



BibleTalk

AT THOMAS ROAD



The Story of Scripture

Bible Themes & Sections Overview

revelation.³ We know God first through his creation.⁴ The beauty and design of nature reveals the work of a creator.⁵ This creator speaks through the conscience of right and wrong, and through the longings and ponderings of consciousness.⁶ God also witnesses his presence in the world through his work. He directs events in society, community and the personal sphere that speak of his personality and plans.⁷ The ultimate revelation of God in the world was his incarnation when Jesus entered his creation as a human and expressed himself vividly and directly.⁸

I believe that God provided his most direct and expansive propositional revelation through his written word. In specific times and through specific human authors “God-breathed” his scriptures.⁹ Inspiration refers to the process whereby the Holy Spirit worked over and through each human writer to produce his word.¹⁰ It does not mean that he provided creative ideas to propel the work. The authors were not inspired – their work was. It does not mean that the Spirit dictated the words, bypassing the personality of the writer. God worked through each person’s intellect and culture, so the thoughts and words were the collaboration of the two authors.¹¹

I believe that the word of God is inerrant as written in the original manuscripts. Because God was revealing himself in scripture, and God is true, therefore his word must be true.¹² It is infallible and it will never fail.¹³ He cannot mislead his creation away from himself.¹⁴ Scripture is truthful in everything it affirms on every topic it addresses, be it in the spiritual or physical realm. It reports the evil and lies of people and demons, but it alerts the reader to the error of that way.¹⁵ Truth is embedded in the ideas as well as words of the content. The standard of truth is found in Jesus, God’s Son, who claimed to be the truth and in turn identified the word of God to be truth.¹⁶

I believe that the word of God is authoritative because God is the supreme authority.¹⁷ He revealed his words to prophets, kings, apostles, and pastors who delivered them to his people. Because God is to be obeyed and scripture is his thoughts, values, and directives, therefore scripture is to be obeyed.¹⁸ God communicated only truth in his word which rendered it inerrant, which adds weight to its claim on authority.¹⁹

I believe that scripture is sufficient for what the saint needs for life and godliness.²⁰ It is sufficient to provide God’s people with the teaching, reproof, correction, and training in righteousness needed for them to be complete and equipped for good works.²¹ This is not to say that scripture is the only source for life or truth. God reveals

they often refer to Old Testament passages. We must center our sermons today, as did these men, in the truth of scripture. If we waiver on the doctrine of inspiration and inerrancy of scripture we may tend to cherry-pick passages, bypassing questionable or hard teachings. If we are not confident in the written revelation we have received it is easier to drift toward felt need topical speaking instead of biblical teaching.

Bibliology, though it may not be immediate apparent, is important in the fellowship of the church family, beyond its preaching. As the early church formed and grew in Acts we read about their weekly practices. Prominent disciplines included daily gathering from house to house for prayer and eating together around the activity of studying the apostles' doctrine (Acts 2:42, 46). This trust of the authority of their teaching continued and grew throughout the churches until their letters began circulating (Acts 17:11). Those letters by church leaders to churches and individuals began to be viewed as revealed messages from God (2 Peter 3:16). As we imitate this practice, we ground our members and groups around the teaching of scripture. It shows the dedication to the word beyond the preaching services, and acts as a guardrail from fellowship time drifting into opinions and foolish discussions.

A belief in the doctrines of inspiration, inerrancy, authority, sufficiency, and canonization results in healthy biblical ministry in the tradition of the early church. Bibliology acts as an anchor for the church to hold it firm in truth, as a rudder that guides it through cultural changes and societal demands, and as a sail that helps the church catch the wind of the Spirit for direction.

Biblical, Exegetical, Theological, Historical, and Explanatory Notes

¹ Douglas K. Blount, Nathan D. Holsteen, Glenn R. Kreider, Michael J. Svigel, "High Altitude Survey" in Nathan D. Holsteen and Michael J. Svigel. *Exploring Christian Theology*, vol.1. (Minneapolis: Bethany House, 2014), 26. *In theology we are investigating mysteries and the "deep things of God." We need to know about a transcendent God, but our sins and inadequacies have blinded us. Fortunately, "God is knowable... and has made himself known". Romans 1:18-20; Hebrews 1:1-2.*

² John F. Walvoord, "Revelation" in John F. Walvoord. *Lewis Sperry Chafer Systematic Theology*, vol.1. (Wheaton: Victor Books, 1988), 63. *Walvoord discusses the idea of "common grace" and the general revelation of God available to all people. Though accessible to all, it is limited in communicating ideas such as grace, love, righteousness, etc.*

