

Lesson 8

NEW TESTAMENT SURVEY

INTRODUCTION:

Purposes of study for the Survey of the Bible:

To guide the student in seeing how the books of the Bible are structured, and how they fit together to reflect God's salvation plan for mankind.

LESSON OUTLINE

- I. NEW TESTAMENT SURVEY
 - A. Introduction
 - B. An Overview of the New Testament Books

- II. SUMMARY
 - A. New Testament

I. NEW TESTAMENT SURVEY

A. Introduction

Like the Old Testament, the New Testament has several noticeable divisions. These are the **Gospels**, **History**, **Letters** and **Apocalypse** (Revelation).

1. What exactly is a Gospel?

The Gospels present a kind of literature that is very different from other ancient and modern writings.

They are not:

- a. Biographies of Christ, seeking to develop a full-orbed understanding of the life of Jesus, His friendships, His family, or His mental and psychological dimensions.
- b. Histories of heroic deeds or collections of His famous sayings, though some of these kinds of materials are found in the Gospel accounts.

They appear to be:

- a. A new genre for which other categories are inadequate.
- b. Accounts of the life, works, and words of Jesus are preaching material regarding the redemptive work of God in Jesus Christ.
- c. The good news from God that is manifested in the life, ministry, death, burial, resurrection, and ascension of Christ.

2. The Growth of Christianity through the eyes of Luke.

The Book of Acts is the second part of Luke's book.

He presents to Theophilus the results of his investigation of the life and work of Jesus in his Gospel,

Then in Acts, he continues to recount the work of the apostles of Jesus Christ through the power of the Holy Spirit sent from Him. Acts sets forth the growth of Christianity in six stages:

Stages	Passage	Content
Early events in Jerusalem	1:1-6:7	Day of Pentecost; Peter's sermon; ministry of Peter and John; early persecution and controversies in the church (Ananias and Sapphira; neglect of widows).
Church spreads throughout Palestine	6:8-9:31	Martyrdom of Stephen; struggle with Jews.
Spread of church to Antioch; conversion of Cornelius	9:32-12:24	Further struggle with the Jews.
Church spreads to Asia Minor	12:25-16:5	Paul's first missionary journey.
Extension of church to Europe	16:6-19:20	Paul's second and third missionary journeys.
Paul determines to go to Rome; his arrest and hearings in Jerusalem and Caesarea	19:21-28:31	His voyage and stay in Rome.

3. The Nature of New Testament Letters

The letters written by the apostles and their companions are different from the letters most people would write today.

Writing tools and materials were not plentiful, so the authors sought to conserve space when writing.

Moreover, the greetings and benedictions in the New Testament letters are unlike the sort of correspondence we would see now, but they are similar to the introductions and conclusions found in other first century letters.

The New Testament authors composed their letters in order to solve problems in the church or to communicate the Gospel of Jesus Christ to those who needed to hear about it.

4. The Revelation of Jesus Christ

The Book of Revelation is unique among the New Testament books, reflecting a genre of literature familiar to the Jews, called *apocalyptic*.

It sets forth in vivid and emotional terms the triumph of Christ over His enemies, in agreement with the prophetic teachings about the conquering Messiah and the discourses of Jesus in **Matthew 24** and **Mark 13** concerning His second coming.

B. An Overview of the New Testament Books

1. MATTHEW

Author : Matthew the tax collector
Date : 50s or 60s AD
Main theme : God announces His **King**

a) **Emphases:**

The Gospel of Matthew has many Jewish overtones.

Kingdom of heaven compare with King of God	33 times compare to 4 times
Son of David	9 times
Jerusalem as "the holy city"	4:5; 27:53
Jerusalem as "the city of the great King"	5:35
Emphasized righteousness	More often than the Gospels of Mark, Luke and John combined.

Matthew also discusses the law, ceremonial cleanness, the Sabbath, the temple, David, the Messiah, the fulfillment of Old Testament prophecies, and Moses - all from a Jewish point of view.

- He has 53 Old Testament citations and more than 70 allusions to the Hebrew Scriptures.
- Thirteen times the book emphasizes that Jesus' actions were a direct fulfillment of Old Testament prophecies.
- The genealogy of chapter 1 is recognizably Jewish, tracing the lineage of Jesus back through David to Abraham, the father of the Jewish people.

- Furthermore, the Gospel mentions Jewish rulers (see **2:1, 22; 14:1**) and customs such as ceremonial washing (see **15:2**) without explanation, indicating that Matthew expected his predominantly Jewish audience to be familiar with such practices.

b) **Purposes:**

Matthew's Gospel serves several purposes beyond presenting a mere biography of Jesus.

- i) One purpose is to prove to Jewish readers that Jesus is their **Messiah** and promised King. The genealogy in **chapter 1** points to Christ as the One who inherited God's promises to David of an eternal dynasty. Jesus' use of a familiar messianic psalm in **Matthew 22:41-44** would have clearly implied to any Jew that He was the heir of the Davidic throne.

Finally, the charge that hung above Jesus' head on the cross clearly highlights His royalty: *"This is Jesus, the King of the Jews."* But most important, the book of Matthew proves Jesus' legitimate authority by highlighting His wise teaching and righteous life (**7:28, 29**).

- ii) Another purpose of the book is to outline the characteristics of the **kingdom** of God, both for Israel and the church.

Orthodox Jews would typically scoff at any assertion that Jesus is their Messiah, let alone their King. They would retort, *"If Jesus is King, where is the promised restoration of the kingdom of Israel?"*

This rejection of Jesus by the Jews is a dominant theme of Matthew (**11:12-24; 12:28-45; 21:33-22:14**). Because of this rejection, God postponed the fulfillment of His promises to Israel and subsequently extended His blessings to both Jew and Gentile in the church.

- iii) Matthew is the only Gospel writer who speaks directly of the church (**16:18; 18:17**).

He records Jesus' prediction that the Gospel will be preached to all nations (**24:14**), and the commission to the disciples to *"make disciples of all the nations."* (**28:19**).

But one day, Israel will be restored to its place of blessing (see **Romans 11:25-27; 15:8,9**)

- (iv) A final purpose of Matthew is to instruct the **church**. An obvious clue to this is the Great Commission: “*teaching them to observe all things that I have commanded you*” (**28:20**).

The discipling process involves instruction in the words of Christ, and the Gospel of Matthew revolves around five of Jesus’ discourses (**5:1-7:28; 10:5-11:1; 13:3-52; 18:12-19:1; 24:4-26:1**).

