<table>
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<tr>
<th>Book</th>
<th># of Chapters</th>
<th>Author</th>
<th>Theme</th>
<th>Place Written</th>
<th>Date Written</th>
<th>Recipients</th>
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<tr>
<td>Hebrews</td>
<td>13</td>
<td>Unknown (Luke?)</td>
<td>Go on to maturity</td>
<td>Unknown (Rome?)</td>
<td>65-67</td>
<td>Unstated (former Jewish priest?), clearly a Jewish audience</td>
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<tr>
<td>James</td>
<td>5</td>
<td>James, brother of Jesus</td>
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<td>Jerusalem?</td>
<td>45-50</td>
<td>The twelve tribes dispersed abroad</td>
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<tr>
<td>1 Peter</td>
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<td>Peter</td>
<td>Suffering unto glory</td>
<td>Rome</td>
<td>64</td>
<td>Those who reside as foreigners in this world</td>
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<tr>
<td>2 Peter</td>
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<td>Peter</td>
<td>Beware of false prophets</td>
<td>Rome</td>
<td>65-66</td>
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<td>1 John</td>
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<td>John</td>
<td>Joy and fellowship with God</td>
<td>Ephesus</td>
<td>80-95</td>
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<tr>
<td>2 John</td>
<td>1</td>
<td>John</td>
<td>Truth and love in balance</td>
<td>Ephesus</td>
<td>80-95</td>
<td>The chosen lady and her children (local church)</td>
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<td>3 John</td>
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<td>John</td>
<td>Four men and their reputation</td>
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<td>80-95</td>
<td>The beloved Gaius</td>
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<tr>
<td>Jude</td>
<td>1</td>
<td>Jude, brother of Jesus</td>
<td>Fight for the faith</td>
<td>Unknown</td>
<td>67-68</td>
<td>Those who are the called, beloved in God the Father, and kept for Jesus Christ</td>
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<tr>
<td>Revelation</td>
<td>22</td>
<td>John</td>
<td>The Lamb upon the Throne</td>
<td>Patmos</td>
<td>90-96</td>
<td>The seven churches in Asia</td>
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The Place of Hebrews, the General Epistles and Revelation in the New Testament History

“Unto the uttermost part of the earth…” (Acts 13-28)

13  14  15  16  18  21  22  24  27

Paul’s First Missionary Journey
Apr 48–Sept 49
Galatia
Acts 13:1-14:28

Paul’s Second Missionary Journey
Apr 50-Sept52
Macedonia
Achaia
Greece
Acts 15:36-18:22

Paul’s Third Missionary Journey
Spr 53-May 57
Asia
Acts 18:23-21:17

Paul’s First Roman Imprisonment
Feb 60-Mar 63
Rome
Acts 27-28

Spring 63-Autumn 67
Freedom from Bonds

Paul’s Second Roman Imprisonment and Martyrdom
Aut 67-Spr 68
Rome
2 Timothy

The Church Grows On

48  49  50  53  57  60  63  67  68  95

James
Place: Jerusalem
Date: 45-50

1 Peter
Place: Rome
Date: 64

Hebrews
Place: Unknown
Date: 65- 67

1 John
Place: Ephesus
Date: 80-95

2 Peter
Place: Rome
Date: 65-66

Jude
Place: Unknown
Date: 67-68

2 John
Place: Ephesus
Date: 80-95

3 John
Place: Ephesus
Date: 90-96

Revelation
Place: Patmos
Date: 90-96

Jerusalem Council
Spring 49

Autumn 49

May 57-Aug 59

Trials
Acts 24-26

60  63

67  68

2 Timothy

95
Hebrews

Theme: Jesus Christ: God’s Very Best

Author: Unknown (possibly Luke)

Recipients: Jewish audience of some kind

Date of Writing: c. A.D. 65-67

Place of Writing: Rome (?)

Purpose for Writing:
To exhort a Jewish audience to go on in the better way made possible in Jesus Christ, God’s final and climactic revelation
HEBREWS

Author: Unknown (possibly Luke)  Date: c. A.D. 65-67  Theme: The Superiority of Jesus Christ

