

AN OVERVIEW OF THE BIBLE



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Start Here

Knowledge of the Word of God is the starting place for spiritual growth. God goes to great lengths to tell His people who He is and what He has done before He asks them to do what He says. Application and obedience follow knowledge and understanding.

Through the prophet Hosea God said, “My people are destroyed for lack of knowledge” (Hosea 4:6).

The Apostle Paul said, “ They have a zeal for God but not in accordance with knowledge’ (Romans 10:2).

When he heard some Colossians had become believers, Paul wrote about his desire “... that you may be filled with the knowledge of His will in all spiritual wisdom and understanding so that you may walk in a manner worthy of the Lord. ... increasing in the knowledge of God” (Colossians 1:9-10).

We can therefore conclude that the knowledge of God is necessary to grow in your relationship with God.

A good place to **start** your knowledge of God is **here** with *An Overview of the Bible*.^{*} There are many studies which are excellent but aren’t necessarily the best place to start. It’s easy to get your ball lost in the weeds of details which can blur the overall picture of what God has done.

And the best place to **start** *An Overview of the Bible* is where God started in the beginning—the Old Testament and the book of Genesis.

^{*}If you are already familiar with *An Overview of the Bible*, we recommend you start with a study of *Who God Is and What He Does*, also available through Relational Concepts, Inc.

Unless otherwise noted, biblical quotations are from the *New American Standard Bible*. LaHabra, California: The Lockman Foundation.

I would like to extend my appreciation to the gallant efforts of several people. First and foremost is my wife Ellen who has done all of the composition, layout, format, and word processing of this study book. A special thanks also to Jan Spoelman for her editing of this material and Steve Cull for his design of the cover. Another special thanks to all the men and women who have used this book in its former printing for many years.

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*You may want to remove the map between pages 11 and 12 and set it alongside of this study book. Refer to it and write on it as you go.

The Old Testament

The First 2,000 Years

From Adam to Abraham and the Patriarchs

The Old Testament covers 4,000 years of history. But the first 2,000 years, or half of the Old Testament time-wise, is covered by the first 11 chapters of the first book of Moses called Genesis.* They are: chapters 1 and 2, **creation**; chapter 3, the first **sin**; chapter 4, the first **murder**; chapters 5 and 10, **genealogies**, i.e. lists of fathers and sons; chapters 6, 7, and 8, **Noah** and the **flood**; chapter 9, the **rainbow** covenant (which you can remember because a rainbow follows the rain of chapters 6–8); and chapter 11, the **Tower of Babel** (which you can remember since the number 11 looks like a little tower).

Genesis 12 starts with **Abraham** (and now we're up to 2000 B.C.). After Genesis 12 we shall no longer memorize each chapter, but we will learn the main events of the book. Abraham was born in a big city with a little name—Ur. Four people left Ur for the city of Haran (and their initials spell the word “SALT”): Sarah (Abraham's wife), Abraham, Lot (Abraham's nephew), and Terah, Abraham's father (Genesis 11:31). In Haran, Terah died, and God promised Abraham He would give him (1) a land, (2) seed (generations of people), and (3) a blessing, if he would go to that land, then called Canaan, which Abraham did (Genesis 12:5).

Now we know three key people: **Adam** in 4000 B.C., **Noah** in 3000 B.C., and **Abraham** in 2000 B.C. **Creation** is the key event at the time of Adam, and **Abraham's move to Canaan** (today's Israel) is the key event at 2000 B.C. Before the flood people lived for about 900 years, so Noah lived 500 years before **the flood**, which was the key event around 2500 B.C. (Genesis 6–8).

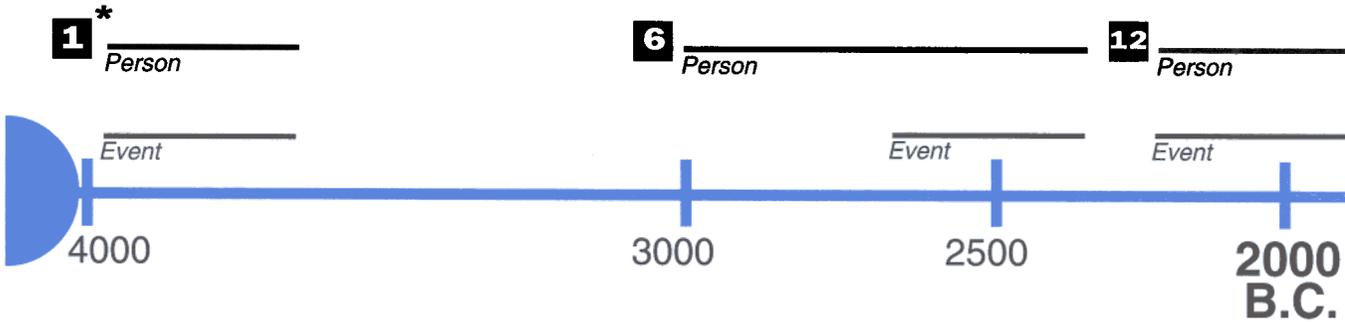
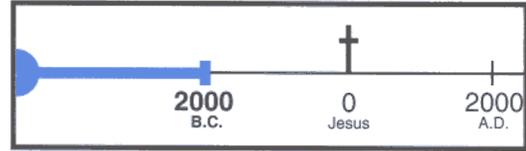
In Canaan Abraham had two sons: Ishmael, who is the father of the Arabs (Genesis 16:11-16) and Isaac, who is the father of the Jews (21:1-5). The Bible follows Isaac. **Isaac** had two sons: Esau and Jacob (25:19-26). Esau became the father of the Edomites (36:1), but the Bible follows Jacob (chapters 27–50). **Jacob's** name was changed to **Israel** (32:28), and he had 12 sons whose descendants became the 12 tribes of Israel (49:1-28). He also had one daughter named Dinah.

Four of these sons are worth mentioning here. Levi was the father of the tribe of Moses and his brother Aaron (Exodus 2:1). The priests were descendants of Aaron (28:1). Judah was the father of the tribe which produced David (Matthew 1:3-6) and 1,000 years later, Jesus (1:16). Benjamin was the youngest son and the father of the tribe of the two main “Sauls” of the Bible: King Saul (1 Samuel 9:1-2) and in the New Testament, Saul of Tarsus, also called the Apostle Paul (Romans 11:1). Joseph was the second youngest son and the one the Bible follows next.

