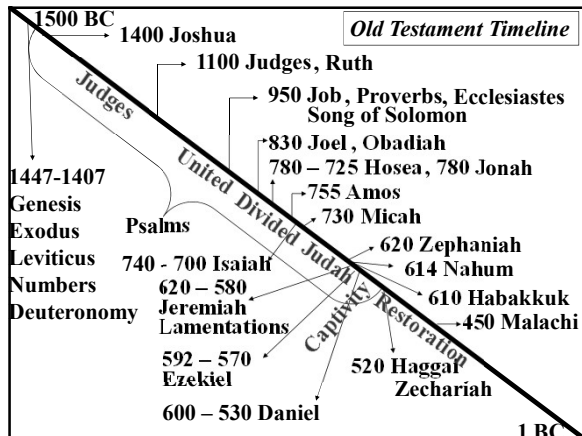
- 520 BC
- Prophet of the Restoration (Ezra 5:1) with Zechariah
- Temple foundation rebuilt, then work stopped for fear of the surrounding people
- Repeated the promises of God in order to get the work restarted
- Rabbis understood 2:6 as a promise of the Messiah (Hebrews 12:26)

### **Zechariah**

- 520 BC
- Prophet of the Restoration with Haggai (Ezra 6:1)
- Of priestly descent (Nehemiah 12:4)
- Started in the middle of Haggai’s time
- Four horsemen (1:7 – 11; Revelation 6:2 – 8) and many other references in Revelation
- Many Messianic passages understood by rabbis
- Messiah’s donkey (9:9) in Matthew 21:5, John 12:15
- Shepherd struck (13:7) in Matthew 26:31, Mark 14:27
- End of prophets and demons (13:1-6)

### **Malachi**

- 450 – 400 BC
- Quoted in New Testament
  - 1:2-3 in Romans 9:13 (loved Jacob but hated Esau)
  - 3:1 in Matthew 11:10 (John the Baptist)
  - 4:5 – 6 in Matthew 11:14, 17:10 – 13, Mark 9:11 – 13, Luke 1:17, John 1:21 (John the Baptist)
- Scene: Religion without faith
- Theme: No forgiveness without repentance



**The Oldest Complete New Testaments**

• Sinaiticus	London	4 <sup>th</sup>
• Vaticanus	Rome	4 <sup>th</sup>
• Alexandrinus	London	5 <sup>th</sup>
• Rescriptus	Paris	5 <sup>th</sup>
• Bezae	Cambridge/Paris	5 <sup>th</sup>

**Oldest Fragments of the New Testament**

• Gospels	3 <sup>rd</sup> century
	Philadelphia, Paris, London, Glasgow, Ann Arbor, Chester, Dublin
• Acts	4 <sup>th</sup> century
	Berlin, Ann Arbor, Dublin, Florence,
• Paul	4 <sup>th</sup> century
	Dublin (200), Cairo (3 <sup>rd</sup> ), Cambridge (MA & UK), London, Ghent, Heidelberg, New Haven, Florence
• General	3 <sup>rd</sup> century
	Urbana, Geneva
• Revelation	3 <sup>rd</sup> century
	London, Dublin, Newton Center MA (4 <sup>th</sup> )

**Christian Writers Who Died before 300**

Ignatius (110), Polycarp (156), Valentinians (160), Justin (165), Theophilus (180), Hegesippus (180), Aristedes (II), Athenagoras (II), Diatessaron of Tatian (II), Didache (II), Docetists (II), Heracleon (II), Marcion (II), Naassenes (II), Papias (II), Ptolemy (II), Tatian (II), Theodotus (II), Irenaeus (202), Clement of Alexandria (215), Tertullian (220), Africanus (240), Hippolytus (235), Origen (254), Cyprian (258), Dionysius (265), Gregory Thaumaturgus (270), Archelaus (278), Ammonius (III), Didascalia (III), Manicheans (III), Methodius (III), Novatian (III), Peratani (III), Porphyry (III), Theoteenus (III)

**Matthew**

- Papias (125), a student of John, wrote, “Matthew wrote the Word in Hebrew.” But the Greek text we have does not seem to be a translation.
- Old Testament quotations are from the Septuagint.
- Date of writing unknown.
- Included elements important to Jews: genealogy, prophecy, Messiahship.
- Records birth to resurrection.
- Most quoted by early writers.
- Matthew 9:9-17, Mark 2:14-22, Luke 5:27-38