³ Millard J. Erickson. *Christian Theology*. (Grand Rapids: Baker Books, 1983), 176. *Erickson comments on Romans 1, that God's general revelation occurs in levels, leading man to see the creation pointing to a creator, to the next idea of him seeing his inadequacy in the inherent moral code.*

4 James O. Buswell. *A Systematic Theology of the Christian Religion*. (Grand Rapids: Zondervan Publishing, 1962), 86, 100. Buswell discusses the evidence for the existence of God, including the cosmological and teleological arguments. These point to a creator, a designer behind the nature seen by man. Scripture speaks to this in the Old and New Testaments. He explains that merely observing creation is not a formed or technical "argument" for God, but nonetheless gives a "witness" to the unbeliever so that they are without excuse. Sin, misery, disease, and brokenness set against the beauty and design of creation is enough to tell the unbeliever there might be a creator and he is revealing himself. "The Christian gospel might be true." Psalm 19:1-4.

5 Genesis 1; Psalm 8.

6 A.A. Hodge. *Outlines of Theology for Students and Laymen*. (Grand Rapids: Zondervan, 1860), 37. Hodge outlines some of the views on God's revelation through human conscience. There are extreme views between deists and naturalistic theists, either saying natural theology is enough to point people to God or that it is non-existent. He argues against both, specifically the latter, based on experience and human conscience. This "God consciousness" comes from intellectual intuition and emotional dependence. Isaiah 30:21; Romans 2:15.

7 Robert P. Lightner. *Evangelical Theology*. (Grand Rapids: Baker Books, 1986), 11. Lightner points out that general revelation cannot speak to the specifics of doctrine, nonetheless it is valuable for a starting point in evangelism with the unsaved, such as in Acts 17. Genesis 11:8; Isaiah 46:9-11; Daniel 4:17-25; John 19:11; Acts 17:26.

8 Douglas K. Blount, Nathan D. Holsteen, Glenn R. Kreider, Michael J. Svingel, "How Firm A Foundation" in Nathan D. Holsteen and Michael J. Svingel. *Exploring Christian Theology*, vol.1. (Minneapolis: Bethany House, 2014), 37-38. Why is Jesus the most vivid and direct communication of God to humans? He is the "Word", "last and final Word of God", "Creator of the world", the "radiance of the glory of God", "the exact imprint of his nature", he "upholds the universe by the word of his power", he is God, he's the "mediator between God and humanity", he "sits at the right hand of the Majesty on high". John 1:14; Hebrews 1:2.

9 Henry C. Thiessen. *Lectures In Systematic Theology*. (Grand Rapids: Eerdmans Publishing, 1949), 65-66. Thiessen outlines six basic points of inspiration: it is inexplicable, it is limited to the authors of scripture, it is essentially guidance, the Spirit protected from omissions or errors, it extends to the words, it is affirmed only of the autographs. 2 Timothy 3:16.

10 Beth Felker Jones. *Practicing Christian Doctrine*. (Grand Rapids: Baker Academic, 2014), 40. Felker writes about the depth of the Spirit's work in inspiration. It is not merely one author collaborating with another. The Spirit "is IN the words". He did not "smooth over the differences between the human authors." His inspiring work is "strong and true work", it is "personal, cooperative, intimate, and particular." John 16:13.

11 Robert P. Lightner. *Evangelical Theology*. (Grand Rapids: Baker Books, 1986), 13-15. The idea of dual authorship does not mean the Spirit and the human each contributed 50 percent. The Spirit was the guiding supervisor over the human author. Lightner warns against these errant theories of inspiration: natural, mystical, partial, dictation, and personal witness. 2 Peter 1:20-21.

12 Millard J. Erickson. *Christian Theology*. (Grand Rapids: Baker Books, 1983), 192, 195. Erickson disagrees with Barth and Brunner on the question of revealed truth. The latter claimed there are no revealed truths, but there are "truths of revelation". The idea is that God has not communicated propositional truth, "lectures in dogmatic theology" or "confessions of faith", but that we can take lessons from our experiences with us revelation. Erickson argues for truths of revelation, that God has given propositional information. John 17:17; Psalm 19:7.