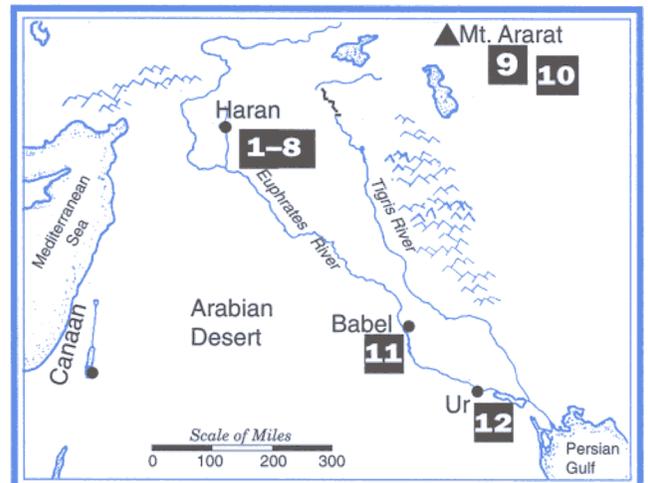
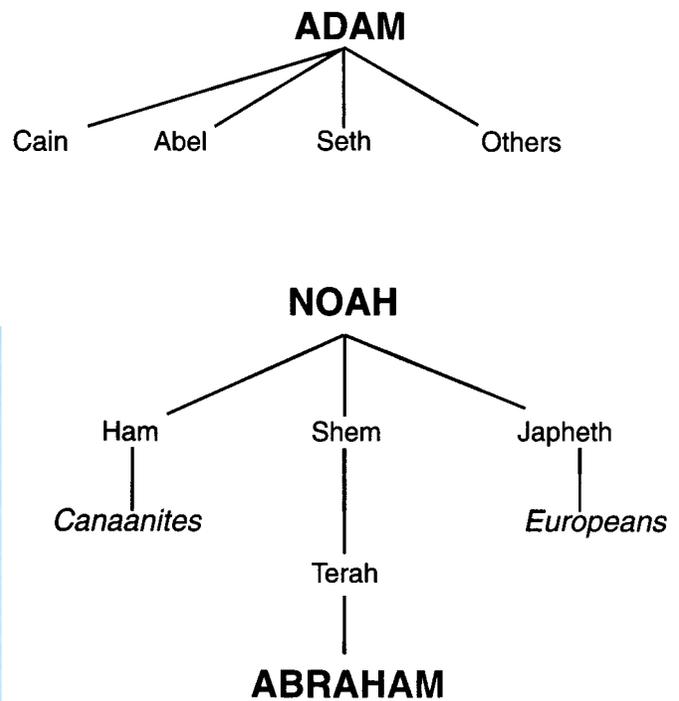
*Though many educators deny creation and believe in long ages of evolution, we believe evolution is contrary to the Bible and the evidence from nature. For further discussion, see the Relational Concepts' study book, *Science, Religion, and the Creation-Evolution Controversy*. We also realize that many Christians date the Egyptian Dynasties as beginning around 3000 B.C., thus backing the flood up to 5000 B.C. and the days of creation before 7000 B.C. This is a possibility since the genealogy lists may not be all-inclusive. But since the lists in Genesis and 1 Chronicles are identical, we arrive at our dates by simply adding up the ages as has been done for hundreds of years. Of course all dates are approximate, and conservative scholars generally agree on the dates after 2000 B.C., i.e., from Abraham on.

The First 2,000 Years

From Adam to Abraham and the Patriarchs



The First 2,000 Years	
The First 12 Chapters of the Bible:	
Genesis 1 and 2	}
Genesis	
Genesis 3	_____
Genesis 4	_____
Genesis 5	_____
Genesis 6	}
Genesis 7	
Genesis 8	
Genesis 9	_____
Genesis 10	_____
Genesis 11	_____
Genesis 12	_____



*The boxed numbers on this page represent the chapters of Genesis.

The Second 2,000 Years, Part 1

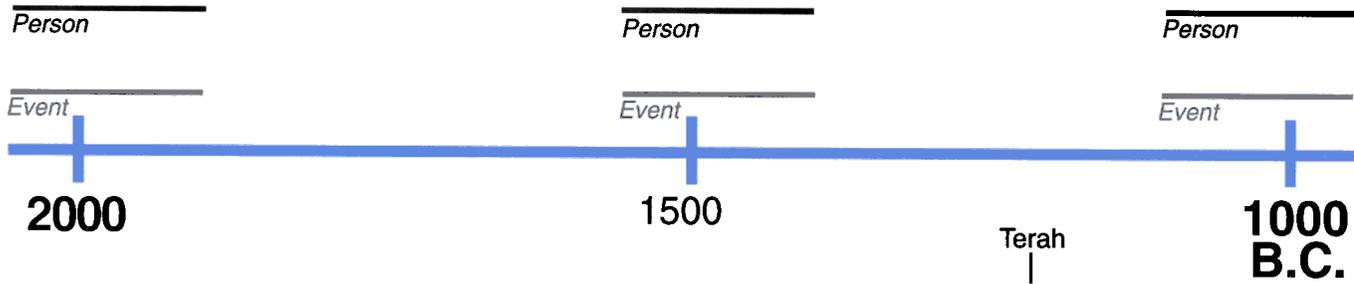
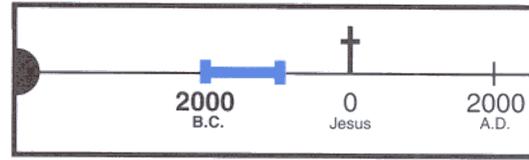
From Abraham to David and the United Kingdom

This section covers the period from **Abraham** (2000 B.C.) through **Moses** (1500 B.C.) to **David** (1000 B.C.), the key figures who frame this millennium of history. Specifically, we shall begin where we left off with Abraham's great-grandson Joseph and end with David's son Solomon. This era can be divided into seven events:

- 1 Joseph entered Egypt** (Genesis 39–47). Joseph was favored by his father Jacob (renamed Israel), but Joseph's brothers were jealous of him, so they sold him into slavery to Egypt. He was bought by a man named Potiphar, a rich man who was captain of Pharaoh's bodyguard. (His name is pronounced pot-of-fur, and if you connect furs with riches, this might help you remember his name.) Because Joseph would not have relations with Potiphar's wife, she had him thrown into prison. While he was there, he interpreted a dream of Pharaoh (the king) which predicted seven years of plenty followed by seven years of famine. Impressed by his knowledge, Pharaoh put Joseph in charge of handling the food supply for the next 14 years. Under Joseph's leadership, Egypt stored food and was uniquely prepared for the seven years of famine. The famine forced Joseph's family to journey to Egypt or starve.
- 2 Moses led the Exodus** (Exodus 3–20). The Israelites were in Egypt 430 years. They grew to be a nation of about 2 1/2 million people, but they became the slaves of the Egyptians after Joseph died. Then God raised up a new leader named Moses. Around 1500 B.C. Moses led the Israelites out of Egypt across the Red Sea on dry land to Mt. Sinai.
- 3 Israel received the law and the plans for the tabernacle** (Exodus 20–40). At Mt Sinai, God gave Israel two things: (1) the law and (2) the plans for the tabernacle. So they received the law and built the tabernacle (including its most important piece of furniture, the Ark of the Covenant).
- 4 Israel wandered in the wilderness** (Deuteronomy 1:6–4:43). The Israelites then proceeded north to a city just south of Canaan called Kadesh-barnea. There they sent 12 spies into the land of Canaan—to *take possession, as the Lord, the God of your fathers, has spoken to you* (1:21). When the spies returned, two (Joshua and Caleb) said, *We should by all means go up and take possession of it* (Numbers 13:30). But the rest said, *We are not able to go up against the people, for they are too strong for us* (13:31). Consequently, the Israelites decided not to go into Canaan, and God condemned them to wandering in the wilderness for 40 years. Everyone 20 years and older (at the time of the decision) died during the wilderness wandering except Moses, Joshua, and Caleb.
- 5 Joshua conquered the land** (Joshua 2–12). After these 40 years, the Israelites conquered the east side of the Jordan River. Then Moses gave a long speech (probably the book of Deuteronomy) and died. Next, God appointed Joshua to lead the Israelites across the Jordan River where they conquered Jericho, Ai, and most of the land of Canaan.
- 6 The judges maintained the land** (Judges 1–16). After Joshua there was a time of individual leaders called judges. Samson and Samuel were two such leaders. Samson was a long-haired warrior, and Samuel was a leader of diplomacy and wisdom.
- 7 Saul, David, and Solomon ruled the land** (1 and 2 Samuel, 1 Kings 1–11). After the judges came a time of kings and prophets. The first three kings were Saul, David, and Solomon. Each reigned about 40 years, but **David** was the beginning of the true **monarchy**.

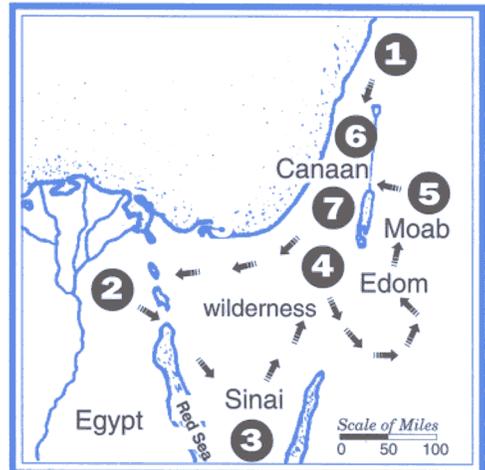
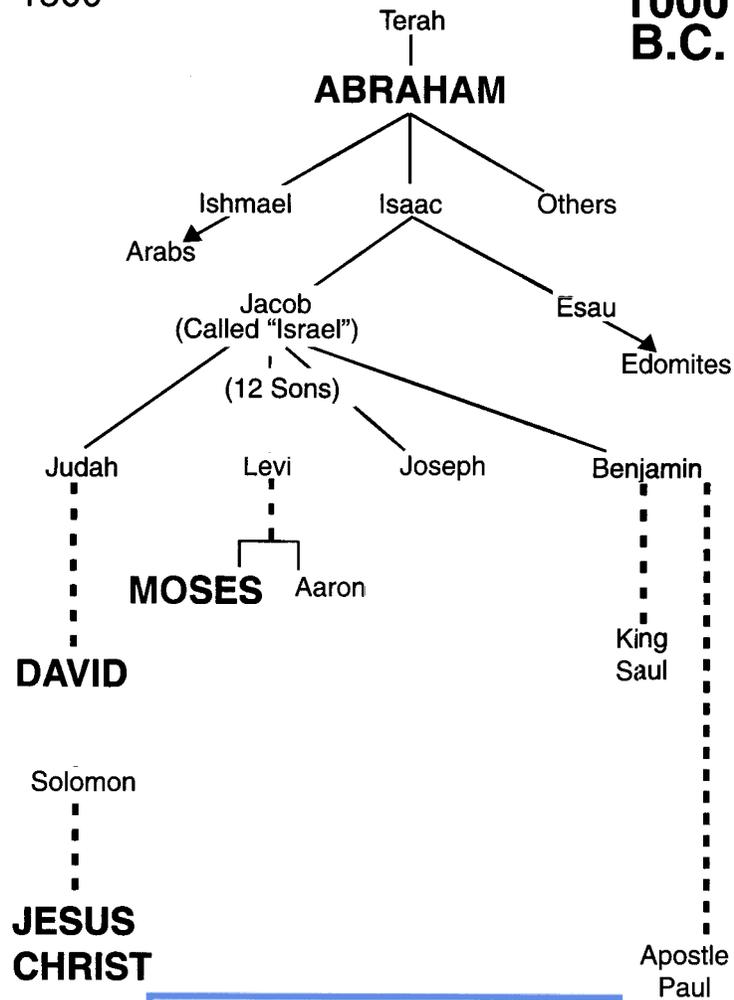
The Second 2,000 Years

Part 1 — From Abraham to David and the United Kingdom



The Second 2,000 Years

- 1* _____
- 2 _____
- 3 _____
- 4 _____
- 5 _____
- 6 _____
- 7 _____



* The circled numbers represent the periods of history as we have outlined them - not chapters in the Bible.

The Second 2,000 Years, Part 2

From David to Daniel and the End of the Old Testament

This section covers the period after **David** (1000 B.C.) on to **Daniel** (500s B.C.) and the end of the Old Testament (400s B.C.). This era can be divided into five events which we shall number 8–12.

8 **The kingdom split** (1 Kings 12). After Solomon, the kingdom split in two. The Northern Kingdom was called Israel, and the Southern Kingdom was called Judah. The first king in the North was Jeroboam (Solomon's warrior), and the first king in the South was Rehoboam (Solomon's son).

9 **The Northern Kingdom was exiled to Assyria** (2 Kings 12–25). The Northern Kingdom, called Israel, had 19 kings who were all bad.* This kingdom lasted about 200 years and was captured by and exiled (the people were carried away as slaves) to Assyria. For the most part, the Israelites did not return to the land of Canaan until the time Israel became a nation again in A.D. 1948.

10 **The Southern Kingdom was exiled to Babylon** (2 Kings 12–25, 2 Chronicles 12–36). The Southern Kingdom, called Judah, also had 19 kings and one queen.* Some of their kings were good and some were bad. Judah lasted about 300 years and was then captured by and exiled to Babylon (which had become the world leader over Assyria).

11 **The Southern Kingdom was in Babylon 70 years** (2 Chronicles 36:5-21). The Judeans were in Babylon 70 years, and the Bible focuses on Daniel. Then Babylon fell to the Medes and Persians who let the Judeans return to Jerusalem. Most of them were from the tribe of Judah, hence the name "Jews," although the tribe of Benjamin and some Levites were also in the Southern Kingdom.

