

**BIBLICAL TIMELINE OF THE  
OLD TESTAMENT AND  
NEW TESTAMENT**

As Compiled By:

Elder David Wise (2016)

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# BIBLICAL TIMELINE OF THE OLD AND NEW TESTAMENT

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## PREFACE

I have compiled these timelines, diagrams, and study outlines during my personal Bible studies over the last three years, when I first began to study the Bible in a devoted manner. Therefore, they were formatted and organized in a manner for me to understand and recollect the information I had studied. I am a visual learner and a very systematic outliner, so I structured the information in a manner that was easy for me to follow the events, and I hope they will be easy to follow for the reader as well. I shared these outlines and timelines with the church I serve, as well as with some friends in general and friends in the ministry, who I thought might benefit from the content, but also could critique my information. My good friend – Elder Josh Winslett – has encouraged me to present this information for other people to benefit from as well, and this work is the result of my reluctant acceptance of that request. I still consider myself a novice in the scriptures, and I am learning new treasures from the word of God every day. Consequently, my personal notes that have produced this work are being refined every day as well. I'm sure there will be a need to update this information as my understanding of scripture improves as the years go along. Regardless, I do hope my timelines, notes, and the rest of the content that I have compiled thus far can benefit more Bible students that use this work.

I have attempted to present a “biblical”, rather than “historical” timeline of the Bible. I have tried to construct these timelines from “biblical benchmarks” that certain scriptures provide us, rather than just taking the standard secular, historical timeline. For example, in 2 Kings 8:16, we're told that while Jehoshaphat was still king, Jehoram began to reign in the 5<sup>th</sup> year of Joram, son of Ahab. So now we are able to cross reference Jehoram's reign in Judah with Joram's reign in Israel and conclude that Jehoshaphat and Jehoram were co-regents and Jehoram's reign begin in the 5<sup>th</sup> year of Joram. And certain time periods in scripture constrict the timeline further, such as 1 Kings 6:1 stating that the building of Solomon's temple began exactly 480 years after Israel's Exodus from Egypt. This time period would constrict the time of judges to about 300 years, rather than “about 450 years” that seems to be implied in Acts 13:20.

Scripture is perfectly and divinely inspired. God inspired the word of God in a manner to give His children every single thing that we need to know here in this world until we get to heaven. With that said, I would contend that every single date that is crucial to our understanding of scripture, particularly those that deal with the fulfillment of a biblical prophecy, has been precisely given to us in the word of God. Those “endless genealogies” that we often skip over is the chief evidence in the scriptures that confirm to the believer a young Earth theory. We may disagree about the date that Jacob's family moved to Egypt, but I can prove from the scriptures that Adam was created by God precisely 2,238 years before that date. Therefore, the Earth is not six billion years old as commonly accepted in secular circles, but rather a little over six thousand years old, as proven by the scriptural dates in the book of Genesis.

Interestingly though, as we compare scripture, you will also notice there are many genealogies that are given without the precise dates of the birth. God again puts the emphasis in the right place in His revelation of scripture. The age that David, Solomon, and the rest of David's lineage had their sons are not revealed, but we do have a complete lineage of David. So the age of David when Solomon was born does not matter to our understanding of scripture, but the fact that Jesus Christ was the natural “son of David” through his lineage is confirmed in the continuous genealogy of David that we have revealed in multiple places. The scriptural emphasis in this case is not on the years, but on the actual lineage of David confirming that Jesus was born of the tribe of Judah, confirming another prophecy.

The prophecy of the seventy weeks of Daniel is maybe the best example that scripture was inspired in such a manner to give us all the information we need to know and not any more. We are given the precise secular date of the beginning marker in this biblical prophecy – the decree to rebuild Jerusalem was given in the 7<sup>th</sup> year of the Persian King Artaxerxes I. We can confirm this date in secular history. Also, the most precise date in the New Testament is the beginning of John the Baptist's personal ministry: *"Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness."* (Luke 3:1-2) Not only does scripture give us the precise year of the Roman Emperor's rule to confirm this date, but it also gives us the governor of Judea, the three tetrarchs in the region, and the current high priests at that time. This specific information is given principally to allow the Bible student to confirm the precise date of this event for us to see the fulfillment of the prophecy of seventy weeks in Daniel of when the *"Messiah the Prince"* would be revealed.

Therefore, suffice to say, if we needed to know the length of Shamgar's judgeship, scripture would have revealed it. If we needed to know the exact date of Peter's ministry to Cornelius, scripture would have revealed it. The date in which Peter went to Cornelius does not matter to our understanding of scripture; the point that matters from that account is that the door of the gospel was opened to the Gentiles, and that encounter proved that God has a people *"in every nation"*.

It's interesting to me that not a single book in the Bible indicates "when" that book was composed (although some prophecies do give specific dates and such). If we needed to know who wrote Hebrews and what year it was written, then it would have begun in this manner – *"Paul, an apostle of Jesus Christ, in the tenth year of the reign of Nero Claudius Caesar..."* But the content of the canon of the New Testament is God's intended focus, not the writer or the date in which the writer actually wrote the book. Therefore, I present the most reasonable dates for the penning of the books of the New Testament books based on my personal studies. I trust the reader will consider the information that I have presented and assess the accuracy or validity of it independently for themselves.

I hope the information offered here will be profitable to you in your studies of the word of God. If nothing else, I hope this will stir the reader to be as the noble Bereans and to assess the information I have presented and determine for yourself if these things are so – *"And the brethren immediately sent away Paul and Silas by night unto Berea: who coming thither went into the synagogue of the Jews. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so."* (Acts 17:10-11)

*"Consider what I say; and the Lord give thee understanding in all things."* (2 Timothy 2:7)

Elder David Wise

# **OLD TESTAMENT**

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**OLD TESTAMENT  
CREATION TO CANAAN**

- 3905 Adam is created by God on the sixth day
- 3775 Birth of Seth (130 years from Adam's creation to the birth of Seth – Gen. 5:3)
- 3670 Birth of Enosh (105 years from Seth to the birth of Enosh – Gen. 5:6)
- 3580 Birth of Kenan (90 years from Enoch to the birth of Kenan – Gen. 5:9)
- 3510 Birth of Mahalalel (70 years from Kenan to the birth of Mahalalel – Gen. 5:12)
- 3445 Birth of Jared (65 years from Mahalalel to the birth of Jared – Gen. 5:15)
- 3283 Birth of Enoch (162 years from Jared to the birth of Enoch – Gen. 5:18)
- 3218 Birth of Methuselah (65 years from Enoch to the birth of Methuselah – Gen. 5:21)
- 3031 Birth of Lamech (187 years from Methuselah to the birth of Lamech – Gen. 5:25)
- 2849 Birth of Noah (182 years from Lamech to the birth of Noah – Gen. 5:28)
- 2249 Beginning of the Flood (600 years from Noah's birth to the beginning of the Flood – Gen. 7:6)
  - 1,656 years – Total from Adam's creation to the Flood
  
- 2247 Birth of Arphaxad (2 years from the Flood to the birth of Arphaxad – Gen. 11:10)
- 2212 Birth of Salah (35 years from Arphaxad to the birth of Salah – Gen. 11:12)
- 2182 Birth of Eber (30 years from Salah to the birth of Eber – Gen. 11:14)
- 2148 Birth of Peleg (34 years from Eber to the birth of Peleg – Gen. 11:16)
- 2118 Birth of Reu (30 years from Peleg to the birth of Reu – Gen. 11:18)
- 2086 Birth of Serug (32 years from Reu to the birth of Serug – Gen. 11:20)
- 2056 Birth of Nahor (30 years from Serug to the birth of Nahor – Gen. 11:22)
- 2027 Birth of Terah (29 years from Nahor to the birth of Terah – Gen. 11:24)
- 1957 Birth of Abram (70 years from Terah to the birth of Abram – Gen. 11:26)
  - 292 years – From the Flood to Abram's birth
  - 1,948 years – From Adam's creation to Abram's birth
  
- 1882 Abrahamic Covenant (Abram was 75 years old when God made the covenant – Gen. 12:4)
- 1857 Birth of Isaac (100 years from Abraham to the birth of Isaac – Gen. 21:5)
- 1797 Birth of Jacob (60 years from Isaac to the birth of Jacob – Gen. 25:26)
- 1667 Jacob moves to Egypt (Jacob was 130 years when he moved his family to Egypt – Gen. 47:28)
  - 290 years – From Abram's birth to Jacob entering Egypt
  - 2,238 years – From Adam's creation to Jacob entering Egypt
  
- Life of Joseph (1706-1596)
  - 17 years old (Gen. 37:2) when he is sold to the Midianites who take him to Egypt
  - 30 years old when he becomes 2nd in command in all of Egypt (Gen. 41:46)
  - Then, 7 years of plenty storing up for the famine (Gen. 41:47)
  - Then, 2 years into the famine Joseph's brothers come for food (Gen. 45:6)
  - Then, 17 years after Jacob comes into Egypt, Jacob dies (Gen. 47:28), so Joseph is 56 when Jacob dies (year 1650)
  - Then, 54 more years Joseph lives in Egypt, and Joseph dies at the age of 110 (Gen. 50:26)

## OLD TESTAMENT CREATION TO CANAAN

1667 – 1452 <sup>a</sup>	215 years of Israel's "Egyptian Bondage" from Jacob entering Egypt to the Exodus
1452	Moses leads Israelites in "The Exodus" out of Egypt
1452 – 1412	40 years of wandering in the wilderness (Num. 14:34)
1412	Moses dies (Deut. 34:5-8), and Joshua leads Israel over the Jordan River into Canaan
1412 – 1407 <sup>b</sup>	5 years to conquer Canaan
1407 – 1382 <sup>c</sup>	25 years - Joshua judges in Canaan
1382 – 1363 <sup>d</sup>	20 years - From Joshua's death till all of Joshua's generation died

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a. Period of Israel's Egyptian Bondage: 430 / 400 / 215 years?

There are conflicting time periods in scripture regarding the Egyptian bondage of Israel. A 430 period appears to be referenced in Exod. 12:40 and Gal. 3:17, a 400 year bondage in Gen. 15:13 and Acts 7:6, but genealogies in scripture constrict the time in Egypt to only 350 years. So what was the actual time period of Israel's Egyptian bondage?

In Exod. 12:40-41, it says the "sojourning" of the children of Israel was 430 years. Immediately after the covenant is given to Abram in 1882 (Gen. 12:1-8), Abram goes down to Egypt to "sojourn" there due to a famine (Gen. 12:10). The time period from the beginning of Abram's Egyptian "sojourn" until the Exodus was 430 years (1882-1452).

In Gal. 3:17, the Apostle Paul is comparing the Mosaic law to the Abrahamic covenant. Since the clause containing 430 years is offset by commas, it is providing a further description of the law and could easily be offset by parentheses to make it easier to read. So this verse could be read as: "And this I say, that the covenant (that was confirmed before of God in Christ), the law (which was after 430 years after) cannot disannul, that it should make the promise of none effect". He states that the Mosaic law which came after the covenant "cannot disannul" (it doesn't override or supersede) the Abrahamic covenant. And he even gives us the exact time that the law was given after the covenant was made. This scripture is actually giving us the exact time period of when the Abrahamic covenant was given until when the Mosaic law was given. The law was given unto Moses in the 3<sup>rd</sup> month after the Exodus when they arrived at Mount Sinai (Exod. 19:1), so essentially the time of the Abrahamic covenant was 430 years before the Exodus. We know from the Genesis accounts that the time period from the Abrahamic covenant when he was 75 until Jacob enters Egypt was 215 years (1882-1667). So that means the time period from the entering of Egypt until the giving of the law on Sinai was another 215 years. From this text, Paul actually confirms a 215 year Egyptian bondage from his proof of the 430 year time lapse from the confirming of the Abrahamic covenant until the giving of the Mosaic law on Mt. Sinai.

In Acts 7:6, Stephen quotes from the Genesis 15 account in his sermon that a nation would "bring them into bondage, and entreat them evil 400 years". He is quoting from the account in Genesis, so if we understand the scripture in Genesis, this covers Acts 7:6 too. (Also, since Gen. 15:13 and Exod. 12:40 appear to both introduce different time periods of the bondage, it's interesting that Stephen in a New Testament sermon ignores the 430 years in Exod. 12:40 and instead quotes scripture from the 400 years in Gen. 15:13. This is sufficient to show that the New Testament church didn't consider the 430 years of sojourning in Exod. 12:40 to be the literal time period of the bondage.)

In Gen. 15:13, Abram was told his "seed" would be "afflicted" for 400 years by the nation they would be in bondage to, which was eventually Egypt. The affliction of Abraham's seed by the Egyptians began from the "bondage" of Hagar's (an Egyptian) son, Ishmael, when she was "cast out" at the time of Isaac's weaning (Gen. 21:8-11) because Ishmael (an Egyptian by his maternal birth) "persecuted" (Gal. 4:29) Isaac, the promised son.

## OLD TESTAMENT CREATION TO CANAAN

### a. Period of Israel's Egyptian Bondage: 430 / 400 / 215 years? (continued)

Assuming Isaac's weaning occurred at 5 years old this would have been 30 years after the Abrahamic covenant (1882), so he would have been cast out in roughly 1852. Assuming an Exodus date of 1452, it would have been 400 years from Ishmael's antagonism and affliction of the seed of Abraham, Isaac, until the liberation from Egyptian bondage. Hagar (an Egyptian, and mother of Ishmael) is presented as an allegory for the "bondage" of the law (Gal. 4:22-31). Ishmael's hand was to be against every man (Gen. 16:12), but there is no scriptural evidence of hostility towards Abraham's seed until this event in Gen. 21:9, which would coincide with the beginning of Egyptian "affliction" of the seed of Abraham.

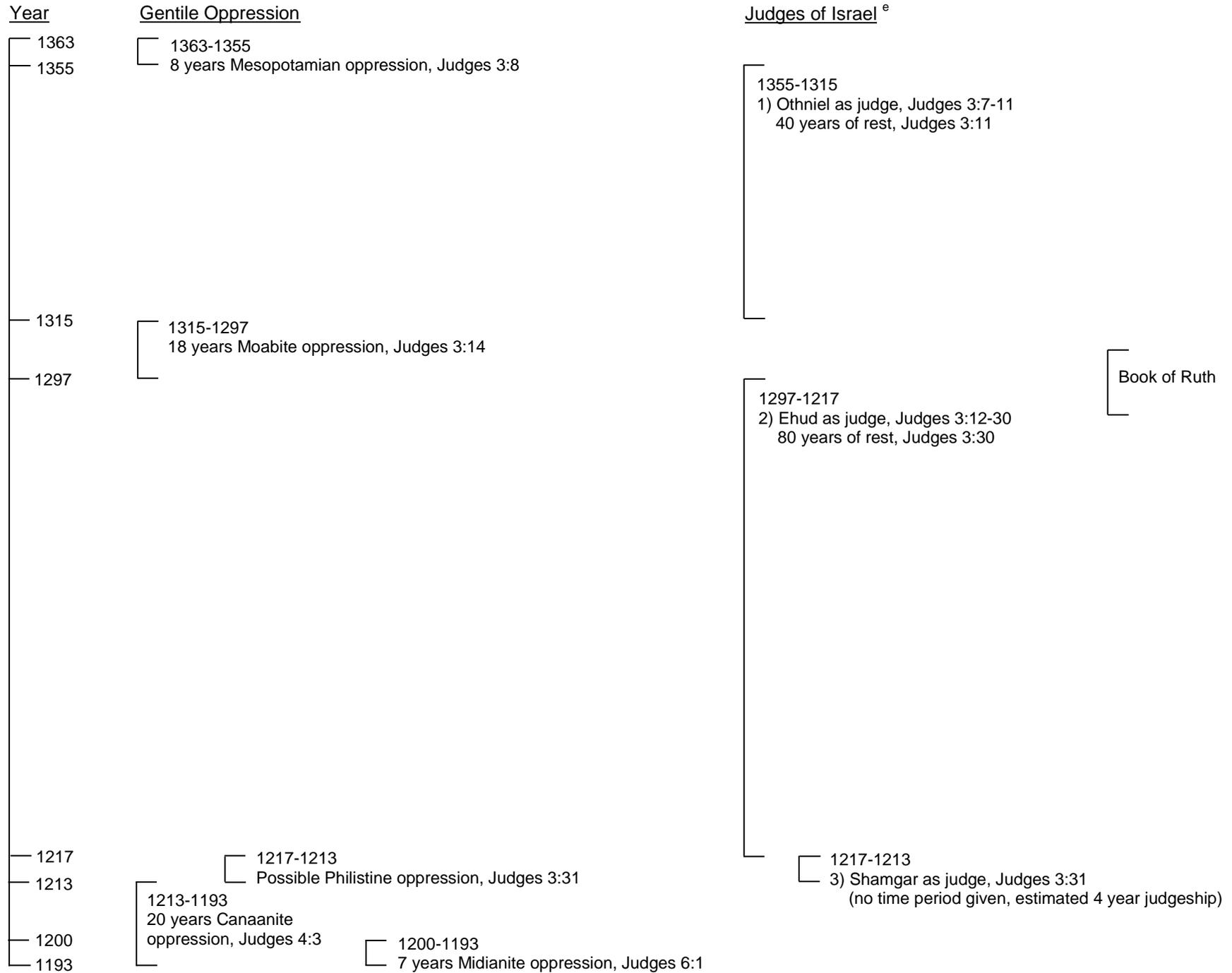
The maximum time period of the Egyptian bondage based on genealogies provided in scripture is 350 years. Kohath, the son of Levi, was born before Levi came into Egypt (Gen. 46:8,11) and died at age 133 (Exod. 6:18). Amram, the son of Kohath and father of Moses, was 137 at death (Exod. 6:20). And Moses, the son of Amram, was 80 at the time of the Exodus (Exod. 7:7). If Kohath was one year old when he entered Egypt, and Moses was born in the last year of Amram's life (which is quite unlikely) the absolute maximum time period of the bondage is 350 years. However, a 215 bondage period fits quite nicely with this genealogy account, allowing for normal time of birth and length of life. Also see Exod. 6:16-20, 1 Chr. 6:1-3, 1 Chr. 23:12-20 to confirm there is no skip in the generations of the genealogy; Moses is the grandson of Kohath and great-grandson of Levi. Abram was also promised his seed would return out of bondage in the "fourth generation" (Gen. 15:16), and Moses was the fourth generation from Jacob (Levi - Kohath - Amram - Moses), who first entered Egypt.

It appears to me the genealogy hurdle is too much to allow for the standard 400 years Egyptian bondage (and we can't just start ignoring genealogies and say that some skipped a few people because the genealogy of Jesus in Matt. 1 is one of the most important sections of scripture there is; if we question one genealogy of Levi's descendants, that puts into question the genealogy of Jesus Christ too, and we certainly don't want to question that.) Since the 430 and 400 year references can be reconciled with events in the life of Abraham, and since Paul's writing in the New Testament independently presents a 215 year bondage (especially considering Paul was probably one of the foremost Old Testament scholars in Judaism at that time), and also since Josephus who had access to many ancient documents and the thinking of that time presented a 215 year bondage, I believe that the use of 215 year Egyptian bondage from Jacob's arrival to the Exodus is the most appropriate.

- b. Caleb was 40 when he initially spied out the land (Josh. 14:7), 40 years in the wilderness (Num. 14:34), and then was 85 when the land was divided (Josh. 14:10) after the conquest was complete, so there was 5 years from the entering of Canaan until the land was divided
- c. Joshua was a "young man" at the Exodus and Canaan expedition (Exod. 33:11, Num. 11:28); Joshua and Caleb were likely the same age, meaning Joshua was also 85 when the Canaan conquest was complete (Josh. 14:10), so he likely was still the leader of the Israelites for another 25 years before he died at age 110 (Josh. 24:29)
- d. Israel was faithful to the Lord until Joshua's generation died, then they turned to other gods (Josh. 24:31; Judg. 2:7,10,11-19); this time period is reasonable because the generations of Israel were usually counted from 20 years old and upward (Num. 14:29, Num. 1:20,22, etc.)
  - Judges 17-21, "when there was no king in Israel", would be during this period. These chapters were earlier than other periods chronicled in the book of Judges because grandchildren of Moses and Aaron were still alive:
    - Judg. 18:30 - Jonathan, son of Gershom, grandson of Moses (all of Gershom's children are not listed in scripture, only that "Shebuel was chief" - 1 Chr. 23:16)
    - Judg. 20:28 - Phinehas, son of Eleazar, grandson of Aaron (1 Chr. 6:3-4)

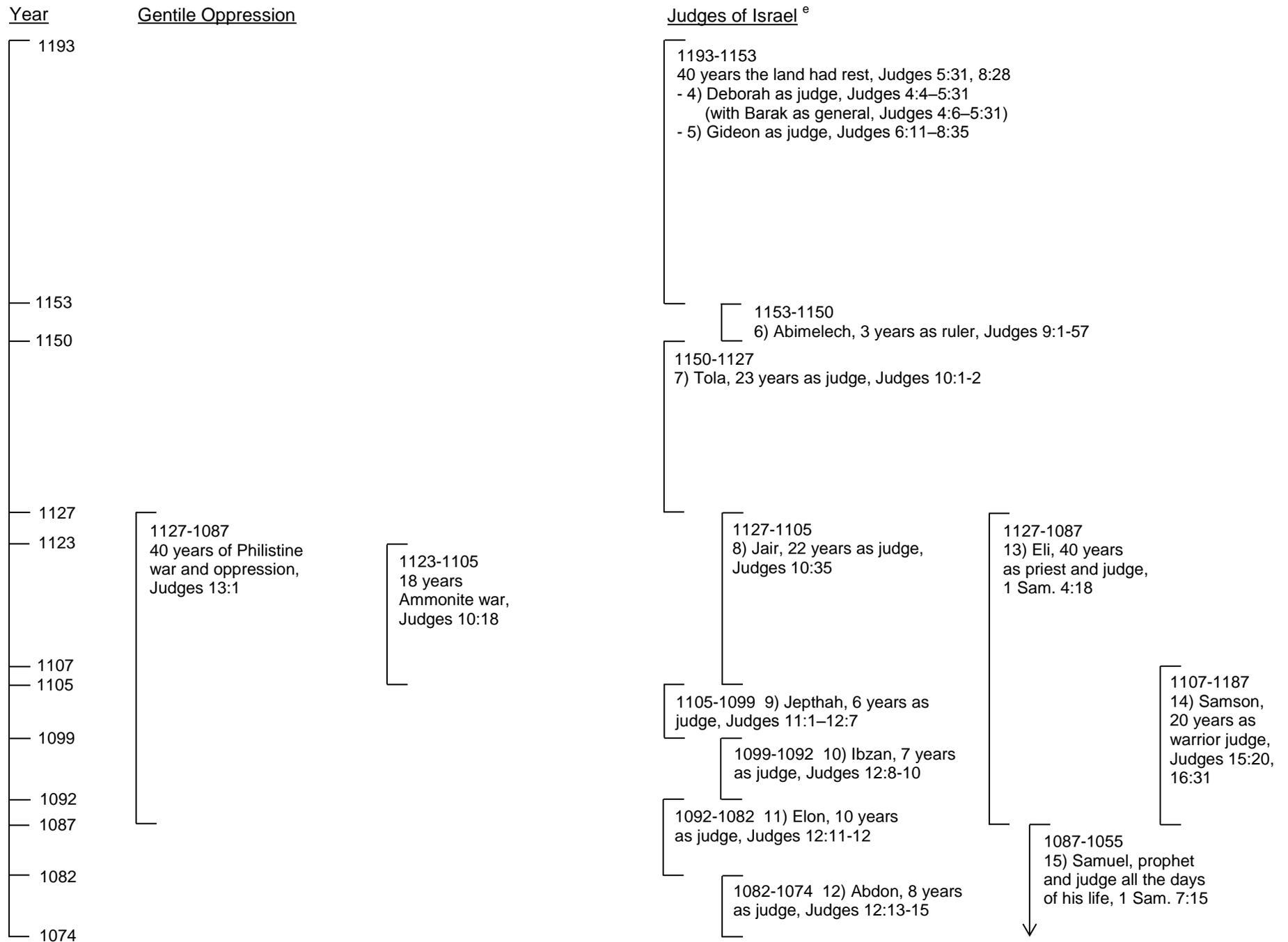
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## OLD TESTAMENT PERIOD OF THE JUDGES



Book of Ruth

## OLD TESTAMENT PERIOD OF THE JUDGES



## OLD TESTAMENT PERIOD OF THE JUDGES

### e. Period of the Judges

If all of the Gentile oppressions and Israel's judgeships (excluding Samuel and not knowing the length of Shamgar's judgeship) occurred consecutively, then the time period from the beginning of the 8 year Mesopotamian oppression till the end of Eli's 40 year judgeship would be 410 years. However, scripture dictates the time period from the Exodus until the beginning of the building of Solomon's temple to be 480 years (1 Kg. 6:1); 410 years plus just the three 40 year periods of the wandering in the wilderness, Saul's reign, and David's reign, puts the time period of the judges well over that mark. So obviously, some of the oppressions and judgeships were simultaneous, particularly the three unique judges of Eli who was both priest (1 Sam. 1:9) and judge (1 Sam. 4:18), Samson who was a warrior judge particularly against the Philistines during their 40 years of oppression (Judges 14-16), and Samuel who was a prophet (1 Sam. 3:20) and judge (1 Sam. 7:15). These three judges are distinguished in their own unique judgeship lineage. It appears that Samuel became judge at the time of the death of both Samson and Eli. He becomes a judge almost immediately upon the death of Eli (1 Sam. 7:15), and he leads Israel into battle against the Philistines (1 Sam. 4-7) and after their defeat (1 Sam. 7:14), there is no more mention of war, particularly with the Philistines, in Samuel's judgeship. So this would coincide with ending of the 40 years of Philistine oppression, and it's likely their armies would have been quite decimated if this battle occurred after Samson killed so many Philistines in his death (Judges 16:30-31).