<table>
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<tr>
<th>Prologue: “God . . . has spoken to us by His Son”</th>
<th>Better in His Person</th>
<th>Better in His Priesthood</th>
<th>Better in His Pattern</th>
<th>Epilogue: “I appeal to you . . . with the word of exhortation”</th>
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<td>Earthly Priests</td>
<td>Boldness to enter the Holiest (10)</td>
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<tr>
<td>Angels</td>
<td>Aaronic Priesthood</td>
<td>Faith to trust God (11)</td>
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<tr>
<td>Moses</td>
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<td>Jesus as our example (12)</td>
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<tr>
<td>Joshua</td>
<td>Animal Sacrifices</td>
<td>Love to bless others (13)</td>
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<tr>
<td>The Sabbath</td>
<td>Daily Offerings</td>
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<tr>
<td>1:1-4</td>
<td>1:5—4:13</td>
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</table>

<table>
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<tr>
<th>Key Verse</th>
<th>“Seeing . . . We have a great high priest . . . Let us hold fast our confession (4:14)</th>
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<td>Major Emphasis</td>
<td>What to Believe</td>
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<td></td>
<td>Don’t Despise 10:19-39</td>
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Hebrews

Introduction

1. Authorship

There is no consensus concerning the author of Hebrews. The book itself is anonymous. The text makes no direct reference to the author and there is no explicit evidence as to who the author might be. The author must have been a Jew who was very familiar with the Old Testament Scriptures and the practice of first-century Jews. Several suggestions have been made concerning who the author might have been.

a. **Paul.** Many have argued that Paul was the author. Several reasons are given: (1) Faith is a very important topic in the book; (2) The writer was associated with Timothy (Heb. 13:23); (3) Habakkuk 2:4 is quoted three places in the New Testament—Rom. 1:17, Gal. 3:11, and Heb. 10:38; and (4) There is a strong emphasis on the person and work of Christ. However, there are important elements of the book that do not seem to be Pauline. The author never uses his name, which is contrary to Paul’s style. The writer seems to put himself outside of the circle of the New Testament Apostles (Heb. 2:3-4). The style of writing is much more classical than Paul’s style (like Luke). The stress on the priesthood of Jesus is not found in any Pauline material.

b. **Silas.** Some have maintained that there are similarities between 1 Peter and this epistle and note that Silas was the amanuensis of that letter.

c. **Barnabas.** Tertullian thought that Barnabas must have been the author. Barnabas was a Levite (Acts 4:36), and he would have been well versed in the Old Testament system of worship. Barnabas, the “son of encouragement,” could have written a book, which is full of encouragement (cf. 13:22). Some of the Pauline ideas and phrases could be explained on the basis of Barnabas’ close association with Paul.

d. **Apollos.** This was the view of Luther and also W. A. Criswell. There is no early support for this position. Apollos was gifted in the explanation of the Old Testament Scriptures that would be a prerequisite for the authorship of Hebrews.

1) Patristic Evidence

Clement of Alexandria (c. 155-220) is quoted by Eusebius (Ecclesiastical History, VI. 14) as saying that “the Epistle to the Hebrews is the work of Paul, . . . it was written to the Hebrews in the Hebrew language; but . . . Luke translated it carefully and published it for the Greeks, and hence the same style of expression is found in this epistle and in the Acts.”

Origen (c. 185-254) is quoted by Eusebius (Ecclesiastical History, VI. 25) as saying “but who wrote the epistle, in truth, God knows. The statement of some who have gone before us is that Clement, bishop of the Romans, wrote the epistle, and of others that Luke, the author of the gospel and the Acts, wrote it.”

2) Lexical Similarity


3) Stylistic Similarity

2. The conjunction te is used most frequently in Luke’s writings and Hebrews.
3. The use of the phrase en gar to is found only in Hebrews 2:18 and Acts 11:15.
4. The particle kaitoi is found only in Hebrews 4:3 and in Acts 14:17 and 17:27.
5. The infinitive *prosechein* followed by the dative case is found only in Hebrews 2:1 and Acts 16:14.


7. *othen* is used frequently by Luke and Hebrews, but never by Paul.

8. The future infinitive occurs only in Acts and Hebrews.

9. The future participle to express purpose is found only in Acts 8:27 and Hebrews 13:17.

10. The use of the phrase “how much more” is common to Luke and Hebrews.

11. The ratio of participles to total occurrences of verbs and verbals is identical in Hebrews and the last half of Acts (chapters 16-28).


14. B. F. Westcott says in his commentary on Hebrews, “It has been already seen that the earliest scholars who speak of the Epistle notice its likeness in style to the writings of St. Luke; and when every allowance has been made for coincidences which consist in forms of expression which are found also in the LXX or in other writers of the N.T., or in the late Greek generally, the likeness is unquestionably remarkable” (*The Epistle to the Hebrews*, p. lxxvi).
4) **Theological Similarity**

1. **Christology**
   a) Emphasis on the humanity of Christ is strong in both Luke and Hebrews.
   c) Christ as God’s final revelation is central to Luke’s gospel (especially chapters 1-2) and Hebrews (especially 1:1-4).