12 **The Jews returned to Jerusalem** (2 Chronicles 36:22-23, Ezra 1:1–2:1, Nehemiah 2). Three groups under three leaders returned to Jerusalem in the 400s B.C. Zerubbabel returned first with a group who rebuilt the temple, Ezra returned as a religious leader, and then Nehemiah returned as a political governor who rebuilt the walls of Jerusalem. With these men and the prophets God raised up to predict the coming of Christ, the Old Testament ends.

The first 2,000 years of the Old Testament were covered in the first **12 chapters** of Genesis.

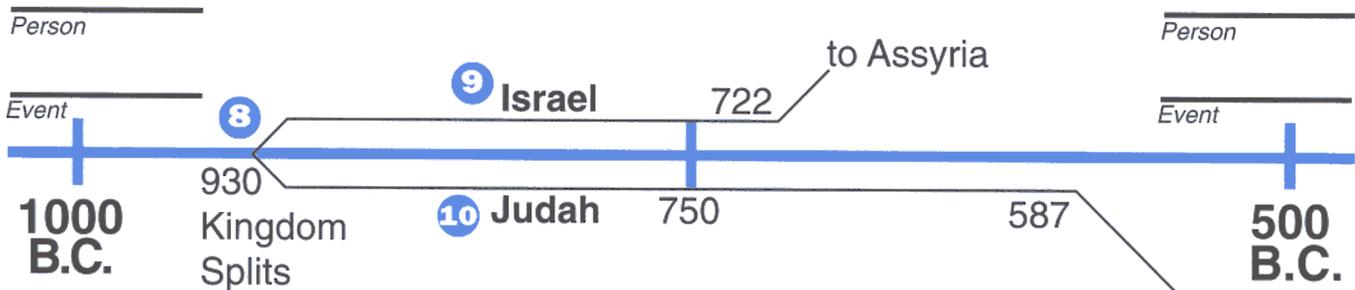
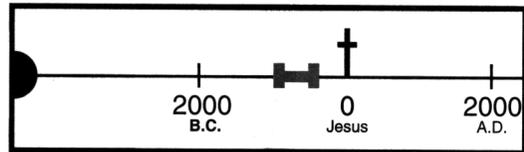
The second 2,000 years were outlined with these **12 events**.

The second 2,000 years is followed by a 400 year gap between the Old and New Testaments. The gap is called the inter-testament times. This period is covered on pages 11-12.

*Some list 20 kings of both the North and the South because one additional king ruled over half of Israel a short time and one additional king was appointed by Babylon in Judah.

The Second 2,000 Years

Part 2 — From David to Daniel and the End of the Old Testament



The Second 2,000 Years

8 _____

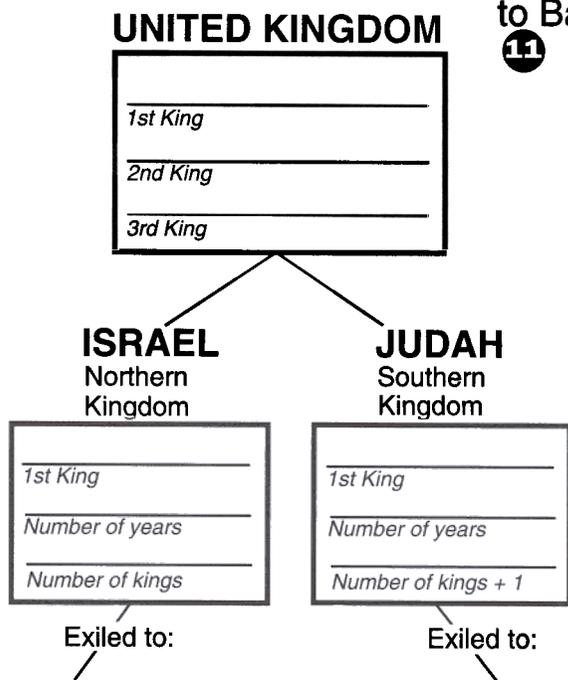
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11 _____

12 _____

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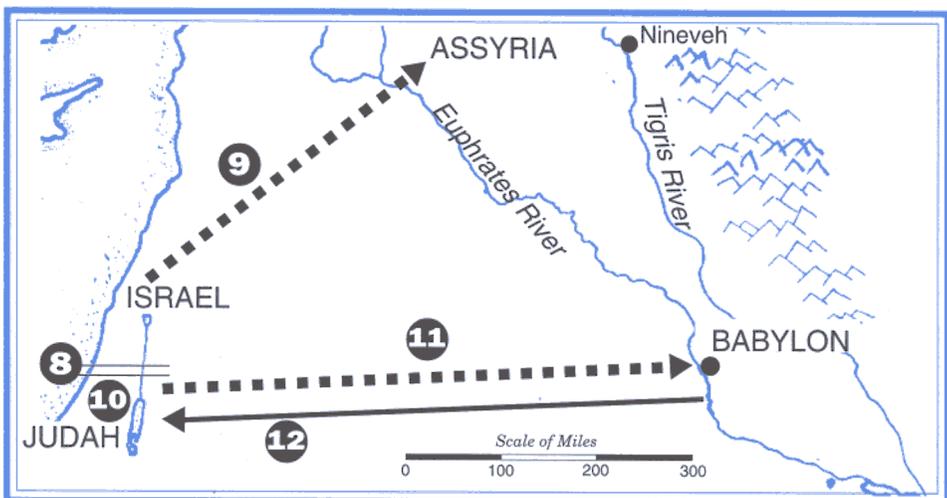


Nation _____

Nation _____

Key Person _____

Return led by: _____



The 39 Old Testament Books

There are 66 books in the Bible. The Old Testament contains 39 of them, covering about 4,000 years (creation to 400 B.C.), and the New Testament has 27, covering less than 100 years (the birth of Christ to about A.D. 96).

The 39 Old Testament books are divided into 3 types: history books, poetry books, and prophecy books.

History Books Genesis through Esther. The history books are the first 17 books in the table of contents of your Bible. They basically follow in consecutive order the overview you have just studied. Genesis ends with Joseph and his brothers in Egypt. Exodus describes Moses leading the Israelites out of Egypt after 430 years of Egyptian captivity. From Exodus chapter 20 on through Leviticus, Numbers, and Deuteronomy, Moses has written the law, mixed with the history of the 40 years the Israelites wandered in the wilderness.

The book of Joshua is about the conquests of Joshua. Judges is about the judges. Ruth takes place during the time of the judges. 1 Samuel is basically about Saul, 2 Samuel about David, 1 Kings about Solomon, and 2 Kings about the 19 kings of Israel and the 19 kings of Judah. 1 and 2 Chronicles are a review, focusing on David and the kings of Judah. Ezra and Nehemiah discuss the return after the Babylonian Captivity, and Esther reveals an event that happened to some of the Jews who stayed behind in Persia.