**Mark**

- Author: Papias (125), a student of John, wrote, “Mark, being the interpreter of Peter, wrote carefully, although not in order, as he remembered them, the things spoken or done by Christ.”
- Records John the Baptist to resurrection.
- Ending in doubt (Mark 16:9-20)
- Acts 12:12, 12:25, 13:5, 13:13, 15:37, 15:39, Colossians 4:10, 2 Timothy 4:11, Philemon 24, 1 Peter 5:13. (Mark 14:51?)
- Mostly action; not much dialog.
- Date of writing unknown.

### Luke

- Same author as Acts (Acts 1:1 – 2, Luke 1:1 – 4)
- Irenaeus (180) identified Luke as the author, as did many others.
- Records conception of John the Baptist through the Ascension.
- Includes the most parables.
- Date of writing unknown, although certainly after 60 AD (Luke traveling with Paul).

### John

- Author: Eyewitness (1:14, 19:35, 21:24)
- John never named in this gospel, but is named in all others.
- Is among the seven named in 20:2 but is not Peter.
- All early writers name John as the author
- Records preaching of John the Baptist through the post-resurrection appearances.
- The most figurative.
- Date of writing unknown.

### Acts

- Author:
  - Same as Luke (Acts 1:1 – 2, Luke 1:1 – 4)
  - “We” passages: 16:10 – 17, 20:5 – 15, 21:1 – 18, 27:1 – 28:16 exclude Silas and Timothy (17:15) and the list in 20:4, but include someone in Rome and eyewitness to shipwreck.
  - Luke in Rome (Colossians 4:14, Philemon 24)
  - Attributed to Luke in Muratorian Canon (125)
- Date of writing: after 62 AD (arrival in Rome)
- No reference to Paul’s letters

### Romans

- Author: Paul (1:1)
- Paul’s intention to visit Rome: Acts 19:21, Romans 1:15. Fulfilled: Acts 23:11
- Location of writing: Corinth
- Erastus, city treasurer (Acts 19:22, Romans 16:23, 2 Timothy 4:20)
- Date of Writing: 58 – 59 Just before leaving with collection (Romans 15:25-29, Acts 20:1-3))
- Topic: Justification by faith (1:17)

### First Corinthians

- Author: Paul (1:1)
- Date: about 56
- A previous letter existed: (5:9)
- Written from Ephesus (16:19)
- Timothy and Erastus on the way (Acts 19:22)
- But not there yet (16:10)
- Before Paul’s departure (Acts 20:1 – 3)
- Subject: Church problems

### Second Corinthians

- Author: Paul (1:1)
- Date: about 57
- Written from Macedonia (Acts 20:1-3, 2 Corinthians 2:12-13, 8:1-23)
- Titus among the letter carriers (8:18-23)
- Before Paul’s arrival in Corinth (Acts 20:2)
- Subject: Resolution of church problems



### Chronology of 1 & 2 Corinthians

- Arrived in Corinth the first time (Acts 18:1)
- Stayed in Corinth 18 months (Acts 18:11)
- Paul went to Ephesus, Caesarea, Syria, Galatia, and back to Ephesus (Acts 18:18-19:1)
- “Lost” letter and second visit to Corinth (1 Co 5:9, 2 Co 12:14, 13:1)
- Sent Timothy and Erastus to Macedonia (Acts 19:22). Wrote 1 Corinthians from Ephesus (1 Co 16:19) after their departure but before they arrived in Corinth (1 Co 16:10), sent by the hand of Titus.
- Intended to meet Titus in Troas (Acts 20:1-3, 2 Co 2:12), but met in Macedonia (2 Co 2:13) and sent letter back (2 Co 8:17) with Titus and others.