2. **Angelology**
   Luke records more instances of angelic activity than any other N.T. writer and the author of Hebrews is the writer most interested in their theological status.

3. **Approach to Old Testament History**

5) **Evidence from Discourse Analysis**

1. The prologues of both Luke and Hebrews are very similar in structure.

2. Both Luke and the writer to the Hebrews make use of chiasmus as an overall framework for their works.

6) **Historical Reconstruction**

1. Author Luke

2. Recipients Former Jewish Priests (Acts 6:7)

3. Date of writing c. A.D. 65-67

4. Place of writing Rome

5. Place of recipients Antioch (Syria)
7) **Purpose of Luke-Acts and Hebrews**

Hebrews 2:3-4 can be seen as a summary of the entire book of Acts.

2. **Date.**

The date of the epistle is directly related to the author and the destination of the letter. There are several things that should be noted about the possible date.

a. The letter must have been written before A.D. 96 because Clement of Rome quotes from the letter at that time. If the letter was written to Palestine, Cyprus, or North Africa, then it would have had to have been written well before 96 in order to have had such wide circulation by that time.

b. The letter must have been written before A.D. 70 because the priestly service was still functioning (Hebrews 8:4; 9:6; 10:1-2; 13:10). It would seem strange that the letter would not mention the fact that the worship had been cut off if the letter was written after A.D. 70 and the destruction of Jerusalem and the temple.

c. If the letter was sent from Rome, then the letter was probably written A.D. 64-67 during the persecutions that began in earnest against the Christians during the reign of Nero. It would seem strange that there was no mention of persecution if the letter was written after that time.

3. **Recipients.**

There is no question in the minds of most interpreters that the recipients of the epistle were Jewish. The question is, what kind of Jews were they and where did they live?

a. The recipients were Jewish. Some of them were inclined to remain in or return to Jerusalem (13:13). They were well acquainted with the Old Testament and its rituals.

b. They may have been Hellenistic Jews because all of the quotations come from the Septuagint (LXX) and related texts.

c. It has been suggested that the people lived in North Africa or in Cyprus, people who had an ascetic lifestyle similar to the Qumran community. Evidence from Qumran suggests that they
had a highly developed doctrine of angels that would fit in very nicely with the thought of the author of Hebrews.

d. It has been suggested that these were Jews who lived in Rome.
e. A better suggestion is that the recipients were dwellers in Palestine or Antioch (Syria) and were involved still in temple worship, even though they were believers. The warning passages then would admonish them to stay away from a mindset that the Jewish rituals were necessary for salvation and sanctification.

Another question about the recipients that must be faced is the spiritual condition of the community to which the author was writing. There are three main views.

a. Some maintain that these are all believers who are being tempted to go back under the umbrella of Judaism. The warning sections would charge them to refrain from putting themselves back under the bondage of Judaism.

b. Others maintain that the recipients were Jews who were a mixed group. There were true believers and there were “professors”—people who said they were believers but were not. The warning sections in this view would be to those who were not really believers. They would receive the warnings of the author against lapsing back into Judaism which would show that they really did not have faith in Jesus Christ.

c. It is possible that the warning passages were intended to apply to both believers and unbelievers, challenging both to move forward “to” or “in” the superior way made possible by Jesus Christ.

Simple Outline
I. The superiority of the person of Christ 1:1 – 4:13
II. The superiority of the priesthood of Christ 4:14 – 10:18
III. An exhortation and encouragement to keep on with the faith 10:19 – 13:25
Hebrews: A Summary

BACKGROUND
Jews under persecution (by Judaism and possibly Roman-Nero)
Second generation Christians (true believers, perhaps converted priest)
3:1
False teachers 13:9
Spiritually immature 5:13; 6:1; Slack in worship 10:25

MAJOR THEMES
1. Exhortation to progress (13:22) by hearing and heeding the word ("To live by faith" cf. chapter 11).
2. Superiority of Christ!!!
3. Evaluation of present spiritual state.
4. Expectations for the future.

KEY WORDS
2. “Perfect” (14 times) 2:10; 3:9, 14; 6:1; 7:11, 19, 28; 9:9, 11; 10:1, 14; 11:40; 12:2, 23.
3. “Eternal” (9 times).