The Poetry Books Job through the Song of Solomon. Job probably lived sometime between Noah and Abraham. The Psalms were written primarily by David. Proverbs, Ecclesiastes, and the Song of Solomon were written by Solomon.

The Prophecy Books There are three kinds of prophecy books: those written before the Babylonian exile, during the exile, and after the exile.

It's easiest to learn the "after the exile" ones first because they are where you would expect them to be—the last three books in the table of contents—Haggai, Zechariah, and Malachi.

There are only two "exile" books, and one you already know—Daniel (page 7). The other exile book is the one listed right above it, Ezekiel.

The "before the exile" books were written during the divided kingdom, that is, in the times of the 19 kings of Israel and the 19 kings of Judah. These books are also in three groups:

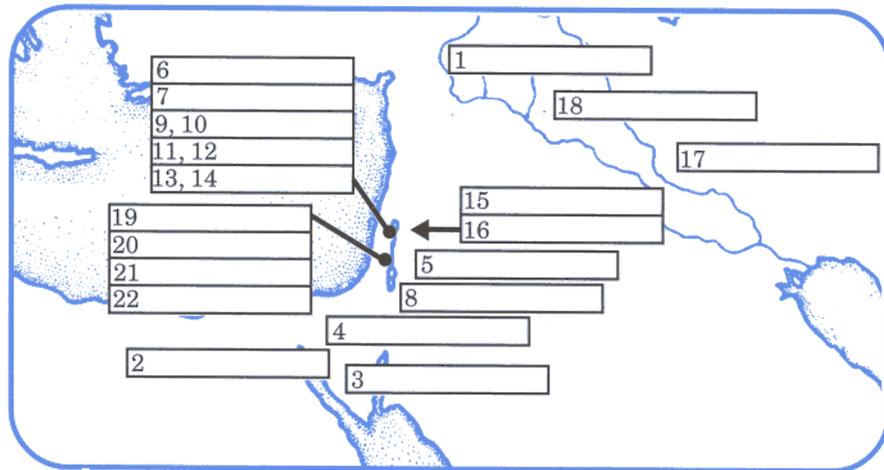
- (1) The Gentile books; Jonah written to Nineveh and Obadiah written to Edom
- (2) The Northern Kingdom books: Hosea, Joel, and Amos
- (3) The Southern Kingdom books, which are simply all the rest of them. So if we haven't covered it yet (like, say, Isaiah or Micah), then it's a "before the exile" Southern Kingdom book.

The 39 Old Testament Books

After studying this page and page 9, open to the Table of Contents page in the front of your own Bible and see if you can tell yourself something about each book of the Old Testament.

1. Genesis
2. Exodus
3. Leviticus
4. Numbers
5. Deuteronomy
6. Joshua
7. Judges
8. Ruth
9. & 10. 1 & 2 Samuel
11. & 12. 1 & 2 Kings
13. & 14. 1 & 2 Chronicles
15. Ezra
16. Nehemiah
17. Esther

The History Books



18. Job
19. Psalms
20. Proverbs
21. Ecclesiastes
22. Song of Solomon

The Poetry Books

- | | |
|------------------|--------------|
| 23. Isaiah | Before the |
| 24. Jeremiah | Exile to the |
| 25. Lamentations | Southern |
| | Kingdom |

- | | |
|-------------|-----------|
| 26. Ezekiel | During |
| 27. Daniel | the Exile |

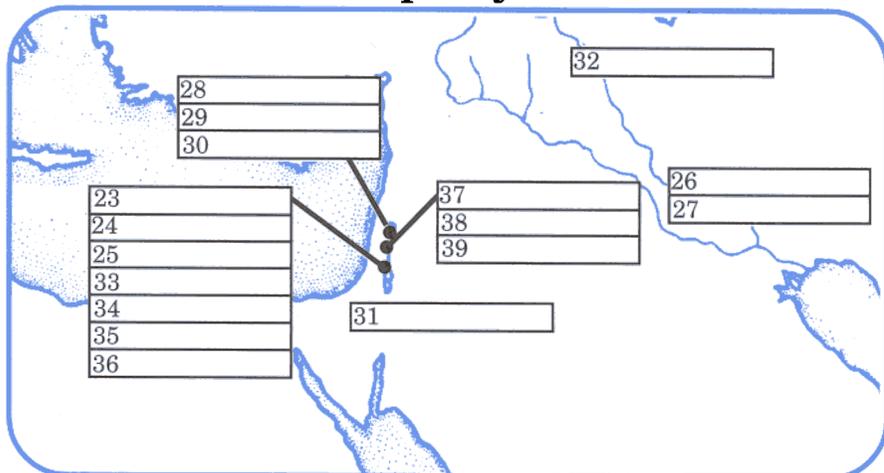
- | | |
|-----------|--------------|
| 28. Hosea | Before the |
| 29. Joel | Exile to the |
| 30. Amos | Northern |
| | Kingdom |

- | | |
|-------------|------------|
| 31. Obadiah | Gentile |
| 32. Jonah | Prophecies |

- | | |
|---------------|--------------|
| 33. Micah | Before the |
| 34. Nahum | Exile to the |
| 35. Habakkuk | Southern |
| 36. Zephaniah | Kingdom |

- | | |
|---------------|-------|
| 37. Haggai | After |
| 38. Zechariah | the |
| 39. Malachi | Exile |

The Prophecy Books



The Second 2,000 Years, Part 3

The Inter-Testament Times

12 **World and Regional Empires**—During the inter-testament time, the Jews returned to their land but continued to be under the control of other empires. These empires were prophesied by Daniel in the 500s B.C. (Daniel 2:31-45).

A **Babylon**—In the 500s B.C., the Jews were held captive in Babylon for 70 years (Daniel 2:37-38 7:4)(see page 7, #11).

B **Persia**—In the 400s B.C., Persia (the Medo-Persian Empire), after conquering Babylon (in 539 B.C.), let the Jews return to Jerusalem and ruled them through Nehemiah. This is how the Old Testament ends. After Nehemiah, Judah was basically ruled by priests responsible to Persia. (Daniel 2:39 a 7:5)

C **Greece**—In the 300s B.C., the Greeks took over through the conquests of Alexander the Great. Alexander was also a friend of Aristotle (the last of the three classic Greek philosophers: Socrates, Plato, and Aristotle). He conquered the whole western world in the late 300s but died at age 32, leaving his empire to be divided among his four top generals. One ruled in Macedonia (Greece), one in Asia Minor (Turkey), one in Syria, and one in Egypt. Significant for the Jews is the general in Egypt (called Ptolemy) and the one in Syria (called Seleucid). (Daniel 2:39 b 7:6)

D **Egypt**—In the 200s B.C., the Jews were under the Ptolemies of Egypt and were treated quite well. These Egyptians encouraged the Jews in Alexandria to translate the Old Testament from its original Hebrew into Greek. This translation is called the Septuagint (or LXX) and was the version used at the time of Christ and the Apostles.