### Galatians

- Author: Paul (1:1)
- The borders of Galatia are in dispute. Perhaps it included Perga (Acts 13:13) or Antioch (Acts 13:1) or Iconium (Acts 14:1). Galatia mentioned specifically on second journey (Acts 16:1-6).
- Neither Timothy nor Luke (Acts 16:1, 10), are mentioned, so they probably were not present.
- Paul’s third visit (Acts 18:23) not mentioned, so probably written before that. History in 1:14-2:14 stops abruptly.
- Many suppose it was written from Corinth before Silas and Timothy rejoined him (Acts 18:1-4).
- Subject: Liberty in Christ

### Ephesians

- Author: Paul (1:1)
- Ephesus (from Acts):
  - Forbidden to go there initially (16:6).
  - First visit was brief (18:19-21)
  - Apollos taught there (18:24)
  - Second stay (19:1) was two years (19:10)
  - Departed after riot (20:1)
  - Met elders of Ephesus at Miletus (20:17-38)
- Date:
  - A prisoner (3:1, 4:1, 6:20)
  - Tychicus present (6:21, Philemon 13, Col 4:7)
  - Caesarea or Rome?
- Subject: Grace

### Philippians

- Author: Paul (1:1)
- Date: 62-64
- Prisoner (1:7, 13, 14, 17, *et al*)
- Praetorian Guard (1:13) implies Rome
- First visit (Acts 16:12), Lydia. Luke probably stayed.
- Second visit not until collection (Acts 20:1)
- Probably visited between release from Rome and re-arrest (2 Timothy and Titus).
- Philippians sent money to Paul in Thessalonica and in prison (4:14-18)
- Subject: Unity

### Colossians

- Author: Paul (1:1)
- Date: 62-64
- Prisoner (4:10)
- Paul never went there (1:4, 2:1)
- Philemon lives there (4:7-9, Philemon 10-12)
- Intends to visit (Philemon 2, Colossians 4:17)
- Very near Laodicea and Hierapolis (4:13-16)
- Subject: Pre-eminence of Christ

### 1 Thessalonians

- Author: Paul (1:1)
- Date: 51-52
- Subject: Coming of the Lord
- Arrived (Acts 17:1). Stayed briefly (2:17)
- Paul and Silas went on to Berea (Acts 17:10)
- Paul went on to Athens (Acts 17:15)
- Timothy caught up at Athens and went back (3:1-2,6)
- Timothy and Silas rejoin Paul in Corinth (Acts 18:5)
- Written during the 18 months in Corinth (Acts 18:11)
- Never took their money (2:5,9)
- Partly supported by Philippi (Ph 4:16)

### 2 Thessalonians

- Author: Paul (1:1)
- Subject: Keep working
- Date: 51-52
- Silas and Timothy still with Paul (1:1)
- Thessalonians being afflicted (1:6-7)
- False messages and letters (2:2)
- Still didn't take their money (3:8)
- Probably a few months after 1 Thessalonians

### 1 Timothy

- Author: Paul (1:1)
- Authorship first challenged in 1804.
- Subject: Church organization
- Prophecies concerning Timothy (1:18, 4:4)
- Generally accepted date is after Roman imprisonment, but Acts fits better with an earlier date
- On trip from Ephesus to Macedonia (1:3)
- Anticipated possible delays, but intended to rejoin Timothy (3:14-15)
- Changes in plans did occur (2 Corinthians 1:8-17)
- Probably rejoined in Corinth (Acts 20:3)
- Told Ephesians elders they would not see him again (Acts 20:25,35)

### 2 Timothy

- Author: Paul (1:1)
- Subject: Final advice
- After imprisonment (1:17), but which one?
- Demas already departed (4:10)
- Demas was with Paul in Rome (Philemon 24)
- Paul laid hands on Timothy (1:6)
- Place: not Thessalonica, Galatia, Dalmatia, Ephesus, Troas, Corinth, or Miletus (3:10-20)
- In prison at the time? (2:9)
- To die soon (3:6) but not very soon (3:9)

### Titus

- Author: Paul (1:1)
- Titus on Crete (3:12)
- Titus was in Jerusalem (Galatians 2:1-9)
- Titus carried two letters to Corinth (2 Co 2:12 ff) so Titus was in Ephesus in Acts 18
- Nicapolis (3:12) 150 miles NW of Corinth
- Many place the date of writing after Acts 28.
- But, Titus was in Jerusalem, and Paul was on Crete (Acts 27:7). Perhaps he was left behind then.
- Subject: Setting things in order