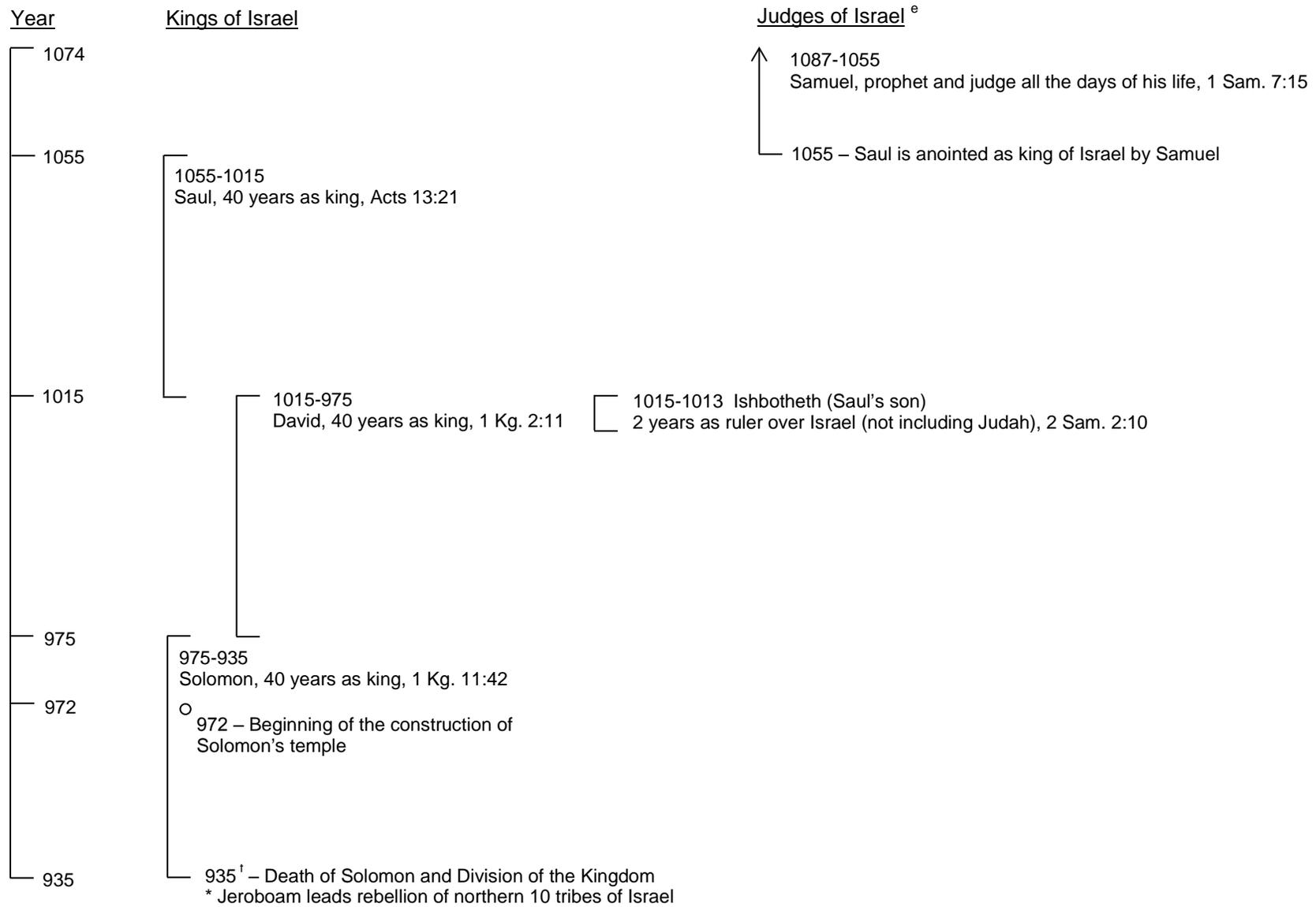
In Judges 11:26, Jephthah questions the king of Ammon why they have not recovered these disputed cities during the time that Israel had dwelt in those cities until that current time, a period he presents as 300 years. Israel took Heshbon in Num. 21:25-28, and the tribe of Gad built Aroer in Num. 32:34, both just a few years before the Israelites entrance into Canaan. However, the children of Gad were required to help the rest of Israel conquest the land of Canaan which was then divided among the tribes in 1407. Assuming the tribe of Gad moved back to Aroer soon after in 1406 and this happened in the first year of Jephthah's judgeship in 1105, that would be almost exactly 300 years that Israel had occupied the disputed cities up to that point.

After estimating Shamgar's judgeship to be 4 years, the time period of the judges (from beginning of Othniel's judgeship until the beginning of the reign of King Saul) is exactly 300 years.

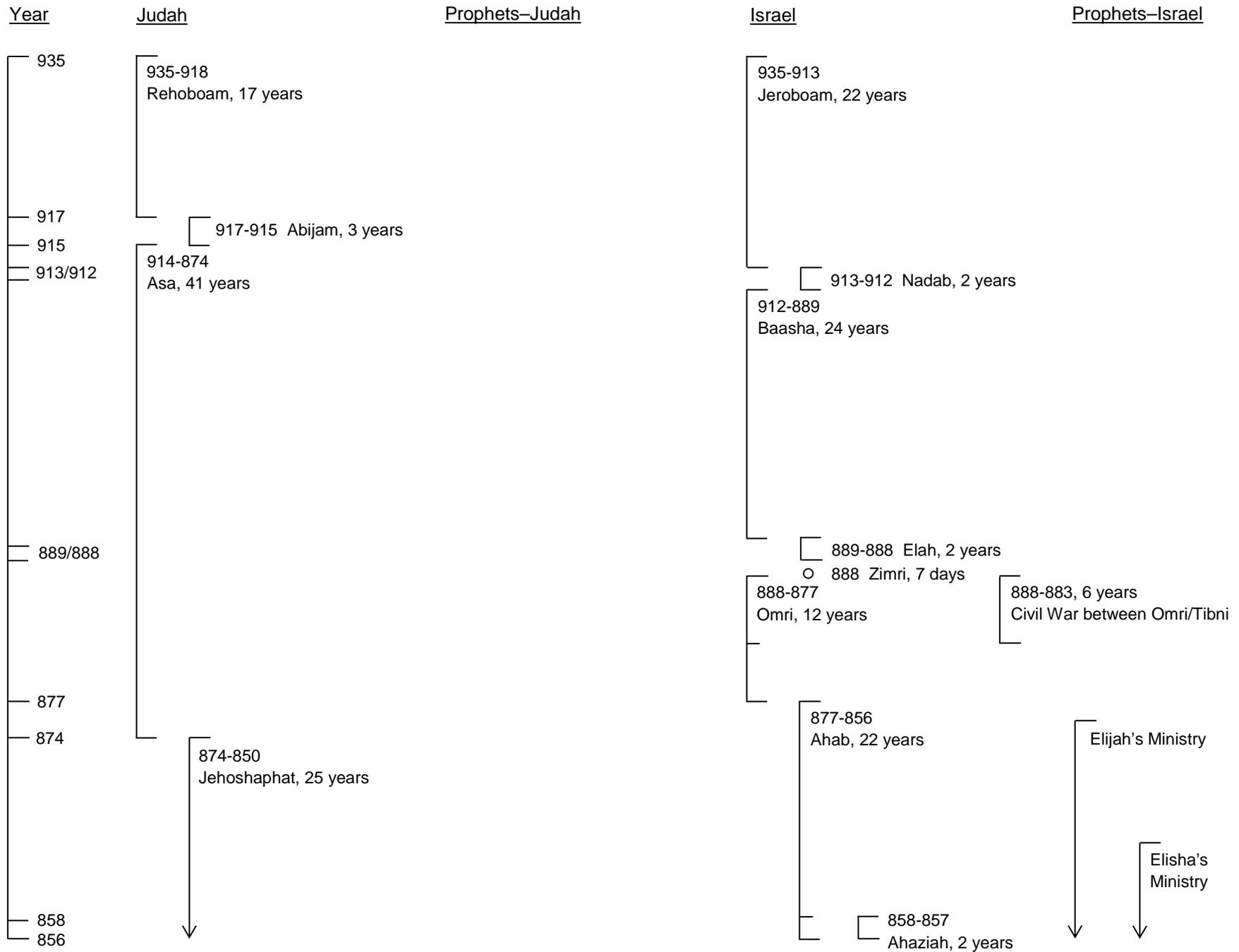
- 40 years Israel's wandering in the wilderness
- 57 years from entering of Canaan until the first judge, Othneil
- 300 years from Othniel to reign of King Saul
- 40 years of King Saul's reign
- 40 years of King David's reign
- 3 years of King Solomon's reign (temple construction began in the 4<sup>th</sup> year of Solomon, 1 Kg. 6:1)
- 480 years total from the Exodus (1452) to the building of Solomon's temple (972)

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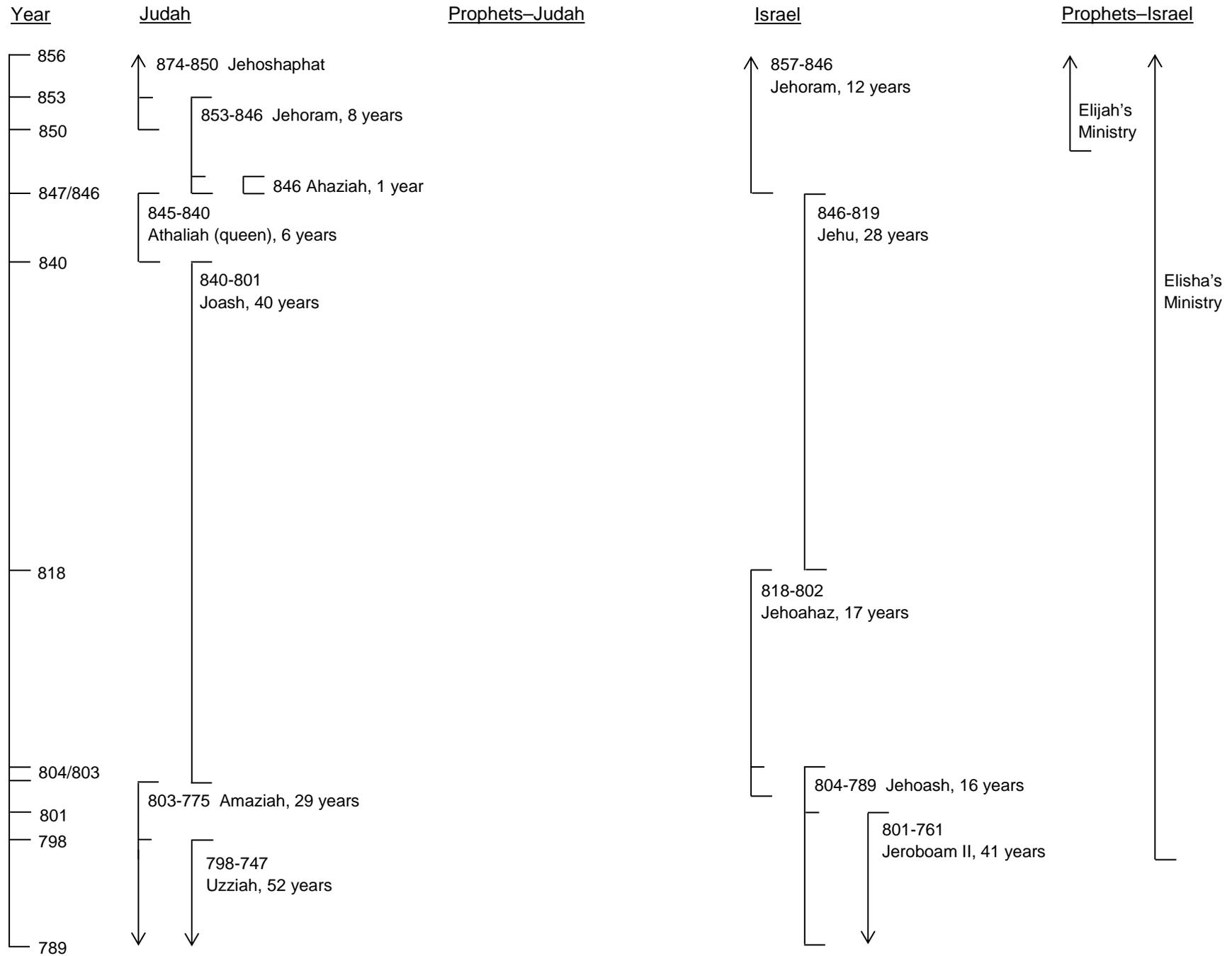
**OLD TESTAMENT  
ESTABLISHMENT OF THE UNITED KINGDOM**



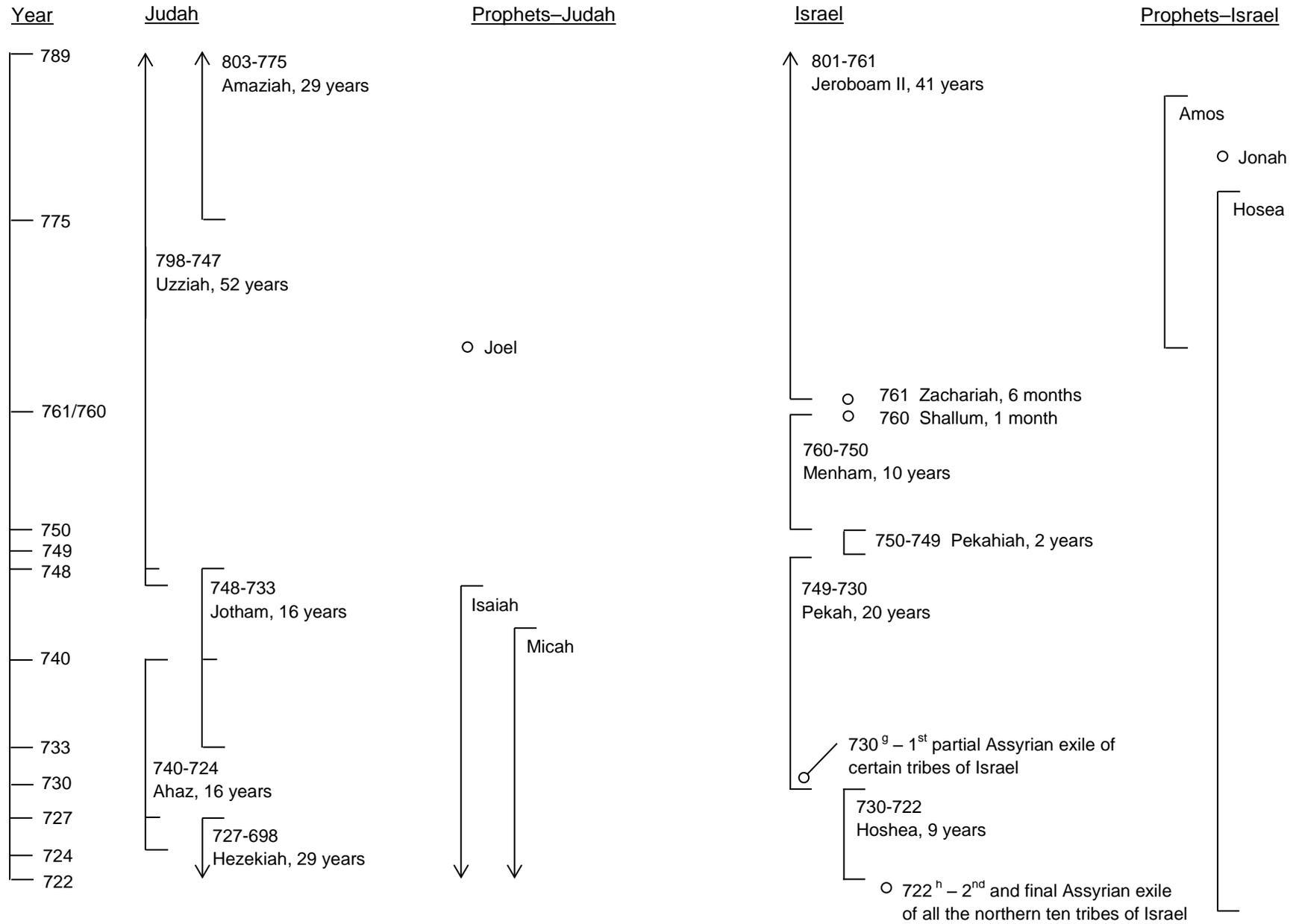
# OLD TESTAMENT THE DIVIDED KINGDOM



# OLD TESTAMENT THE DIVIDED KINGDOM



# OLD TESTAMENT THE DIVIDED KINGDOM



## OLD TESTAMENT THE DIVIDED KINGDOM

### f. Division of the Kingdom

Due to Solomon's apostasy at end of his reign (1 Kg. 11:1-8), God chose to take away the kingdom from Solomon's posterity. However due to God's faithfulness to His servant David, God allows Solomon's seed (his son, Rehoboam) to maintain one tribe of Judah (1 Kg. 11:12-13). Eventually, the tribe of Benjamin sides with Judah (1 Kg. 12:21), and there are two tribes comprising the southern kingdom. God raises up a mighty man of valour in Solomon's own army, Jeroboam (of the tribe of Ephraim), to start the revolt upon the death of Solomon (see all of 1 Kg. 11-14 for circumstances leading to the revolt and aftermath). So the unified kingdom of Israel is now split into two kingdoms upon the death of Solomon in 935:

#### 1) Judah (Southern Kingdom)

- Comprised of the 2 southern tribes of Israel, Judah and Benjamin
- Followed the leadership of Rehoboam, son of Solomon, at the division of the kingdom
- Capital was Jerusalem (also referred to by its capital Jerusalem, or even Zion/Mount Zion)

#### 2) Israel (Northern Kingdom)

- Comprised of the northern ten tribes of Israel, excluding Judah and Benjamin
- Also referred to as Ephraim, after its largest tribe and tribe of its founder, Jeroboam
- Followed the leadership of Jeroboam at the division of the kingdom
- Capital was Samaria (also referred to as Samaria too)

The division of Israel into two separate kingdoms is a very important event to understand what takes place with the children of Israel from this point forward. Whereas, all twelve tribes were oftentimes addressed as "Israel" up until 935, now only the northern ten tribes are referred to as "Israel/Samaria/Ephraim", whereas the other two tribes are now typically addressed as "Judah/Jerusalem", with each having separate kings and leadership.

### Two Exiles of Israel

#### g. 730 – 1<sup>st</sup> partial Assyrian exile of Israel

Tiglathpileser, king of Assyria, takes some, but not all, of the northern tribes into captivity and carried them back to Assyria in his first successful invasion in 730. He conquers the tribes of Reuben, Gad, Manasseh (1 Chr. 5:25-26), many towns in Dan, and all of Naphtali (2 Kg. 15:29), and then subsequently takes them back into captivity.

This date assumes that Pekah, then the king of Israel, was killed by a domestic conspiracy as a result of his lost battles with Assyria, and Hoshea takes over essentially at the same time, since the conspiracy that killed Pekah is addressed in the verse immediately following the captivity (2 Kg. 15:29 & 30)

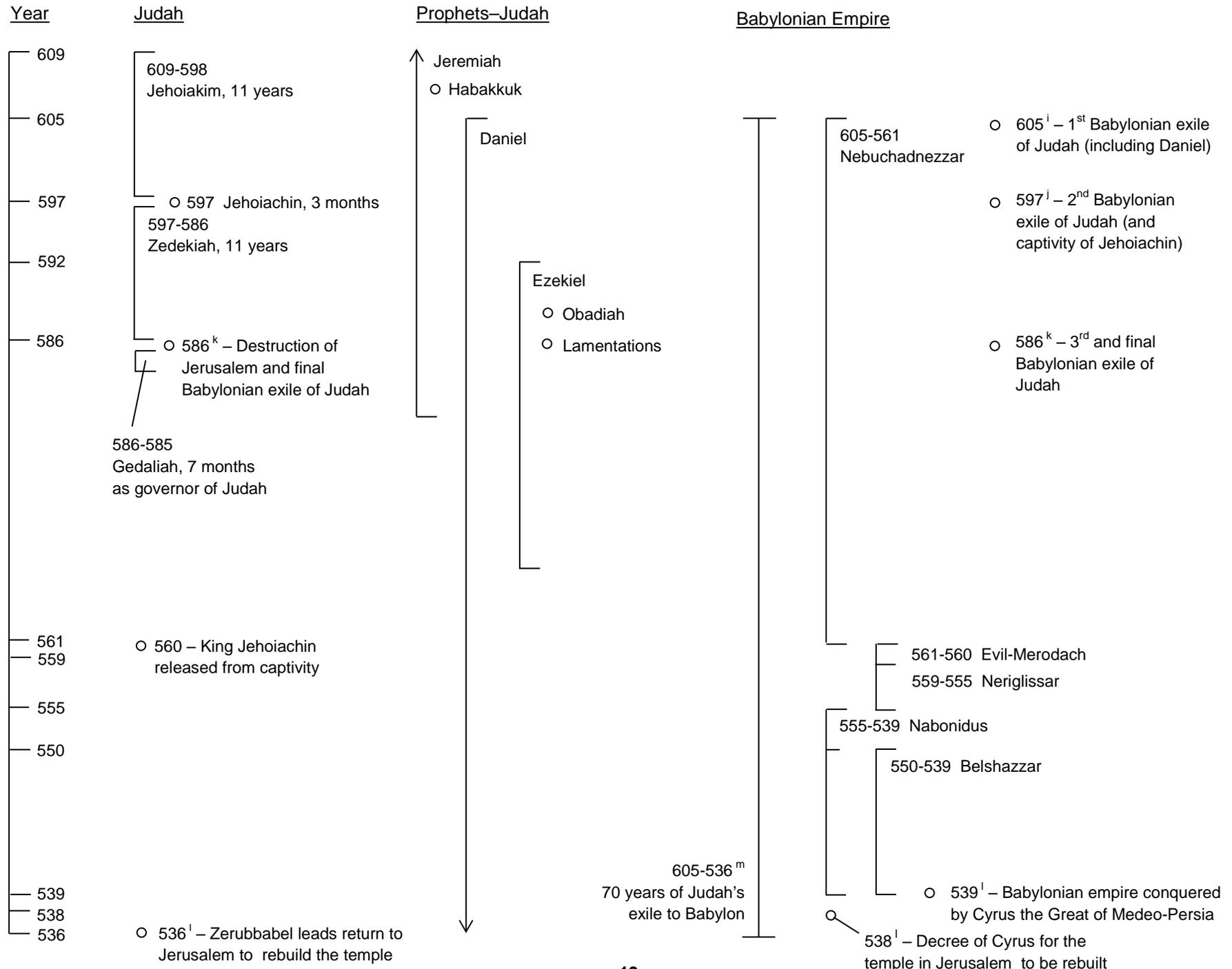
#### h. 722 – 2<sup>nd</sup> and final Assyrian exile of all the northern tribes of Israel

Israel's capital city of Samaria was besieged by Assyria for 3 years before it fell (2 Kg. 17:5). Finally, Shalmaneser, king of Assyria, breached Samaria and carried all of Israel's tribes captive into Assyria, into the cities of the Medes (2 Kg. 17:6). This final exile of Israel occurred in the 9<sup>th</sup> year of Hosea (king of Israel), and 6<sup>th</sup> year of Hezekiah (king of Judah). The causes of the captivity are provided right after the description of the captivity, in 2 Kg. 17:7-23 (18:12), in which they never departed from the false idol worship established by the founder of the northern kingdom, Jeroboam.

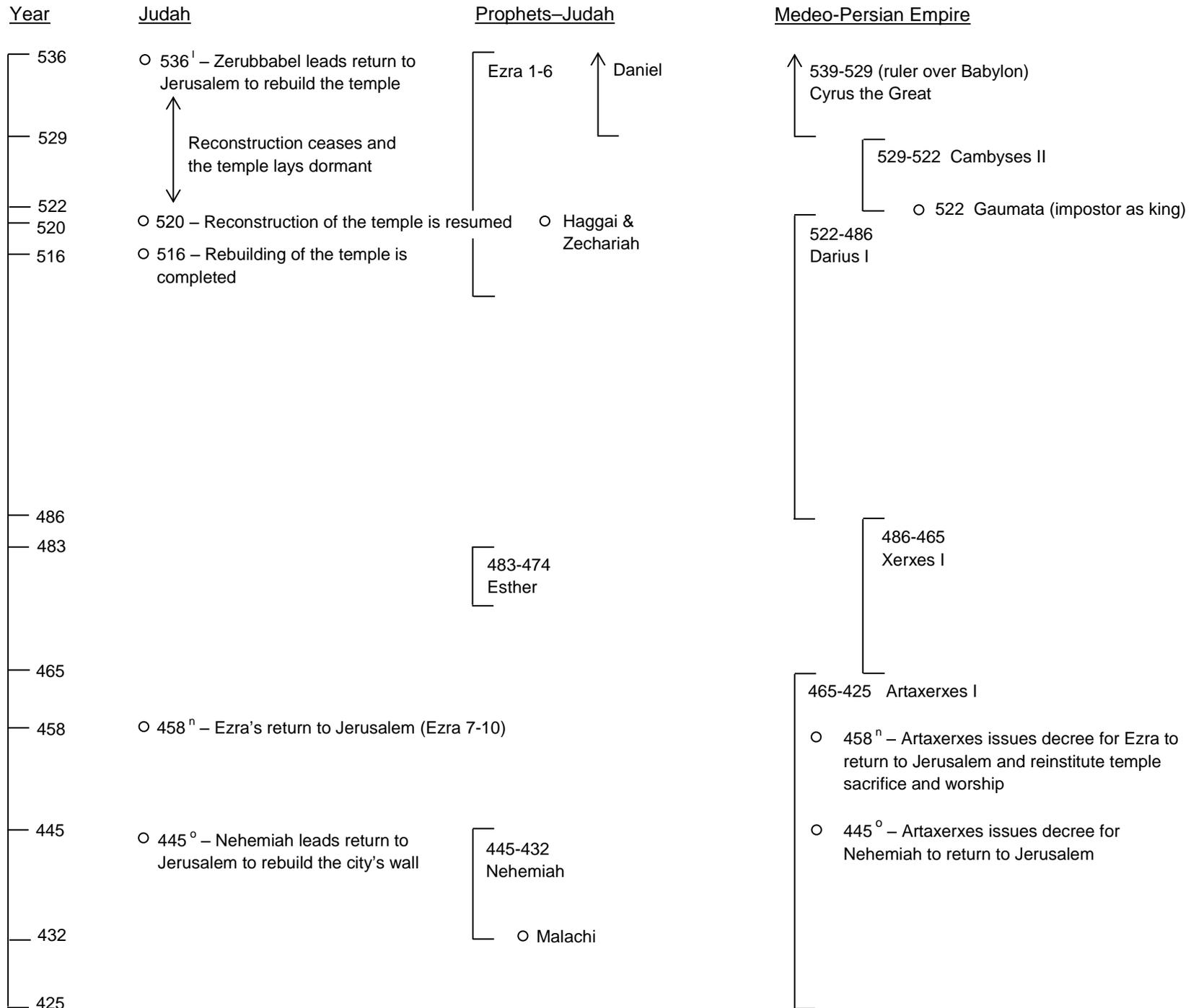
No return to their land was promised unto the northern ten tribes of Israel, as a return was promised to the kingdom of Judah. One of the great mysteries of ancient history is the outcome of the "lost ten tribes of Israel", but the Bible is silent regarding their fate after their foreign exile to Assyria.



# OLD TESTAMENT BABYLONIAN CAPTIVITY OF JUDAH



## OLD TESTAMENT JUDAH'S RETURN TO JERUSALEM



## OLD TESTAMENT EXILES OF JUDAH

### Three Exiles of Judah

i. 605 – 1<sup>st</sup> Babylonian exile of Judah

King Jehoiakim (609-598) served as a tribute to the king of Babylon for 3 years, then Jehoiakim started a rebellion (2 Kg. 24:1). After the rebellion was stopped in 605, Jehoiakim was taken captive to Babylon (2 Chr. 36:6) along with certain chief young men from Judah, including Daniel (Dan. 1:1-7). Also of note, Nebuchadnezzar took certain vessels of the house of Lord back to Babylon (2 Chr. 36:7).

j. 597 – 2<sup>nd</sup> Babylonian exile of Judah

Nebuchadnezzar, king of Babylon (605-561), began a siege of Jerusalem in the 7<sup>th</sup> year of his reign (Jer. 52:28), and he conquered the city in his 8<sup>th</sup> year (2 Kg. 24:12). King Jehoiachin was carried away captive, along with almost all the people of Jerusalem (2 Kg. 24:12-16), only the poorest people of the land were left there (2 Kg. 24:14). Many numerous groups were taken captive back to Babylon (2 Kg. 24:14-16, Jer. 52:28). Again, Nebuchadnezzar took of the goodly vessels of the house of the Lord back to Babylon (2 Chr. 36:10). Nebuchadnezzar appointed Mattaniah (son of the former King Josiah) as king over Jerusalem (2 Kg. 24:17) and changed his name to Zedekiah.

k. 586 – 3<sup>rd</sup> and final Babylonian exile of Judah and destruction of Jerusalem and the temple

The final siege of the city of Jerusalem by Babylon began in Zedekiah's 9<sup>th</sup> year, 10<sup>th</sup> month, 10<sup>th</sup> day and Jerusalem was overcome by the Babylonians in Zedekiah's 11<sup>th</sup> year, 4<sup>th</sup> month, 9<sup>th</sup> day (2 Kg. 25:1-3), so the final siege lasted for almost 18 months. The famine in the city during the siege is described in graphic detail (Lam. 2:10-12, 4:1-10, 5:1-11; Jer. 38:9, 52:6). King Zedekiah is captured and taken captive back to Babylon (2 Kg. 25:7); all the inhabitants of the land of Judah are deported, except for the poor to be vinedressers and husbandmen of the land (2 Kg. 25:11-12,21).