KEY CONCERN OF HEBREWS: THE WARNING PASSAGES (5)
1. 2:1-4 Drift
2. 3:7 – 4:13 Doubt, cf. Romans 10:17 for reason
3. 5:11 – 6:20 Dull
4. 10:26-39 Despise
5. 12:14-29 Defy

Are they for:
1. Believers in danger of losing salvation?
2. Professing church members but not possessing church members?
3. Believers in danger of losing earthly blessings and heavenly rewards by turning back?
4. Hypothetical cases to warn and encourage believers to press on?
5. Combination of views 2 and 3?
A PROFILE OF JESUS
(Based upon the Assertions about Him in the Book of Hebrews)

1. He is God’s agent of creation. 1:2
2. He sustains the physical universe. 1:3
3. He is the Son of God. 4:14; 5:5, 8; 6:6
4. He is higher than any created beings. 1:4, 9; 2:8, et al.
5. He is altogether transcendent. 7:26
6. He is eternal in every way. 6:20; 7:24, 25, 28
7. He is unchanging (immutable). 13:8
8. He is called “God,” and has eternal kingship. 1:8
9. He is worshipped by heavenly beings. 1:6
10. He is God’s “First Begotten” (most exalted). 1:6
11. He became altogether human. 2:16, 17, 18; 4:15
12. He was altogether sinless. 4:15; 9:14
13. He was the ultimate sacrifice for our sins. 9:26; 10:10, et al.
14. He is our “sin bearer.” 9:28
15. He “destroyed the devil” by his own death. 2:14
16. He rose from the dead. 13:20
17. He sits at God’s right hand. 1:3; 8:1; 12:2
18. He is fully understanding. 4:15
19. He intercedes for us when we sin. 7:25
20. He is coming again. 9:28; 10:37
21. He will ultimately triumph over all. 10:13
22. He was the fulfillment of the Old Testament system. 9:9 ff
23. He makes God directly accessible to us. 4:16; 10:19-22
24. He is always with us. 13:5
25. He is our Example. 12:2
26. He is our “Priest.” 3:1; 4:14, et al.
27. He is our “Apostle” (the One sent to us). 3:1
28. He is our Brother. 2:11, 12, 17
29. He is the whole substance of our Faith. 12:2
30. He is the mediator of the New Covenant. 12:24
31. He is the same yesterday, today, and forever. 13:8
32. He is the Great Shepherd of the sheep. 13:20
Doctrinal Affirmations in the Book of Hebrews

1. The Eternity of God. 1:11
2. The Ultimate Perishing of the Physical World. 1:11-12
3. Angels are Ministering Spirits. 1:14
4. The Old Testament Inspired by the Holy Spirit. 3:7; 9:8; 10:15
5. God Takes Note of our Good Deeds. 6:10
6. God Cannot Lie. 6:18
7. Our Hope Anchors our Faith. 6:19
8. The Old Testament Religion was Temporary. 9:8-10; 10:9, 18
10. Death and Judgment are Decreed for Every Man. 9:27
12. The Old Testament Law Never Saved Anyone. 10:4-8
13. Our Sins are Blotted out in Christ. 10:17
14. Christians are Admonished to Attend Church. 10:25
15. To Sin Against Knowledge of the Truth is Most Dangerous. 6:4; 10:26; 10:32
16. Salvation is by Faith Alone. 10:38
17. The Saints Do Persevere. 10:39
18. Creation by Divine Decree *ex nihilo* 11:3
19. Salvation is Offered to Everyone. 11:6
20. Life Here is a “Sojourn.” 11:13; 13:14
22. There is a “Rest” for the Saved. 4:9
23. The Convicting Power of the Word of God. 4:12
24. The Omniscience of God. 4:13
25. The Resurrection of the Dead. 11:19; 11:35
26. God Chastens the Saved. 12:5-11
27. The Saved are Called “Sons” of God. 12:5-11
28. Angels are Innumerable. 12:22
29. The Names of the Saved are Written in Heaven. 12:23
30. Christians are to Respect Leadership in the Faith. 13:7, 17
31. Audible Praise is our “Sacrifice.” 13:15
RUN IN GOD’S RACE
Hebrews 12:1-3

I. **Find encouragement as you run.** 11:32 – 12:1
   1. Be encouraged by the earthly winners. 11:32-35a
   2. Be encouraged by the heavenly winners. 11:35b-40

II. **Focus on essentials as you run.** 12:1
   1. Run cleanly—lay aside every weight.
   2. Run confidently—the sin which so easily ensnares.
   3. Run consistently—with endurance.

III. **Follow the example as you run.** 12:2-3
    1. Look to Jesus. 12:2
    2. Think about Jesus. 12:3