2. MARK

Author : John Mark, the cousin of Barnabas
Date : 60s
Main theme : God presents His Servant

a) *Intended Readers:*

Mark wrote for **Gentile** Christians, especially Romans. This conclusion is based on several facts:

- i) Mark assumes some prior knowledge of the Christian faith on the part of his readers. John the Baptist, baptism and the Holy Spirit (**1:4,5,8**) are all mentioned without comment.
- ii) He does not assume a familiarity with Jewish Scripture. He directly quotes only one Old Testament passage (**1:2,3**).
- iii) Furthermore, he regularly explains Jewish customs and geography (**7:2-4; 13:3; 14:12**).
- iv) Finally, Mark purposely omits Jesus’ prohibition of preaching to the Samaritans and the Gentiles (**6:7-11; compare Matthew 10:5,6**).

Mark’s Gentile readers faced persecution and martyrdom. He wrote his Gospel to strengthen and guide Roman believers through Nero’s terrible persecutions.

First of all, his readers needed to know that Jesus had also suffered. But, they also needed to know that Jesus, after His suffering, had triumphed over both suffering and death. The suffering Jesus was also the Son of God (**1:1,11; 14:61; 15:39**), the Son of Man (**2:10; 8:31; 13:26**), the Christ (Messiah, **8:29**), and the Lord (**1:3; 7:28**).

After the death of Peter and other eyewitnesses to Jesus' life, this Gospel message needed to be written down. Mark wrote the story down in order to verify these truths and to provide a way to pass them on to new generations of believers.

b) **Content:**

Mark introduces the main character of his action-packed narrative, Jesus, in thirteen quick verses.

He weaves in this introduction both expectation ("*Prepare the way of the Lord,*" **1:3**) and conflict (Satan tempts Christ in verse 13). The large section that follows (**1:14-8:30**) heightens the conflict, as in a Greek tragedy. There are successes for Jesus, but there is also growing hostility. This long section culminates in Peter and the other disciples recognizing Jesus as the promised Messiah (**8:29**).

In the next section (**8:31-15:47**), Mark describes the final outcome for the Messiah - Jesus' passion and death. First, Jesus announces His coming death to His disciples (**8:31; 9:31; 10:33**) and prepares them for it.

Then He journeys to Jerusalem and is tried and put to death. But in the epilogue (**16:1-20**), the purpose of His death becomes clear. The drama comes to a rousing conclusion as Christ rises from the dead and encourages His followers.

3. LUKE

Author : Luke, the physician and companion of Paul
Date : Early 60s AD
Main theme : God becomes True **Man**

a) **Characteristics:**

The Gospel of Luke so unique in several ways.

- i) It is the only Gospel that has a **sequel** - Acts. Both Luke and Acts include an account of the Ascension, an event that only Luke describes in detail.
- ii) Second, Luke is the **longest** of the four Gospels.
- iii) Third, Luke records a wide **variety** of miracles, teaching and parables, making it the fullest portrait of Jesus' ministry.
- iv) Fourth, Luke is the only Gospel addressed to an **individual**. Luke writes to Theophilus, who was probably a Gentile believer.

Jesus is the promised Messiah	1:31-35
The Son of God	9:35
Servant through whom God works	4:16-18
Lord who is called to sit at God's right hand exerting His authority and giving the Spirit to those who believe	Compare 22:69 with Acts 2:30-36
Though aspects of God's plan are fulfilled in Jesus' first coming, other aspects of the plan remain to be fulfilled when Jesus returns	21:5-36; Acts 3:14-26

Luke wrote his Gospel to reassure Theophilus, a Gentile and a new believer, that God was still at work in the Christian community founded by Jesus.

For this reason Luke also concentrates on Jesus' relationship to the nation and leaders of Israel. The rejection of Israel does not mean the failure of God's plan (**Acts 2:22-39**). In fact, the persecution of the Christian community would be the means by which the church would spread the Good News--Jesus Himself had predicted that this would happen (**24:45-48**).

b) *Structure and Overview:*

Old Testament and its promises of a Messiah.	Chapters 1,2
Jesus is the Messiah, who can resist the evil one.	3:1-4:13
Jesus' power and teaching. Jesus' claims to authority and the numerous miracles that supported them.	4:14-9:50
The people rejected Jesus while the disciples' faith in Him steadily grew. The growing rift between Jesus and the Jewish leadership is	9:51-19:44

seen in .	
This breach is emphasized most in:	Chapters 9-13
Attention turns to Jesus' instruction of His disciples.	Chapters 14-19
Portrays the final controversies, the trial, the death of Jesus, and the Resurrection and Ascension.	19:45-24:53
The book ends with Jesus telling the disciples to wait for the coming of the Spirit.	

Jesus is the promised Messiah. Forgiveness of sin can be obtained only through Him. The disciples were witnesses to this fact; their mission was to share this Good News with all nations, not merely the Jews.

Jesus gave them this task, but He also provided them with the power to carry it out (**24:47**). Thus it is clear that Luke's Gospel centres on God's plan to provide salvation to the world. It closes anticipating the spread of the Gospel that is recorded in its sequel, the book of Acts.

4. JOHN

Author : John, the beloved disciple
 Date : Late 80s or early 90s AD
 Main theme : Jesus is God

Theology:

- a. The Gospel of John is a persuasive argument for the **deity** of Jesus.

It concentrates on presenting Jesus as the Word, that is, God (**1:1**) who became a man (**1:14**).

These statements begins with the words "*I am,*" recalling God's revelation of His name, "*I AM*" to Moses (see **Exodus 3:14**). These are Jesus' clear claims to deity. He was not a mere man.

Jesus called Himself the bread of life	6:35, 41, 48, 51
Light of the world	8:12; 9:5
Door for the sheep	10:7,9
Resurrection and the life	11:25
Way, the truth, the life	14:6

True vine	15:1,5
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- b. Then there are the **signs** of Jesus' deity.

Miracles in the Gospel of John are called "*signs*" because they point to Jesus' divine nature. John records seven such signs:

Changing water into wine	2:1-11
Healing a man's son	4:46-54
Healing a lame man	5:1-9
Multiplying bread and fish	6:1-14
Walking on water	6:15-21
Healing a blind man	9:1-7
Raising Lazarus	11:38-44

These miracles show that Jesus is God. He possesses power over nature.