Nebuchadnezzar instructs his captain of the guard, Nebuzaradan, to totally destroy the city in the 19<sup>th</sup> year, 5<sup>th</sup> month, and 7<sup>th</sup> day of his reign (2 Kg. 25:8). The temple was burned (2 Kg. 25:9); all the brass instruments of the temple - the two pillars, the bases, and the sea - were broke into pieces and the brass was taken to Babylon (2 Kg. 25:13,16-17); the instruments, bowls, and vessels of the temple they took away intact to Babylon (2 Kg. 25:14-15); the king's house is burned and all the houses in Jerusalem are burned with fire (2 Kg. 25:9); the walls around Jerusalem were broken down flat (2 Kg. 25:10). The inhabitants of Jerusalem, and then the entire land of Judah, were totally decimated by the Babylonians during this siege and exile. Nebuchadnezzar subsequently appointed a native Jew, Gedaliah, to rule the land as governor (2 Kg. 25:22-25), who lasted for 7 months before he was killed by Ishmael (Jer. 41:10).

## OLD TESTAMENT RETURNS OF JUDAH

### Three Returns to Jerusalem

l. 536 – 1<sup>st</sup> return – Zerubbabel leads return to Jerusalem to rebuild the temple

Cyrus the Great, king of the Medeo-Persian empire, conquered Babylon in October 539, under the direction of his general referred to in the Bible as Darius the Mede (Dan. 5:30-31). The decree by Cyrus the Great for the temple to be rebuilt was in 538, his 1<sup>st</sup> year as king of Babylon and Medeo-Persia – Ezra 1:1, 2 Chr. 36:22. (He was a king for 20 years before he conquered Babylon, but this was his first year as king of Babylon).

After all the preparations for the return were made and revenues and goods collected (Ezra 1:5-11), in the year 536, Zerubbabel leads the first return of Israel back to Jerusalem for the purpose of rebuilding the temple, in accordance with the decree of Cyrus (Ezra 2).

m. 605-536 – 70 year Babylonian captivity

God directed numerous prophets to foretell and warn Judah of a Babylonian captivity, even detailing the king at whose hand the exile would occur (Jer. 25:9); Jehovah even told them the exact length of this coming exile, 70 years (Jer. 25:11) and then after the 70 years were complete that they would be allowed to return unto their land (Jer. 29:10). However, one must understand the three phases of the Babylonian exile to determine the precise fulfillment of this prophecy. If you only take the most prominent exile, and destruction of Jerusalem in 586, the captivity only appears to be 48-50 years. The period of the Babylonian captivity began in the 1<sup>st</sup> exile in 605. Also, since it was an exile (they would literally be removed from their land for this period), the period was not completed until the people actually returned to their land, not at the time of Cyrus's decree in 538. So therefore, from the 1<sup>st</sup> exile in 605 until Zerubbabel actually returned to the land in 536 gives us the exact 70 years prophesied of the captivity. This is one of the most precise prophecies in scripture that details the perfect omniscience and foreknowledge of the Almighty God.

(In addition, we may note that it was also 70 years from the destruction of Solomon's temple in 586 until the completion of the rebuilt temple by Zerubbabel and Joshua in 516.)

n. 458 – 2<sup>nd</sup> return – Ezra leads return to Jerusalem to reinstitute temple sacrifice and worship

Artaxerxes I (465-425) issued a decree in the 7<sup>th</sup> year of his reign allowing for Ezra to return to Jerusalem to reinstate the sacrifice and worship traditions of the temple of God. Ezra left leading the second return on the 7<sup>th</sup> year, 1<sup>st</sup> month, and 1<sup>st</sup> day (Ezra 7:9), and he subsequently arrived in Jerusalem in the 7<sup>th</sup> year and 5<sup>th</sup> month of the reign of Artaxerxes I (Ezra 7:8). Ezra then proceeds to lead a revival of the people in Jerusalem (Ezra 8-10).

o. 445 – 3<sup>rd</sup> return – Nehemiah leads return to Jerusalem to rebuild the wall of the city

Artaxerxes I (465-425) issued a royal decree in the 20<sup>th</sup> year of his reign (Neh. 2:1) allowing for Nehemiah to return to Jerusalem to rebuild the walls of Jerusalem that had been broken down. Nehemiah leads the third return to Jerusalem and rallies the people to rebuild the walls of the city, and they providentially complete the task in 52 days (Neh. 6:15).

**OLD TESTAMENT  
VERSE CROSS-REFERENCE**

Year		1 Samuel	Other
	Birth of Samuel to Hannah	1:1-28	
	Hannah's praise to God	2:1-11	
	Eli's sons sin and his lack of discipline	2:12-36	
	Call of Samuel	3:1-21	
	Philistines take the ark	4:1-10	
	Eli and his daughter-in-law die when they hear of the ark and his sons being killed	4:11-22	
	Philistine god bows to the ark	5:1-5	
	Philistines are plagued because of the ark	5:6-12	
	Ark is returned to Israel	6:1-18	
	God slays men who look into the ark	6:19-21	
	People repent and defeat the Philistines	7:1-14	
	Judgeship of Samuel	7:15-17	
	Samuel's sons prove corrupt leaders	8:1-3	
	Israel asks for a king	8:4-9	
	Samuel gives prophecy of the actions of Israel's future king	8:10-22	
	Saul is chosen as king	9:1-27	
1055	Saul is confirmed and anointed as king by Samuel	10:1-21	
	Saul leads Israel against the Ammonites	11:1-13	
	Saul is made king in front of all Israel	11:14-15	
	Samuel tells Israel of their sin in choosing a king	12:1-25	
	Saul makes a impermissible sacrifice and God removes him as king	13:1-14	
	Saul's war against the Philistines	13:15-14:52	
	Saul's disobedience and sin in the slaying of the Amalekites	15:1-35	
	David is chosen and anointed by Samuel	16:1-13	
	David plays the harp to sooth Saul's evil spirit	16:14-23	
	David defeats Goliath	17:1-58	
	Jonathan's soul is knit with David	18:1-4	
	Israel exalts David above Saul, making Saul jealous	18:5-9	
	Saul throws javelin at David the first time	18:10-16	
	David marries Michal	18:17-30	
	Saul sends various messengers to kill David	19:1-24	Ps. 59:1-17
	Saul tries to make Jonathan betray David	20:1-42	
	David flees to Ahimelech the priest	21:1-9	Ps. 34:1-22
	David attempts to stay in Gath but is not accepted	21:10-14	Ps. 56:1-13
	David's family and all those oppressed (400) attempt to flee to Moab	22:1-5	Ps. 57:1-11; Ps. 63:1-11; Ps. 142:1-7
	Saul has the priests of God and inhabitants of Nob slain for aiding David	22:6-23	Ps. 52:1-9
	David defeats Philistines in Keilah	23:1-7	
	Saul attempts to entrap David in Keilah but he escapes	23:8-14	
	David hides in the forest of Ziph	23:15-29	Ps. 54:1-7

**OLD TESTAMENT  
VERSE CROSS-REFERENCE**

Year		1 Samuel	Other	
	David spares Saul's life in the cave	24:1-22		
	David's conflict with Nabal	25:1-38		
	David marries Abigail	25:39-44		
	David spares Saul's life in his sleep	26:1-20		
	Saul agrees to no longer pursue David	26:21-25 (27:4)		
	David goes to live with the Philistines and makes a league with Achish, king of	27:1-4		
	David receives the city of Ziklag to live in and conquers the surrounding towns	27:5-12		
	Saul seeks counsel for the upcoming battle with the Philistines	28:1-6		
	Saul has the witch of Endor bring up the spirit of Samuel for counsel	28:7-25		
	David is removed from the battle with Israel by the Philistines	29:1-10		
	David pursues and kills the Amalekites, who destroyed Ziklag and kidnapped t	30:1-31		
	Saul takes his life when Israel is defeated by the Philistines	31:1-13		
Year		2 Samuel	1 Chronicles	Other
	Report of Saul's Death	1:1-16	10:1-14	
	Song of the Bow	1:17-27	----	
1015	David-King of Judah	2:1-7	----	
	Ishbosheth-King of Israel	2:8-11	----	
	War Between Israel & Judah	2:12-3:5	----	
	Abner joins David	3:6-21	----	
	Joab kills Abner	3:22-39	----	
	Ishbosheth is killed	4:1-12	----	
	David-King of Israel	5:1-5	11:1-9	
	Conquest of Jerusalem	5:6-16	----	
	Defeat of Philistines	5:17-25	14:8-17	
	Ark brought to Jerusalem	6:1-23	13:1-14; 15:1-16:43	
	(David's psalm of praise)	----	16:8-22, 23-36	Ps. 105:1-15, 96:1-13
	God's covenant with David	7:1-17	17:1-15	
	David's prayer of thanksgiving	7:18-29	17:16-27	
	Conquests of David	8:1-18	18:1-17	Ps. 60:1-12
	David's kindness to Mephibosheth	9:1-13	----	
	Defeat of Ammon & Syria	10:1-19	19:1-19	
	David sin with Bathsheba	11:1-27	20:1	
	Nathan comes to David with prophecy of judgment	12:1-15	----	Ps. 51:1-19
	Death of David's son	12:16-23	----	
	Solomon's birth	12:24-25	----	
	Rabbah is captured	12:26-31	20:1-3	
	Amnon forces Tamar	13:1-22	----	

**OLD TESTAMENT  
VERSE CROSS-REFERENCE**

Year		2 Samuel	1 Chronicles	Other
	Absalom murders Amnon and flees Jerusalem to Geshur	13:23-29	----	
	Absalom returns to Jerusalem	14:1-33	----	
	Absalom's treason	15:1-12	----	
	David escapes Jerusalem from Absalom	15:13-31	----	Ps. 3:1-8
	David sends Hushai back to Jerusalem to spy and report back to him	15:32-37, 16:15-19	----	
	Mephibosheth's servant gives aid to David	16:1-4 (19:24-30)	----	
	Shimei curses David	16:5-14 (19:16-23)	(1 Kg. 2:8-9,36-46)	Ps. 7:1-17
	Absalom lays with all of David's concubines, in the sight of all Israel	16:20-23	----	
	Ahithophel's advice to Absalom for the capture of David	17:1-4	----	
	Hushai's advice to Absalom for the capture of David	17:5-14	----	
	Hushai's warning to David	17:15-29	----	
	Absalom's defeat and death	18:1-18	----	
	David mourns for Absalom	18:19-19:7	----	
	David's return to Jerusalem	19:8-43	----	
	Rebellion of Sheba	20:1-26	----	
	David appeases the Gibeonites to stay the famine	21:1-14	----	
	Philistine giants killed	21:15-22	20:4-8	
	David praises God for deliverance from his enemies	22:1-51	----	Ps. 18:1-50
	Exploits of David's mighty men	23:8-39	11:10-12:40	
	David's sin in taking a census	24:1-17	21:1-17	
	The altar of the threshing floor	24:18-25	21:18-30	
Year		1 Kings	1 & 2 Chronicles	Other
	David's preparations for the building of the temple	----	22:1-19	
	Various appointments for the Levites	----	23:1-26:32	
	Military and political leaders designated	----	27:1-34	
	Adonijah's rebellion	1:1-53 (2:13-25)	----	
	David's choice of Solomon	1:28-53	29:21-25	
	David's instruction to Solomon	2:1-9	28:1-21	
	Offerings for the temple	----	29:1-9	
	David's praise of God	----	29:10-20	Ps. 30:1-12
	David's last words	----	----	1 Sam. 23:1-7
	Death of David	2:10-12	29:26-30	
975	Solomon's rise to power and execution of judgment	2:13-46	----	
	Solomon's wisdom is given and displayed	3:1-28	1:1-12	
	Solomon's court and officers	4:1-19	----	
	Solomon's reign and wisdom	4:20-34	1:13-17	
	Solomon builds the temple	5:1-7:51	2:1-5:1	

**OLD TESTAMENT  
VERSE CROSS-REFERENCE**

Year		1 Kings	1 & 2 Chronicles	Other
	Ark is brought into the temple	8:1-11	5:2-14	
	Solomon's speech	8:12-21	6:1-11	
	Solomon's prayer	8:22-53	6:12-42	
965	Blessing and dedication of the temple	8:54-66	7:1-11	
	God appears to Solomon the second time, confirming the covenant	9:1-9	7:12-22	
	Solomon's achievements	9:10-28, 10:14-29	8:1-18, 9:13-28	
	Queen of Sheba visits Solomon	10:1-13	9:1-12	
	Solomon turns from the Lord	11:1-13	----	
	Jeroboam is chosen to revolt against house of Solomon	11:14-40	----	
	Death of Solomon	11:41-43	9:29-31	
	Rehoboam begins to rule and follows foolish counsel	12:1-15	10:1-15	
935	Jeroboam's rebellion of the 10 tribes	12:16-33	10:16-11:16	
	Prophecy against Jeroboam	13:1-34	----	
	Fall of Jeroboam	14:1-20	----	
	Rehoboam reigns in Judah	14:21-31	11:1-12:16	
918	Abijam reigns in Judah	15:1-8	13:1-14:1	
915	Asa reigns in Judah and begins revival	15:9-24	14:2-16:14	
913	Nadab reigns in Israel	15:25-31	----	
912	Baasha reigns in Israel	15:32-16:7	----	
889	Elah reigns in Israel	16:8-14	----	
888	Zimri reigns in Israel	16:15-20	----	
888	Omri reigns in Israel	16:21-28	----	
877	Ahab begins to reign in Israel	16:29-34	----	
	God provides for Elijah during famine with ravens	17:1-7	----	
	Miracle of food with the widow of Zarephath	17:8-16	----	
	Elijah raises the widow's son from the dead	17:17-24	----	
	Elijah defeats and slays the prophets of Baal	18:1-46	----	
	Elijah flees from the threat of Jezebel to kill him	19:1-18	----	
	Elisha is chosen to follow Elijah	19:19-21	----	
	Ahab's wars with Benhadad, king of Syria	20:1-34	----	
	Ahab takes Naboth's vineyard	21:1-16	----	
	Ahab is killed in battle with Syria	22:1-40	18:1-19:3	
874	Jehoshaphat reigns in Judah and continues revival	22:41-44	17:1-19; 19:4-11	
	Jehoshaphat's miraculous victory over the Moabites and Ammonites	----	20:1-30	
	Jehoshaphat's legacy and death	22:45-50	20:31-37	
858	Ahaziah reigns in Israel	22:51-53	----	

**OLD TESTAMENT  
VERSE CROSS-REFERENCE**

Year		2 Kings	2 Chronicles	Other
	Judgment of Ahaziah	1:1-18	----	
	Elijah's ascension	2:1-12	----	
	Elisha begins his work	2:13-25	----	
	Suppression of the Moabite rebellion	3:1-27	----	
	Increase of oil for a widow of one of the slain prophets	4:1-7	----	
	Son is born to the Shunammite woman who befriends Elisha	4:8-17	----	
	Death and resurrection of the Shunammite woman's son	4:18-37	----	
	Elisha cleanses the deadly pottage	4:38-41	----	
	Loaves and corn are miraculously multiplied	4:42-44	----	
	Healing of Naaman the Syrian of leprosy	5:1-27	----	
	Head of an ax is made to float (or swim)	6:1-7	----	
	Syrians attempt to kidnap Elisha	6:8-23	----	
	Benhadad's seige of Samaria and the desperate hunger that ensues	6:24-8:6	----	
	Death of Benhadad, Hazael becomes king of Syria	8:7-15	----	
853	Jehoram reigns in Judah	8:16-24	21:1-20	
847	Ahaziah reigns in Judah	8:25-29	22:1-5	
846	Jehu is annointed as the king of Israel	9:1-13	----	
	Joram (king of Israel) is killed by Jehu	9:14-26	22:6-8	
	Ahaziah (king of Judah) is killed by Jehu	9:27-29	22:7-9	
	Jezebel's death	9:30-37	----	
	Ahab's family killed	10:1-17	----	
	Purging of Baal worshippers	10:18-28	----	
	Death of Jehu	10:29-36	----	
845	Athaliah reigns in Judah	11:1-3	22:10-12	
840	Joash is made king in Judah, and Athaliah is killed	11:4-16	23:1-15	
	Joash and Jehoiada repair the temple	11:17-12:16	23:16-24:14	
	Apostasy of Joash	----	24:15-22	
	Threat of Hazael and Joash gives him the treasures of the temple	12:17-18	----	
	Death of Joash (king of Judah)	12:19-21	24:23-27	
818	Jehoahaz reigns in Israel	13:1-9	----	
804	Jehoash reigns in Israel	13:10-13	----	
	Death of Elisha	13:14-21	----	
	Israel recaptures cities from Syria	13:22-25	----	
803	Amaziah reigns in Judah	14:1-22	25:1-28	
801	Jeroboam II reigns in Israel	14:23-29	----	
798	Uzziah reigns in Judah	15:1-7	26:1-23	
761	Zechariah reigns in Israel	15:8-12	----	
760	Shallum reigns in Israel	15:13-16	----	
760	Menahem reigns in Israel	15:17-22	----	

**OLD TESTAMENT  
VERSE CROSS-REFERENCE**

Year		2 Kings	2 Chronicles	Other
750	Pekahiah reigns in Israel	15:23-26	----	
749	Pekah reigns in Israel	15:27-31	----	
(730)	(1st Assyrian captivity of Israel)	(15:29)		(1 Chr. 5:25-26)
748	Jotham reigns in Judah	15:32-38	27:1-9	
740	Ahaz reigns in Judah	16:1-20	28:1-27	Isaiah 7:1-25
729	Hoshea reigns in Israel	17:1-4	----	
(722)	Assyrians take Samaria and Israel captive (2nd and final captivity)	17:5-23, 18:9-12	----	
	Resettlement of Samaria by non-Israelites	17:24-41	----	
727	Hezekiah reigns in Judah	18:1-8	29:1-2	
	Hezekiah's reforms	(18:3-4)	29:3-31:21	
	Sennacherib (Assyria) invades Judah	18:13-19:37	32:1-23	Isaiah 36:1-37:38
	Hezekiah's life extended	20:1-11	32:24-30	Isaiah 38:1-8
	Hezekiah writes in praise of God for his deliverance from death	----	----	Isaiah 38:9-22
	Babylonian visitors to Hezekiah	20:12-19	32:31	Isaiah 39:1-8
	Death of Hezekiah	20:20-21	32:32-33	
697	Manasseh reigns in Judah	21:1-18	33:1-20	
642	Amon reigns in Judah	21:19-26	33:21-25	
640	Josiah reigns in Judah	22:1-2	34:1-7	
	Discovery of the book of law	22:3-20	34:8-28	
	Restoration of true worship	23:1-27	34:29-35:19	
	Death of Josiah	23:28-30	35:20-27	
609	Jehoahaz's reign and captivity	23:31-34	36:1-4	
609	Jehoiakim's reign in Judah	23:35-37	36:4-5	
605	(1st Babylonian exile of Judah)	24:1-7	36:6-8	Dan. 1:1-7
597	Jehoiachin's reign and captivity	24:8-12	36:9	Jer. 24:1; 27:20
597	Fall of Jerusalem (2nd Babylonian exile)	24:13-16	36:10	Jer. 27:18-20
597	Zedekiah reigns in Judah	24:17-20	36:11-14	Jer. 52:1-3
586	Fall of Judah (3rd Babylonian exile)	25:1-21	36:15-21	Jer. 52:4-30; 39:1-10
586	Gedaliah made governor of Judah	25:22	----	Jer. 40:5,7
585	Captains and dispersed Jews return to Judah	25:23-24	----	Jer. 40:7-12
	Ishmael stages rebellion and kills Gedaliah	25:25	----	Jer. 40:13-41:9
	Ishamel begins to take remnant of Judah as captives to Ammon	----	----	Jer. 41:10
	Johanan frees captives from Ishmael	----	----	Jer. 41:11-18
	Johanan leads remnant into Egypt against the prophesies of Jeremiah	----	----	Jer. 42-44
560	Jehoiachin released	25:27-30	----	Jer. 52:31-34

**OLD TESTAMENT  
VERSE CROSS-REFERENCE**

Year				
	Babylonian captivity			
605	1st Babylonian exile of Judah	Daniel 1:1-7	2 Kg. 24:17	2 Chr. 36:6-8
	Daniel's commitment to God and advancement in the kingdom	Daniel 1:8-21		
	Nebuchadnezzar's dream and Daniel's interpretation of future kingdoms	Daniel 2:1-49		
	Nebuchadnezzar's image erected and worshipped	Daniel 3:1-7		
	Faithfulness of three Hebrew children to not worship the false image	Daniel 3:8-30		
	Nebuchadnezzar's dream and Daniel's interpretation	Daniel 4:1-27		
	Nebuchadnezzar's humiliation and then restoration	Daniel 4:28-37		
	Handwriting on the wall during feast of Belshazzar	Daniel 5:1-6		
	Daniel interprets the handwriting on the wall	Daniel 5:7-29		
539	Babylon is conquered by Darius the Mede	Daniel 5:30-31		
	Daniel is promoted in the kingdom of Darius	Daniel 6:1-3		
	Daniel is condemned to the lion's den and providentially delivered	Daniel 6:4-28		
	1st return to Jerusalem			
538	Proclamation of Cyrus to rebuild the house of the Lord	Ezra 1:1-4	2 Chr. 36:22-23	
	Preparations for the return	Ezra 1:5-11		
	Listing of the people who returned to Jerusalem	Ezra 2:1-67	Neh. 7:5-73	1 Chr. 9:1-34
	People give offerings for the rebuilding of the temple	Ezra 2:68-70	Neh. 7:70-73	
536	Rebuilt the altar, offered sacrifices, and observed feasts	Ezra 3:1-5		
	Foundation for the temple is laid	Ezra 3:6-13		
	Opposition from the prior inhabitants of Jerusalem	Ezra 4:1-5		
	Letter from Artaxerxes halting rebuilding of the city	Ezra 4:7-23		
	Temple rebuilding lays dormant for 15 years	Ezra 4:24		
	Resumption of the rebuilding of temple			
	Prophecy encouraging the rebuilding of the temple (6th month)		Haggai 1:1-11	
520	Resumption of the rebuilding effort by Zerubbabel (6th month)	Ezra 5:1-2	Haggai 1:12-15	
	Prophecy encouraging the rebuilding of the temple (7th month)		Haggai 2:1-9	
	Prophecy encouraging the rebuilding of the temple (8th month)		Zech. 1:1-6	
	Prophecy encouraging the rebuilding of the temple (9th month)		Haggai 2:10-23	
	Prophecy encouraging the rebuilding of the temple (11th month)		Zech. 1:7-6:15	
	Letter from the land's governor in opposition of the rebuilding	Ezra 5:3-17		
	Darius gives his approval of the rebuilding project	Ezra 6:1-12		
	Future prophecies regarding the church and Messiah		Zech. 7:1-14:23	
516	Temple reconstruction is completed and rededicated	Ezra 6:13-22		

**OLD TESTAMENT  
VERSE CROSS-REFERENCE**

Year				
	Esther			
483	Vashti is removed as queen and command issued throughout kingdom	Esther 1:1-22		
479	Esther is chosen as the new queen by Ahasuerus	Esther 2:1-20		
	Mordecai uncovers plot to murder the king	Esther 2:21-23		
474	Haman's plot to annihilate the Jews because of his hatred of Mordecai	Esther 3:1-9		
	Decree issued by the king to destroy the Jews	Esther 3:10-15		
	Mordecai convinces Esther to intercede with the king to save the Jews	Esther 4:1-17		
	Esther prepares first feast for the king and Haman	Esther 5:1-8		
	Haman plots and builds gallows to have Mordecai hanged	Esther 5:9-14		
	Haman is forced to honor and celebrate Mordecai	Esther 6:1-14		
	Esther prepares second feast and exposes Haman's wicked deeds	Esther 7:1-8		
	Haman is hanged on his own gallows	Esther 7:9-10		
	Mordecai is promoted by the king	Esther 8:1-3,15-17		
	Esther petitions the king to issue a decree allowing Jews a defense	Esther 8:4-14		
	Jews defeat their enemies on the date of the decree	Esther 9:1-16		
	Feast is implemented to commemorate deliverance from the decree	Esther 9:17-32		
	Mordecai advances in the kingdom	Esther 10:1-3		
<b>2nd return to Jerusalem</b>				
	Ezra leads a return to Jerusalem from Babylon	Ezra 7:1-10		
458	Artaxerxes gives decree for return and provisions for temple sacrifices	Ezra 7:11-28		
	People who returned to Jerusalem with Ezra	Ezra 8:1-20		
	Ezra proclaims a fast and reinstates sacrifice at the temple	Ezra 8:21-36		
	Israel intermarries with the heathen and begin to sin again	Ezra 9:1-2		
	Ezra prays unto God for repentance and mercy	Ezra 9:3-15		
	Israel makes covenant to not intermarry with other nations	Ezra 10:1-5		
	People, priests and Levites who divorced for inappropriate marriages	Ezra 10:6-44		
<b>3rd return to Jerusalem</b>				
	Nehemiah feels a burden to return to Jerusalem to rebuild the city's wall	Neh. 1:1-11		
445	Nehemiah receives release and approval from Artaxerxes to return	Neh. 2:1-8		
	Nehemiah returns to Jerusalem and exhorts the people to rebuild the wall	Neh. 2:9-18		
	Enemies of Israel begin to ridicule the rebuilding effort	Neh. 2:19-20		
	Men of Israel who worked on the rebuilding of the wall	Neh. 3:1-32		
	Enemies of Israel mock and threaten the rebuilders	Neh. 4:1-23		
	People of Israel complain because of lack of bread/grain	Neh. 5:1-13		
	Nehemiah's unselfish example as governor of Judah	Neh. 5:14-19		
	Nearing completion, enemies try to stall the finishing of the wall	Neh. 6:1-14		
	Wall of Jerusalem is rebuilt in 52 days	Neh. 6:15-7:4		

**OLD TESTAMENT  
VERSE CROSS-REFERENCE**

Year				
	3rd return to Jerusalem (continued)			
	Reading of the law and worship service is instituted	Neh. 8:1-12		
	Israel obeys the commandment to dwell in booths	Neh. 8:13-18		
	Israel confesses their sins and worships the Lord	Neh. 9:1-4		
	Prayer and praise of the Levites, detailing the spiritual history of Israel	Neh. 9:5-31		
	Plea to God for renewal of the covenant	Neh. 9:32-38		
	Men of Israel who sealed and ratified the covenant	Neh. 10:1-27		
	Specific stipulations of the covenant that was accepted	Neh. 10:28-39		
	People who inhabited Jerusalem	Neh. 11:1-24		
	People who inhabited the surrounding cities of Judah	Neh. 11:25-36		
	Listing of the priests and Levites	Neh. 12:1-26		
	Dedication of the newly rebuilt wall	Neh. 12:27-47		
432	Nehemiah returns and reinstates segregation from the heathen nations	Neh. 13:1-9		
	Nehemiah reinstates support for the Levites	Neh. 13:10-14	Mal. 3:6-12	
	Nehemiah reinstates observance of the sabbath	Neh. 13:15-22		
	Nehemiah reinstates forbiddance of marriages with the heathen	Neh. 13:23-31	Mal. 2:10-16	