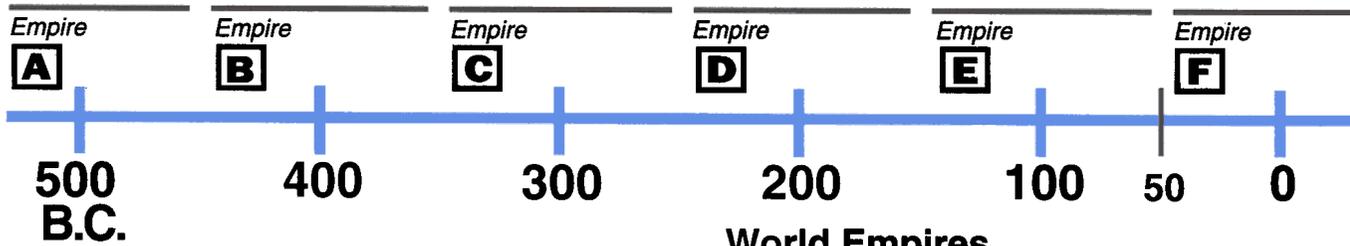
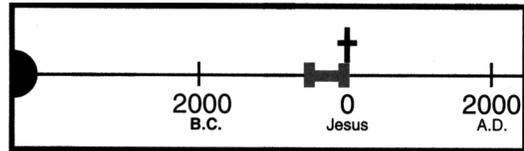
E **Syria**—In the 100s B.C., the Jews were persecuted by the Seleucids of Syria, in particular, Antiochus IV Epiphanes. In 198 B.C., Syria took Judah away from the Egyptians. They appointed Greeks to the priesthood, offered a pig on the Jewish altar, and killed many Jews. About 175 B.C., an old Jewish priest named Mattathias and his sons rebelled against Syria and a guerrilla-type war began. These Jewish soldiers were called the Maccabees (after one of Mattathias' sons) and later Hasmonians (after his father). On December 25, 165 B.C. they reclaimed the temple and restored the sacrifices. This is celebrated yet today with the Jewish feast called Hanukkah. This war went on for years, but by the middle of the first century B.C., the Jews had established their independence.

F **Rome**—About 50 B.C., Rome under Julius Caesar was rapidly becoming the next dominant world empire. (Daniel 2:40 7:7) Because of leadership squabbles within the old Maccabean/Hasmonian family, the appointed Hasmonian ruler used a man named Antipater to negotiate with Rome. Antipater came up with an arrangement where the Jews could more or less rule themselves. Antipater was an Edomite, i.e., an Esau-ite. (They were descendants of Abraham and Isaac through Esau, but they were not Israelites—see pages 3 and 6.)

After Julius Caesar was murdered (in 44 B.C.) and his nephew Augustus Caesar defeated Cleopatra of Egypt and ruled the western world, Antipater's son was appointed by Rome as king of the Jews. He was called Herod the Great. At first, Herod was good for the Jews. He married a granddaughter of a Maccabean leader, built many structures for the Jews, and repaired the temple. But then he went mad, even killing his own wife and sons because he thought they would take away his throne. When the wise men came from the East and went on to Bethlehem (Micah 5:2) looking for "the king of the Jews," Herod killed the boy babies in Bethlehem in an attempt to kill this king (Matthew 2:1-18).

The Second 2,000 Years Part 3

The Inter-Testament Times



The Second 2000 Years

12 _____

A _____

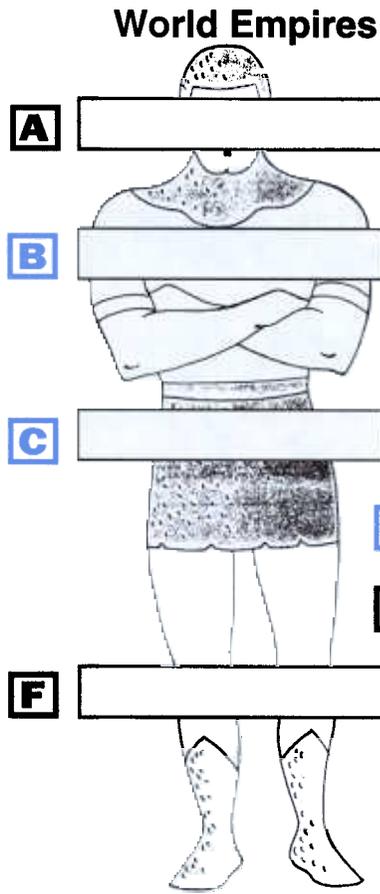
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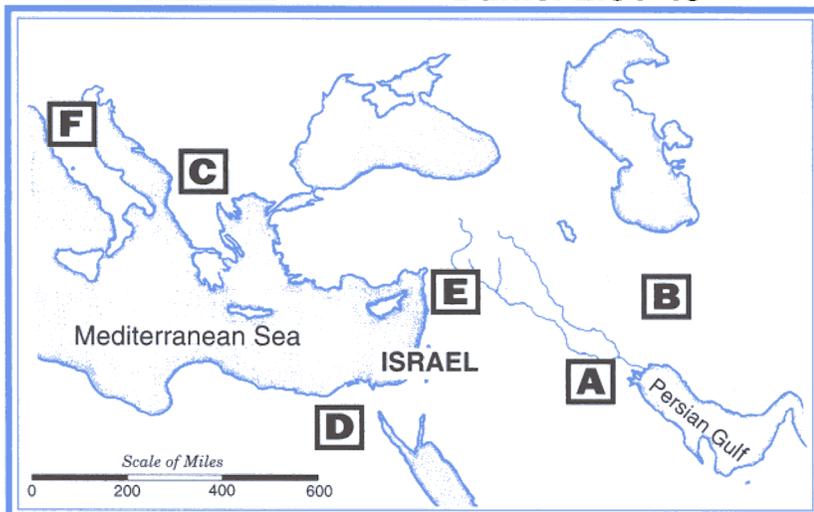
F _____