- c. Other indications of Jesus' deity include the **testimonies**:

John the Baptist	1:32-34
Nathanael	1:49
the blind man	9:35-38
Martha	11:27
Thomas	20:28
Jesus' own words	5:19-26

- d. Jesus was also **fully man**. At the same time, this God-man was Israel's **Messiah**

FULLY MAN	
His body grew weary	4:6
His soul was troubled	12:27; 13:21
He groaned in His spirit	11:33
MESSIAH	
Andrew told his brother, " <i>We have found the Messiah</i> "	1:41
Nathanael concluded, " <i>You are the Son of God! You are the King of Israel</i> "	1:49
Even the Samaritan woman testified to Jesus' identity	4:25, 26, 29
Jesus the Messiah was and is the Saviour of the world	4:42; 11:27; 12:13

- e. John urges us to **trust Jesus for eternal life**. Our trust is built on our belief that:

The Father is in Christ, and Christ is in the Father	10:38; 14:10,11
Christ came from God (16:17, 30), God sent Him	11:42; 17:8,21; see 6:29)
He is the Son of God	6:69; 11:27; 20:31

John reveals the Bible's most important message: Believe and follow Jesus, because He is the way to eternal life.

5. ACTS

Author : Luke, the physician and companion of Paul.
 Date : Between 60 and 64 AD
 Main theme : God creates His **church**

a) *Purpose:*

The book of Acts provides a **condensed history** of the early church, an **eyewitness account** of the miraculous spread of the Gospel from Jerusalem to Rome.

- i) The book details how the Holy Spirit authorized our spiritual forebears to carry out Jesus' mandate to be His witnesses throughout the world. The accounts in Acts include stirring examples for us to follow.
- ii) That same power is available to us. He has sent the Holy Spirit to help us follow their example (see **Ephesians 5:17,18**), and to be Jesus' witnesses in all of the earth.

b) *Theology:*

The book of Acts is a **historical narrative**, but at the same time it has profound **theological significance**.

- i) A believer's faith rests upon the facts of history: the life, death and resurrection of Jesus. These historical events were recorded by Luke in his Gospel in order to evoke belief. If the historical fact of Christ's resurrection is not true, then a believer's faith has no foundation. As Paul states, "*If Christ is not risen, your faith is futile. You are still in your sins*" (**I Corinthians 15:17**).

- ii) The extraordinary growth of the early church was based directly on the resurrected Christ. His command and empowerment of the disciples through the Holy Spirit is the only reasonable explanation for the incredible and rapid spread of the Gospel in the first century (**1:1-5; Luke 24:36-53; II Peter 1:16**).
- iii) The same is true for us today. Jesus lives and continues to work through the church.

6. ROMANS

Author : Paul, the apostle
Date : 57 AD
Main theme : God defends His **Righteousness**

Plan of Salvation (**chaps 1-11**)

Exhortations concerning Christian duties (**chaps 12-16**)

a) ***Purpose:***

All of Paul's other letters arise from a particular occasion and have a definite purpose. Romans is different. From the contents it seems to have a much more general **didactic** aim. Having said this, it is possible to see at least three purposes Paul had in writing this book.

- (i) His first purpose was to **prepare** the Romans for his planned journey to Rome and later to Spain. He clearly suggests that he expects assistance from them in his endeavour to carry the Gospel to Spain (**15:24**).
- (ii) A second purpose involved Paul's understanding that the believers needed to "***be established***" (**1:11**). His letter is a kind of syllabus of Paul's apostolic teaching. Romans is a masterful presentation of God's plan of salvation for Jews and Gentiles.
- (iii) A third purpose for the letter was **pastoral**. Paul wanted to exhort Jewish and Gentile believers to live in harmony. As in most of the early churches, the Gospel brought different groups of people together who otherwise would have stayed apart: whether for reasons of nationality, status, or culture. Once they came together under one roof, the challenge was to preserve their oneness in Christ. Both groups are under sin (**3:9**),

and both are saved through faith (3:30). This theme of Jew and Gentile living together surfaces most clearly in **chapters 14 and 15**. Paul hammers home his central theme: The righteous God justifies and ultimately glorifies both Jew and Gentile by grace through faith.

b) *Theology:*

Romans includes the most systematic presentation of theology found anywhere in Scripture. It explains the meaning of the Cross for the believer's life. While expounding why Jesus died for all of humanity, Paul clarifies the core concepts of the Christian faith: **sin and righteousness, faith and works, justification and election**. The letter contains:

- i) A detailed description of the sinfulness of man (1:18-3:20);
- ii) An extensive discussion of justification by faith (3:21-5:11), including a clear interpretation of the death of Christ (3:24-26);
- iii) An elaborate explanation of sanctification (5:12-8:39);
- iv) A strong section on the doctrine of election (9:1-29);
- v) A developed exposition of what happened to the nation of Israel and the destiny of God's people (9:1-11:36);
- vi) An extended section addressing spiritual gifts (12:1-8); and
- vii) Instructions on the believers' relationship to government (13:1-14).

7. FIRST CORINTHIANS

Author : Paul, the apostle
Date : 56 AD (Spring)
Main theme : God corrects His church

Purpose:

First Corinthians is a reply to two letters.

Paul had left the Corinthian church under the leadership of Aquila and Priscilla in the spring of 53 AD to continue his second missionary journey. On his third journey, during his stay at Ephesus, he received two letters from the Corinthian believers.

- a. One was a disturbing report from the household of Chloe (1:11). These problems arose because the young Corinthian church had failed to protect itself from the decadent culture of the city.

- i) The believers were identifying themselves as followers of specific Christian leaders rather than as followers of Christ (3:1-9).
 - ii) They were also dragging each other into court (6:1).
 - iii) Sexual immorality had become a problem in the church in spite of a previous letter (that has not been preserved) in which Paul warned against it (5:9-11).
- b. The second letter Paul received was a set of questions that Stephanas, Fortunatus, and Achaicus had brought from Corinth (16:15-18).
- i) The detailed questions were about marriage and singleness (7:1-40)
 - ii) Christian liberty (8:1-11:1).
- c. Paul wrote first Corinthians to answer both letters and to give additional instructions.
- i) He taught about decorum in worship services (11:2-16)
 - ii) The solemnity of the Lord's Supper (11:17-34),
 - iii) The place of spiritual gifts. Though the Corinthians were very gifted, in their immaturity and pride they had abused their gifts. Paul reminded the Corinthians that gifts come from God (12:11) and are to unify and edify the church (12:24,25; 14:1-4).
- d. In conclusion, Paul corrected a doctrinal matter by writing the New Testament's most detailed explanation of the resurrection of Christ and Christians (15:1-58). Paul ended his confrontational letter with a note of hope. The Corinthians could have victory over sin and death because Jesus in His death and resurrection had already decisively obtained it (15:57).