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## OLD TESTAMENT PROPHETS

### PRE-EXILIC PROPHETS (prophesied prior to the Babylonian exile of Judah)

#### Prophets – Israel

##### Elijah the Tishbite

- 1 Kings 17:1–2 Kings 2:11, 2 Chron. 21:12-15
- Prophesied to Israel during the reigns of Ahab (877-856) and Ahaziah (858-857) and Jehoram, king of Judah (853-846)

##### Elisha

- 1 Kings 19:19-21, 2 Kings 2:1–13:21
- Prophesied to Israel during the reigns of Jehoram (857-846), Jehu (846-819), Jehoahaz (818-802), and Jehoash (804-789)
- Called to follow Elijah during the reign of Ahab (1 Kg. 19:19-21)

##### Amos

- Prophesied during the reign of Jeroboam II (801-761, Israel) and Uzziah (798-747, Judah) – Amos 1:1

##### Hosea

- Prophesied during the reign of Jeroboam II (801-761, Israel) and Uzziah (798-747, Judah) to Hezekiah (727-698, Judah) – Hosea 1:1

## OLD TESTAMENT PROPHETS

### PRE-EXILIC PROPHETS (prophesied prior to the Babylonian exile of Judah)

#### Prophets – Judah

##### Joel

- No time period given
- Believed to have prophesied during the reign of Uzziah (798-747)

##### Isaiah

- 2 Kings 19:2–20:19; 2 Chron. 26:22, 32:20; and book of Isaiah
- Prophesied during the reign of Uzziah (798-747), Jotham (748-733), Ahaz (740-724), through the year of Hezekiah's death (698?) – Isaiah 1:1
- Specific dates of prophecies:
  - Isaiah 6:1 – Received commission in the year that Uzziah died (747)
  - Isaiah 7:1-25 – Prophecy given during Ahaz's reign when Rezin came up against Judah (2 Kg. 16:5)
  - Isaiah 14:28-32 – Prophecy given in the year that Ahaz died (724)
  - Isaiah 20:1-6 – Prophecy given during Tartan's attack of Jerusalem (2 Kg. 18:17)

##### Micah

- Prophesied during the reign of Jotham (748-733), Ahaz (740-724), and Hezekiah's (727-698) in Judah (Micah 1:1, Jer. 26:18-19)

##### Zephaniah

- Prophesied during the reign of Josiah (640-610) – Zeph. 1:1
- 630 - Probably prophesied just prior to the revival began by Josiah in his 12<sup>th</sup> year (2 Chr. 34:3-8)
- Zephaniah was the great-great grandson of the former King Hezekiah (Zeph. 1:1), it's unusual in Judah/Israel's history to have a prophet from the royal lineage

##### Habakkuk

- No time period given
- 608 - Josiah's reforms were forsaken during the reign of Jehoiakim, so this was most likely delivered in his reign (609-598) because the culture of Judah had become very violent and cruel by this time (Hab. 1:2-4).
- The Chaldeans were already ascending on the region, as Habakkuk is aware of their wickedness and cruelty (Hab. 1:12-17); probably occurred after the Chaldeans conquered Nineveh in 612, but before the exiles began in 605

##### Jeremiah

- 2 Chron. 35:25, 36:12,21-22; and book of Jeremiah and Lamentations
- 627 (13<sup>th</sup> year of Josiah) through final exile, 586 (11<sup>th</sup> year of Zedekiah) – Jer. 1:2-3

## OLD TESTAMENT PROPHETS

### PRE-EXILIC PROPHETS (prophesied prior to the Babylonian exile of Judah)

#### Prophets – Judah

##### Jeremiah

Specific dates of prophecies, by king:

- Josiah, (640-610)
  - 627 – 13<sup>th</sup> year of Josiah
    - Jer. 1:3-6 – Call of Jeremiah as a prophet to the nation was during this year
  - “days of Josiah”
    - Jer. 3:6
    - Jer. 2 - Jer. 20 – Possibly all prophecies from were during the days of Josiah, as no other times are noted in those chapters
  
- Jehoahaz, (609)
  - Prophecy against Shallum (Jehoahaz)
    - Jer. 22:11-12 – Prophecy was concerning the death of Shallum so presumably this was delivered to him during his lifetime
  
- Jehoiakim (Eliakim), (609-597)
  - Beginning of Jehoiakim’s reign
    - Jer. 26:1-24 – Jeremiah’s call for the nation to repent, the leaders try to kill him
    - Jer. 27:1-11 – Call to all nations to submit to Nebuchadnezzar’s control
  - 606 – 4<sup>th</sup> year of Jehoiakim
    - Jer. 25:1-38 – Prophecy of seventy years of Babylonian captivity
    - Jer. 36:1-8 – Penning of the scroll of prophecy by Jeremiah and Baruch
    - Jer. 45:1-5 – Message of encouragement and protection to Baruch before the reads the scroll before the people and the king
    - Prophecies against the nations
      - Jer. 46:1-28 – Prophecy against Egypt
      - Jer. 47:1-7 – Prophecy against the Philistines
        - Before Pharaoh had smote Gaza (47:1)
        - 601 BC was when Pharaoh is believed to have conquered Gaza, so the 4<sup>th</sup> year of Jehoiakim would be 606 BC, in keeping with the date set forth in this prophecy
        - If this is the case, probably all of Jer. 46:1-49:33 was during this same year
      - Jer. 48:1-47 – Prophecy against Moab
      - Jer. 49:1-6 – Prophecy against Ammon
      - Jer. 49:7-22 – Prophecy against Edom
      - Jer. 49:23-27 – Prophecy against Damascus
      - Jer. 49:28-33 – Prophecy against the Arab tribes
  - 605 – 5<sup>th</sup> year of Jehoiakim, 9<sup>th</sup> month
    - Jer. 36:9-32 – Reading of the scroll of prophecy by Baruch to the people, princes, and the king

## OLD TESTAMENT PROPHETS

### PRE-EXILIC PROPHETS (prophesied prior to the Babylonian exile of Judah)

#### Prophets – Judah

##### Jeremiah (continued)

Specific dates of prophecies, by king:

- Jehoiakim (Eliakim), (609-597)
  - In the days of Jehoiakim
    - Jer. 35:1-19 – Sign of the faithfulness of the Rechabites against Judah
    - Jer. 22:13-23 – Prophecy was concerning the death of Jehoiakim, so presumably this was delivered to him during his lifetime
- Jehoiachin (Jeconiah/Coniah), (597)
  - Prophecy against Coniah
    - Jer. 22:24-30 – Prophecy was concerning the death of Coniah, so presumably this was delivered to him during his lifetime
  - Jehoiachin is taken away captive to Babylon
    - Jer. 24:1, 27:20
- Zedekiah (Mattaniah), (597-586)
  - After 2<sup>nd</sup> Babylonian exile, when Jehoiachin had been taken (24:1) and when Zedekiah was king of Judah (24:8)
    - Jer. 24:1-10 – Sign of the Two Baskets of Figs
  - 593 – 4<sup>th</sup> year of Zedekiah
    - Jer. 49:34-39 – Prophecy against Elam
      - “beginning of Zedekiah’s reign” (49:34), but probably same date as next prophecy which was delivered to Babylon in 4<sup>th</sup> year of Zedekiah (51:59)
    - Jer. 50:1-51-64 – Prophecy against Babylon
      - Delivered to Babylon in 4<sup>th</sup> year of Zedekiah (51:59)
    - Jer. 27:12-22 – Jeremiah’s admonition to ignore the false prophets
    - Jer. 28:1-17 – False prophecy of Hananiah regarding fall of Babylon’s empire
    - (Estimated based on chronology, date not stated)
      - Jer. 29:1-23 – Letter of encouragement to the exiles
      - Jer. 29:24-32 – False prophecy and false priesthood of Shemaiah
  - 588-586 – During Nebuchadnezzar’s siege (9<sup>th</sup> year till 11<sup>th</sup> year, Jer. 52:4-6)
    - Jer. 21:1-22:10 – Prophecy to Zedekiah that Judah cannot escape judgment
    - Jer. 34:1-7 – Prophecy of captivity of Judah and capture of Zedekiah
    - Inquiries to Jeremiah and his imprisonment
      - Jer. 37:1-10 – Zedekiah’s 1<sup>st</sup> inquiry of Jeremiah
        - During halt in siege due to Egyptian intervention (37:5)
      - Jer. 37:11-16 – Jeremiah accused of being a traitor and imprisoned
      - Jer. 37:17-21 – Zedekiah’s 2<sup>nd</sup> inquiry of Jeremiah
      - Jer. 38:1-13 – Jeremiah imprisoned in a cistern
      - Jer. 39:15-28 – Prophecy that God will honor and protect Ebedmelech
      - Jer. 38:14-28 – Zedekiah’s 3<sup>rd</sup> inquiry of Jeremiah

## OLD TESTAMENT PROPHETS

### PRE-EXILIC PROPHETS (prophesied prior to the Babylonian exile of Judah)

#### Prophets – Judah

##### Jeremiah (continued)

Specific dates of prophecies, by king:

- Zedekiah (Mattaniah), (597-586)
  - 588-586 – During Nebuchadnezzar's siege (9<sup>th</sup> year till 11<sup>th</sup> year, Jer. 52:4-6)
    - 587 - 10<sup>th</sup> year of Zedekiah
      - Jer. 32:1-15 – Jeremiah redeems his family's land as a prophesy of redemption
      - (Estimated based on chronology, date not stated)
        - Jer. 32:16-44 – Jeremiah's prayers and God's answer of future restoration
        - Jer. 33:1-13 – Judah to be restored and flourish again
          - Delivered with Jeremiah in prison (33:1) so presumably same time as 32:1, or 10<sup>th</sup> year of Zedekiah
  - 586 – Fall of Jerusalem
    - 11<sup>th</sup> year of Zedekiah, 4<sup>th</sup> month, and 9<sup>th</sup> day
      - Jer. 39:1-10 – Nebuchadnezzar takes Jerusalem and captures Zedekiah
      - Jer. 52:1-16 – Nebuchadnezzar takes Jerusalem and captures Zedekiah
    - 11<sup>th</sup> year of Zedekiah, 5<sup>th</sup> month, 10<sup>th</sup> day (52:12)
      - Jer. 52:12-16 – Temple of God is burned, city walls are torn down, and the entire city of Jerusalem is destroyed
      - Jer. 52:17-23 – Vessels of the temple are taken away
- 586 – Gedaliah
  - Jer. 40:5 – Gedaliah made governor of small remnant left in Judah
  - Jer. 39:11-14, 40:1-6 – Jeremiah is released to return to the remnant of the land of Judah, under the direction of Gedaliah the governor of the land
  - Jer. 40:7-12 – Men of war and scattered Jews return to Judah
  - Jer. 40:13-16 – Johanan tries to warn Gedaliah that Ishmael intends to kill him
  - Killed after 7 months
    - Jer. 41:1-9 – Ishmael and a small group of traitors kill Gedaliah

## OLD TESTAMENT PROPHETS

### PRE-EXILIC PROPHETS (prophesied prior to the Babylonian exile of Judah)

#### Prophets – Judah

##### Jeremiah (continued)

Specific dates of prophecies, by king:

- 596-584 – Remnant remaining after death of Gedaliah
  - Jer. 41:10 – Ishmael takes all the Judah remnant that was with Gedaliah as captives to the Ammonites
  - Jer. 41:11-18 – Johanan frees the captives from Ishmael, Ishmael escapes to Ammon, and the entire group of Judah goes towards Egypt
  - Jer. 42:1-6 – Men of Judah request Jeremiah to pray to God what they should do
  - Jer. 42:7-22 – Jeremiah delivers warning of judgment for sojourning in Egypt, but God commands the remnant of Judah to return to their land
  - Jer. 43:1-7 – People of Judah decide to reject the command of God and journey down to sojourn in Egypt
  - Jer. 43:8-13 – Sign of the great stones of Egypt, as the judgment against Judah and Egypt when Babylon would conquer Egypt
  - Jer. 44:1-14 – Jeremiah's last effort to convince Judah to repent of rejecting God and remaining in Egypt
  - Jer. 44:15-19 – People of Judah answer that they trust their offerings to the "queen of heaven" rather than God
  - Jer. 44:20-30 – Jeremiah delivers the final judgment against Judah that God will mete out on them, all will be killed except a very small remnant
  
- 560 – Release of Jehoiachin
  - Jer. 52:31-34 – Release of Jehoiachin from prison
    - 37<sup>th</sup> year of his captivity (beg in 597), 12<sup>th</sup> month, 25<sup>th</sup> day

##### Lamentations (by Jeremiah)

- 586 – Fall of Jerusalem
  - Lamentations 1-5

## OLD TESTAMENT PROPHETS

### EXILIC PROPHETS (prophesied to Judah during the midst of the Babylonian exile)

#### Ezekiel

Ezekiel was taken captive in the 2<sup>nd</sup> Babylonian exile in 597, the same captivity that took King Jehoiachin. So all the references to the years in captivity are determined from 597.

Specific dates of prophecies, by year of captivity:

- 592 – 5<sup>th</sup> year, 4<sup>th</sup> month, 5<sup>th</sup> day
  - Ezekiel 1:3-28 – Vision by the river Chebar
    - Ezekiel 1:4-14 – Four living creatures
    - Ezekiel 1:15-21 – Wheel inside the wheel
    - Ezekiel 1:22-28 – Firmament of heaven and appearance of man on firmament
  - Ezekiel 2:1-3:14 – Ezekiel called to prophesy to the children of Israel
  
- 592 – 5<sup>th</sup> year, 4<sup>th</sup> month, 12<sup>th</sup> day
  - Ezekiel 3:15-23 – Ezekiel's faithfulness to prophesy will determine his own blessing/curse
  - Ezekiel 3:24-27 – Ezekiel will be mute before the people until the appointed time
  - Ezekiel 4:1-3 – Sign of the tile, depicting the siege of Jerusalem
  - Ezekiel 4:4-8 – Sign of prophecy of years of captivity, by Ezekiel laying on his side
  - Ezekiel 4:9-17 – Sign of eating defiled bread, mixed with dung
  - Ezekiel 5:1-4 – Sign of the shaved hair, divided three ways
  - Ezekiel 5:5-17 – Explanation of the sign of the shaved hair, judgment on Jerusalem
  - Ezekiel 6:1-7 – Destruction of the high places of worship
  - Ezekiel 6:8-10 – Remaining of a small remnant
  - Ezekiel 6:11-14 – Desolation upon the land and people
  - Ezekiel 7:1-27 – Destruction of the land is now imminent
  
- 591 – 6<sup>th</sup> year, 6<sup>th</sup> month, 5<sup>th</sup> day
  - Ezekiel 8:1-18 – Vision of the secret false worship within Jerusalem
  - Ezekiel 9:1-11 – God's divine decree to slaughter those who commit this false worship
  - Ezekiel 10:1-22 – Vision of the cherubims, living creatures, and wheels
  - Ezekiel 11:1-13 – Ezekiel's prophesy against the 25 wicked ruler of Jerusalem
    - One of the leaders of these wicked rulers - Pelatiah - died as a result of the prophesy (11:13)
  - Ezekiel 11:14-21 – Promise of restoration of the faithful remnant
  - Ezekiel 11:22-23 – Conclusion of the vision
  - Ezekiel 11:24-25 – Taken by a vision to those in captivity
  - Ezekiel 12:1-16 – Sign of removing Ezekiel's belongings, as the entire city would have to do in the captivity exile
  - Ezekiel 12:17-20 – Sign of eating in fear and trembling
  - Ezekiel 12:21-28 – Sign of the proverb, that the prophecy would be fulfilled imminently
  - Ezekiel 13:1-23 – Prophecy of judgment against the false prophets (13:1-16) and false prophetesses (13:17-23) who prophesy peace
  - Ezekiel 14:1-11 – Personal idolatry (in the heart) of the people of Judah

## OLD TESTAMENT PROPHETS

### EXILIC PROPHETS (prophesied to Judah during the midst of the Babylonian exile)

#### Ezekiel (continued)

Specific dates of prophecies, by year of captivity:

- 591 – 6<sup>th</sup> year, 6<sup>th</sup> month, 5<sup>th</sup> day
  - Ezekiel 14:12-23 – Jerusalem’s destruction cannot be prevented, even if righteous men like Noah, Daniel, and Job were there
  - Ezekiel 15:1-8 – Parable of the vine tree casting into the fire
  - Ezekiel 16:1-63 – Parable of Jerusalem’s history of harlotry
  - Ezekiel 17:1-24 – Parable of the two eagles and vines
  - Ezekiel 18:1-32 – Righteous shall live and wicked shall die
  - Ezekiel 19:1-14 – Lament for the princes of Israel
    - Ezekiel 19:1-9 – Parable of the lion whelps
    - Ezekiel 19:10-14 – Parable of the destruction of the prominent vine
  
- 590 – 7<sup>th</sup> year, 5<sup>th</sup> month, 10<sup>th</sup> day
  - Ezekiel 20:1-44 – God’s refuses to allow Israel to enquire of Him
    - Ezekiel 20:1-9 – Because of idolatry in Egypt
    - Ezekiel 20:10-26 – Because of sins and idolatry in the wilderness wandering
    - Ezekiel 20:27-28 – Because of sins and idolatry in promised land of Canaan
    - Ezekiel 20:29-32 – Because of current sins and idolatry
    - Ezekiel 20:33-44 – However, promise of future restoration
  - Ezekiel 20:45-49 – Sign of the forest fire
  - Ezekiel 21:1-17 – Sign of the drawn sword, against Jerusalem
  - Ezekiel 21:18-32 – Sign of the double stroke of the sword
  - Ezekiel 22:1-31 – Judgment because of the sins and corruption of all the people of Judah
  - Ezekiel 23:1-49 – Parable of two sisters given to whoredom
  
- 588 – 9<sup>th</sup> year, 10<sup>th</sup> month, 10<sup>th</sup> day
  - Ezekiel 24:1-14 – Parable of the boiling pot
  - Ezekiel 24:15-27 – Sign of the Ezekiel’s response to the death of his wife
  - Ezekiel 25:1-7 – Judgment prophesied against Ammon
  - Ezekiel 25:8-11 – Judgment prophesied against Moab
  - Ezekiel 25:12-14 – Judgment prophesied against Edom
  - Ezekiel 25:15-17 – Judgment prophesied against Philistia
  
- 587 – 10<sup>th</sup> year, 10<sup>th</sup> month, 12<sup>th</sup> day
  - Ezekiel 29:1-16 – Desolation of the land of Egypt
  
- 586 – 11<sup>th</sup> year, (?) month, 1<sup>st</sup> day
  - Ezekiel 26:1-28:19 – Judgments prophesied against Tyre
    - Ezekiel 26:1-21 – Judgment prophesied against Tyre
    - Ezekiel 27:1-36 – Lamentation for Tyre
    - Ezekiel 28:1-10 – Judgment prophesied against the prince of Tyre
    - Ezekiel 28:11-19 – Judgment prophesied against the king of Tyre
  - Ezekiel 28:20-26 – Judgment prophesied against Sidon

## OLD TESTAMENT PROPHETS

### EXILIC PROPHETS (prophesied to Judah during the midst of the Babylonian exile)

#### Ezekiel (continued)

Specific dates of prophecies, by year of captivity:

- 586 – 11<sup>th</sup> year, 1<sup>st</sup> month, 7<sup>th</sup> day
  - Ezekiel 30:1-19 – All the land of Egypt and false idol worship will be destroyed
  - Ezekiel 30:20-26 – Babylon will be the means that accomplishes God's destruction of Egypt
- 586 – 11<sup>th</sup> year, 3<sup>rd</sup> month, 1<sup>st</sup> day
  - Ezekiel 31:1-18 – Egypt to be cut down and humbled like “the Assyrian”
- 585 – 12<sup>th</sup> year, 10<sup>th</sup> month, 5<sup>th</sup> day
  - Judgment against Israel
    - Ezekiel 33:1-20 – Ezekiel appointed as a watchman to Israel
    - Ezekiel 33:21-33 – The siege and destruction of Jerusalem begins
      - 12<sup>th</sup> year, 10<sup>th</sup> month, 5<sup>th</sup> day (33:21)
      - Ezekiel's mouth is opened from being mute (33:22)
    - Ezekiel 34:1-10 – Prophecy against the corrupt, false shepherds of Israel
    - Ezekiel 34:11-31 – Prophecy of the coming true Shepherd of God's flock
  - Judgment against Edom
    - Ezekiel 35:1-15 – Judgment against Edom
  - Signs of the future new covenant and restoration
    - Ezekiel 36:1-38 – God's rebuilding and restoration of his desolated and scattered chosen people
    - Ezekiel 37:1-14 – Sign of the resurrection of the dry bones
    - Ezekiel 37:15-28 – Sign of the two sticks, combined into one
  - Gog and Magog
    - Ezekiel 38:1-23 – Attack by Gog on the people of Israel
    - Ezekiel 39:1-24 – Prophecy against Gog
    - Ezekiel 39:25-29 – Restoration of the people of Israel
- 585 – 12<sup>th</sup> year, 12<sup>th</sup> month, 1<sup>st</sup> day
  - Ezekiel 32:1-16 – Lamentation for Egypt
- 585 – 12<sup>th</sup> year, 12<sup>th</sup> month, 15<sup>th</sup> day
  - Ezekiel 32:17-32 – Egypt and her allies will be brought down into the pit

## OLD TESTAMENT PROPHETS

### EXILIC PROPHETS (prophesied to Judah during the midst of the Babylonian exile)

#### Ezekiel (continued)

Specific dates of prophecies, by year of captivity:

- 572 – 25<sup>th</sup> year, 1<sup>st</sup> month, 10<sup>th</sup> day
  - (14<sup>th</sup> year after destruction of Jerusalem – which was in the 12<sup>th</sup> year, 10<sup>th</sup> month, 5<sup>th</sup> day)
  - Vision of the New Jerusalem
    - The Temple
      - Ezekiel 40:1-4 – Man with a measuring reed begins to measure the temple
      - Ezekiel 40:5-42:20 – Dimensions of all the portions of the temple
      - Ezekiel 43:1-5 – Glory of the Lord fills the temple
      - Ezekiel 43:6-12 – Command to prophesy to Israel for them to repent and observe the ordinances of this vision of the temple
      - Ezekiel 43:13-27 – Altar of burnt offerings
      - Ezekiel 44:1-4 – Gate of the Lord
      - Ezekiel 44:5-9 – Restrictions of use of the temple (no uncircumcised or defiled)
      - Ezekiel 44:10-31 – Duties of the priests of the temple
      - Ezekiel 45:1-8 – Land for the temple priests, near to the temple
      - Ezekiel 45:9-46:24 – Offerings to be made by the “prince of Israel”
    - The Land
      - Ezekiel 47:1-12 – River of life flows out of the temple into the land
      - Ezekiel 47:13-23 – Borders of the land
      - Ezekiel 48:1-29 – Divisions of the land
    - The City
      - Ezekiel 48:30-34 – Gates of the city
      - Ezekiel 48:35 – Overall measure of the city and the new name of the city
- 570 – 27<sup>th</sup> year, 1<sup>st</sup> month, 1<sup>st</sup> day
  - Ezekiel 29:17-21 – Egypt to be overtaken by Nebuchadnezzar and Babylon

## OLD TESTAMENT PROPHETS

### EXILIC PROPHETS (prophesied to Judah during the midst of the Babylonian exile)

#### Daniel

Specific dates of prophecies, by year of captivity:

- 605 – 1<sup>st</sup> Babylonian exile
  - Dan. 1:1-21 – Daniel and other young Hebrews are taken into Babylon in exile
- 604 – In the 2<sup>nd</sup> year of Nebuchadnezzar II (Dan. 2:1)
  - Dan. 2:31-45 – Nebuchadnezzar's vision of the golden image
- In the reign of Nebuchadnezzar II (605-561)
  - Dan. 3:1-30 – Nebuchadnezzar's false image and the faith of the three Hebrews
  - Dan. 4:1-37 – Nebuchadnezzar's humiliation
- 550 – In the 1<sup>st</sup> year of Belshazzar (Dan. 7:1)
  - Dan. 7:1-28 – Daniel's 1<sup>st</sup> vision
    - Vision of the four beasts from the sea and the ancient of days
- 548 – In the 3<sup>rd</sup> year of Belshazzar (Dan. 8:1)
  - Dan. 8:1-27 – Daniel's 2<sup>nd</sup> vision
    - Vision of the ram, the he goat, and the little horn
- 539 – In the 1<sup>st</sup> year of Darius (9:1)
  - Dan. 9:1-19 – Prayer of Daniel
    - Daniel's prayer of repentance and petition of forgiveness for himself and for Jerusalem
  - Dan. 9:20-27 – Daniel's 3<sup>rd</sup> vision
    - Prophecy of the 70 weeks of the Messiah
  - Dan. 10:18–12:13 – Daniel's 5<sup>th</sup> vision
    - Vision of various future kings (Dan. 11:1-45)
    - Michael the archangel delivers the people of God from great trouble at the end time, and the general resurrection (Dan. 12:1-3)
    - Angels discuss when the accomplishment of this vision will take place and the length of the desolation of the temple (Dan. 12:4-13)
- In the days of Darius as ruler of Babylon
  - Daniel 6:1-28 – Daniel providentially delivered in the lion's den
- 537 – In the 3<sup>rd</sup> year of Cyrus (10:1), in the 24<sup>th</sup> day of the 1<sup>st</sup> month (10:4)
  - Dan. 10:1-17 – Daniel's 4<sup>th</sup> vision (After Daniel had fasted for 21 days (10:2,3,13))
    - Vision of the Son of Man

## OLD TESTAMENT PROPHETS

### POST-EXILIC PROPHETS (prophesied after the end of Judah's Babylonian exile)

#### Haggai / Zechariah

Specific dates of prophecies, by year of the king:

- 520 – 2<sup>nd</sup> year of Darius I, 6<sup>th</sup> month, 1<sup>st</sup> day of the month
  - Haggai 1:1-11 – Haggai's 1<sup>st</sup> sermon unto Zerubbabel (the governor) and Joshua (the high priest) to resume the rebuilding of the temple
- 520 – 2<sup>nd</sup> year of Darius I, 6<sup>th</sup> month, 24<sup>th</sup> day of the month
  - 23 days after Haggai's first sermon/prophecy is delivered
  - Haggai 1:12-15 – Zerubbabel leads the resumption of work at the temple
- 520 – 2<sup>nd</sup> year of Darius I, 7<sup>th</sup> month, 21<sup>st</sup> day of the month
  - Haggai 2:1-9 – Haggai's 2<sup>nd</sup> sermon unto all the people of the land that the new temple will have more glory than the prior temple
- 520 – 2<sup>nd</sup> year of Darius I, 8<sup>th</sup> month
  - Zechariah 1:1-6 – Exhortation for the children of Israel to turn from their evil ways
- 520 – 2<sup>nd</sup> year of Darius I, 9<sup>th</sup> month, 24<sup>th</sup> day of the month
  - Haggai 2:10-19 – Haggai's 3<sup>rd</sup> sermon unto the priests regarding the cleanness and sufficiency of the people's offerings
  - Haggai 2:20-23 – Haggai's 4<sup>th</sup> sermon unto Zerubbabel that other kingdoms will be demoted, but he will be exalted
- 520 – 2<sup>nd</sup> year of Darius I, 11<sup>th</sup> month, 24<sup>th</sup> day
  - 8 night visions of Zechariah
    - Zechariah 1:7-17 – Vision of the horsemen among the myrtle trees
    - Zechariah 1:18-21 – Vision of the four horns and the four carpenters
    - Zechariah 2:1-13 – Vision of the man with the measuring line of Jerusalem
    - Zechariah 3:1-10 – Vision of the cleansing of Joshua's (the high priest) filthy garments
    - Zechariah 4:1-14 – Vision of the golden candlestick and the two olive trees
    - Zechariah 5:1-4 – Vision of the flying roll
    - Zechariah 5:5-11 – Vision of the two women coming out of the ephah basket
    - Zechariah 6:1-8 – Vision of the four chariots
  - Symbolic crowning of Joshua, the high priest
    - Zechariah 6:9-15 – Joshua is crowned as "The Branch" and builder of the temple