13 Robert L. Saucy, "Scripture" in Charles R. Swindoll and Roy B. Zuck. *Understanding Christian Theology*.

(Nashville: Nelson Publishing, 2003), 79. In answering the question "is the Bible wholly true?" there are two approaches. First is to study all teachings of scripture in comparison to nature, history, other phenomena to determine our view of inerrancy. The second is to begin with scripture's teaching about its inspiration and truthfulness, and then look at the teachings on natural subjects. If there are discrepancies it does negate our view on inerrancy, it merely pushes us to continue the study for all possible answers. Isaiah 40:8; Matthew 5:18, 24:35; 1 Peter 1:25.

The Story: God Walking With His People

Walking Toward The Savior

Genesis - Malachi				
God's World: Garden	God's Family: Altar	God's Pilgrims: Tabernacle	God's Nation: Temple	God's Exiles: Foreign Land
Creation - 2000 B.C.	2000 - 1800 B.C.	1500 - 1100 B.C.	1100 - 722 B.C.	722 - 430 B.C.

Creation, Fall, Flood, Tower of Babel	Family History of Abraham, Isaac, Jacob, Joseph	Exodus from Egypt, Law Given at Sinai, Journey to / Conquest of Promised Land	United Kingdom, Temple, Divided Kingdom	Babylon / Persian Exiles, Return to the Land
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Walking With The Savior

Matthew - Revelation		
God's Savior: Body	God's Church: House	God's Kingdom: City
6 B.C. - 30 A.D.	30 - 90 A.D.	Future

Jesus' Birth, Ministry, Death and Resurrection	The Church, Gospel Spreads Globally	Tribulation, Jesus' Return, Millennial Kingdom, Eternity
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WEEK	STORY	PASSAGE
1	<i>God Creates Everything</i>	Genesis 1
2	<i>The Fall</i>	Genesis 3
3	<i>Cain & Abel</i>	Genesis 4
4	<i>The Flood</i>	Genesis 6-9
5	<i>Tower Of Babel</i>	Genesis 11
6	<i>Abraham's Calling</i>	Genesis 12-15
7	<i>Abraham's Failure</i>	Genesis
8	<i>Isaac Offered To God</i>	Genesis 22
9	<i>Jacob & Esau</i>	Genesis 25, 27
10	<i>Jacob Wrestles God</i>	Genesis 32
11	<i>Joseph In Prison</i>	Genesis 37, 39
12	<i>Joseph & His Brothers</i>	Genesis 41-45
13	<i>Moses' Rescue</i>	Exodus 1-2
14	<i>Moses' Calling</i>	Exodus 3-4
15	<i>Plagues & Passover</i>	Exodus 7-12
16	<i>Israel's Exodus</i>	Exodus 13-14
17	<i>God's Desert Provision</i>	Exodus 16-17
18	<i>God At Mt. Sinai</i>	Exodus 19-20
19	<i>Israel's Failure & Wandering</i>	Numbers 13-14
20	<i>Joshua Enters Canaan</i>	Joshua 1, 3, 5
21	<i>The Judges</i>	Judges 2
22	<i>Ruth & Boaz</i>	Ruth 1-4
23	<i>Saul Becomes King</i>	1 Samuel 8, 10
24	<i>David Anointed King</i>	1 Samuel 16
25	<i>Solomon Builds Temple</i>	1 Kings 5, 6, 8
26	<i>The Kingdom Divides</i>	1 Kings 12

WEEK	STORY	PASSAGE
27	<i>Elijah & Israel At Carmel</i>	1 Kings 18
28	<i>Israel Enslaved By Assyria</i>	2 Kings 17
29	<i>Judah Enslaved By Babylon</i>	2 Kings 25
30	<i>The Return From Exile</i>	Ezra 1-3
31	<i>John The Baptist's Birth</i>	Luke 1
32	<i>Jesus' Birth</i>	Luke 1-2
33	<i>Jesus' Childhood</i>	Luke 2
34	<i>Jesus' Baptism & Temptation</i>	Matthew 3-4
35	<i>Jesus Calls The Disciples</i>	Matthew 4
36	<i>Jesus' Sermon On The Mount</i>	Matthew 5-7
37	<i>Jesus Feeds 5,000</i>	Matthew 14
38	<i>Jesus Raises Lazarus</i>	John 11
39	<i>Jesus' Triumphant Entry</i>	Matthew 21
40	<i>Jesus' Last Week, Last Supper</i>	Mark 14
41	<i>Jesus' Death and Burial</i>	Mark 15
42	<i>Jesus' Resurrection</i>	Mark 16
43	<i>Jesus' Ascension</i>	Matthew 28
44	<i>Birth Of The Church</i>	Acts 2
45	<i>Saul's Conversion</i>	Acts 9
46	<i>Peter & Cornelius</i>	Acts 10
47	<i>Paul's Missions</i>	Acts 13-14, 16-20
48	<i>The Church & Gentiles</i>	Acts 15
49	<i>Paul's Imprisonments</i>	Acts 21-28
50	<i>John Sees Tribulation</i>	Revelation 6-19
51	<i>John Sees Jesus' Coming</i>	Revelation 20
52	<i>John Sees The New Kingdom</i>	Revelation 21-22