8. SECOND CORINTHIANS

Author : Paul, the apostle
Date : 56 AD (Fall)
Main theme : God defends His minister

a) **Purpose:**

In first Corinthians,

- i) Paul had instructed the believers in Corinth to discipline an incestuous member (see **I Corinthians 5**),
- ii) and to take a collection for the poor saints in Jerusalem (**I Corinthians 16:1-4**).
- iii) Titus gave Paul a report that was on the whole encouraging (**2:14; 7:5-7**).
 - The Corinthians had responded properly to **first Corinthians**.
 - They had faithfully carried out the discipline necessary (**2:5-11**).
 - But Titus also informed Paul about the presence of "false apostles" (**11:13**) who accused Paul:

Walking in the flesh	1:12,17; 10:2
Being deceitful	2:17; 4:2; 12:16
Intimidating the church with his letters	10:9,10
Unjustly mistreating someone to the point of ruining that person	7:2
Defrauding people	7:2
These false teachers probably pointed out that Paul had not returned as he promised, and used this as evidence for his duplicity	1:15- 17,23,24
They even attempted to discredit Paul by charging that he was raising money to enrich himself	7:2; 8:16- 23

iv) Paul wrote **Second Corinthians:**

His concern for the Corinthian church	7:12
He wanted to offer the church some further instructions concerning the repentant offender	2:5-11
About the collection of the poor saints in Jerusalem	9:1-5
Paul's main purpose for writing Second Corinthians	
Defend his ministry	Paul's opponents in Corinth had

	severely attacked him.
He wrote this letter to prove that his ministry was sincere and genuine,	
Reassert his authority as an apostle of Christ	

b) **Theology:**

Second Corinthians is primarily a personal letter, defending Paul's ministry among the Corinthians and appealing to the factions in the church to reconcile themselves to each other. Yet Paul still uses doctrine to address this church's problems. He speaks of the foundational doctrines of the Christian faith:

Trinity	1:21,22; 13:14
Deity	1:12,19; 4:5
Humanity	(8:9
Death	5:19,21
Resurrection of Christ	5:15
All believers have been sealed by the Holy Spirit	1:22
Given the Spirit as a deposit	1:22; 5:5
Believing Corinthians are in Christ	5:7
Christ is in them	13:3,4
They will be resurrected	4:14; 5:1-8)
Evaluated by the judgment seat of Christ	5:10
Either be ashamed	5:3
Or rewarded	5:9,10

Paul points out that part of the reason for the Corinthians' difficulties and divisions was Satan's opposition to the church.

He blinds unbelievers to truth	4:4
Uses every opportunity to divide the believers	2:11
Exhorts the Corinthians to lead holy lives	
Repent of the sins of the past	
Reconciled to each other	

9. GALATIANS

Author : Paul, the apostle
 Date : 48 AD
 Main theme : God defines His **Gospel**

a) **Purpose:**

Apparently Paul became aware of a perversion of the Gospel of grace that was actively infecting the Galatian churches. The false teachers who had come to Galatia since Paul's ministry there were advocating salvation by "*the works of the law*" - that is, by keeping the law. Specific emphasis was placed on the Jewish rite of circumcision.

In his argument Paul reasserted his authority as an apostle, which apparently had been minimised by the Judaizing teachers. He saw the Galatians leaving the correct path by their additions to the Gospel message, and he loved his fellow believers too much to allow them to go astray.

b) **Literary Form:**

Galatians contains the three standard elements of a typical first-century letter: introduction (1:1-5), body (1:6-6:10), and conclusion (6:11-18). However, Galatians differs from many of Paul's other letters. For example, most of Paul's other letters contain an introductory thanksgiving section. The startling absence of such a thanksgiving at the beginning of Galatians probably indicates the severity of the situation in Paul's eyes. Likewise, the letter contains no concluding greetings. There is a terse benediction and concluding salutation (6:16,18).

c) **Theology:**

If there is one repeated phrase that summarises the subject of Galatians, it is "*the truth of the Gospel.*"

- i) Galatians clarifies the Gospel message against the subtle, but ever deadly, danger of works salvation. What is more, everyone who lives by such a confidence in works is "*cursed,*" because no one can perfectly obey the law (3:10). Thus, to add works, rituals, or the law to the message of what it takes to become a Christian is to overturn the Good News. The proper place of the law is to convict us of our sin, demonstrating the urgent need for the redemption provided by Jesus Christ.
- ii) The only way a person can be justified before God is by faith in Jesus Christ (2:16). Paul emphasizes this point over and over. Faith in Christ, nothing more and nothing less, is the proper response to the Gospel.

- iii) Paul also addresses themes dealing with the Christian life, or living out the new freedom the believer possesses in Christ. Between the extremes of legalistic sanctification and hedonistic license, Paul charts a middle course of “*faith working through love*” and the power of the Holy Spirit (5:22,23). Thus, not only is justification by faith alone, but so is sanctification.
- iv) Paul variously describes this life of faith:

As walking in the Spirit (5:16,25).		
	Being “ <i>led by the Spirit</i> ”	5:18
	Producing “ <i>the fruit of the Spirit</i> ”	5:22,23
	Sowing “ <i>to the Spirit</i> ”	6:8
Concretely, “<i>faith working through love</i>” (5:6)		
	Expresses itself in love for neighbours, especially other believers, and in bearing one another’s burdens.	5:14; 6:2,6
	Danger is that rather than relying upon the power of the Spirit, the believer will start displaying the corrupt “ <i>works of the flesh.</i> ”	
	The Works can be truly good only when they are accomplished in the power of the Holy Spirit given to those who place their faith in Christ.	6:7-10

10. EPHESIANS

Author : Paul, the apostle
 Date : 60 AD
 Main theme : God unveils His **Majesty**

a) ***Recipients:***

There is much evidence that the epistle to the Ephesians was originally a circular letter to several congregations in the province of Asia, where Ephesus was the capital. Some manuscripts lack “*in Ephesus*” in (1:1).