## OLD TESTAMENT PROPHETS

### POST-EXILIC PROPHETS (prophesied after the end of Judah's Babylonian exile)

#### Haggai / Zechariah (continued)

Specific dates of prophecies, by year of the king:

- 518 – 4<sup>th</sup> year of Darius I, 9<sup>th</sup> month, 4<sup>th</sup> day
  - Zechariah 7:1-14 – Hypocrisy of fasting and stubbornness of Judah to repent
  - Zechariah 8:1-23 – The new Jerusalem, a city of truth
  - Zechariah 9:1-8 – Judgment on nations and cities surrounding Jerusalem
  - Zechariah 9:10-11 – The arrival of coming King, the Messiah
  - Zechariah 9:12–10:5 – The reign of the coming King among the nations and Israel
  - Zechariah 10:6-12 – Restoration of Judah and Ephraim unto their land from among the nations
  - Zechariah 11:1-17 – Cutting asunder of the two staves of God: Beauty and Bands
  - Zechariah 12:1-9 – God's physical protection of his people
  - Zechariah 12:10–13:9 – Rejection and crucifixion of the Messiah is prophesied
  - Zechariah 14:1-8 – Final day of the Lord and second coming of the King
  - Zechariah 14:9-21 – The final reign of the King over all the earth, and judgment upon the enemies of Jerusalem

#### Malachi

- 432 – Last years of Nehemiah's governorship in Judah
  - Written during the period of irreverent service in Nehemiah's day (Neh. 13)

# OLD TESTAMENT PROPHETS

## OTHER PROPHETS

### Prophets – To Gentile Nations

#### Jonah

- 780 – Jonah ministered to Israel during Jeroboam II's reign (801-761, Israel) – 2 Kings 14:25
  - So presumed to have delivered this prophesy to Nineveh during his reign too
- Preached repentance to Nineveh (capital of Assyrian empire)

#### Nahum

- 630 – No time period given
- Prophecy of the destruction of Nineveh
  - They had recanted from the repentance from the ministry of Jonah unto them 150 years earlier and now God is preparing to destroy them for their backsliding

#### Obadiah

- No time period given
- 586 – Estimated to be near time of final Babylonian exile
- Prophecy against Edom (Esau's seed) for forsaking and persecuting Israel (Jacob's seed)

**OLD TESTAMENT  
70 WEEKS OF DANIEL PROPHECY**

*"24) Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. 25) Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. 26) And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. 27) And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate."*

– Daniel 9:24-27

This prophecy of the 70 weeks is given pertaining to the future of the nation of Israel and the city of Jerusalem *"Seventy weeks are determined upon thy people and upon thy holy city"* (Daniel 9:24). Therefore, the fulfillment of this prophecy will be centered around the future events of the Jewish nation and Jerusalem over the next 490 years.

a. 458 BC – Decree to Rebuild Jerusalem

- The beginning point of this prophecy is initiated from the decree of Artaxerxes I (Ezra 7:11-28) to allow for the Israelites led by Ezra to return to Jerusalem and rebuild the temple – *"from the going forth of the commandment to restore and build Jerusalem"* (Daniel 9:25). From Ezra 7:9, we know this decree occurred in the 7<sup>th</sup> year of the reign of Artaxerxes I (465-425 BC), or 458 BC.

b. 409 BC – Probable death of Malachi

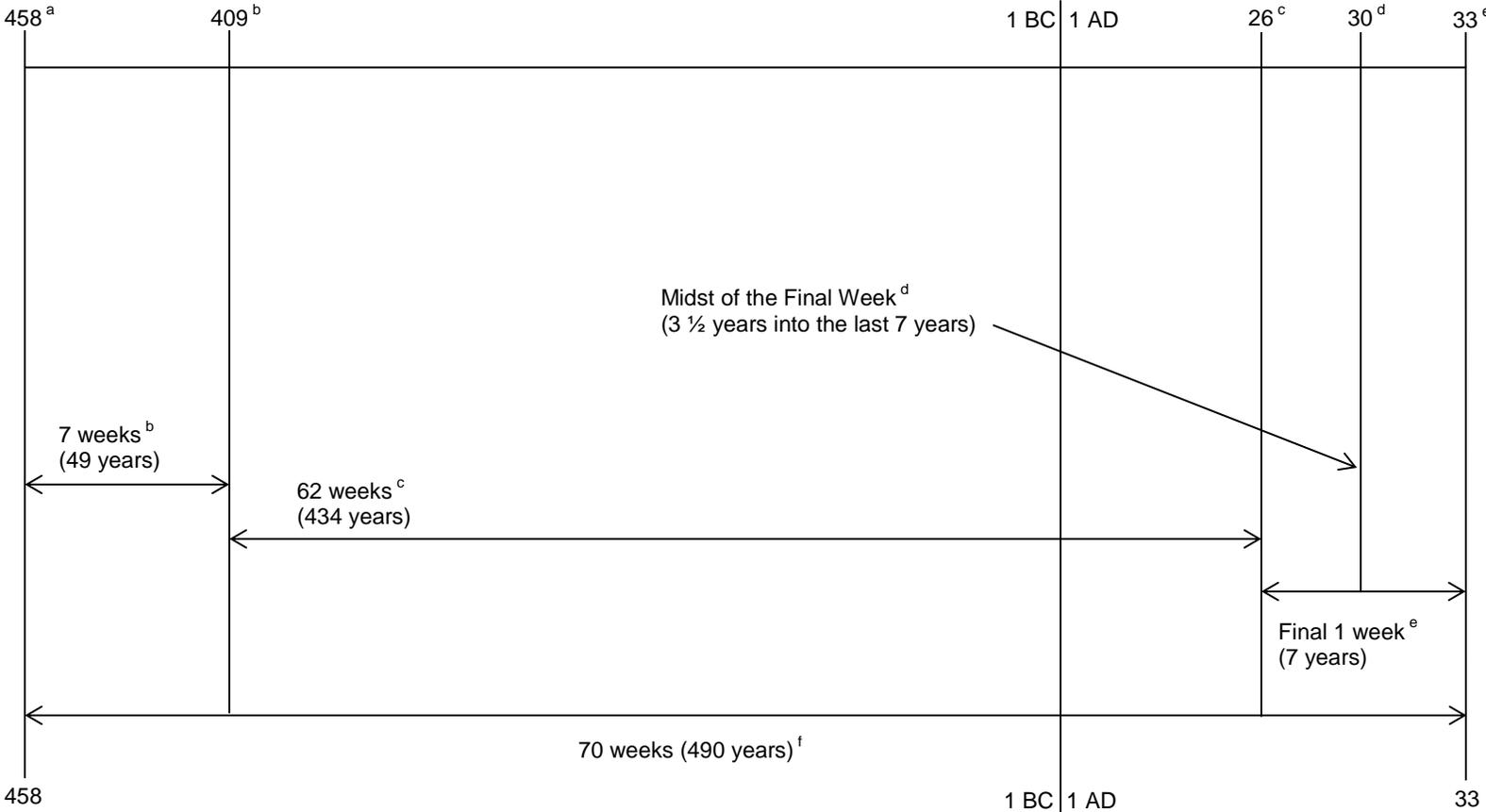
- The book of Malachi was the last Old Testament book, and therefore Malachi would be rendered as the final Old Testament Prophet. While the book of Malachi was penned near 432 BC at the end of Nehemiah's governorship, Malachi would have lived for years beyond the date of his book. Historical accounts have estimated for Malachi to have died sometime between 410-400 BC. Therefore, it is reasonable that Malachi may have died at 409 BC, beginning the period of "silent years" where there was "no vision or prophecy" to the nation of Israel.
- The death of Malachi would then be 7 weeks (or 49 years) from the initial decree to rebuild in 458 BC (Daniel 9:25). There would be another 62 weeks (434 years) of "silent years" with no prophet in Israel until the manifestation of John the Baptist's ministry as the final prophet (Luke 16:16).

c. 26 BC – Baptism of Jesus Christ

- From the decree to rebuild Jerusalem in 458 BC *"unto the Messiah the Prince shall be seven weeks, and threescore and two weeks"* (Daniel 9:25). So the Messiah would be manifested 483 years after the decree (7 + 62 = 69 weeks; or 69 weeks x 7 years = 483 years). So after 483 years (excluding the non-existent year 0 in change from BC to AD), we arrive at 26 AD when it is presumed that Jesus was baptized to begin His public ministry.

OLD TESTAMENT  
70 WEEKS OF DANIEL PROPHECY

70 Weeks of Daniel Timeline



**OLD TESTAMENT  
70 WEEKS OF DANIEL PROPHECY**

c. 26 BC – Baptism of Jesus Christ (continued)

- John the Baptist's ministry began in the 15<sup>th</sup> year of Tiberius Caesar (Luke 3:1). The years of Tiberius' Roman rule were: 12-14 AD as co-regent and 14-37 AD as emperor. His 15<sup>th</sup> overall year in reign (including his co-regency) would have begun in January 26 AD, and this was the same time that Jesus was subsequently baptized by John the Baptist (Luke 3:21-23). The scriptural inspiration of the precise date of the beginning of John the Baptist's ministry is given to corroborate the certainty of this prophecy.
- There were 62 weeks from the last Old Testament prophet of Malachi to the beginning of the ministry of John the Baptist, as he was the fulfilment of the messenger to make the path for the Messiah. Since Jesus was baptized (Luke 3:21-23) just a few verses after the scriptural record of the initiation of John the Baptist's public ministry (Luke 3:1), we can conclude that Jesus was baptized and also began his public ministry in the 15<sup>th</sup> year of Tiberius Caesar as well. Therefore, after 62 weeks of silent years, and 69 weeks from the initiation of the prophecy, the Messiah was revealed to the Jews in 26 AD.

d. 30 BC – Crucifixion of Jesus Christ

- In the middle of the final week (3 ½ years into the full 7 year week) of the prophesy was when the final atonement for sin was made – *“and in the midst of the week he shall cause the sacrifice and the oblation to cease”* (Daniel 9:27). Jesus Christ was crucified in 30 AD, after a 3 ½ year ministry (based on the number of Passovers that are confirmed in scripture that He observed in his public ministry). We find explained in Hebrews 10:10-15 that the death of Jesus Christ fulfilled the law of God and ceased the need for any continual sacrifice for the atonement of sins in the Jewish temple – *“But this man, after he offered one sacrifice for sins for ever, sat down on the right hand of God.”* (Heb. 10:12).

e. 33 BC – Confirmation of the Covenant to Israel and the Final Week

- *“And he shall confirm the covenant with many for one week:”* (Daniel 9:27) The confirmation of the covenant began at the initiation of Jesus' public ministry in 26 AD continuing through the baptism of the Holy Ghost on the Day of Pentecost and establishing of the early church in Jerusalem through at least 33 AD, completing the week of confirmation and completing the total of 70 weeks (or the full 490 years). During this confirmation week the covenant of salvation and redemption – that had previously been concealed but was manifested by the appearing of Jesus Christ the Messiah – was confirmed and sealed by the personal ministry of Jesus Christ and sealed by the baptism of the Holy Ghost on Pentecost and during certain events after to validate the promised covenant.
- This was also the date of the martyrdom of Stephen and the subsequent conversion of the Saul of Tarsus on the road to Damascus. Paul confirms that he was regenerated on the road to Damascus in Galatians 1:11-16. It was 3 years after this conversion he first visited Jerusalem, and then he returned to his home of Tarsus (Galatians 1:18). Then, 14 years after his first visit, Paul came to Jerusalem again (Galatians 2:1) to deal with the issue of circumcision, of which we have an account in Acts 15:1-29 and Galatians 2:1-10. Therefore, the Jerusalem council regarding circumcision in 50 AD was 17 years after his initial conversion (14 years since his first visit + 3 years from regeneration to first visit = 17 years total). Backtracking 17 years from 50 AD, we arrive at 33 AD for the time of Paul's conversion on the road to Damascus.

**OLD TESTAMENT  
70 WEEKS OF DANIEL PROPHECY**

e. 33 BC – Confirmation of the Covenant to Israel and the Final Week (continued)

- This significance of the date of Paul's conversion lies in the fact that he was God's chosen vessel to be the apostle to the Gentiles (Galatians 2:7-8). The prophecy confirms that God would confirm the covenant with many for one week (7 years). From 26 through 33 AD (for 7 years) the gospel was preached exclusively to the nation of Israel (Matthew 10:5, 15:24). But due to their rejection of Jesus as the Messiah, "*lo, we turn to the Gentiles*" (Acts 13:46). Paul's conversion and the manifestation of himself as a chosen vessel to the Gentiles, signified that the covenant and the gospel would no longer be proclaimed exclusively unto Israel, but now the Gentiles had been grafted into the covenant as well (Romans 11:17).

f. Full 70 Weeks (490 Years) of Prophecy

- A Jewish "time" is determined from one Jewish Passover feast till the next year's Passover feast. Therefore, a Jewish week can be rendered as 7 Passovers – or 7 years. See Leviticus 25:8 for concept of "sabbaths of years" observed by the Israelites under the Mosaic Law. So this prophesy is not dealing with 70 calendar weeks (or 490 days) but rather with 70 "weeks of years" (or 490 years).
- By the fulfillment of the entire 70 weeks prophecy, the final result of this prophecy was "*to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy*" (Daniel 9:24). This was all accomplished by Jesus Christ in His public ministry and in the finished work of salvation that He completed on the cross.
  - Jesus finished the penalty for the transgression of His children's sins
    - Hebrews 9:15 – "*And for this cause he is the mediator of the new testament, that by means of death for the redemption of transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.*"
  - Jesus' death on the cross made an end and put away sins forever
    - Hebrews 9:26 – "*...but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself*".
  - Jesus reconciled His people from the separation of the iniquity of their sin from God
    - Hebrews 2:17 – "*Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.*"
    - 2 Corinthians 5:18-19 – "*And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath given us the word of reconciliation*"
  - Jesus imputed everlasting righteous unto His elect
    - 1 Corinthians 1:30 – "*But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.*"
    - Romans 5:21 – "*That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Christ Jesus our Lord.*"

**OLD TESTAMENT  
70 WEEKS OF DANIEL PROPHECY**

f. Full 70 Weeks (490 Years) of Prophecy (continued)

- Jesus confirmed the fulfillment of Old Testament prophecy that was all pointing to His arrival and to His work
  - John 5:39 – *“Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me”*
- Jesus was confirmed to be anointed as the most Holy One of God
  - Luke 4:18 – *“The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor...”*
  - Acts 3:14-15 – *“But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead*

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## **NEW TESTAMENT**

NEW TESTAMENT  
ISRAEL DURING THE TIME OF JESUS



[http://www.bible-history.com/maps/palestine\\_nt\\_times.html](http://www.bible-history.com/maps/palestine_nt_times.html)

**NEW TESTAMENT  
HARMONY OF THE GOSPELS**

Year (AD)	Location		Matthew	Mark	Luke	John
		<b>Christ: Eternal and Preexistent</b>				
		Christ Eternal - the Word in the beginning as God				1:1-14
		<b>Events Shortly Before the Birth of Jesus</b>				
5-4 BC	Temple in Jerusalem	Gabriel tells Zacharias about the birth of John the Baptist			1:1-25	
	Nazareth	Gabriel tells Mary about the birth of Jesus			1:26-38	
	Jerusalem	Mary visits Elisabeth, her cousin			1:39-56	
	Nazareth	An angel tells Joseph about the virgin birth of Jesus	1:18-25			
	Jerusalem	The birth of John the Baptist			1:57-80	
	Bethlehem	Mary and Joseph go to Bethlehem			2:1-6	
		<b>The Birth of Jesus</b>				
4 BC	Bethlehem	Jesus is born in Bethlehem			2:7	
	-----	The genealogy of Christ	1:1-17		3:23-38	
	Bethlehem	The shepherds visit baby Jesus			2:8-20	
	Temple in Jerusalem	Jesus' circumcision and visit in the temple			2:21-24	
	Temple in Jerusalem	Simeon and Anna exalt Jesus as the Christ			2:25-38	
	Bethlehem	The wise men come to worship Jesus	2:1-12			
	Egypt	Jesus' family flees to Egypt	2:13-18			
	Nazareth	Jesus' family returns to Nazareth	2:19-23		2:39	
		<b>Jesus' Youth</b>				
	Nazareth	Jesus in his youth at Nazareth			2:40	
	Temple in Jerusalem	Jesus contends with the doctors in the temple (age 12)			2:41-50	
	Nazareth	The silent years of Jesus at Nazareth			2:51-52	
		<b>Jesus' Public Ministry Begins</b>				
26 AD	Wilderness of Judea	The ministry of John the Baptist, the forerunner of Jesus	3:1-12	1:1-8	3:1-18	1:15-28
	Jordan River at Bethabara	The baptism of Jesus	3:13-17	1:9-11	3:21-23	1:29-34
	Wilderness	The temptation of Jesus	4:1-11	1:12-13	4:1-13	
	Galilee	The first disciples follow Jesus				1:35-51
	Cana of Galilee	Jesus' first miracle - water made wine				2:1-11
	Capernaum	Jesus goes down and stays in Capernaum				2:12
		<b>Jesus' Early Judean Ministry</b>				
27 (Nisan)	Judea	<b>Jesus' Early Judean Ministry</b>				
	Jerusalem	The first passover during Christ's ministry				2:13
	Temple in Jerusalem	The temple cleansed by Jesus				2:14-22
	Jerusalem	Jesus performs many miracles in Jerusalem				2:23-25
	Jerusalem	Jesus instructs Nicodemus about regeneration and salvation				3:1-21
	Aenon / Salim	John the Baptist baptizes believers at Aenon				3:22-24
	Aenon / Salim	John the Baptist's confirmation of Jesus as the Messiah				3:25-36
	Jerusalem	John the Baptist imprisoned by Herod	4:12; 14:3-5	1:14; 6:17-20	3:19-20	
	Judea to Galilee	Jesus leaves Judea, heading to Galilee	4:12	1:14-15		4:1-3
		<b>Jesus' Journey Through Samaria</b>				
	Samaria	<b>Jesus' Journey Through Samaria</b>				
	Sychar at Jacob's well	Jesus offers the living water to the Samaritan woman at Jacob's well				4:4-26
	In the city of Sychar	The Samaritan woman declares Jesus as the Christ in the city				4:27-30
	Sychar at Jacob's well	Disciples return and Jesus instructs about meat and the harvest				4:31-38
	Sychar	Many of the Samaritans believe on Jesus as the Christ				4:39-42

**NEW TESTAMENT  
HARMONY OF THE GOSPELS**

Year (AD)	Location		Matthew	Mark	Luke	John
27	Galilee	<b>Jesus' Initial Galilean Ministry</b>				
	Galilee	Jesus arrives in Galilee		1:14-15	4:14-15	4:43-45
	Cana of Galilee	Jesus heals the nobleman's son (while the son was in Capernaum)				4:46-54
	Synagogue in Nazareth	Jesus teaches and is cast out of the synagogue in Nazareth			4:16-28	
	Nazareth	People of Nazareth try to kill Jesus but he passes through them	4:13a		4:29-30	
	Capernaum - Zabulon / Nephthaim	Jesus goes to Capernaum	4:13-17	1:21-22	4:31-32	
	Lake of Gennesaret	Jesus teaches the multitude from a ship in the sea			5:1-3	
	Sea of Galilee	Jesus calls four more disciples	4:18-22	1:16-20	5:4-11	
	Synagogue in Capernaum	Jesus teaches in the synagogue and casts out an unclean spirit		1:23-28	4:33-37	
	Peter's house in Capernaum	Peter's mother-in-law healed	8:14-15	1:29-31	4:38-39	
	Peter's house in Capernaum	Jesus heals many sick and possessed	8:16-17	1:32-38	4:40-43	
	All throughout Galilee	Jesus tours Galilee and performs many miracles	4:23-25	1:39	4:44	
	Mountain near sea of Galilee	The sermon on the mount	5:1-2			
	-----	- The Beatitudes	5:3-12			
	-----	- Salt of the earth and light of the world	5:13-16			
	-----	- Christ's fulfillment of the law	5:17-20			
	-----	- Anger, offenses, and reconciliation	5:21-26			
	-----	- Adultery and lust in the heart	5:27-30			
	-----	- Prohibition of divorce, except for fornication	5:31-32			
	-----	- Sacredness of oaths and vows	5:33-37			
	-----	- Love your enemies	5:38-48			
	-----	- Giving unto the Lord freely	6:1-4			
	-----	- Necessity of secret prayer	6:5-8			
	-----	- The model prayer for the disciples	6:9-13			
	-----	- Our forgiveness of others and God's forgiveness of us	6:14-15			
	-----	- Fast in secret, not for show	6:16-18			
	-----	- Treasures in heaven, not on earth	6:19-21			
	-----	- Single-minded devotion to God	6:22-24			
	-----	- Don't worry but seek ye first the kingdom of God	6:25-34			
	-----	- Judge not others with hypocrisy and condemnation	7:1-6			
	-----	- Ask, seek, and knock - petition unto God	7:7-11			
	-----	- The golden rule	7:12			
	-----	- The strait gate that leads to life	7:13-14			
	-----	- Tree is known by its fruit, whether good or bad	7:15-20			
	-----	- False professors and false disciples	7:21-23			
	-----	- The steadfast house that was built on a rock	7:24-27			
	-----	- The power and authority of the teachings of Jesus	7:28-29			
	Galilee	Jesus heals a leper	8:1-4	1:40-45	5:12-15	
	Desert places outside Capernaum	Jesus withdraws to the wilderness		1:45	5:16	
	Capernaum	Jesus returns to Capernaum	9:1	2:1	5:17	
	Peter's house in Capernaum	Jesus heals the man sick of the palsy	9:2-8	2:2-12	5:18-26	
	Sea side in Capernaum	Jesus teaches the multitude by the sea side		2:13		
	Receipt of custom in Capernaum	Matthew called to follow Jesus	9:9	2:14	5:27-28	
	Matthew's house in Capernaum	Matthew prepares feast for Jesus with other publicans and sinners	9:10-13	2:15-17	5:29-32	
	Capernaum	Jesus objects to the necessity of fasting	9:14-15	2:18-20	5:33-35	
	Capernaum	Jesus gives a parable regarding new and old clothes and wine	9:16-17	2:21-22	5:36-39	

**NEW TESTAMENT  
HARMONY OF THE GOSPELS**

Year (AD)	Location		Matthew	Mark	Luke	John
28 (Nisan)	Jerusalem	<b>Jesus Visits Jerusalem for a Jewish Feast</b>				
	Jerusalem	Jesus goes up to Jerusalem to observe a "feast of the Jews"				5:1
	-----	Sabbath controversies between Jesus and the Pharisees				
	Pool of Bethesda	Jesus heals the paralyzed man at the pool of Bethesda				5:2-15
	In Jerusalem	Jesus rebukes the Jews who condemn his sabbath healing				
	-----	- Jesus declares his equality with God the Father				5:17-23
	-----	- Jesus declares the power of the voice of the Son of God				5:24-30
	-----	- Jesus declares the witnesses to his divinity and ministry				5:31-47
	Corn fields outside Jerusalem	Jesus explains the purpose of the sabbath to the Pharisees	12:1-8	2:23-28	6:1-5	
	Synagogue in Jerusalem	Jesus heals the man with a withered hand	12:9-13	3:1-5	6:6-10	
	In Jerusalem	The Pharisees conspire about how to destroy Jesus	12:14	3:6	6:11	
	Galilee	<b>Jesus Resumes the Galilean Ministry</b>				
	Galilee	Jesus heals many of the people who followed him to Galilee	12:15-21	3:7-12		
	Mountain near sea of Galilee	Jesus ordains the twelve apostles	10:1-4	3:13-19	6:12-16	
	Plain in Galilee	Jesus heals many of the multitude in the plain			6:17-19	
	Plain in Galilee	The sermon on the plains	(5:1-7:29)			
	-----	- The Beatitudes			6:20-23	
	-----	- The Woes			6:24-26	
	-----	- Love your enemies			6:27-36	
	-----	- Judge not others with hypocrisy and condemnation			6:37-42	
	-----	- Tree is known by its fruit, whether good or bad			6:43-45	
	-----	- The power and authority of the teachings of Jesus			6:46-49	
	Capernaum	Jesus heals the centurion's servant in Capernaum	8:5-13		7:1-10	
	Nain	Jesus raises the widows' son at Nain			7:11-17	
	Galilee ?	John the Baptist's disciples come to question Jesus	11:2-6		7:18-23	
	Galilee ?	Jesus commends John the Baptist	11:7-15		7:24-30	
	Galilee ?	Jesus rebukes the cities who rejected his mighty works	11:16-24		7:31-35	
	Galilee ?	Jesus' prayer to God and invitation for rest	11:25-30			
	House of Simon the Pharisee	Jesus eats supper with Simon the Pharisee			7:36	
	House of Simon the Pharisee	The sinful woman anoints the feet of Jesus			7:37-38	
	House of Simon the Pharisee	Jesus rebukes Simon with the parable of the two debtors			7:39-50	
	All throughout Galilee	Jesus again teaches throughout Galilee			8:1-3	
	Peter's house in Capernaum	Jesus casts out unclean spirit and heals a blind and dumb man	12:22-23 (9:32-33)			
	Peter's house in Capernaum	Jesus rebukes the Pharisees for the unpardonable sin	12:24-37 (9:34)	3:20-30		
	Peter's house in Capernaum	Jesus prophesies the sign of the prophet Jonah to be fulfilled	12:38-45			
	Peter's house in Capernaum	Jesus declares his true family	12:46-50	3:31-35	8:19-21	
	From a ship in the sea of Galilee	Jesus delivers parables to the multitude from a ship in the sea	13:1-2	4:1-2	8:4	
	-----	- Parable of the sower	13:3-9	4:3-9	8:5-8	
	-----	- Parable of the seed		4:26-29		
	-----	- Parable of the wheat and tares	13:24-30			
	-----	- Parable of the mustard seed	13:31-32	4:30-32	(13:18-19)	
	-----	- Parable of the leaven	13:33		(13:20-21)	
	-----	- Necessity of the parables to the multitude	13:34-35	4:33-34		
	Peter's house in Capernaum	Jesus expounds on the parables with the disciples				
	-----	- Purpose of the parables	13:10-17	4:10-12	8:9-10	
	-----	- Explanation of the parable of the sower	13:18-23	4:13-20	8:11-15	
	-----	- Explanation of the parable of the wheat and tares	13:36-43			
	-----	- Parable of the candlestick		4:21-25	8:16-18	
	-----	- Parable of the hidden treasure	13:44			
	-----	- Parable of the priceless pearl	13:45-46			
	-----	- Parable of the dragnet	13:47-50			
	-----	- Parable of the householder	13:51-53			