OLD TESTAMENT BOOKS

Book	Author	Date	Audience	Key Characters	Theme(s)	Literature
Genesis	Moses	1445–1405 BC	Israel	Adam, Noah, Abraham, Isaac, Jacob, Joseph	Beginnings; God's covenant promises	Law / Narrative
Exodus	Moses	1445–1405 BC	Israel	Moses, Pharaoh, Aaron	Redemption from Egypt; God's covenant at Sinai	Law / Narrative
Leviticus	Moses	1445–1405 BC	Israel (priests & people)	Moses, Aaron	Holiness, worship, sacrifices	Law
Numbers	Moses	1445–1405 BC	Israel	Moses, Aaron, Miriam, Joshua, Caleb	Wilderness wandering; God's faithfulness	Law / Narrative
Deuteronomy	Moses	1405 BC	Israel	Moses, Joshua	Covenant renewal; obedience before entering land	Law / Sermon
Joshua	Joshua (with possible later edits by Eleazar)	1400–1375 BC	Israel	Joshua, Rahab, Caleb	Conquest and settlement of Canaan	Historical Narrative
Judges	Samuel (traditional view)	1050–1000 BC	Israel	Deborah, Gideon, Samson	Cycle of sin, judgment, and deliverance	Historical Narrative
Ruth	Samuel (trad. view)	1000 BC	Israel	Ruth, Naomi, Boaz	Redemption; God's providence	Historical Narrative
1 Samuel	Samuel, Gad, Nathan	931–722 BC (compiled)	Israel	Samuel, Saul, David, Jonathan	Transition to monarchy	Historical Narrative
2 Samuel	Gad, Nathan (compiled)	931–722 BC	Israel	David, Bathsheba, Absalom	Reign of David	Historical Narrative
1 Kings	Jeremiah (trad. view)	561 BC	Israel & Judah	Solomon, Elijah, Ahab	Decline of kingdoms	Historical Narrative
2 Kings	Jeremiah (trad. view)	561 BC	Israel & Judah	Elisha, Hezekiah, Josiah	Fall of Israel & Judah	Historical Narrative
1 Chronicles	Ezra (trad. view)	450–430 BC	Post-exilic Israel	David, Solomon	Davidic covenant emphasized	Historical Narrative
2 Chronicles	Ezra (trad. view)	450–430 BC	Post-exilic Israel	Solomon, Hezekiah, Josiah	Southern kingdom history	Historical Narrative
Ezra	Ezra	450–430 BC	Post-exilic Israel	Ezra, Zerubbabel	Restoration & rebuilding	Historical Narrative
Nehemiah	Nehemiah (compiled with Ezra)	445–425 BC	Post-exilic Israel	Nehemiah, Ezra	Rebuilding walls, spiritual renewal	Historical Narrative
Esther	Unknown (possibly Mordecai)	465–435 BC	Jews in Persia	Esther, Mordecai, Haman, Xerxes	God's providence in exile	Historical Narrative