Another clue that Ephesians is a circular letter is its lack of personal references. The phrases in (1:15) and (3:2) imply that Paul had only heard of the recipients of the letter but had never met them. This is especially noteworthy since Paul had spent three years ministering at Ephesus.

b) **Themes:**

Ephesians, like so much of Paul's writing, underscores the truth that salvation is by faith alone and not through works or human striving.

- i) The first half of the epistle (**chapters 1-3**) addresses the central doctrines of the Christian faith, while the second half of the letter (**chapters 4-6**) describes how those spiritual truths should be reflected in a Christian's behaviour.
- ii) Some would divide the second half of the letter into two sections
 - first the Christian's conduct, and
 - then the spiritual conflict with the forces of evil. Such a division highlights the familiar passage describing the spiritual armour of a Christian.
- iii) The whole letter emphasizes the truth:
 - that all believers are united in Christ because the church is the one body of Christ.
 - People who were normally divided, like the Jews and the Gentiles in the first century, were reconciled to each other through Christ.
 - Whether Jew or Gentile, they had to work together to make the unity of the church a reality.
 - Each individual has to do his or her part in order for the whole body to function properly: Each person has to display Christ's love, patience, humility, and gentleness as they use their gifts to build up the church. (5:22-33).

11. PHILIPPIANS

Author : Paul, the apostle
Date : 61 AD
Main theme : God gives **joy** through solving

Themes:

The most prominent theme of the epistle to the Philippians is **joy**, especially the joy of serving Jesus. The general tone of the letter reflects Paul's gratitude toward the Philippians and his joy in God. This may seem strange because Paul wrote this letter while he was in prison.

Another theme of Paul's letter is "*partnership in the Gospel*." Paul uses the Greek word "*koinonia*" in this letter in various ways:

Highlight the Philippians' active involvement in Paul's own ministry	
<i>Fellowship</i>	1:5; 2:1; 3:10
<i>Partakers</i>	1:7
<i>Shared</i>	4:15
Paul illustrates this concept of "partnering" or "fellowship" with the lives of:	
Jesus Christ	2:5-11
Timothy	2:19-23
Epaphroditus	2:25-30
Euodia and Syntyche	4:2,3

Paul took the opportunity to identify a few weak areas that could be improved (4:2). For example, fellowship has two components: love and discernment. The Philippians had expressed the former but were lacking the latter (1:9; 4:10-16). Thus Paul exhorted the Philippians to grow in *knowledge* and *discernment*, the Greek word for *knowledge* focuses on a person-to-God relationship, whereas the Greek word for *discernment* points to a person-to-person relationship. Paul wanted the Philippians not only to abound in love but also to experience more of God so that they could grow into a mature understanding of His ways.

Today's readers will continue to find wonderful passages of encouragement in this short, joyful letter. Situations such a bickering among church members, living in this evil world, giving to missionaries, and finding contentment are still current issues for today's Christians.

12. COLOSSIANS

Author : Paul, the apostle
 Date : 60 AD
 Main theme : God exalts Christ as **Lord**

a) *Relationship of Colossians to Philemon:*

Onesimus (the slave of Philemon) went to Colosse with Tychicus, the bearer of the Colossian letter (4:7-9). Thus the two letters are companion epistles: one for the Colossian church as a whole and one addressed to a member of that church, Philemon.

b) *Relationship of Colossians and Ephesians:*

The many parallels between Colossians and Ephesians indicate that the two letters were written about the same time. Both letters reveal the **centrality of Christ** and His relationship to the church. The differences in the epistles are significant as well.

PARALLELS BETWEEN COLOSSIANS AND EPHESIANS	
EPHESIANS	COLOSSIANS
Christ as Head of the church	Extends that imagery of His authority over all creation (see 1:16-18; 2:10)
Christians are the members of the body of Christ who is the Head	Emphasis on Christ the Head, of whose body Christians are members.
DIFFERENCES	
Christian unity which is found in Christ	Completeness of the believer in Christ
The mystery in Ephesians is the unity of Jew and Gentile in Christ	The mystery in Colossians is that Christ is in believers (1:26,27)
Christ's authority over the church	Jesus as Lord over all creation
Ephesians has a softer tone; it does not address a specific heresy	stronger tone because it confronts a specific false teaching

But with all their similarities and differences, Ephesians and Colossians together present a mature understanding of who Christ is and what His life and death mean for the believer.

13. FIRST THESSALONIANS

Author : Paul the apostle
 Date : 51 AD
 Main theme : God **encourages** His church

Themes:

First Thessalonians gives us an intimate introduction to how Paul **mentored** young believers.

In **First Thessalonians**, Paul reviewed some of the **basics** of the faith and applied these truths to the believers' lives. He challenged them to persevere in godly living despite persecution. He extended the comfort of the Resurrection to those who were in mourning, and he spoke about details of the Second Coming.

In a brief space, Paul covered a wide spectrum of the essential **doctrines** of Christianity,

Trinity	1:5,6	Deity of Christ	3:11,12
Power of the Holy Spirit	1:5,6	Nature of Scripture	2:13
Second Coming	1:10; 2:19; 3:13; 4:13-17; 5:23	Day of the Lord	5:1-3
Assurance of salvation	1:5	Conversion	1:9
Sanctification	(4:3; 5:23	Resurrection	4:14-18
Relation of faith to works	1:3),	Relation of love to service	1:3
Relation of patience to hope	1:3		

Because **First Thessalonians** is one of Paul's earlier letters, it reveals much of what Paul preached during his second missionary journey. The return of Christ was central to his message. In fact, perhaps the most significant doctrinal contribution of this small letter is its detailed explanation of Christ's return.

14. SECOND THESSALONIANS

Author : Paul, the apostle
 Date : 51 AD
 Main theme : God **enlightens** His church

Themes:

Since the writing of first Thessalonians, reports had come to Paul of continued progress in the Thessalonians church, indicating their faithfulness to the Gospel.

- a. However doctrinal problems had also arisen. False teachers had begun to tell the believers in Thessalonica that the day of the Lord was already at hand.

- b. These teachers were misapplying and possibly even twisting Paul's teaching that the day of the Lord would come suddenly (**1 Thessalonians 5:2**). Most likely because of this, some of the believers had stopped working and were simply waiting for the Lord. Mounting persecution may have also fueled these extreme beliefs about the Second Coming.
- c. In **Second Thessalonians**, Paul stated emphatically that he had never taught that the day of the Lord had already come. Furthermore he reminded them they had been called by God, and saved through the work of Christ. In view of this fact, he exhorted them to stand firm in Christ (**2:13**) and to work hard (**3:12**), always patiently waiting for Jesus' return.