**NEW TESTAMENT  
HARMONY OF THE GOSPELS**

Year (AD)	Location		Matthew	Mark	Luke	John
28	Galilee	<b>Jesus Resumes the Galilean Ministry</b>				
	Galilee	Jesus commands his disciples to cross over the sea of Galilee	8:18	4:35-36	8:22	
	Galilee	Jesus instructs his followers about the cost of discipleship	8:19-22			
	Sea of Galilee	Jesus calms the storm on the sea of Galilee	8:23-27	4:37-41	8:23-25	
	Decapolis (country of the Gadarenes)	The wild Gadarene is healed of the unclean spirits	8:28-34	5:1-20	8:26-40	
	Capernaum	Jesus sails back across the sea of Galilee to Capernaum	9:1	5:21		
	Capernaum ?	Jairus begs Jesus to heal his daughter	9:18-19	5:22-23	8:41-42	
	Capernaum ?	Woman with issue of blood healed by touching Jesus	9:20-22	5:24-34	8:43-48	
	Jairus' house in Capernaum	Jesus raises Jairus' daughter from the dead	9:23-26	5:35-43	8:49-56	
	Peter's house in Capernaum	Jesus restores sight to two blind men	9:27-31			
	Peter's house in Capernaum	Jesus heals a dumb, possessed man	9:32-34			
	Nazareth	Jesus rejected at Nazareth a second time	13:54-58	6:1-6		
	All throughout Galilee	Jesus' goes teaching and healing throughout all of Galilee again	9:35-38 & 11:1	6:6		
	Unto all the cities of the Jews	The twelve disciples sent out	10:1-4	6:7	9:1	
	-----	Jesus' charge to his disciples during their journey	10:5-42	6:8-13	9:2-6	
	Tiberias (capital of Galilee under Herod)	Herod fears that John the Baptist has been resurrected	14:1-2	6:14-16	9:7-9	
	Tiberias	Account of the death of John the Baptist	14:3-12	6:17-29		
	Galilee ?	The twelve disciples return from their ministry		6:30	9:10	
	Desert place of Bethsaida	Jesus and disciples take a ship to a desert place and multitudes follow	14:13	6:31-33	9:10-11	6:1-2
	Desert place of Bethsaida	Jesus teaches and heals the multitude in the desert	14:14	6:34	9:11	
29 (Nisan)	Desert place of Bethsaida	Jesus miraculously feeds 5,000 men, plus women and children	14:15-21	6:35-44	9:12-17	6:3-13
	Towards Capernaum	Jesus sends disciples across the sea, and goes into mountain to pray	14:22-23	6:45-46		6:15-17
	Sea of Galilee	Jesus walks on the water towards the ship of the disciples	14:24-27	6:47-50		6:18-20
	Sea of Galilee	Peter walks out on the water unto Jesus	14:28-31			
	Sea of Galilee	Jesus comes into the ship with disciples and the sea is calmed	14:32-33	6:50-52		6:21
	Capernaum	The ship arrives immediately at land, on shore of Capernaum				6:22-25
	Capernaum	Jesus' teaches on the bread of life				
	Synagogue in Capernaum	- Jesus declares himself as the bread of life		(6:52)		6:26-40
	Synagogue in Capernaum	- Jesus confirms himself as the bread of life and his divinity				6:41-59
	Synagogue in Capernaum	- Many disciples leave from following Jesus				6:60-66
	Synagogue in Capernaum	- Twelves disciples confirm their commitment to Jesus				6:67-71
	Gennesaret	Jesus heals many at Gennesaret	14:34-36	6:53-56		
	Gennesaret	Jesus condemns the traditions of the Pharisees				
	Gennesaret	- Jesus condemns the Pharisees' hypocrisy in judgment	15:1-9	7:1-13		
	Gennesaret	- Parable of defilement to the multitudes	15:10-11	7:14-16		
	House in Gennesaret	- Jesus expounds on the parable of defilement to the disciples	15:12-20	7:17-23		
		<b>Jesus' Journey Through Tyre, Sidon, and Decapolis</b>				
	House in Tyre/Sidon	Jesus removes the unclean spirit from the daughter of the Syro-phenician woman (who lived in the land of Canaan)	15:21-28	7:24-30		
	Decapolis	Jesus heals man of deafness and speech impediment		7:31-37		
		<b>Jesus Returns to the Sea of Galilee</b>				
	Mountain near sea of Galilee	Jesus heals many of the multitude on a mountain	15:29-31			
	Mountain near sea of Galilee	Jesus miraculously feeds 4,000 men, plus women and children	15:32-39	8:1-9		
	Magdala / Dalmanutha	Jesus rebukes those who tempt him to show a sign from heaven	16:1-4	8:10-12		
	Coast of sea of Galilee	Warning against the false doctrine of the Pharisees and Saducees	16:5-12	8:13-21		
	Outside of Bethsaida	Jesus heals a blind man at Bethsaida		8:22-26		
		<b>Jesus' Journey Through the Coasts of Caesarea Philippi</b>				
	Caesarea Philippi	Peter's confession of Jesus as the Christ, the Son of God	16:13-20	8:27-30	9:18-21	(6:68-69)
	Caesarea Philippi	Jesus begins to tell the disciples of his upcoming death	16:21	8:31	9:22	
	Caesarea Philippi	Peter's private attempted rebuke of Jesus	16:22-23	8:32-33		
	Caesarea Philippi	Jesus teaches on discipleship and his future second coming	16:24-38	8:34-9:1	9:23-27	

**NEW TESTAMENT  
HARMONY OF THE GOSPELS**

Year (AD)	Location		Matthew	Mark	Luke	John
29	Galilee	<b>Jesus' Travels Through Galilee Again</b>				
	A "high mountain"	Jesus is transfigured before Peter, James, and John	17:1-9	9:2-10	9:28-36	
	Galilee ?	Jesus explains John the Baptist as the prophesied return of Elijah	17:10-13	9:11-13		
	Galilee ?	Jesus heals the demoniac, mute boy	17:14-21	9:14-29	9:37-42	
	A certain house ?	Jesus gives his disciples the lesson of faith as a mustard seed	17:19-21	9:28-29		
	All throughout Galilee	Jesus avoids Judea in his ministry, remaining in Galilee		9:30		7:1
	Traveling throughout Galilee	Jesus again foretells of his suffering, death, and resurrection	17:22-23	9:31-32	9:43-45	
	Peter's house in Capernaum	Jesus instructs Peter to pay for the tribute money	17:24-27			
	Peter's house in Capernaum	Jesus teaches the disciples about child-like humility and service	18:1-5	9:33-37	9:46-48	
	Peter's house in Capernaum	Jesus rebukes the apostle John for forbidding other disciples	18:6-14	9:38-50	9:49-50	
	Peter's house in Capernaum	Jesus gives instruction on forgiveness and prayer	18:15-20			
	Peter's house in Capernaum	The parable of the unfaithful servant	18:21-35			
	Galilee to Jerusalem	Jesus sets his face to go towards Jerusalem			9:51	
	A village of Samaria	Jesus is not received in a certain village of the Samaritans			9:51-56	
	Certain village outside Samaria	Jesus settles in another village outside of Judea and goes up secretly unto Jerusalem			9:56	7:2-10
	On the way towards Jerusalem	Jesus' lessons on discipleship to potential followers	(8:19-22)		9:57-62	
		<b>Jesus Returns to Jerusalem During the Feast of Tabernacles</b>				
29 (Tishnei)	Jerusalem	Jesus goes up to the feast of tabernacles in Jerusalem	(7th month - Tishnei, Sept/Oct)			7:2,10-13
	Temple in Jerusalem	Jesus teaches in the temple at Jerusalem				
	-----	- The heavenly doctrine of Jesus				7:14-24
	-----	- The heavenly origin of Jesus				7:25-31
	-----	- The heavenly destination of Jesus				7:32-36
	-----	- The heavenly Spirit of Jesus				7:37-39
	Jerusalem	Confusion of the people over Jesus as the Christ				7:40-44
	Jerusalem	Confusion of the Pharisees and the Sanhedrin over Jesus				7:45-53
	Mount of Olives	Jesus retreats to the mount of Olives				8:1
Sabbath	Temple in Jerusalem	Jesus returns to temple early in the morning and begins to teach				8:2
	-----	- Jesus defends the woman taken in adultery				8:3-11
	Treasury of the Temple	- Jesus declares his witness and the witness of the Father				8:12-20
	-----	- Jesus declares he was sent from the Father				8:21-29
	-----	- Jesus' message to Jews who believed on him				8:30-58
	-----	- Jews try to stone Jesus and he passes out of the temple				8:59
Sabbath	Jerusalem	Jesus heals the blind man on the sabbath				
	-----	- Jesus heals blind man by washing in pool of Siloam				9:1-7
	-----	- Neighbors question the man about his healing				9:8-12
	-----	- Pharisees question the man and his parents about his healing				9:13-34
	-----	- Healed man believes on Jesus as the Son of God				9:35-38
	-----	- Jesus gives parables to the spiritually blind Pharisees				
	-----	o Jesus declares the blindness of the Pharisees				9:39-41
	-----	o Parables of Jesus as the Good Shepherd of the sheep				10:1-18
	-----	o Confusion among the Jews over the source of Jesus' miracles				10:19-21

**NEW TESTAMENT  
HARMONY OF THE GOSPELS**

Year (AD)	Location		Matthew	Mark	Luke	John
29		<b>Jesus' Retreats to Galilee</b>				
	Cities in the journey towards Jerusalem	Jesus sends out seventy disciples to the cities he was coming to			10:1-16 (13:22)	
	Galilee ?	Seventy disciples return unto Jesus			10:17-20	
	Galilee ?	Jesus delivers praise for divine revelation			10:21-24	
	Galilee ?	The parable of the good Samaritan			10:25-37	
	Bethany	Jesus visits the home of Mary and Martha			10:38-42	
	-----	Jesus attempts to teach the disciples how to pray				
	-----	- Jesus gives the model prayer to his disciples			11:1-4	
	-----	- Jesus gives a parable regarding persistent prayer			11:5-13	
	-----	Jesus rebukes the scoffers				
	-----	- Jesus heals a mute, possessed person, casting out the unclean spirit			11:14-16	
	-----	- Jesus condemns those who accuse him of having a devil			11:17-26	
	-----	- Jesus commends those who follow the word of God			11:27-28	
	-----	- Jesus rebukes the sign seekers with the sign of the prophet Jonah			11:29-32	
	-----	- Jesus admonishes his disciples to let their light shine out			11:33-36	
	House of a certain Pharisee	Jesus warns his disciples and the multitudes				
	-----	- Jesus goes to supper at the house of a certain Pharisee			11:37-38	
	-----	- Woe on the Pharisees for their hypocrisy			11:39-44	
	-----	- Woe on the lawyers for their judgment			11:45-54	
	-----	- Beware of the leaven of the Pharisees			12:1-3	
	-----	- Beware of fear of man or circumstances			12:4-7	
	-----	- Beware of false confession of Christ			12:8-12	
	-----	- Beware of covetousness			12:13-15	
	-----	- Parable of the rich fool			12:16-21	
	-----	- Beware of worry for your life's provisions			12:22-30	
	-----	- Beware of placing anything above the kingdom of God			12:31-34	
	-----	- Beware of complacency in the service of God			12:35-40	
	-----	- Parable of the unfaithful servant/steward			12:41-48	
	-----	- Divisive nature of discipleship			12:49-53	
	-----	- Beware of not discerning the time			12:54-56	
	-----	- Reconcile with your adversary quickly			12:57-59	
	-----	- Beware of judging the sin of others			13:1-5	
	-----	- Parable of the barren fig tree			13:6-9	
	Synagogue	Jesus teaches and heals in the synagogue			13:10	
	-----	- Jesus heals the woman with infirmity on the sabbath			13:10-13	
	-----	- Jesus defends doing good on the sabbath			13:14-17	
	-----	- Parable of the mustard seed, regarding the kingdom of God			13:18-19	
	-----	- Parable of the leaven, regarding the kingdom of God			13:20-21	
		<b>Jesus Returns to Jerusalem During the Feast of Dedication</b>				
	Journey towards Jerusalem	Jesus goes teaching throughout the cities, journeying towards Jerusalem again			13:22	
	-----	Jesus commands to enter into the strait gate of discipleship in the kingdom			13:22-30	
	-----	The Pharisees warn Jesus to get him to leave Jerusalem			13:31	
	-----	Jesus rebukes the Pharisees' and Herod's evil intentions			13:32	
	Jerusalem	Jesus laments over Jerusalem's rejection of him and the prophets			13:33-35	
29 (Kislev)	Temple in Jerusalem, Solomon's porch	Jesus declares his divinity at the feast of dedication	(9th month - Kislev, Nov/Dec - Hanukkah)			10:22-38

**NEW TESTAMENT  
HARMONY OF THE GOSPELS**

Year (AD)	Location		Matthew	Mark	Luke	John
29 (Kislev)		<b>Jesus Returns to Jerusalem During the Feast of Dedication</b>				
	House of a chief Pharisee	Jesus goes to eat at the house of one of the chief Pharisees			14:1	
	-----	- Jesus heals a man with the dropsy on the sabbath			14:2-6	
	-----	- Parable of the wedding guests - a lesson on humility			14:7-11	
	-----	- Parable of the supper invitation - a lesson on hospitality			14:12-14	
	-----	- Parable of the great supper - a lesson on the kingdom			14:15-24	
	-----	Jesus details the cost of discipleship			14:25-35	
	-----	Jesus' three parables about acceptance of sinners			15:1-2	
	-----	- Parable of the lost sheep			15:3-7	
	-----	- Parable of the lost coins			15:8-10	
	-----	- Parable of the lost son			15:11-32	
	-----	Jesus teaches the disciples about responsible stewardship				
	-----	- Parable of the unjust steward			16:1-9	
	-----	- Lesson of earthly and spiritual stewardship			16:10-13	
	-----	Jesus rebukes the covetous Pharisees			16:14-15	
	-----	- Kingdom of God has replaced the law and prophets			16:16-17	
	-----	- God's standard of marriage, divorce, and adultery			16:18	
	-----	- Story of the rich man and Lazarus			16:19-31	
	-----	Jesus teaches the disciples about faith and forgiveness				
	-----	- Necessity of offenses and forgiveness			17:1-4	
	-----	- Apostles petition Jesus to increase their faith			17:5	
	-----	- Parable of faith as a grain of mustard seed			17:6	
	-----	- Lesson of the obedient, unprofitable servant			17:7-10	
		<b>Jesus' Final Tour Before Entering Jerusalem the Final Time</b>				
	Jordan River at Bethabara	Jesus withdraws from Jerusalem to Bethabara				10:39-42
	Bethany	Jesus goes to Bethany when he hears that Lazarus is sick				11:1-18
	Bethany	Jesus raises Lazarus from the dead				11:19-44
	Jerusalem	Pharisees and the high priest plan to put Jesus to death				11:45-53
	Ephraim	Jesus withdraws to Ephraim in the wilderness				11:54
	Samaria/Galilee, goint to Jerusalem	Jesus heals the ten lepers, one returns to glorify Jesus			17:11-19	
		Jesus declares to skeptical Pharisees that the kingdom of God is within			17:20-21	
		Prophecy of "the days of the Son of man"			17:22-37	
		Parable of the widow and the unjust judge			18:1-8	
		Parable of the Pharisee and the publican			18:9-14	
		Jesus teaches and heals the multitudes	19:1-2	10:1		
	Judea beyond Jordan	Lesson on marriage and divorce	19:3-9	10:2-9		
	A house	Further instruction on marriage to the disciples	19:10-12	10:10-12		
	-----	Lesson on children and the kingdom of God	19:13-15	10:13-16	18:15-17	
	-----	The rich, young ruler comes to Jesus, leaving sorrowful	19:16-22	10:17-22	18:18-23	
	-----	Salvation possible through God alone	19:23-26	10:23-27	18:24-27	
	-----	Lesson to disciples about reward of discipleship	19:27-30	10:28-31	18:28-30	
		Jesus' parable of the laborers in the vineyard	20:1-16			
	Journey towards Jerusalem	Jesus foretells His crucifixion and resurrection	20:17-19	10:32-34	18:31-34	
		Preeminence of service in the kingdom, in response to ambition of disciples	20:20-28	10:35-45		
	Jericho	Jesus heals blind Bartimaeus and his friends	20:29-34	10:46-52	18:35-43	
	Jericho	Jesus calls Zacchaeus			19:1-10	
	Nigh to Jerusalem	Jesus' parable of the pounds	(25:14-30)		19:11-28	

## NEW TESTAMENT HARMONY OF THE GOSPELS

Year (AD)	Location		Matthew	Mark	Luke	John
30 (Nisan)		<b>Jesus' Last Week Before His Death</b>				
	Jerusalem and Judea	The people anticipate Jesus' arrival at the passover feast				11:55-57
Nisan 8	Bethany	Jesus returns to Bethany		(11:1)	(19:29)	12:1-2
(Thursday)	Bethany	Mary anoints the feet of Jesus with spikenard	26:6-13	14:3-9		12:3-8
	Bethany	Chief priests conspire to kill Lazarus and Jesus				12:9-11
Nisan 9	Mount of Olives	Jesus goes to Mount of Olives and makes arrangements for entry	21:1-5	11:1-3	19:28-31	
(Friday)	Bethphage	Disciples go to town and get ass & colt for Jesus to ride	21:6-7	11:4-7	19:32-35	
	Enters into Jerusalem	Jesus' entry into Jerusalem, descending from Mt of Olives	21:8-11	11:8-10	19:36-40	12:12-19
	Jerusalem	Jesus weeps and laments over the city of Jerusalem			19:41-44	
	Jerusalem	Certain Greeks seek to see Jesus				12:20-22
	Jerusalem	Jesus declares that the hour of his offering has now arrived				12:23-33
	Jerusalem	Jesus condemns those who have not believed on him				12:34-50
	Temple in Jerusalem	Jesus enters the temple and looks around		11:11		
	Bethany	Jesus retreats to Bethany for the night		11:11		
Nisan 10	From Bethany to Jerusalem	Jesus curses the fig tree	21:18-19	11:12-14		
(Saturday)	Temple in Jerusalem	Jesus cleanses the temple for the second time and heals many	21:12-16	11:15-18	19:45-48	
	Bethany	Jesus retreats to Bethany for the night	21:17	11:19		
Nisan 11	From Bethany to Jerusalem	Jesus gives lesson of faith to the disciples from the withered fig tree	21:20-22	11:20-26		
(Sunday)	Temple in Jerusalem	Jesus teaches the people in the temple				
	-----	- Jesus' authority challenged by the Jewish leaders	21:23-27	11:27-33	20:1-8	
	-----	- Jesus' parables of warning to the Jews				
	-----	a) Parable of the two sons	21:28-32			
	-----	b) Parable of the wicked husbandmen	21:33-46	12:1-12	20:9-19	
	-----	c) Parable of the marriage feast	22:1-14			
	-----	- Jesus questioned by the religious leaders				
	-----	a) Herodians question about paying taxes	22:15-22	12:13-17	20:20-26	
	-----	b) Sadducees question about the resurrection	22:23-33	12:18-27	20:27-38	
	-----	c) Scribe/lawyer questions about the greatest commandment	22:34-40	12:28-34	20:39-40	
	-----	- Jesus questions His questioners	22:41-46	12:35-37	20:41-44	
	-----	- Jesus denounces the scribes and Pharisees				
	-----	a) Jesus denounces their hypocrisy	23:1-12	12:38-40	20:45-47	
	-----	b) Jesus condemns their actions	23:13-36			
	-----	c) Jesus announces judgment on Jerusalem	23:37-39			
	-----	- Jesus praises the offering of the widow's two mites		12:41-44	21:1-4	
	-----	- Jesus leaves the temple and foretells its destruction	24:1-2	13:1-2	21:5-6	
Nisan 12	Mount of Olives	Jesus' Olivet discourse to Peter, James, John, and Andrew				
(Monday)	-----	- Destruction of Jerusalem and Christ's second coming	24:3-44	13:3-37	21:7-36 (17:22-37)	
	-----	- Parable of the unfaithful servant	24:45-51			
	-----	- Parable of the ten virgins	25:1-13			
	-----	- Parable of the talents	25:14-30			
	-----	- Final judgment of all nations before God	25:31-46			
	Mount of Olives	Jesus stays at the Mount of Olives at night			21:37-38	
	Mount of Olives	Jesus announces his betrayal and crucifixion are nigh (2 days)	26:1-2			
	Jerusalem	Jewish leaders assemble to plot to kill Jesus	26:3-5	14:1-2	22:1-2	
	Jerusalem	Judas conspires with evil Jewish leaders to betray Jesus	26:14-16	14:10-11	22:3-6	
Nisan 13	Temple in Jerusalem	Jesus teaches in the temple in the day			21:37-38	
(Tuesday)	Jerusalem	Preparation of the passover by the disciples	26:17-19	14:12-16	22:7-13	

**NEW TESTAMENT  
HARMONY OF THE GOSPELS**

Day	Time	Location		Matthew	Mark	Luke	John
Nisan 14 (Wednes.)	≈ 6:00pm (evening)		<b>Passover, the Lord's Supper, and Final Sermon/Prayer</b>				
		Upper room of Simon the leper	Passover meal and institution of the Lord's supper				
		-----	- Jesus and disciples partake of the Jewish passover	26:20	14:17	22:14	13:1-2
		-----	- Jesus announces betrayal of Judas by giving him the sop	26:21-25	14:28-21	22:21-23	13:21-26
		-----	- Satan enters into Judas, and he leaves immediately				13:27-32 (13:2)
		-----	- Jesus gives new commandment to love one another				13:31-35
		-----	- Jesus offers bread and wine to disciples as the Lord's supper	26:26-29	14:22-25	22:15-20	
		-----	- Contention among the disciples over who will be greatest			22:24-30	
		-----	- Jesus sets example of humility and washing disciples' feet				13:4-12
		-----	- Jesus foretells of Peter's denial	26:31-35	14:27-31	22:31-34	13:36-38
		-----	- Jesus instructs his disciples to take up swords			22:35-38	
		-----	Jesus' final sermon to his disciples				
		-----	- Comfort for their troubled hearts				14:1-31
		-----	- The vine and the branches				15:1-12
		-----	- Commandment to love one another				15:12-17
		-----	- Warning about persecution				15:18-25
		-----	- Promise of the Holy Spirit				15:26-16:23
		-----	Jesus' final prayer unto the Father				
		-----	- Jesus prays about the salvation of his children				17:1-5
		-----	- Jesus prays about the sanctification of his twelve disciples				17:6-19
		-----	- Jesus prays about the glorification of the church				17:20-26
		To Mount of Olives	- Sang a hymn and they leave out to the Mount of Olives	26:30	14:26	22:39	18:1
		Garden of Gethsemane	Jesus prays in the garden of Gethsemane	26:36-46	14:32-42	22:40-46	
			<b>Jesus' Arrest and Trials</b>				
		Garden of Gethsemane	Jesus is betrayed by Judas and arrested	26:47-56	14:43-52	22:47-53	18:2-12
		House of Annas	1st trial of Jesus				
		-----	- Accused before Annas, father-in-law of Caiaphas				18:13-14,24
		Palace of Caiaphas	2nd trial of Jesus				
		-----	- Accused before Caiaphas, the current high priest	26:57-68	14:53-65	22:54	18:19-24
		-----	- Jesus is smitten and spit on by the Jewish leaders			22:63-65	
		Outside the palace of Caiaphas	Peter denies the Lord three times	26:69-75	14:66-72	22:55-62	18:15-18,25-27
"as soon as it was day"		Before the full Sanhedrin	3rd trial of Jesus				
		-----	- Condemned by the full assembly of the Sanhedrin	27:1-2	15:1	22:66-71	
			The suicide of Judas	27:3-10		(Acts 1:16-20)	
"early" morning		Judgment hall of Pilate	4th trial of Jesus				
		-----	- Before Pontius Pilate the first time	27:2	15:1	23:1	18:28-32
		-----	- Pilate questions Jesus	27:11-14	15:2-5	23:2-4	18:33-37
		-----	- Pilate realizes Jesus is a Galilean and sends him to Herod			23:6-7	
		Taken to appear before Herod	5th trial of Jesus				
		-----	- Before Herod Antipas			23:8-10	
		-----	- Jesus mocked, arrayed in a robe, sent back to Pilate			23:11-12	
		Back to judgment hall of Pilate	6th and final trial of Jesus				
		-----	- Before Pontius Pilate the second time			23:13	
		-----	- Pilate announces his intent to scourge Jesus then let him go			23:14-16	18:38
		-----	- Pilate releases Barabbas and Jews call to crucify Jesus	27:15-26	15:6-15	23:17-25	18:39-40
		Praetorium hall	- Soldiers crown, mock, and scourge Jesus	27:27-30	15:16-19		19:1-3
≈ 6:00am (6th hour, Roman time)			- Pilate tries to release Jesus again but Jews call for crucifixion				19:2-16
		Journey to Golgotha	Jesus led away to be crucified	27:31	15:20		19:16
		-----	Simon of Cyrene compelled to carry the cross of Jesus	27:32	15:21	23:26	
		-----	Jesus laments the woe of the daughters of Jerusalem			23:27-31	
		Golgotha/Calvary	Jesus led unto Golgotha	27:33	15:22	23:32-33	19:16-17
		-----	Jesus offered and rejects vinegar with gall	27:34	15:23	(23:36)	