The Inter-Testament Empires as Prophesied by Daniel

Regional Empires

Daniel 2:31-45



The New Testament

The Life of Jesus Christ, Part 1

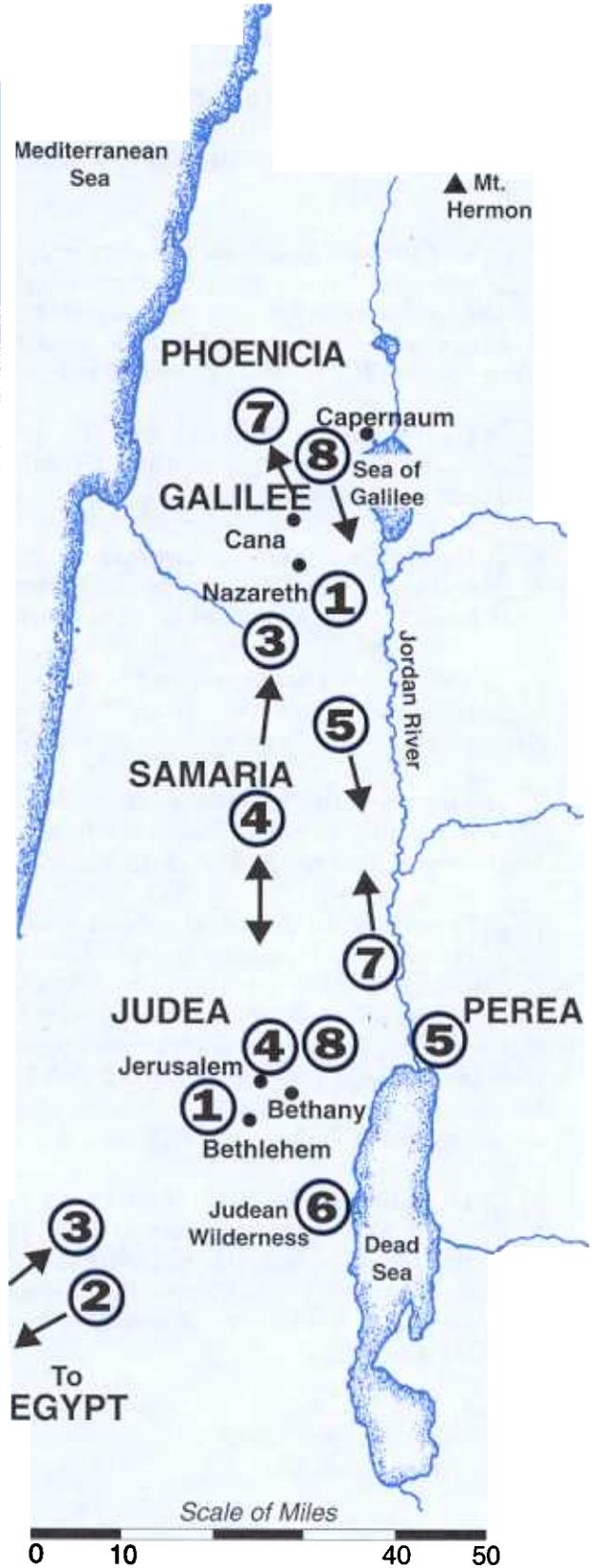
- ① **The birth of Christ**—Jesus the Christ (i.e., Messiah, literally “the anointed one”) was born of a virgin named Mary in a small town of Judea called Bethlehem (Isaiah 7:14, Matthew 1:23, and Luke 2:1-20). Mary had traveled there from her hometown of Nazareth with her husband Joseph (Matthew 1:18-25) because Caesar Augustus declared that a census be taken (for tax purposes). For them, that meant enrolling in Bethlehem (Matthew 1:18-25).
- ② **The move to Egypt**—After some time passed, the magi or wise men arrived from the East. They had followed a light in the sky which directed them to Jerusalem. When Herod learned from the scribes and chief priests (who quoted from Micah 5:2) that the Messiah would be born in Bethlehem, he directed the wise men to go there. Herod planned to murder Jesus because the wise men called Him the king of the Jews. When the magi did not return to Herod, he had all of the boys of Bethlehem, two years old and younger, killed. Joseph was warned about this danger by an angel, so he fled with his family to Egypt (Hosea 11:1, Matthew 2:1-18).
- ③ **The return to Nazareth**—After Herod’s death, *an angel appeared in a dream to Joseph in Egypt*, telling him to return to Israel (Matthew 2:19). So he, Mary, and Jesus went back to their former hometown of Nazareth (Luke 2:39).
- ④ **Teaching in the temple at age 12**—When He was 12, Jesus was taken by Joseph and Mary to Jerusalem. There they lost Him for a time and then found Him teaching in the Temple (Luke 2:31-52).
- ⑤ **The baptism by John at age 30**—Joseph may have died fairly young, making Jesus provider for the family as a builder, a trade He apparently learned from Joseph (Matthew 13:55). Then, at about 30 years of age, Jesus began His public ministry when He was baptized by John the Baptist (who had begun his own ministry earlier that same year). Christ’s baptism was most likely near the southern end of the Jordan River above the northern end of the Dead Sea (Matthew 3:13-17).
- ⑥ **The temptation by Satan**—Then the Spirit of God led the Son of God into the Judean Wilderness for 40 days, to be tempted by Satan (Matthew 4:1-11).
- ⑦ **The first disciples**—After the temptation, Jesus returned to the area where John the Baptist was baptizing and met John and Andrew. They were disciples of John the Baptist (John 1:35-42) but now began to follow Christ. Next He chose Peter, Philip, and Nathaniel to be disciples (John 1:44-51). Then they went to a wedding in Cana where Jesus turned water into wine. This is His first recorded miracle (John 2:1-12).
- ⑧ **The “born again” discussion with Nicodemus**—After a visit to Capernaum (where Peter’s house became His headquarters), Jesus, along with His new disciples, made a trip south to Jerusalem for the Passover (John 2:12-13). There He threw the money changers out of the temple (John 2:14-25) and told a Jewish Pharisee named Nicodemus, *You must be born again* (John 3:7). (See the Appendix on page 21 for information about the Pharisees.)

The Life of Jesus Christ

Part 1

Events:

- ① _____
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The Life of Jesus Christ, Part 2