15. FIRST TIMOTHY

Author : Paul, the apostle
Date : 62 AD
Main theme : God **exhorts** His minister

Themes:

The **central** purpose of First Timothy is found in **3:15**: *"I write so that you may know how you ought to conduct yourself in the house of God, which is the church of the living God, the pillar and ground of the truth."*

The church of God's primary vehicle for accomplishing His work on earth (see **Mathew 16:18-20**) in local assemblies around the world (see **1 Thessalonians 1:1; Hebrews 10:24,25**).

- a. Paul wrote First Timothy in order to instruct his young protégé on how the church should function and how mature men and women of God should interact in it (**6:11-16**).
- b. Specifics are given on developing and recognizing godly leadership and avoiding false doctrine in the church (**3:1-13; 4:1-6**).
- c. Paul insists that Christian maturity should be expected in leadership, while it is developed in the lives of all believers (**4:6-10**).
- d. Paul offers Timothy a whole list of extremely practical advice for leading a church. (**4:15**).

16. SECOND TIMOTHY

Author : Paul, the apostle
Date : 67 AD
Main theme : God rewards His servants

a) *Purpose:*

- (i) Paul's primary purpose for writing this letter was to offer final instructions to Timothy regarding the Christian life. **Second Timothy** has an intense personal nature and tone. One senses Paul's strong love and concern for Timothy. Paul encourages his spiritual son to use his spiritual gifts. He writes to strengthen Timothy's loyalty to Christ in the face of the suffering and persecution that would come. The apostle challenges Timothy to handle the Word of God accurately-

In the closing chapter, Paul offers Timothy his final word of advice "*Preach the Word! Be ready in season and out of season.*" This was Paul's own mission, to preach the Gospel to the Gentiles.; now he was passing it on to his beloved son in the faith, Timothy.

- (ii) Paul's second purpose for writing this letter was to urge Timothy to join him in Rome. Paul knew that he was soon to die. He longed to see and have fellowship with his child in the faith one last time.

b) *Theology:*

Paul was well aware that hardships and conflicts are a part of Christian ministry. To encourage Timothy in this virtue, the apostle reminds him that Jesus Christ is "*of the seed of David*" and "*was raised from the dead*" (2:8).

The promise of ruling and reigning with Him (see 2:11-13) is set before Timothy as a motive for faithful endurance in ministry. A special crown will be given to those who faithfully serve the Lord and wait for His return (4:8).

Chapter 3 develops the theme of apostasy in the latter days. Paul warns Timothy that difficulties are coming for believers, and he instructs him about how Christians are to respond and behave. Jesus had predicted that such times would come (John 15:18-25; 16:33; 17:15-18), and Paul himself had referred previously to these times (1 Thessalonians 3:1-8).

17. TITUS

Author : Paul, the apostle
 Date : 64 AD
 Main theme : God commends sound **teaching**

a) **Theology:**

Although Titus contains only 46 verses, it covers a wide range of topics. It is a key New Testament book for church organisations, with its guidance for elders, pastors and other believers.

Clearest statements about God’s grace in all of the New Testament	2:11-14; 3:3-7
Christ’s first coming	2:11
Second coming	2:13
Work of the Holy Spirit in salvation and the Christian life	3:5
Practical instruction about the roles of men, women and servants	2:2-10
Instructions for dealing with false teaching	1:9-16; 2:1, 7, 8, 12, 15; 3:2, 8-11, 14

b) **Theme:**

Whereas the letters to Timothy emphasize sound doctrine, the letter to Titus emphasizes good works (**1:16; 2:7, 14; 3:1, 5, 8, 14**).

There were influential people in the church who were motivated by personal interest and selfish gain (1:11). In his letter, Paul urges Titus to champion purity, service, and kindness toward others (2:11-15; 3:3-7).

Paul reminds Titus that salvation is not based on your own “works of righteousness” (**3:5**) but rather is the result of God’s work of kindness and love toward us (**3:4**).

Salvation in Christ frees us to do good works, and the “washing of regeneration and renewing of the Holy Spirit” (**3:5**) enables us.

God wants His people to devote themselves to doing good works (2:11, 12; 3:1, 8, 14). should “adorn the doctrine of God our Saviour in all things” (**2:10**).

Redemption (**2:14**) removes us from the justification of Satan by paying the debt incurred by our sins, at the same time, it places us in the family of God so that we might be “*His own special people, zealous for good works*” (**2:14**).

18. PHILEMON

Author : Paul, the apostle
Date : 60 AD
Main theme : God values human **dignity**

a) *Slavery in the ancient world:*

To recognise the significance of this letter, it is essential to understand slavery as it existed in the first century.—Onesimus was a runaway Roman slave.

To the Romans, a slave was not a person and was basically thought of as property. They were vulnerable to cruel treatment and could even be killed with impunity.

In his letters the apostle Paul did not approve of slavery, but he also did not condemn it. He exhorted slaves to demonstrate Christian obedience and humility even to their masters (**Ephesians 6:5-8; Colossians 3:22-25**). In turn, Christian masters were to treat their slaves fairly (**Ephesians 5:9; Colossians 4:1**).

Yet at the same time, Paul declared the equality of both slaves and free persons before Christ, a principle that would eventually undermine the institution of slavery (**see 1 Corinthians 7:22; Galatians 3:28; Ephesians 6:8; Colossians 3:11**).

b) *Theology:*

The epistle of Philemon was not to refute theological error or to teach doctrine. However, into this short letter Paul **skillfully weaves** the concepts of salvation (**verses 10, 16**), substitution (**verse 17**), imputation (**verse 18**), and redemption (**verse 19**).

Although here these ideas speak of Paul’s relationship with Onesimus, they remind us of Christ’s relationship with us (**Galatians 4:1-7**). We were once slaves to sin, but Christ redeemed us from our awful fate, death.

This letter is basically an earnest plea for a Christian love that would confront the cruelty and hatred embodied in the cultural institutions of that day. Paul commends Philemon for already expressing that type of love (**verses 5, 7**). But to ensure that this love would be shown to Onesimus, Paul offers to pay Onesimus's debt (**verse 19**). Paul's love for Onesimus went beyond mere words; he was willing to give out of his own poverty to guarantee this slave's well being.