Book	Author	Date	Audience	Key Characters	Theme(s)	Literature
Job	<i>Unknown (possibly Moses)</i>	2000–1800 BC?	<i>Suffering believer</i>	Job, friends, God	<i>Sovereignty of God in suffering</i>	Wisdom Poetry
Psalms	<i>David + others</i>	1000–400 BC	<i>Israel (worship)</i>	David, Asaph, sons of Korah, Moses	<i>Worship, prayer, messianic hope</i>	Poetry
Proverbs	<i>Solomon + others</i>	970–700 BC	<i>Israel</i>	Solomon, wise men	<i>Wisdom for life</i>	Wisdom Poetry
Ecclesiastes	<i>Solomon</i>	935 BC	<i>Israel</i>	Solomon (Qoheleth)	<i>Vanity of life apart from God</i>	Wisdom
Song of Solomon	<i>Solomon</i>	950 BC	<i>Israel</i>	Solomon, bride	<i>Love, marriage, Christ & His people (typology)</i>	Wisdom Poetry
Isaiah	<i>Isaiah</i>	740–680 BC	<i>Judah</i>	Isaiah, Hezekiah	<i>Salvation, judgment, Messiah</i>	Major Prophet
Jeremiah	<i>Jeremiah</i>	627–580 BC	<i>Judah</i>	Jeremiah, Zedekiah	<i>Judgment & new covenant</i>	Major Prophet
Lamentations	<i>Jeremiah</i>	586 BC	<i>Judah (exiles)</i>	Jeremiah	<i>Mourning Jerusalem's destruction</i>	Poetry
Ezekiel	<i>Ezekiel</i>	593–571 BC	<i>Exiles in Babylon</i>	Ezekiel	<i>God's glory, judgment, future hope</i>	Major Prophet
Daniel	<i>Daniel</i>	605–536 BC	<i>Exiles in Babylon</i>	Daniel, Nebuchadnezzar, Darius	<i>God's sovereignty over kingdoms</i>	Major Prophet
Hosea	<i>Hosea</i>	755–710 BC	<i>Northern Israel</i>	Hosea, Gomer	<i>God's faithful love</i>	Minor Prophet
Joel	<i>Joel</i>	835–796 BC (post-exilic)	<i>Judah</i>	Joel	<i>Day of the Lord</i>	Minor Prophet
Amos	<i>Amos</i>	760 BC	<i>Northern Israel</i>	Amos	<i>Judgment & justice</i>	Minor Prophet
Obadiah	<i>Obadiah</i>	845, 586 BC	<i>Edom & Judah</i>	Obadiah	<i>Judgment on Edom</i>	Minor Prophet
Jonah	<i>Jonah</i>	760 BC	<i>Nineveh, Israel</i>	Jonah	<i>God's mercy to nations</i>	Minor Prophet / Narrative
Micah	<i>Micah</i>	735–700 BC	<i>Judah & Israel</i>	Micah	<i>Judgment & messianic hope</i>	Minor Prophet
Nahum	<i>Nahum</i>	650 BC	<i>Nineveh</i>	Nahum	<i>Judgment on Nineveh</i>	Minor Prophet
Habakkuk	<i>Habakkuk</i>	609–605 BC	<i>Judah</i>	Habakkuk	<i>Faith in God amid judgment</i>	Minor Prophet
Zephaniah	<i>Zephaniah</i>	640–609 BC	<i>Judah</i>	Zephaniah	<i>Day of the Lord</i>	Minor Prophet
Haggai	<i>Haggai</i>	520 BC	<i>Post-exilic Judah</i>	Haggai, Zerubbabel	<i>Rebuilding the temple</i>	Minor Prophet
Zechariah	<i>Zechariah</i>	520–480 BC	<i>Post-exilic Judah</i>	Zechariah, Joshua, Zerubbabel	<i>Restoration & Messiah</i>	Minor Prophet
Malachi	<i>Malachi</i>	430 BC	<i>Post-exilic Judah</i>	Malachi	<i>Covenant faithfulness, coming messenger</i>	Minor Prophet