### Philemon

- Author: Paul (1:1)
- Paul in prison (1, 9, 10, 13)
- Same people as Colossians 4:7-14: Onesimus, Aristarchus, Mark, Epaphras, Luke, and Demas
- Tychicus and Onesimus delivered letter to Colossae (Colossians 4:9)
- Archippus is sent greetings in Colossians and Philemon
- Therefore, Philemon in Colossae.
- Date: 62-64
- Topic: Returning a Christian slave

### Hebrews

- Author not given, but not one of the Twelve (2:3-4)
- Written from Italy? (13:24)
- Temple standing (8:4, 10:11)
- End of Judaism near (8:13, 10:25, 10:37)
- Paul accepted as author by all but Irenaeus (180) and Tertullian (200) until 1500's. Tertullian said Barnabas. Origen reported that some said Luke. Luther liked Apollos.
- Author knew of Timothy's deliverance (13:23)

### **James**

- James was a reasonably common name.
- James the son of Zebedee died in Acts 12:1 – 2
- James the son of Alphaeus is not mentioned again.
- James the brother of Jesus was an elder in Jerusalem (Galatians 1:19, 2:9 Acts 15:13, 21:18)
- Jesus had four brothers: James, Joseph, Jude, and Simon (Matthew 13:55, Mark 6:3)
- Jude was the brother of James (Jude 1)
- Audience: the twelve tribes of the dispersion
- Topic: Practical teaching
- During a time of trial (1:2, 1:12). Perhaps early (Acts 8:1, 45 – 50) or late (65 – 70).

### **1 Peter**

- Author: Peter (1:1)
  - Quoted as Peter's by several early writers (before 200)
  - Later scholars decided that the Greek was too good for a Galilean fisherman
- Place of writing: (5:13) Babylon. Not literal, since Babylon was never rebuilt. Divided opinion between Jerusalem or Rome (Revelation 14:8, 18:2).
- Audience: Jewish Christians in Turkey (1:1)
- Topic: Holiness
- Occasion: Various trials (1:6, 4:12)
- Date: After Paul went to those regions.

### **2 Peter**

- Author: Peter (1:1)
  - Earliest quotations in third century.
  - Stylistic differences from 1 Peter
  - Claims to have seen Transfiguration (1:17-18)
- Occasion: Soon to die (1:14). Jesus spoke of Peter's end (John 21:18)
- Audience: All Christians (1:1)
- Date: late (66 – 67)
- Topic: Knowledge protects

### **1 John**

- Author: John the Apostle was believed to be the author by those who knew the apostles, but later this was disputed.
  - Author was an eye witness of Jesus (1:1:1 – 3)
  - Claims some authority (2:8)
- Audience: General
- Date: Unknown, but probably late (2:18 – 19)
- Topic: The nature of love

### **2 John**

- Author: John the Apostle was believed to be the author by those who knew the apostles, but later this was disputed.
- Audience: Kuria (a person or congregation)
- Date: Unknown, but late enough for some to claim that Jesus did not come in the flesh (7)
- Topic: Abide in the doctrine

### **3 John**

- Author: John the Apostle was believed to be the author by those who knew the apostles, but later this was disputed.
- Audience: Gaius
- Date: Unknown, but contains several Greek names, so probably late.
- Topic: Hospitality

### Jude

- Author: “brother of James” (1)
  - Other Judes: Iscariot, son of James (Luke 6:16, John 14:22), the Galilean (Acts 5:37), of Damascus (Acts 9:11), Barsabbas (Acts 15:22), brother of Jesus (Matthew 13:55, Mark 6:3)
  - Brothers of Jesus became believers (Acts 1:14, 1 Corinthians 9:5)
- Audience: general
- Date: After “certain persons crept in unnoticed” (4)
- Topic: Our ‘common’ salvation

### Revelation

- Author: John (1:4, 1:9)
- Audience: seven congregations in southwestern Turkey
- Date: Late, but before 70 AD
  - Churches in Asia, so after Paul (2:1 – 3:22)
  - Catastrophe imminent (1:1, 1:3, 12:12, 22:6, 22:7, 22:10, 22:12, 22:20).
  - Temple standing (11:1-2)
- Location: Patmos (1:9)
- Topic: Preparation for the end of Judaism and full development of the church.