19. HEBREWS

Author : Unknown
Date : 64 AD
Main theme : God certifies Christ's **supremacy**

a) ***Recipients:***

Most scholars suppose that the addressees were Jewish Christians because of the book's heavy emphasis on Jewish topics and themes, especially the detailed discussion of the superiority of Jesus Christ over angels, Moses, Joshua and Old Testament believers.

b) ***Structure:***

The structure of Hebrews is unique-It has the ending of a letter but not the salutation of one. It does not name its author or its intended audience, yet it contains personal greetings, assumes that the reader knew who was writing to them, and mentions some well-known mutual acquaintances, such as Timothy (**13:23**). The author himself calls it "*the word of exhortation*" (**13:22**).

c) ***Purpose:***

The book of Hebrews was written to address the **doubts** of those who were second-guessing their **conversion** to Christianity. "*You began with God's plan of salvation,*" it says in effect. "*You believed in His Word and followed His plan of salvation through the temple sacrifices. And then when His once-for-all final sacrifice was made in Jesus Christ, you believed. That was as it should be. That was God's plan. Do not go back on the steps you have taken!*"

The author of Hebrews set out to show that Christianity is the true **successor to Judaism**. He centres his attention on three topics:

i) Priesthood, or divine meditation (**7:1-28; 10:19-22**);

- ii) Sacrifice, or divine redemption (9:11-10:18);
- iii) Covenant, or divine promise (8:8-13; 9:15-22). He uses three Old Testament passages to prove his point:
 - **Psalm 110:4**, which announces a new priesthood providing the necessary divine meditation;
 - **Psalm 40:6-8**, which speaks of a new and final sacrifice providing divine redemption;
 - **Jeremiah 31:31-34**, which announces a new covenant that provides full and final forgiveness.

The book of Hebrews establishes the supremacy and sufficiency of Christ over all (1:1-4; 9:11-14). His sacrifice was enough to take away our sins. He is all we need to come to God today.

20. JAMES

Author : James, the brother of the Lord
Date : Mid 40s AD
Main theme : God extols **faith** that works

a) *Recipients:*

The salutation identifies the readers of James as “*the twelve tribes which are scattered abroad.*” There is a possibility, that the readers were Jewish Christians living outside of Palestine. Since this letter was a circular letter that was passed from church to church, no specific geographical destination is pinpointed.

Most of the recipients seem to have been poor and suffering from oppression imposed by their fellow Jews. Evidently some of these Jewish Christians had been imprisoned and deprived of their possessions and livelihoods. Under such conditions, they fell into the clutches of worldliness, fought among themselves, favoured the rich over the poor, and lost their original love for one another.

b) *Theology:*

The epistle of James is more practical than doctrinal. Nevertheless, James contains theological statements.

- God is “*the Father of lights, with whom there is no variation*” (1:17), meaning that He is the Creator and is unchangeable.
- Jesus is the “*Lord of glory*” (2:1), a reference to Jesus’ deity,

- James asserts that Jesus is coming again (5:7, 8), and when He does, He will judge all of humanity.

But the major theological issue in James is **faith and works (2:14-26)**. James is discussing ~~is~~ faith that is alone, meaning without works. He calls faith without works “*dead*,” indicating that it was faith that was once alive (2:1,7, 26). For James, works is a natural result of faith.

21. FIRST PETER

Author : Peter, the apostle
Date : 64 Ad
Main theme : God keeps His **promises**

Theology:

Peter blended five different themes in this letter:

- a. He emphasized that Christians can expect suffering. Suffering was God’s tool to shape godly character within them (1:6, 7; 3:14; 4:12-14).
- b. He went on to exhort Christians to live righteous and holy lives in the face of the evils they were experiencing (1:13-16, 22; 2:1-5, 11, 12; 3:15; 4:1, 2, 7-11; 5:8-10).
- c. No matter how much suffering they experienced, Peter assured the Christians in Asia Minor they did not deserve it. Their suffering was a part of their service to God and His kingdom (2:20; 3:16, 17; 4:15-19). There would come a time when God would right every wrong and reward those who have endured persecution for His name.
- d. Christians to submit themselves to others for the sake of the Gospel and for the sake of harmonious interpersonal relationships (2:13-19; 3:1-9; 5:1-7). the difficulties they were experiencing would not be an excuse for rebellion and dissension.
5. Jesus endured the agony of the Cross to save us from our bondage to sin (1:2-5, 7-11, 17-21; 2:21-24; 3:18-22). Christ’s example - should be our model in all the difficulties of this life.

22. SECOND PETER

Author : Peter, the apostle
Date : 65 AD
Main theme : God keeps His promises

a) *Theology:*

Second Peter stresses sanctification. Peter traces the motivation for leading a holy life back to the imminent return of Christ and the punishment and rewards Jesus would bring. The letter groups these teachings into five different themes.

- i) Initially Peter asserts his own authority and the authority of the apostles' teaching. Their instruction would help the readers of Second Peter to distinguish truth from error.
- ii) Peter reiterated to them that discipleship to Christ means putting away all kinds of immorality.
- iii) Furthermore Peter warned them not to imitate the arrogance of the false teachers, who were slandering spiritual beings.
- iv) To encourage them to persevere and to remain faithful to the truths of the faith, Peter depicted the day of the Lord, which would result in a new heaven and new earth.
- v) Toward the end of his letter, Peter encouraged his readers to be patient. The day of the Lord has been delayed, but it was still imminent. For this reason, they should vigilantly watch their belief and practice so that they would not be deceived by falsehood.

23. FIRST JOHN

Author : John, the beloved disciple
Date : 90 AD
Main theme : God clarifies true **love**

Purpose and Themes:

John most likely wrote this letter with two purposes in mind - one pastoral and one polemical.

- a. John's pastoral purpose was to promote fellowship (1:3). But for the believers to have true fellowship, they needed to understand the true nature of God (1:5; 2:29; 4:7, 8). Thus the pastoral purpose naturally leads to the polemical purpose (2:26), which was to protect his readers against the deceptive ideas of false teachers.
- b. Evidently some deceivers had arisen among the believers (2:18, 19, 26). If Christians could sort out truth from falsehood, they would be able to maintain their unity in the faith and have an opportunity to show love to their fellow believers (3:11).
- c. In accordance with John's purpose, fellowship dominates the first portion of this letter (1:5-2:27), while assurance of salvation dominates the remainder. Key concepts in the letter include:
 - Eternal life, knowing God, and abiding in the faith.
 - In addition, John develops theological ideas in this letter through explicit contrasts, such as walking in light and darkness, children of God or of the devil, life or death, love or hate.
 - With these contrasts John was attempting to draw a clear line between true and false teachers.
 - John was writing to believers who were dealing with a particular type of false teaching, the contagious heresy of early Gnosticism.