**NEW TESTAMENT  
HARMONY OF THE GOSPELS**

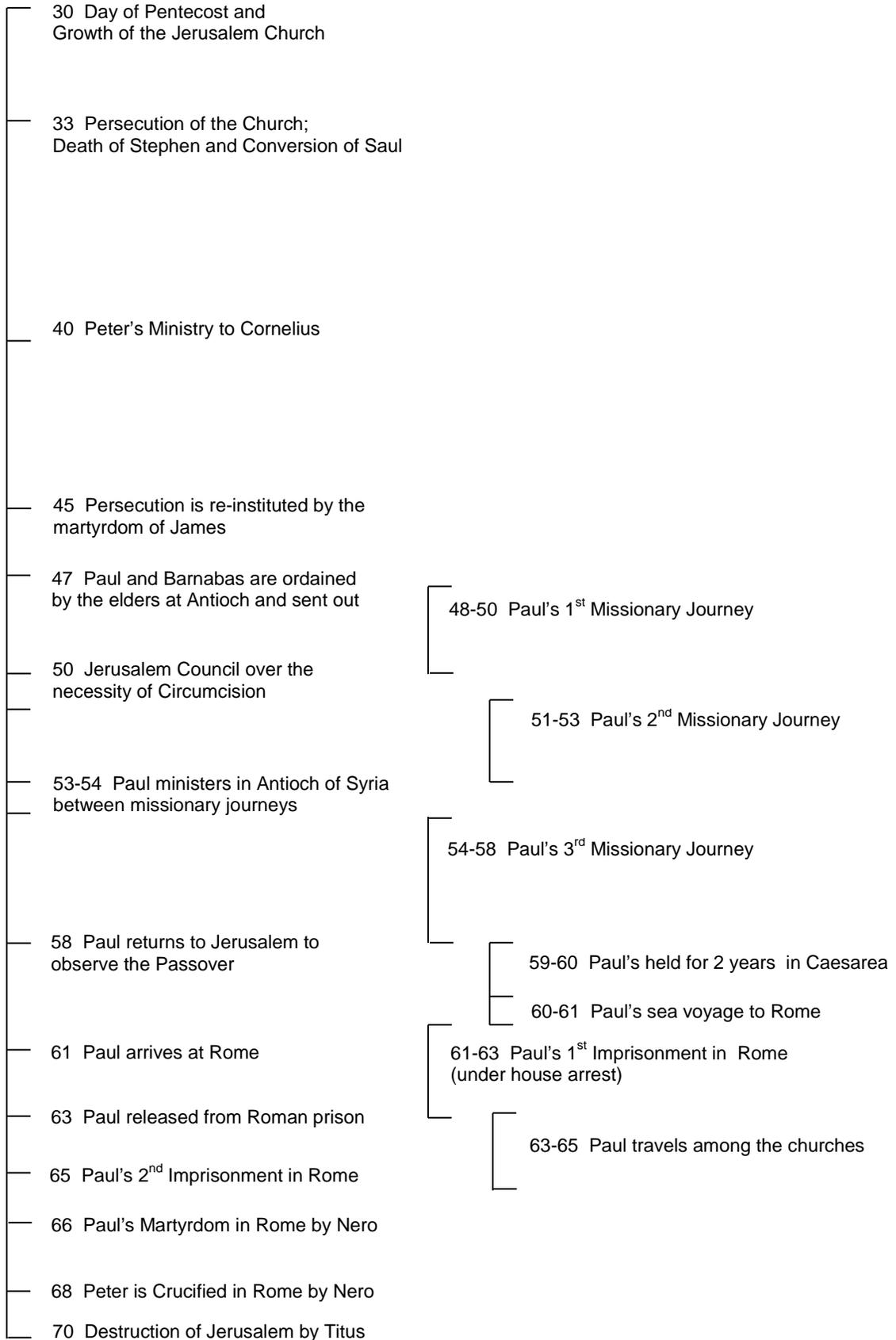
Day	Time	Location		Matthew	Mark	Luke	John
		Golgotha/Calvary	<b>Jesus' Crucifixion</b>				
Nisan 14 (Wednesday)	≈ 9:00am (3rd hour, Jewish time)		First three hours on the cross (9:00am–12:00pm)				
			Jesus nailed to the cross	27:35	15:25		19:18-23
			Soldiers cast lots for Jesus's clothes	27:35	15:24		19:23-24
			Mocked, reviled, and blasphemed by many observers	27:36-44	15:26-32	23:35-38	
			1st saying of Christ on the cross:				
			- "Father, forgive them; for they know not what they do."			23:34	
			One of the thieves repents and asked for Jesus' remembrance			23:39-41	
			2nd saying of Christ on the cross:				
			- "... Today shalt thou be with me in paradise."			23:42-43	
			3rd saying of Christ on the cross:				
			- "Woman, behold thy son!...Behold thy mother!"				19:25-27
	≈ 12:00pm (6th hour, Jewish time) (12:00 – 3:00pm)		Second three hours on the cross (12:00–3:00pm) (Darkness from the 6th hour till the 9th hour)	27:45	15:33	23:44-45	
	≈ 3:00pm (9th hour, Jewish time)		4th saying of Christ on the cross:				
			All these events apparently occur consecutively	27:46-47	15:34-25		
	-----		5th saying of Christ on the cross:				
	-----		- "I thirst."				19:28
	-----		Vinegar offered to Christ to drink	27:48-49	15:36		19:29
	-----		6th saying of Christ on the cross:				
	-----		- "It is finished."				19:30
	-----		7th saying of Christ on the cross:				
	-----		- "Father, into thy hands I commend my spirit."	27:50	15:37	23:46	
	-----		Veil of the temple rent in twain and earthquake follows	27:51	15:38	23:45	
	-----		Roman centurion glorifies God	27:54	15:39	23:47-48	
	Between 3:00 and 6:00pm		Many dead were resurrected and appeared unto people in Jerusalem	27:52-53			
	-----		Three Marys remain at the crucifixion	27:55-56	15:40-41	23:49	
	-----		Legs broken for other thieves but Jesus already dead				
	-----		and soldier pierces the side of Jesus				19:31-37
	-----		Joseph of Arimathea requests the body of Jesus	27:57-58	15:42-45	23:50-52	19:38
	-----		Joseph and Nicodemus prepare the body for burial				19:39-40
	-----		Body of Jesus placed in a new tomb	27:59-61	15:46-47	23:53-55	19:41-42
Nisan 15 – High Sabbath day (Lev. 23:6-7, John 19:31) (Thursday)			Roman soldiers posted to guard the tomb of Jesus	27:62-66			
Nisan 16 (Friday)			Women prepare spices for the burial			23:56	
Nisan 17 – Regular Sabbath day (Saturday)			Women rest on the regular sabbath			23:56	
Nisan 18 (Sunday)			<b>Jesus' Resurrection</b>				
	By ≈ 6:00am on Sunday		Jesus resurrected and has left his tomb	28:6			
	Before dawn	Tomb of Jesus	Women arrive to tomb with spices and angels announce unto them that Jesus has already risen	28:1-7	16:1-7	24:1-8	20:1
			Women run to tell the disciples that Jesus has risen	28:8	16:8	24:9-11	20:2
		Tomb of Jesus	Peter and John inspect the empty tomb, then return home			24:12	20:3-10
		Tomb of Jesus	Mary Magdalene remains at tomb weeping, sees two angels				20:11-13
		Tomb of Jesus	Jesus appears to Mary Magdalene (1st appearance)		16:9		20:14-17
			Jesus appears to the other women (2nd appearance)	28:9-10			
			Mary Magdalene goes to tell the disciples Jesus has appeared to her		16:10-11		20:18
			Guards bribed by the priests to lie that Jesus' body was stolen	28:11-15			
			Jesus appears to Peter alone (3rd appearance)	(1 Cor. 15:5)		24:34	
			Jesus talks with two on the road to Emmaus (4th appearance)		16:12	24:13-32	
			Two report to other disciples of their journey to Emmaus		16:13	24:33-35	

**NEW TESTAMENT  
HARMONY OF THE GOSPELS**

Day	Time	Location		Matthew	Mark	Luke	John
Nisan 18		Jerusalem	<b>Jesus' Resurrection</b>				
(Sunday)		As they sat at meat	Jesus appears to the disciples, except Thomas (5th appearance)	(1 Cor. 15:6)		24:36-43	20:19-24
		As they sat at meat	Jesus gives the commission to the disciples			24:44-49	
			Jesus appears to over 500 brethren at once (6th appearance)	(1 Cor. 15:6)			
			Jesus appears to James, his half-brother (7th appearance)	(1 Cor. 15:7)			
			Thomas is skeptical of Jesus' resurrection				20:25
<hr/>							
Nisan 25		As they sat at meat	Jesus appears to the disciples again, incl Thomas (8th appearance)	(1 Cor. 15:7)	16:14		20:26-31
(Next Sunday)		As they sat at meat	Jesus gives the apostolic commission		16:15-18		
<hr/>							
		Sea of Galilee (Tiberias)	Jesus appears to seven disciples by the sea (9th appearance)				21:1-14
		Sea shore of Galilee	Jesus' questioning and instruction of Peter				21:15-23
		Mountain in Galilee	Jesus gives the commission to make disciples (10th appearance)	28:16-20			
<hr/>							
			<b>Jesus' Ascension</b>				
		Mount of Olives	Jesus gives the commission for the apostles' witness				(Acts 1:4-8)
Zif 28		Mount of Olives	Jesus is received up into heaven		16:19-20	24:50-53	(Acts 1:9-12)
(Nisan 18 + 40 days)			(Jesus shows himself for 40 days to the disciples)				(Acts 1:3)

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## NEW TESTAMENT EVENTS OF THE EARLY CHURCH



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## NEW TESTAMENT EVENTS OF THE EARLY CHURCH

- 30 – Crucifixion to Pentecost
  - 30, Nisan 14 (1<sup>st</sup> Jewish month, 14<sup>th</sup> day) – Jesus is crucified on the Passover
  - 30, Nisan 18 (1<sup>st</sup> Jewish month, 18<sup>th</sup> day) – Jesus is resurrected from the dead
  - 30, Zif 28 (2<sup>nd</sup> Jewish month, 28<sup>th</sup> day) – Jesus ascended into heaven
    - Jesus taught the disciples for 40 days after resurrection (Acts 1:3)
    - Acts 1:3-12 – Ascension of Jesus and command to wait on the Holy Ghost
  - 30, Zif 29 – Sivan 5
    - One week (7 days) waiting period for the apostles between Jesus’s ascension and Pentecost
    - Acts 1:13-26 – Appointment of Matthias as 12<sup>th</sup> apostle
  - 30, Sivan 5 (3<sup>rd</sup> Jewish month, 5<sup>th</sup> day) – Day of Pentecost
    - Beginning of the Feast of Weeks, or Shavu’ot festival
      - 50 days after the 1<sup>st</sup> day of the Passover Feast – Nisan 15
    - Acts 2:1-13 – Baptism of the Holy Ghost and speaking of tongues
    - Acts 2:14-36 – Peter’s sermon to the congregation
    - Acts 2:37-41 – Conversion of 3,000 Jews on the Day of Pentecost
  
- 30-33 – Growth and Persecution of the Church
  - Acts 2:42-47 – Organization and growth of the church in Jerusalem
  - Acts 3:1–4:31 – Healing of the lame man and the aftermath
    - Acts 3:1-11 – Healing of the lame man at the temple
    - Acts 3:12-26 – Peter’s sermon to the scoffers of the healing
    - Acts 4:1-4 – Peter and John imprisoned and 5,000 men believe
    - Acts 4:5-22 – Inquisition of Peter and John by the high priest of the healing
    - Acts 4:23-31 – Church and apostles pray for boldness to preach the word
  - Acts 4:32–5:42 – Increase and struggles of the early Jerusalem church
    - Acts 4:32-37 – Unity and community of the Jerusalem church
    - Acts 5:1-11 – Ananias and Sapphira lie to the Holy Ghost
    - Acts 5:12-16 – Apostles heal at the temple
    - Acts 5:17-26 – Apostles imprisoned, miraculously released, return to preaching
    - Acts 5:27-33 – Apostles brought before the Sanhedrin again to defend teaching
    - Acts 5:34-39 – Gamaliel’s advice to let the apostles’ doctrine take its course
    - Acts 5:40-42 – Apostles rejoice in suffering and continue to preach and teach
  - Acts 6:1-8 – Appointment of deacons to serve the church
  - Acts 6:9–7:60 – Stephen’s defense and death
    - Acts 6:9-15 – Stephen’s defense of the truth in the synagogue
    - Acts 7:1-53 – Stephen’s sermon to the Sanhedrin
    - Acts 7:54-60 – Martyrdom of Stephen
  
- 33 – The Dispersion of the Church
  - Acts 8:1-4 – Believers scatter abroad due to persecution, apostles remain in Jerusalem
  - Acts 8:5-25 – Philip’s ministry in Samaria
  - Acts 8:26-40 – Philip’s ministry to the Ethiopian eunuch

## NEW TESTAMENT EVENTS OF THE EARLY CHURCH

- 33 – Saul's Conversion
  - Acts 9:1-19 – Saul's conversion on the road to Damascus
    - Spends 3 days blind before Ananias finds him (Acts 9:9,18)
  
- 33-35 – Saul in Damascus and Arabia
  - Acts 9:19 – Saul spends “certain days” with the disciples at Damascus
  - Gal. 1:17-18 – Saul makes his way to Arabia and returns to Damascus
    - 3 years from his conversion until his initial trip to Jerusalem (Gal. 1:18), probably is the total of three years in both Arabia and Damascus before trip to Jerusalem
  - Acts 9:20-22 – Saul begins to preach in the synagogues in Damascus
  - Acts 9:23-26 – After he had preached for “many days” the Jews plan to kill him, and he is delivered out of Damascus by the disciples (Acts 9:24-26, 2 Cor. 11:32-33)
  
- 36 – Saul flees Damascus to Jerusalem (3 years after conversion, Gal. 1:17-18)
  - Acts 9:26-27 – Saul flees to Jerusalem to join himself with the apostles and Barnabas vouches for him to be accepted by the apostles
  - Gal. 1:18 – Stays with Peter for 15 days during his time in Jerusalem
    - Only sees one other apostle, James, during this period in Jerusalem (Gal. 1:19)
    - “He was with them coming in and going out at Jerusalem” (Acts 9:28)
  - Acts 9:29 – Saul preaches Jesus boldly, disputes with the Grecians, and they take counsel to kill him (Acts 22:17-18)
  
- 36 – Saul leaves Jerusalem and retreats to Tarsus
  - Acts 9:30 – Goes to Caesarea then to Tarsus
    - Gal. 1:21 – After leaving Jerusalem he preached in Syria and Cilicia
      - Caesarea-Philippi was in the region known at that time as Syria
      - Tarsus was the capital of the region of Cilicia
  - Acts 9:30 – Settles in Tarsus
    - Paul settles in Tarsus and remains there until Barnabas comes to find him (Acts 11:25-26)
  
- 40 – Peter's ministry to Cornelius
  - Acts 10:1-48 – Peter preaches to Cornelius
  - Acts 11:1-18 – Peter's report to the Jerusalem church of the conversion of Cornelius and the Gentiles
  
- 43 – Paul and Barnabas's ministry to the church at Antioch
  - Acts 11:19-21 – Establishment of the church at Antioch
  - Acts 11:22-35 – Paul and Barnabas minister to church at Antioch (1 year)
  
- 44 – Paul and Barnabas take a contribution for the saints in famine down to Jerusalem
  - Acts 11:26-30 – Paul and Barnabas take offering to Jerusalem, and also receive their charge from the apostles (Acts 12:25)
  - Acts 12:25, 13:1 – Paul, Barnabas, and John Mark return to Antioch

**NEW TESTAMENT  
EVENTS OF THE EARLY CHURCH**

- 45 – Persecution is re-instituted in Jerusalem with martyrdom of James
  - Acts 12:1-2 – Martyrdom of James (son of Zebedee) by Herod
  - Acts 12:3-19 – Peter's miraculous release from prison
  - Acts 12:20-25 – Death of Herod for blasphemy
  - *James* is written to the Christians (principally Jewish Christians) scattered abroad, who are now facing renewed persecution
  - *Gospel of Matthew* is written as a testimony for the Jews to accept Jesus as the Christ

NEW TESTAMENT  
EVENTS OF THE EARLY CHURCH



<http://www.bible-history.com/maps/images/acts-pauls-first-missionary-journey.gif>

## NEW TESTAMENT EVENTS OF THE EARLY CHURCH

- 47 – Paul ordained to the work of his calling from Antioch
  - Acts 13:1-3 – Paul and Barnabas ordained and sent out on their 1<sup>st</sup> missionary journey
- 48-50 – Paul’s 1<sup>st</sup> missionary journey
  - Acts 13:4 – Sailed from Seleucia
  - Acts 13:4-13 – In cities of the isle of Cyprus
    - Acts 13:5 – In Salamis
    - Acts 13:6-12 – In Paphos
      - Acts 13:6-12 – Paul blinds the sorcerer and the chief deputy of Paphos believes
  - Acts 13:13 – Through Perga in Pamphylia
    - Acts 13:13 – John Mark leaves to return home to Jerusalem (Acts 15:38)
  - Acts 13:14-50 – In Antioch of Pisidia
    - Acts 13:14-16 – Paul comes to synagogue on the sabbath
    - Acts 13:16-41 – Paul’s sermon to the Jews in the synagogue
    - Acts 13:42-43 – Gentiles and Jews desire to know more about the truth
    - Acts 13:44-49 – Paul preaches the next Sabbath at the request of the Gentiles (v.42) and condemns the Jews for rejection of Jesus (v.46)
      - The whole city came out to hear them (v.44)
      - The gospel went throughout all the region (v. 49)
    - Acts 13:50 – The leaders of the city drive Paul out of their region
  - Acts 13:51-14:6 – In Iconium (“long time” in Iconium, 14:3)
    - Acts 14:1-5 – Paul’s preaches in the synagogue and divides the city
  - Acts 14:6-19 – In Lystra (cities of Lycaonia)
    - Acts 14:8-10 – Healing of impotent man
    - Acts 14:11-18 – Paul and Barnabas are made to be gods
      - Acts 14:14-17 – Paul rebukes the people to abstain from this false worship and worship the living God
    - Acts 14:19 – Paul is stoned by Jews who had followed him from Antioch and Iconium
  - Acts 14:20-21 – In Derbe
  - Acts 14:21-28 – Return trip to Antioch, to strengthen the churches they had established, and ordain elders
    - Acts 14:21 – Through Lystra
    - Acts 14:21 – Through Iconium
    - Acts 14:21 – Through Antioch in Pisidia
    - Acts 14:24-25 – Through Perga in Pamphylia
    - Acts 14:25 – Through Attalia
  - Acts 14:26-28 – They return to Antioch in Syria
    - “long time” in Antioch, (Acts 14:28)
- 49-50 – Roman Emperor Claudius issues decree requiring all Jews (that were not Roman citizens) to leave Rome (Acts 18:2)

NEW TESTAMENT  
EVENTS OF THE EARLY CHURCH



<http://www.bible-history.com/maps/images/acts-pauls-second-missionary-journey.gif>

## NEW TESTAMENT EVENTS OF THE EARLY CHURCH

- 50 – Paul’s trip to the church at Jerusalem (14 years after (Gal. 2:1) Paul’s first visit to Jerusalem)
  - Acts 15:1-29 (Gal. 2:1-10) – Church conference over circumcision of Gentiles
    - Acts 15:1-6 – Apostles are consulted regarding the necessity of circumcision
    - Acts 15:7-11 – Peter’s defense of the opening of the gospel to Gentiles
    - Acts 15:13-21 – James’ admonition to accept the Gentiles by faith
    - Acts 15:23-29 – Letter to the Antioch and Syrian churches
  - Acts 15:30-35 – Paul returns to the church at Antioch
    - Paul remains in Antioch preaching and teaching (15:30)
    - *Galatians* is penned by Paul to the churches in Galatia (Iconium, Lystra, Derbe) over the circumcision and Jewish customs – relaying the determination of the Jerusalem council of elders
  
- 51-53 – Paul’s 2<sup>nd</sup> missionary journey
  - Acts 15:36 – Determination to embark on another journey to return to the places they’ve already preached at and “see how they do”
  - Acts 15:37-40 – Contention between Paul and Barnabas over John Mark
    - Paul takes Silas and departs on his journey (15:40)
    - Barnabas takes John Mark and goes to Cyprus (15:39)
  - Acts 15:40 – Through Syria and Cilicia
    - Paul most likely went through Tarsus which was in Cilicia, and was where he had ministered prior to coming to Antioch (Acts 11:25-26)
    - They take the land route back to the churches they’ve already been to, arriving at Derbe first
  - Acts 15:41-16:5 – Visit and confirm the churches they had already preached at in their first journey
    - Acts 16:1-3 – Derbe, Lystra, and Iconium
      - Timothy follows Paul in his missionary journey (Acts 16:3)
    - This completes the trip to the churches they had already established, after this they were embarking to constitute new churches
  - Acts 16:6 – Preaches in Phrygia and Galatia (forbidden by Holy Ghost to preach in Asia)
  - Acts 16:7-8 – In Mysia
    - Acts 16:8 – Holy Spirit forbids them from going into Bithynia
  - Acts 16:8 – In Troas
    - Acts 16:9-11 – Paul sees vision of the man from Macedonia seeing help
  - Acts 16:11 – To Samothracia (island in the northern Aegean sea)
  - Acts 16:11 – To Neapolis (port in Macedonia)

NEW TESTAMENT  
EVENTS OF THE EARLY CHURCH



<http://www.bible-history.com/maps/images/acts-pauls-second-missionary-journey.gif>

## NEW TESTAMENT EVENTS OF THE EARLY CHURCH

- 51-53 – Paul’s 2<sup>nd</sup> missionary journey (continued)
  - Acts 16:13-40 – In Philippi
    - Acts 16:13-15 – Conversion of Lydia
    - Acts 16:16-18 – Paul casts out a spirit of divination out of a young girl
    - Acts 16:19-24 – Paul and Silas beaten and imprisoned
    - Acts 16:25-34 – Conversion of the jail keeper and his house
    - Acts 16:35-40 – Released from custody and depart from Philippi
  - Acts 17:1 – Through Amphipolis and Apollonia
  - Acts 17:1-9 – In Thessalonica
    - Acts 17:1-4 – Paul preaches in the synagogue and converts many
    - Acts 17:5-9 – Unbelieving Jews set a mob against the house of Jason
  - Acts 17:10-14 – In Berea
    - Acts 17:10-12 – Paul preaches in the synagogue and the Bereans receive and diligently study the word
    - Acts 17:13-15 – Jews from Thessalonica come and force Paul to leave Berea too, followed by Timothy and Silas
  - Acts 17:15-34 – In Athens
    - Acts 17:15-18 – Paul preaches in the synagogue and the marketplace
    - Acts 17:19-34 – Paul’s defense at Mars’ Hill
      - Acts 17:19-21 – Paul is brought to Areopagus (or Mars’ Hill)
      - Acts 17:22-31 – Paul’s sermon declaring the “Unknown God”
      - Acts 17:32-34 – Response and conversions from Paul’s sermon
  - Acts 18:1-17 – In Corinth (18 months)
    - Acts 18:4-11 – Paul makes converts from preaching in the synagogue
    - Acts 18:12-17 – Paul is falsely accused before Gallio
    - *1 Thessalonians* is written by Paul to church at Thessalonica
    - *2 Thessalonians* is written by Paul to church at Thessalonica
  - Acts 18:18 – Through Cenchrea
  - Acts 18:18-21 – In Ephesus briefly
    - Acts 18:19 – Aquilla and Priscilla settle in Ephesus, and instruct Apollos (18:26)
  - Acts 18:22 – Through Caesarea
  - Acts 18:22 – To Jerusalem (Paul salutes the church at Jerusalem)
  - Acts 18:22 – Paul then returns to Antioch in Syria
- 53 – Apollos teaches in Ephesus and then is instructed by Aquila and Priscilla
  - Acts 18:24-28
    - Apollos then makes his way to Corinth – Acts 19:1

NEW TESTAMENT  
EVENTS OF THE EARLY CHURCH



<http://www.bible-history.com/maps/images/acts-pauls-third-missionary-journey.gif>

## NEW TESTAMENT EVENTS OF THE EARLY CHURCH

- 54-58 – Paul’s 3<sup>rd</sup> missionary journey
  - Acts 18:23 – To the churches of Galatia and Phrygia
    - Visited them “in order”, from east to west by land
  - Acts 19:1 – Passed through all “the upper coasts”
  - Acts 19:1-41 – In Ephesus (and all of Asia), 3 years in Ephesus
    - Acts 19:1-7 – Paul re-baptizes those taught by Apollos
    - Acts 19:8-10 – Paul preaches and teaches in the city
    - Acts 19:11-12 – Paul performs many miracles and healings
    - Acts 19:13-17 – Seven sons of Sceva fail in casting out an unclean spirit
    - Acts 19:18-20 – Repentance of the city, burning of occult books
    - Acts 19:21-22 – Paul makes plans to return to Jerusalem
    - Acts 19:23-41 – Demetrius and the craftsmen of the temple of Diana start a riot because their profits were being endangered
      - 1 Cor. 15:32 – fought with beasts at Ephesus
      - 2 Cor. 1:8-11
    - Also while in Ephesus
      - Paul’s ministry to the church at Corinth
        - Initial non-canonized letter of rebuke is sent to the church at Corinth (1 Cor. 5:9)
        - *1 Corinthians* is penned to the church at Corinth
          - Paul sends Titus with the epistle – the sorrowful letter (2 Cor. 7:13-14, 12:18) – referenced in the 2<sup>nd</sup> epistle
          - Titus was not with Paul at Troas (2 Cor. 2:13)
      - Paul begins collections for the poor saints at Jerusalem
        - 1 Cor. 16:1-5
        - Rom. 15:26-27
    - Acts 20:1 – Departs Ephesus, going to Macedonia; plans to sail from Troas
  - 2 Cor. 2:12 – In Troas
    - God opened a door to preach the gospel in Troas (2 Cor. 2:12)
    - Sailed from Troas to Macedonia (2 Cor. 2:13)
  - Acts 20:1-2 – Through Macedonia (Acts 19:21)
    - Probably visited churches of Philippi, Thessalonica, and Berea
    - Paul appears to have suffered much opposition throughout Macedonia - “without were fightings, within were fears” (2 Cor. 7:5)
    - Titus returns to Macedonia (v.5) to give Paul the report of the sorrowful letter he had to write the Corinthians (2 Cor. 7:6-14)
    - *2 Corinthians* written by Paul from Macedonia after Titus returned
  - Acts 20:3 – Visit to Corinth (Greece) for 3 months
    - This was Paul’s promised visit to Corinth (2 Cor. 12:14, 13:1-2)
    - He probably spent the winter in Corinth (1 Cor. 16:6)
    - *Romans* written by Paul to the church at Rome from Corinth
  - Acts 20:3 – Jews’ plot to capture Paul is uncovered

## NEW TESTAMENT EVENTS OF THE EARLY CHURCH

- 54-58 – Paul’s 3<sup>rd</sup> missionary journey (continued)
  - Acts 20:3-6 – Paul goes back through Macedonia, instead of sailing to Syria
    - Took Passover in Philippi – Acts 20:6
  - Acts 20:6-12 – In Troas
    - Acts 20:7-12 – Worship service
      - And Eutychus is raised from the dead
  - Acts 20:13-16 – Through western coast of Asia
    - Acts 20:13-14 – Assos
    - Acts 20:14 – Mitylene
    - Acts 20:15 – Chios
    - Acts 20:15 – Samos
    - Acts 20:15 – Trogyllium
  - Acts 20:17-38 – In Miletus
    - Acts 20:17-18 – Ephesian elders assemble at Miletus
    - Acts 20:18-36 – Farewell address and charge to the Ephesian elders
    - Acts 20:37-38 – Paul departs from Miletus
  - Acts 21:1-7 – Travels back towards Jerusalem
    - Acts 21:1 – Coos
    - Acts 21:1 – Rhodes
    - Acts 21:1 – Patara
    - Acts 21:2 – Phenicia
    - Acts 21:3 – Cyprus
    - Acts 21:3-7 – Tyre
    - Acts 21:7 – Ptolemais
  - Acts 21:8-14 – In Caesarea (“many days”, 21:10)
    - Acts 21:8-9 – Stayed with Philip the evangelist
    - Acts 21:10-14 – Prophecy of Agabus of Paul’s impending trouble in Jerusalem
  - Acts 21:15 – To Jerusalem, to observe a feast