NEW TESTAMENT BOOKS

Book	Author	Date	Audience	Key Characters	Theme(s)	Literature
Matthew	<i>Matthew (the apostle)</i>	c. AD 50–60	<i>Jewish Christians</i>	Jesus, disciples, Pharisees	<i>Jesus as Messiah</i>	Gospel / Narrative
Mark	<i>John Mark (Peter's testimony)</i>	c. AD 50–60	<i>Roman Christians</i>	Jesus, disciples	<i>Jesus as Servant; action-focused</i>	Gospel / Narrative
Luke	<i>Luke (physician, companion of Paul)</i>	c. AD 60	<i>Gentile Christians (Theophilus)</i>	Jesus, disciples, Mary	<i>Jesus as Son of Man; universal Savior</i>	Gospel / Narrative
John	<i>John (the apostle)</i>	c. AD 85–95	<i>Christians broadly</i>	Jesus, disciples	<i>Jesus as Son of God; belief for eternal life</i>	Gospel / Narrative
Acts	<i>Luke</i>	c. AD 62	<i>Theophilus & early church</i>	Peter, Paul, apostles	<i>The birth & growth of the church</i>	Historical Narrative
Romans	<i>Paul</i>	c. AD 57	<i>Christians in Rome</i>	Paul, Phoebe	<i>Justification by faith; gospel explained</i>	Epistle (Doctrinal)
1 Corinthians	<i>Paul</i>	c. AD 55	<i>Church in Corinth</i>	Paul, Apollos, Chloe's house	<i>Correcting sin, disorder; unity</i>	Epistle (Practical)
2 Corinthians	<i>Paul</i>	c. AD 56	<i>Church in Corinth</i>	Paul, Titus	<i>Strength in weakness; defense of apostleship</i>	Epistle (Personal)
Galatians	<i>Paul</i>	c. AD 48	<i>Churches in Galatia</i>	Paul, Judaizers	<i>Salvation by grace, not law</i>	Epistle (Doctrinal)
Ephesians	<i>Paul</i>	c. AD 60–62	<i>Church Ephesus (circular letter)</i>	Paul, church leaders	<i>Unity in Christ, spiritual blessings</i>	Epistle (Doctrinal/Practical)
Philippians	<i>Paul</i>	c. AD 60–62	<i>Church at Philippi</i>	Paul, Timothy, Epaphroditus	<i>Joy in Christ despite suffering</i>	Epistle (Personal)
Colossians	<i>Paul</i>	c. AD 60–62	<i>Church at Colossae</i>	Paul, Epaphras	<i>Supremacy of Christ</i>	Epistle (Doctrinal)
1 Thessalonians	<i>Paul</i>	c. AD 51	<i>Church at Thessalonica</i>	Paul, Timothy, Silas	<i>Encouragement in persecution; Christ's return</i>	Epistle (Practical)
2 Thessalonians	<i>Paul</i>	c. AD 51–52	<i>Church at Thessalonica</i>	Paul, Timothy, Silas	<i>Clarifying end-times teaching</i>	Epistle (Doctrinal)
1 Timothy	<i>Paul</i>	c. AD 62–64	<i>Timothy (in Ephesus)</i>	Paul, Timothy	<i>Church leadership, sound doctrine</i>	Pastoral Epistle
2 Timothy	<i>Paul</i>	c. AD 67	<i>Timothy</i>	Paul, Timothy	<i>Perseverance, final exhortations</i>	Pastoral Epistle
Titus	<i>Paul</i>	c. AD 63	<i>Titus (in Crete)</i>	Paul, Titus	<i>Godly leadership, good works</i>	Pastoral Epistle
Philemon	<i>Paul</i>	c. AD 60–62	<i>Philemon, house church</i>	Paul, Philemon, Onesimus	<i>Forgiveness & reconciliation in Christ</i>	Personal Epistle

Book	Author	Date	Audience	Key Characters	Theme(s)	Literature
Hebrews	<i>Trad. Paul. Barnabas? Apollos?</i>	c. AD 60–70	<i>Jewish Christians</i>	Christ, OT figures	<i>Christ's superiority; new covenant</i>	Epistle (Doctrinal/Exhortation)
James	<i>James (brother of Jesus)</i>	c. AD 45–50	<i>Jewish believers in dispersion</i>	James, early believers	<i>Faith demonstrated by works</i>	General Epistle
1 Peter	<i>Peter (apostle)</i>	c. AD 62–64	<i>Persecuted in Asia Minor</i>	Peter, Silvanus	<i>Hope perseverance in suffering</i>	General Epistle
2 Peter	<i>Peter (apostle)</i>	c. AD 65–67	<i>Christians broadly</i>	Peter, false teachers	<i>False teachers; Jesus' return</i>	General Epistle
1 John	<i>John (apostle)</i>	c. AD 85–95	<i>Churches in Asia</i>	John, believers	<i>Assurance of salvation; love/ truth</i>	General Epistle
2 John	<i>John (apostle)</i>	c. AD 85–95	<i>"Elect lady" & children</i>	John, false teachers	<i>Truth, love, guarding against deception</i>	General Epistle
3 John	<i>John (apostle)</i>	c. AD 85–95	<i>Gaius</i>	John, Gaius, Diotrephes, Demetrius	<i>Hospitality & support of faithful teachers</i>	General Epistle
Jude	<i>Jude (James brother, half-brother of Jesus)</i>	c. AD 65–80	<i>Christians broadly</i>	Jude, false teachers	<i>Contending for the faith</i>	General Epistle
Revelation	<i>John (apostle)</i>	c. AD 95	<i>Seven churches of Asia Minor</i>	John, Christ, churches	<i>Victory of Christ; hope in persecution</i>	Prophecy / Apocalypse

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