24. SECOND JOHN

Author : John, the beloved disciple
Date : 90 AD
Main theme : God warns against **loss**

a) *Historical background:*

The early church made a practice of supporting travelling ministers with gifts and hospitality. Christians in each church would house these missionaries and provide for their needs (see 3 John 5, 6). Since false teachers also relied on this hospitality, John urged his readers to show discernment and not to support travelling teachers "who do not confess Jesus Christ as coming in the flesh" (verse 7).

b) *Audience:*

John wrote this letter "to the elect lady and her children." This is either a figurative reference to a church community or a literal reference to a specific person. The fact that both Paul and John personified the church

as a woman in other passages provides supporting evidence for the theory that this letter was addressed to the church as a whole (see **II Corinthians 11:2; Ephesians 5:25-27, 31, 32; Revelation 21:2, 9; 22:17**).

The true identity of John's audience for this letter probably will always remain unknown. Yet the message of the letter remains clear: Vigilantly guards against false teaching, and perseveres in the truth.

25. THIRD JOHN

Author : John, the beloved disciple
Date : 90 AD
Main theme : God encourages doing **good**

Historical Background:

The background of this epistle is similar to that of John's first two epistles, though the problem threatening the addressees of Third John is made clearer from the content of the letter.

The early church had the practice of sending out itinerant ministers as messengers of the apostles or churches. These men would minister in a local church for a period of time, providing spiritual encouragement and doctrinal instruction.

They were the equivalent of our modern evangelists, ministers and missionaries who travel from their home churches to provide teaching and encouragement to other believers. Itinerant ministers were expected to know and teach the doctrine of the apostles, and while they were with the church, the community of Christians benefiting from their ministry was expected to support them.

As is true today, some leaders, filled with personal ambition instead of the love of Christ, sought to control their local congregations with an iron hand. In this case, a man named Diotrophes was trying to assert his leadership even against the apostles. Diotrophes had asserted his influence and was driving out legitimate representatives of the apostles in order to maintain his personal control.

26. JUDE

Author : Jude, the brother of the Lord
Date : Early 60s AD

Main theme : God commissions the **fight**

Theme and Structure:

The literary form of Jude is the common style of correspondence of that day. The letter opens with the author's name, a description of the recipients, and a conventional wish that they are well.

From his opening sentence, the author assaults error, threatens judgment, and encourages holiness.

The description of the errors of the false teachers is poetic in its imagery (**verses 12, 13**). Jude likes to arrange his thoughts in groups of three.

Verse 1	Christians are " <i>called, sanctified...and preserved</i> "
Verse 2	Wishes for his readers, " <i>mercy, peace and love</i> "
Verses 5-7	Three illustrations of sin and judgment from the Old Testament;
Verse 8,	In the false teachers are described as defiling the flesh, rejecting authority, and speaking evil of dignitaries
Verse 11	In three examples of rebellion - Cain, Balaam, and Korah

All of these persuasive prose results in a strong encouragement to the faithful to "contend earnestly for the faith" (**verse 3**).

27. REVELATION

Author : John, the beloved disciple
 Date : 96 AD
 Main theme : God completes His **plan** and creates all things new

a) **Historical Background:**

Reliable historical sources dating from the second century AD place the apostle John in Ephesus and ministering throughout the province of Asia from about 70 to 100 AD.-During the later part of this period, the emperor Domitian intensified his persecution of Christians. John was undoubtedly placed on the island of Patmos because of his Christian testimony. He was released after eighteen months by emperor Nero (96-98 AD), after which the apostle returned to Ephesus to resume his leadership role there.

b) **Theology:**

The book titles itself "*The Revelation of Jesus Christ*" (1:1). Christ is pictured as:

The glorified Son of Man	1:12-16
The Lion of Judah	5:5
The worthy Lamb	5:8-13
The Son who will rule all	12:5
The Bridegroom	19:7-9
The conquering King of kings and Lord of lords	19:16
The rightful Ruler of His earthly kingdoms	20:4-6
The rightful Ruler of His eternal kingdoms	22:1, 3

His person, victory, and rule result in worship and praise throughout the book of Revelation.

The book details:

Christ's direction to the churches	chapters 2, 3
The wrath of the Lamb	6:16
His judgments on the sinful world	Chapters 6; 8; 9; 14; 16-18
Prior to His Second Coming	19:11-21
Brief description of the Lord's thousand-year reign	20:2-6
His judgment of the entire existing created order	20:4, 11-15
This focus on the last times is completed by a (,) and His eternal rule	21:1-22:

The death, resurrection (1:5), and ascension (12:5), of Jesus Christ are the historical backdrop for His gracious offer of redemption from sin and eternal life (22:14, 17).

Believers (2:5) and unbelievers (9:20, 21) both are urged to repent and to overcome by "*the blood of the Lamb*" (12:11). Those who obey are a royal priesthood for the Lord (1:6; 5:9, 10) and will reign with Him (20:4, 6). Their prayers are continually before God's heavenly throne (5:8; 8:3, 4).

In the power of the Holy Spirit, John received	
Great visions	1:10; 4:2; 17:3; 21:10
Crucial messages that the church needed to hear	2:7
In the spiritual realm, Revelation depicts	
Divine struggle against Satan and his demons	2:9, 10, 13, 24; 3:9

This battle against the deceiver of the world and the "accuser of our brethren" has already been won by the blood of the Lamb	12:9-11
All that remains for Satan and his followers is to be sentenced to their just, eternal punishment by the Lord. Their doom is sure.	19:20-20:3, 10



NEW TESTAMENT: 27 BOOKS

II. SUMMARY

A. New Testament

Matthew
Mark
Luke
John

} **Gospels**
(4 Books)

Acts

} **History**
(1 Book)

Hebrews
James
1 Peter
2 Peter
1 John
2 John
3 John
Jude

} **General Letters**
(8 Books)

Romans
First Corinthians
Second Corinthians
Galatians
Ephesians
Philippians
Colossians
First Thessalonians
Second Thessalonians
First Timothy
Second Timothy
Titus
Philemon

} **Pauline Letters**
(13 Books)

Revelation

} **Prophetic Book**
(1 Book)

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