## NEW TESTAMENT EVENTS OF THE EARLY CHURCH

- 58 – Paul returns to Jerusalem
  - Acts 21:15–23:32 – In Jerusalem
    - Acts 21:15-19 – Paul unites with the church at Jerusalem and relays his gospel ministry to them
    - Acts 21:20-26 – Paul observes the day of purification with certain converted Jews
    - Acts 21:27-32 – Jews overtake Paul and begin to beat him
    - Acts 21:33-38 – Chief captain (Lysias) saves Paul from the Jewish mob
    - Acts 21:39–22:21 – Paul’s testimony of his conversion before all the people, on the front stairs of the castle
    - Acts 22:22-29 – Paul appeals under his rights as a Roman citizen
    - Acts 22:30–23:10 – Paul’s testimony before the Sanhedrin
    - Acts 23:11 – God tells Paul of his providentially intended trip to Rome
    - Acts 23:12-22 – Plot to kill Paul is devised and uncovered
    - Acts 23:23-32 – Paul is sent to Caesarea to be under the care of Felix
      - Acts 23:31 – Taken to Antipatris
- 58-60 – *Gospel of Luke* is written
- 59-61 – Paul’s travel to Rome
  - 59-60 – Acts 23:33–26:32 – In Caesarea (2 years held in Caesarea by Felix)
    - Acts 23:33-35 – Paul arrives in Caesarea and is imprisoned by Felix until his Jewish accusers can come to indict him
    - Acts 24:1-23 – Paul’s trial before Felix the governor
      - Acts 24:1-10 – Indictment of Paul by the chief speaker for the Jews, Tertullus
      - Acts 24:11-21 – Paul’s public defense of himself before Felix
    - Acts 24:22–25:5 – Paul held by Felix for two years
      - Acts 24:22-26 – Paul’s personal teaching of Felix
      - Acts 24:27 – Festus takes over for Felix as governor, Paul remains imprisoned
      - Acts 25:1-5 – Jews petition Festus for another trial of Paul
    - Acts 25:6-12 – Paul’s trial before Porcius Festus the governor
      - Acts 25:6-7 – Jews accuse Paul
      - Acts 25:8-12 – Paul’s defense and appeal to Caesar
    - Acts 25:13–26:32 – Paul’s trial before King Agrippa
      - Acts 25:13-22 – Festus informs King Agrippa of Paul’s imprisonment and circumstance
      - Acts 25:23-27 – Festus’s introduction of his treatment of Paul
        - He intends to send the prisoner to Rome and Caesar, but he has no charge for which he is imprisoned; part of the reason he brought Paul before Agrippa was to determine a charge for which to send Paul with (25:26-27)

NEW TESTAMENT  
EVENTS OF THE EARLY CHURCH



<http://www.bible-history.com/maps/images/acts-pauls-voyage-to-rome.gif>

**NEW TESTAMENT  
EVENTS OF THE EARLY CHURCH**

- 59-61 – Paul’s travel to Rome (continued)
  - 59-60 – Acts 23:33–26:32 – In Caesarea (continued)
    - Acts 25:13–26:32 – Paul’s trial before King Agrippa (continued)
      - Acts 26:1-30 – Paul’s defense before King Agrippa
        - Acts 26:1-23 – Paul’s testimony and sermon
        - Acts 26:24 – Festus mocks Paul
        - Acts 26:25-29 – Paul’s exchange and plea to Agrippa
      - Acts 26:31-32 – Agrippa agrees to send Paul to Rome
  - 60 – Acts 27:1-44 – Travel by ship towards Italy
    - Acts 27:1-13 – Course of sailing is determined by centurion
      - Sailed by the coasts of Asia (27:2)
      - Docked at Sidon (27:3)
      - Sailed “under” Cyprus (27:4) and over the sea of Cilicia and Pamphylia (27:5)
      - Docked at Myra (27:5)
      - Sailed over against Cnidus (27:7), and under Crete over against Salmone (27:7)
      - Sailed to “the fair havens”, near the city of Lasea (27:8)
      - Sailed near to Crete (27:13)
      - Running under island of Claudia (27:16)
      - Adria (27:27)
    - Acts 27:14-20 – Ship is caught in the midst of a hurricane, Euroclydon
    - Acts 27:21-26 – Paul’s speech to the sailors that God will save their lives
    - Acts 27:27-40 – Crew’s commitment to Paul’s message of deliverance
    - Acts 27:41-44 – Ship is wrecked and all the men make it to island safely
  - 60 – Acts 28:1-10 – On island of Melita (3 months)
    - Acts 28:1-2 – Barbarian natives care for Paul and the sailors
    - Acts 28:3-7 – Paul is bitten by a viper and made to be a god by the Barbarian natives
    - Acts 28:8-10 – Paul heals many of diseases on the island
  - 61 – Acts 28:11-15 – Travel with another Alexandrian ship on to Rome
    - Docked at Syracuse (28:12)
    - To Rhegium (28:13)
    - To Puteoli (28:13)
    - Arrives at Rome (28:16)

**NEW TESTAMENT  
EVENTS OF THE EARLY CHURCH**

- 61-63 – Acts 28:15-31 – Paul in Rome (2 years in his own hired house in Rome)
  - Acts 28:16 – Arrival in Rome
  - Acts 28:17-29 – Paul meets and reasons with the chief Jews in Rome
  - Acts 28:30-31 – Paul preaches and teaches in Rome
    - It appears he converted some of Caesar's household (Phil. 4:22)
  - *Acts of the Apostles* written by Luke
  - Paul authors certain of the “prison epistles” (and possibly Hebrews)
    - *Ephesians* written by Paul
    - *Philippians* written by Paul
    - *Colossians* written by Paul
    - *Philemon* written by Paul
    - *Hebrews* written by Paul
  - 63 – Paul is acquitted of his charges in Rome
- 63-65 – Paul travels among the churches
  - Goes to Ephesus with Timothy (1 Tim. 1:3)
    - Paul had another visit to Ephesus planned as well to go and help Timothy (1 Tim. 3:14, 4:13)
  - Goes to Macedonia by himself, leaving Timothy at Ephesus (1 Tim. 1:3)
  - In Crete with Titus (Titus 1:5)
  - Planned to go to Nicopolis for a winter (Titus 3:12)
  - In Troas, probably traveling through as Troas was a seaport; he left his cloak in Troas (2 Tim. 4:13)
  - Planned to visit the recipients of Hebrews in Jerusalem with Timothy (Heb. 13:23)
  - Paul authors certain epistles
    - *1 Timothy* written by Paul
    - *Titus* written by Paul
- 64 – Great Fire of Rome
  - Emperor Nero begins severe persecution of Christians, blaming them for the Great Fire of Rome that destroyed much of the city
  - Thousands of Christians are killed by Nero in Rome and in the Roman Coliseum
- 65 – Paul's 2<sup>nd</sup> Imprisonment in Rome
  - *2 Timothy* written by Paul
- 66 – Martyrdom of Paul in Rome by the decree of Nero
- 64-68 – Peter's epistles and martyrdom
  - 64-67 – *1 Peter* is written
  - 67-68 – *2 Peter* is written
  - 68 – Peter is crucified in Rome
- 66-68 – *Gospel of Mark* is written
- 68-75 – *Jude* is written

**NEW TESTAMENT  
EVENTS OF THE EARLY CHURCH**

- 70 – Destruction of Jerusalem by Titus
  
- 75-98 – John's writings are composed
  - 75-85 – *Gospel of John* is written
  - 85-95 – *1, 2, 3 John* epistles are written
  - 95-98 – *Revelation* is written by John
  - 98 – Apostle John dies on island of Patmos, last of the apostles to die

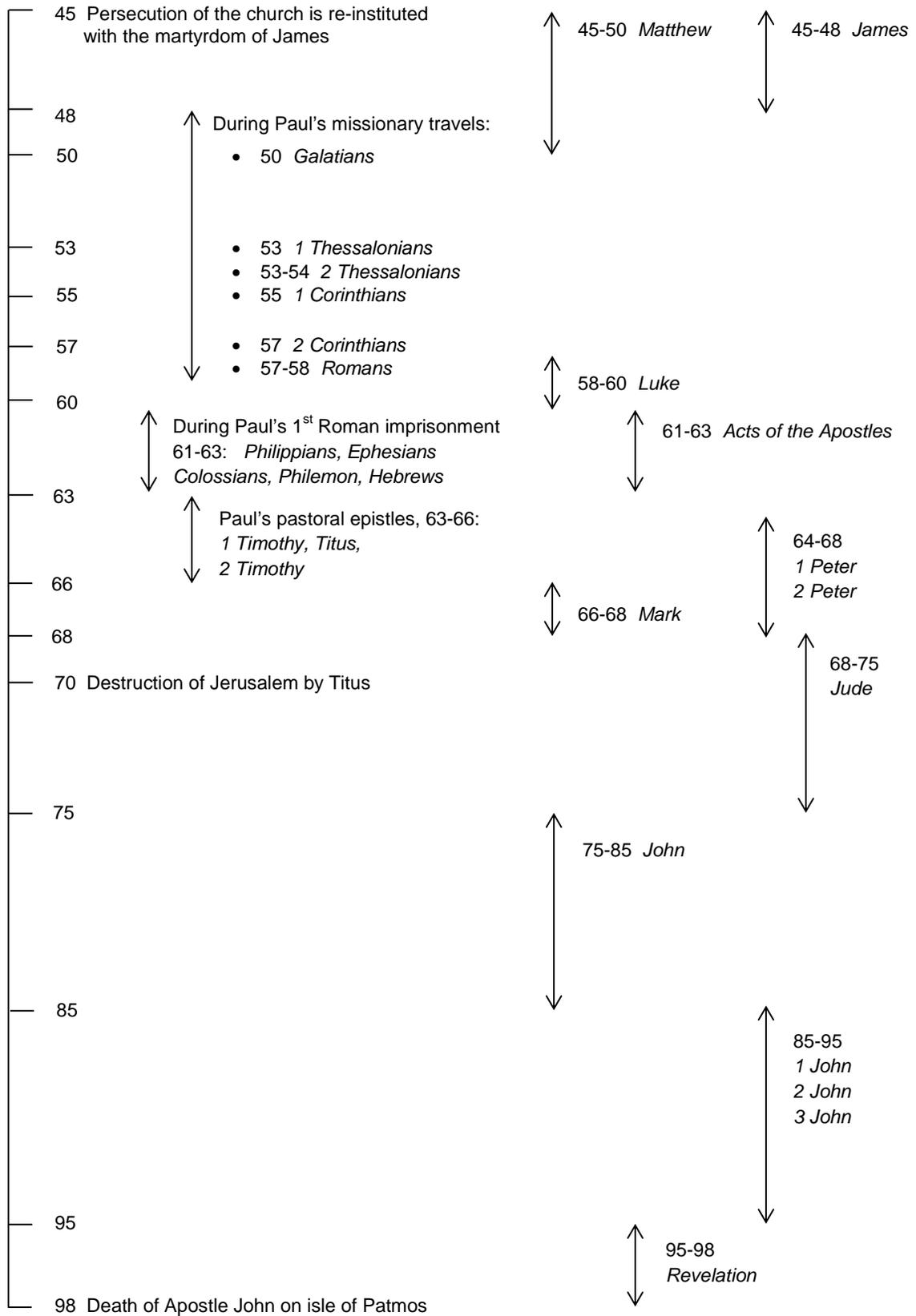
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## **NEW TESTAMENT**

### **AUTHORSHIP OF THE BOOKS COMPRISING THE NEW TESTAMENT OF THE BIBLE**

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# NEW TESTAMENT AUTHORSHIP OF NEW TESTAMENT BOOKS



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## NEW TESTAMENT AUTHORSHIP OF NEW TESTAMENT BOOKS

### Dates of the New Testament writings

#### Pauline Epistles

- 50 – Galatians
  - Probably written while Paul was in Antioch of Syria (Acts 15:35) in the aftermath of the Jerusalem Council regarding the necessity of circumcision for salvation (Acts. 15:1-21, Gal. 2:1-10)
  - Composed for the same reason the letter was sent to the churches in Acts 15:22-29, to clarify to the churches in Galatia what the apostles had concluded at the Jerusalem Council, and to refute the false teaching in the Galatian church of the necessity of circumcision and observance of the Mosaic law for salvation
  
- 53 – 1 Thessalonians
  - Written by Paul from Corinth after Timothy returned from Macedonia (Acts 18:5) and gave a report of the churches in the area (1 Thess. 3:6)
  
- 53 – 2 Thessalonians
  - Written by Paul (probably also written from Corinth) a short time after the first Thessalonian epistle because the main purpose of the second epistle was to clear up their misinterpretation of the first epistle Paul had sent them (2 Thess. 2:2)
  
- 55 – 1 Corinthians
  - Written by Paul from Ephesus, as Pentecost was upcoming (1 Cor. 16:8) – probably during Paul’s three year residence at Ephesus (Acts 19:1-41, 20:31)
  - Most likely was “*the sorrowful letter*” that Paul referenced in 2 Corinthians 7:13-14, 12:18, that he sent by the hand of Titus
    - Titus was not with Paul in Troas, (2 Cor. 2:13), where Paul traveled to next after leaving Ephesus
  
- 57 – 2 Corinthians
  - Probably written when Paul was in Macedonia (Acts 20:1-2) – then, it would have most likely been written from either Philippi or Thessalonica in Macedonia – but was written before he had visited Corinth again (Acts 20:3, 2 Cor. 13:1-2)
  - Titus returns to Macedonia and gives Paul the report of how “*the sorrowful letter*” (1<sup>st</sup> Corinthians) was received – 2 Cor. 7:6-14. Therefore, 2 Corinthians was written by Paul to the church at Corinth as a follow-up letter after Titus returned to him with the report of their response to Paul’s 1<sup>st</sup> epistle
  
- 57-58 – Romans
  - Written by Paul from Corinth during his 3 month winter stay there
    - Was staying in the house of Gaius, his host (Rom. 16:23); Gaius was baptized by Paul in Corinth (1 Cor. 1:14)
    - Timothy was with Paul at the writing of epistle (Rom. 16:21)
  - Paul had another brother transcribe his words and write this letter
    - The epistle was actually written by Tertius – Rom. 16:22
  - The letter was probably delivered by the hand of Phebe to the church – Rom. 16:1-2

**NEW TESTAMENT  
AUTHORSHIP OF NEW TESTAMENT BOOKS**

Pauline Epistles (continued)

- 61-63 – During Paul's 1<sup>st</sup> Roman imprisonment (Acts 28:30-31)
  - Philippians
    - Paul was "in bonds" when writing this epistle (Phil. 1:7,13,16)
    - Written from Rome because Paul had converted some of Caesar's household during his stay there (Phil. 4:22) and made reference to the palace, most likely Caesar's palace (Phil. 1:13)
    - Epistle was sent back to Philippi by Epaphroditus (Phil. 2:25) who had ministered to Paul, even to his own detriment, while Paul was in prison (Phil. 2:25-30)
      - Epaphroditus had originally been sent to Rome to give Paul a gift to care for his needs while in prison (Phil. 4:18)
  - Ephesians
    - Paul identifies himself as the prisoner of Jesus Christ, instead of a prisoner of Rome (Eph. 3:1, 4:1), and describes himself as "an ambassador in bonds" (Eph. 6:20) as well
    - Epistle was sent with Tychicus to Ephesus (Eph. 6:21-22)
      - Ephesians, Colossians, and Philemon were probably all delivered on the same trip by Tychicus to Asia Minor, with Onesimus as his traveling companion
  - Colossians
    - Paul was "in bonds" (Col. 4:3,18) while writing this epistle
    - Colossians was delivered by Tychicus and Onesimus to Colosse (Col. 4:7-9), and Ephesians was delivered by Tychicus too (Eph. 6:21-22); so Colossians was probably delivered on same trip as Ephesians
  - Philemon
    - Paul identified himself as a "prisoner of Jesus Christ" (Phmn. 1), and Paul had befriended Onesimus when he was still "in bonds" (Phmn. 10) and also made reference to "in bonds of the gospel" (Phmn. 13)
    - Philemon was probably from Colosse
      - Onesimus (the runaway slave) was sent to Colosse by Paul, and he is described as "a faithful and beloved brother, who is one of you" (Col. 4:9), so Onesimus appears to have been a native of Colosse as well
      - The letter to Philemon was also addressed to Archippus (Phmn. 2), who is admonished in his service to the church at Colosse (Col. 4:17)
    - Would have been written and delivered at the same time as Colossians, placing it during Paul's Roman imprisonment:
      - Paul sends Onesimus as the carrier of the Colossians epistle (Col. 4:8) and Paul admonished Philemon to receive Onesimus as a brother (Phmn. 12), so the letter to Philemon would have been delivered in Onesimus' return trip to Colosse with Tychicus
      - Also some of the same people were with Paul at Philemon's writing (Phmn. 23-24) as at Colossians' writing (Col. 4:10,12,14) – Epaphras, Mark, Aristarchus, Luke, and Demas
    - Paul describes himself as "Paul the aged" (Phmn. 9) in this epistle

**NEW TESTAMENT  
AUTHORSHIP OF NEW TESTAMENT BOOKS**

Pauline Epistles (continued)

- 61-63 – During Paul's 1<sup>st</sup> Roman imprisonment (continued)
  - Hebrews
    - Probably written by Paul from Rome near the end of his 1<sup>st</sup> imprisonment (62-63)
    - Written from Italy (Heb. 13:24), presumably Rome
    - The writer had been (or possibly was still) "in bonds" (Heb. 10:34) and had been aided by the Jerusalem church when he had been in prison
      - This supports the assertion that Paul penned this epistle to the Jerusalem church while still in prison in Rome, especially since Timothy had been freed and the writer seemed to hope to be freed soon too (Heb. 13:23)
    - Hebrews closes with Paul's "token salutation"
      - Paul denotes his salutation that is the "token of every epistle" he wrote (2 Thess. 3:17). So his "token salutation", that was essentially his "signature" at the end of each epistle he wrote, is offered in the next verse in 2 Thess. 3:18: *"The grace of our Lord Jesus Christ be with you all. Amen."*
      - Likewise, Hebrews closes with essentially Paul's signature in the last verse of the letter, with a very similar Pauline "token salutation" in Heb. 13:25: *"Grace be with you all. Amen."*
    - Timothy appears to have been released from imprisonment (Heb. 13:23), and writer had intentions of visiting the Hebrews with Timothy soon (Heb. 13:23)
      - Paul was with Timothy in his Roman imprisonment (Phil. 1:1) and intended to send him ahead to minister to the churches (Phil. 2:9)
      - So most likely Timothy was released from prison before Paul (Heb. 13:23), and then Paul expected to be released soon to come to the Hebrew brethren as well (Heb. 13:23)
      - Clearly the writer had close communion with Timothy in his ministry
    - Definitely written before destruction of Jerusalem in 70 AD because of references to sacrifices being offered and the altar still intact at the current time it was written (Heb. 8:3-5, 9:25, 10:1-3, 10-11)
      - Writer was supremely knowledgeable of both the Jewish traditions and customs, and also well versed in the New Testament commandments that replaced those customs – Paul certainly fits the bill for both of these qualifications
    - James – the bishop of the Jerusalem church – was killed in 62 AD. This book might have been written to the church at Jerusalem that would have been without a pastor at this time (62-63) to ground them in the New Testament covenant instead of being tempted to fall back into Old Testament sacrifices or observances. This seems to be a very logical occasion for the book of Hebrews to be composed by Paul to the Jerusalem church.

**NEW TESTAMENT  
AUTHORSHIP OF NEW TESTAMENT BOOKS**

Pauline Epistles (continued)

- 63-65 – By Paul during his travels among the churches
  - 1 Timothy
    - Timothy probably was laboring with Paul in Ephesus after his release from imprisonment, and Timothy stayed in Ephesus as Paul departed (1 Tim. 1:3)
      - Paul possibly wrote this from Macedonia (1 Tim. 1:3)
    - Paul wrote this letter to encourage Timothy in the short-term, and Paul had plans to visit Ephesus to help him (1 Tim. 3:14, 4:13)
    - This was written 12-14 years after Timothy had left Derbe in Acts 16:1-3 (51 AD) to follow him on Paul's missionary journeys
      - Timothy was already a well-seasoned elder of 12-14 years when this epistle of instruction was written to him, even though he was still considered a youth by Paul (1 Tim. 4:12)
  - Titus
    - Paul was traveling freely and desired for Titus to come and winter with him at Nicopolis (Titus 3:12), Titus was in Crete (Titus 1:5)
    - Epistle is an instruction manual for the operation of the church to guide Titus to “set in order the things that are wanting” (Titus 1:5) at the church in Crete
- 66 – During Paul's 2<sup>nd</sup> and final Roman imprisonment, before his martyrdom
  - 2 Timothy
    - Paul was “in chains” (2 Tim. 1:16) in Rome (2 Tim. 1:17), so he was confined in the true Roman prison at the time of this epistle; whereas in his first imprisonment, he was not confined but had liberty to do as he pleased, essentially under house arrest and allowed many visitors (Acts 28:30-31)
      - Paul was “in bonds” charged as an evildoer (2 Tim. 2:9)
      - Paul had already been charged in his initial trial in court, where no man defended him (2 Tim. 4:16)
    - Paul expected to be executed shortly; he was beginning to prepare himself for his death (2 Tim. 4:6-8)
    - Nero had blamed Christians for the burning of Rome in July 64, and began severe persecution of Christians; therefore, it had become very hazardous and deadly to openly profess Christ;
      - Many believers had forsaken Paul in Rome when he was brought before the court (2 Tim. 4:10,16-17)
      - There were “perilous times” similar to the last days (2 Tim. 3:1-8) and things are going to get worse not better (2 Tim. 3:13), but Paul's message is for Timothy to continue in the things he had been taught in scripture (2 Tim. 3:14)
      - This is a letter to encourage Timothy to remain bold to preach the word (2 Tim. 4:2), to still do the work of an evangelist (2 Tim. 4:5) in spite of renewed danger and persecution, and to not be ashamed of the gospel (2 Tim. 1:7)

**NEW TESTAMENT  
AUTHORSHIP OF NEW TESTAMENT BOOKS**

Gospels + Acts

- 45-50 – Matthew
  - To coincide with epistle of James?
    - The book of James could easily be rendered as an exposition of Jesus' Sermon on the Mount that is only recorded in full in Matthew 5-7
    - Therefore, it stands to reason that James and Matthew could have been written closely together
  - Matthew was written by a Jew, to Jews, about the Jew
    - Matthew emphasizes Peter throughout his gospel – Peter was appointed by God to be the apostle to the Jews
    - Matthew ties Jesus's genealogy back to Abraham (Matt. 1:1,2) – the father of the Jewish nation
    - Matthew addressed many Jewish customs, days, and traditions with no explanations, expecting his readers to already understand what he is referring to – this shows his audience was readily aware and knowledgeable of the festivals, sabbaths, temple sacrifices, and offerings
  - Matthean priority among the gospels?
    - I think that Matthew was written first and is the most precise of the three synoptic gospel (excluding John's gospel with is exclusively unique):
      - The reason why Matthew is more precise than the other two gospels (Mark and Luke) is that it was penned by a firsthand witness of the events of Jesus
      - The reason why Mark and Luke appear to mirror each other is that they were both penned by third parties who had heard the same stories of Jesus by the apostles for years and years; the same stories, events, and chronology became accepted among the early church and was subsequently penned down by these two writers.
        - Mark and Luke apparently were very close companions in the ministry, laboring in the same place (Phmn. 24), and they had both heard the same stories of the apostles for many years before they were inspired of the Spirit to pen them down
        - Therefore, it's no surprise these two gospel accounts are very similar in chronology
      - Luke's introduction gives the correct answer as to why Mark and Luke agree so commonly – "to set forth in order a declaration of those things which are most surely believed among us" (Luke 1:1). Both Mark and Luke present the accepted stories that the church had told for years since the death of Jesus and the early ministry of His firsthand apostles
    - This gospel was placed first in the canon of the New Testament by the early church because it was accepted to the first and preeminent gospel account of the four – the early church's placement of Matthew first in the New Testament and first among the gospel should be sufficient to confirm "Matthean priority" among the three synoptic gospels

**NEW TESTAMENT  
AUTHORSHIP OF NEW TESTAMENT BOOKS**

Gospels + Acts (continued)

- 66-68 – Mark
  - Believed to have been written at or soon after the death of Peter (68) and Paul (66), but before the destruction of Jerusalem (70)
  - Influence of Peter on the gospel of Mark:
    - Peter called Mark his “son” in the ministry (1 Pet. 5:13)
    - Mark most likely penned the gospel from the firsthand accounts of Peter during Jesus’ ministry that were told him by Peter because Mark was not a disciple during Jesus’ lifetime
  - Gentile audience
    - He explained Jewish customs that Gentiles would have been unaware of (Mark 7:2-4 & 15:42) and translated Aramaic words that Gentiles would have not known (Mark 3:17, 5:41, 7:11,34, 15:22)
    - It’s very likely this was the “follow-up gospel” to the same group of scattered Gentiles in Asia that Peter addressed in his two epistles:
      - Places an emphasis on suffering and persecution – particularly the unjustified persecution of Jesus – which was the main theme of Peter’s two epistles, to faithfully endure persecution and suffering
      - Over one-third of the book deals with Jesus’s crucifixion – the pinnacle of suffering and persecution; Mark has been called “a Passion story with a long introduction”
  
- 58-60 – Luke
  - Luke was written before Acts – “the former treatise” to Theophilus (Acts 1:1) is referring the gospel of Luke – and Acts was written in Paul’s Roman imprisonment from 61-63, so Luke was probably written a few years before that
  - The purpose and audience of the gospel of Luke (and the book of Acts as well) to was to confirm and exhort the faith of one man – Theophilus (Luke 1:1-4)
  
- 75-85 – John
  - Church tradition holds that the Apostle John wrote his gospel in his later years as an older man – this book could have been penned at any point from 75-98
  - Probably written from Ephesus, where John ministered for many years before his exile
  
- 61-63 – Acts
  - It stands that Acts was written during Paul’s two year imprisonment in Rome described in Acts 28:30-31 because that’s where the book ends
  - Luke was with Paul again during his travels after his first imprisonment, so he would have presumably included those travels too in his letter to Theophilus if it was penned at a later day; but he did not include anything farther because it was written near the time that the story of Acts ends with Paul’s Roman imprisonment

**NEW TESTAMENT  
AUTHORSHIP OF NEW TESTAMENT BOOKS**

Other Epistles

- 45-48 – James
  - Written to Jews (James 2:1) who had been scattered abroad (James 1:1), presumably during the persecution and subsequent “scattering” in Acts 8:1-4
  - It’s a message to remain faithful in the midst of tribulation, so it follows that this epistle would have been penned to coincide with the renewed hostility and persecution for Jewish Christians that began around 45 with Herod’s killing of the Apostle James in Acts 12:1-2
- 64-67 – 1 Peter
  - Most likely written after the initiation of Christian persecution by Nero in 64 AD, since the subject is standing firm in the faith in the midst of persecution, with an emphasis on the end times as well
  - Written to the elect of God scattered about various parts of Asia Minor (1 Pet. 1:1)
- 67-68 – 2 Peter
  - Peter expects to be killed or die soon, when penning this letter (2 Pet. 1:13-15) – Peter was martyred somewhere in 67-68 AD
  - Written to the same group of brethren Peter referenced in his first epistle (2 Pet. 1:1, 3:1), the elect of God scattered about various parts of Asia (1 Pet. 1:1)
- 68-75 – Jude
  - In theme and structure, Jude is very similar to 2 Peter; therefore, the two epistles are believed to have been written close together since they address the same problems of apostasy that apparently was very prevalent during that period
  - No date is given, so it could have been written much later; no specific date is concrete
- 85-95 – 1, 2, 3 John
  - Church tradition holds that the Apostle John wrote his epistles in his later years as an older man – this book could have been penned anytime from 75-98
  - Probably written from Ephesus, where John ministered for many years before his exile
- 95-98 – Revelation
  - The Revelation of Jesus Christ was given to the Apostle John just a few years before his death in exile on the isle of Patmos (Rev. 1:9), possibly between 95-98
  - Visions were seen by John on the isle of Patmos (Rev. 1:9), where John had been exiled to in the persecution by the Roman Emperor Domitian in 95 AD