- 9 The woman at the well in Samaria**—After returning to Jerusalem, cleansing the temple, and speaking to Nicodemus (event 8), Jesus and His disciples remained in that area for awhile, and Christ’s disciples baptized new believers in northeastern Judea (John 4:1-2, Luke 3:19-20). On their way back to Galilee, Jesus stopped in Sychar of Samaria and told a woman at Jacob’s well that He was the Messiah promised in the Old Testament (John 4).
- 10 The greater Galilean ministry**—Upon returning to Galilee, Jesus began His ministry in and around the greater Galilean area. He did much of His teaching and healing in this area. For example, this is when He preached the Sermon on the Mount (Matthew 5–7). This greater Galilean ministry finished the first year and included all of the second year of His recorded three and one-half years of public ministry.
- 11 Healing at the Pool of Bethesda**—During His greater Galilean ministry, Jesus made at least one trip south to Jerusalem, where He healed a man at the Pool of Bethesda on the Sabbath (John 5).
- 12 Healing a Phoenician woman’s daughter**—In the third year, Jesus made two trips north of Galilee. The first was to Phoenicia where He healed a woman’s daughter (Matthew 15:21-28, Mark 7:24-30). That was significant because she was a Gentile.
- 13 The transfiguration**—On His second trip north He visited a mountain, probably Mt. Hermon, where He was transfigured *before them; and His face shone like the sun, and His garments became as white as light* (Matthew 17:1-13, Mark 9:2-13, Luke 9:28-36).
- 14 The move to Jerusalem**—At the beginning of the fourth year of Christ’s ministry, He left Galilee for the last time and headed for Jerusalem, where a few months later He would be crucified for the sins of the world (Luke 9:51-56, John 7).
- 15 Lazarus raised from the dead**—Several conflicts arose between Christ and the Pharisees in Jerusalem because Jesus called Himself the Good Shepherd and one with God the Father (John 10). This caused Him to leave Jerusalem and cross the Jordan. But when Lazarus died, Jesus returned to raise Lazarus from the dead (John 11). When the news of this got out, Jesus once again crossed the Jordan to Perea where He did more ministering, such as teaching on divorce (Matthew 19:3-12) and instructing the rich young ruler (Matthew 19:16-30). On the way back to Jerusalem this second time, He called Zaccheus down from a sycamore tree at Jericho (Luke 19:2-10).
- 16 The final week**—Some of the events of the last week are as follows: Jesus’ Triumphant Entry into Jerusalem (Mark 11:1-11), the second cleansing of the temple (Mark 11:12-19), much teaching, including the Olivet Discourse (Matthew 24–25), the anointing by a woman (Mark 14:1-11), the Upper Room Discourse (John 13–17), the Last Supper (Matthew 26:20-29), the arrest and crucifixion (Matthew 26:47–27:56), the resurrection, and appearances (Matthew 28).

The Life of Jesus Christ

Part 2

Events:

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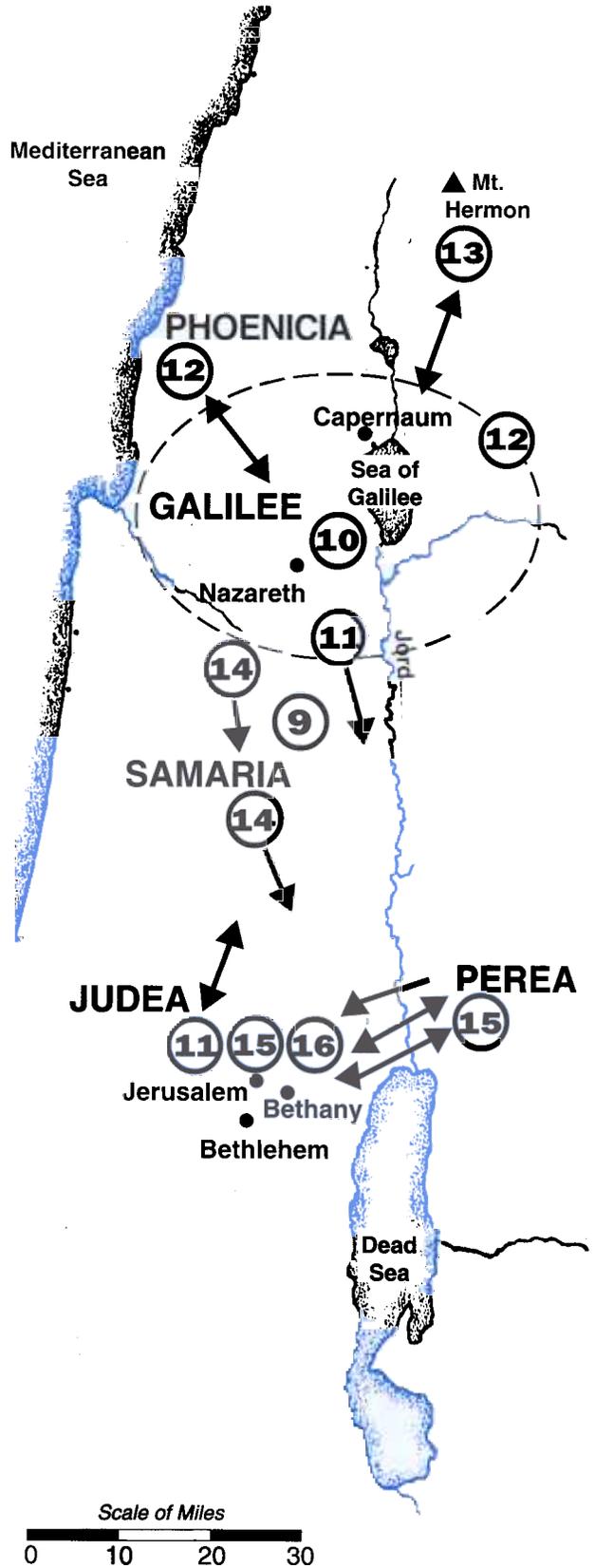
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The Acts and the Epistles of the Apostles, Part 1

The New Testament covers the century approximately from 0 to A.D. 100. It can be broken down into four periods: (1) the life of Christ (0 to A.D. 30), (2) Peter's ministry in Judea (A.D. 30 to 40), (3) Paul's missionary journeys (A.D. 40 to almost 70), and (4) the Apostle John's ministry out of Ephesus (A.D. 70 to almost 100). Here we shall cover the approximately 10 years (A.D. 30 to 40) from the death of Christ to the missionary journeys of Paul. This is primarily the ministry of Peter and an introduction to Paul. It is covered in the first 12 chapters of the Acts of the apostles.

Acts 1 The ascension—After Jesus rose from the dead, He appeared to many people for 40 days (see 1 Corinthians 15:3-8). Then He gathered together His apostles plus a few others (120 in all Acts 1:15) and told them to wait in Jerusalem for the coming of the Holy Spirit. (Acts 1:1-8) Then He ascended into heaven (Acts 1:9-11).

Acts 2 The coming of the Holy Spirit—In a few days the Holy Spirit came on them with the sound of a rushing wind. Tongues of fire appeared over the apostles. They spoke in many different languages, and 3,000 were converted to Christianity.

Acts 3-5 Peter and John were arrested and released—Peter preached again. He and John were arrested by the Jewish leaders. ... *they commanded them not to speak or teach at all in the name of Jesus. But Peter and John answered, "... we cannot stop speaking what we have seen and heard"* (Acts 4:18-20).

Acts 6-8 The first deacons—By now there were at least 8,000 new believers (Acts 2:42 and 4:4) who had originally come to Jerusalem for the Jewish holidays surrounding Passover. To help in getting supplies to everyone, the first servers were chosen. One of them, Stephen, was martyred in Jerusalem, and another, Philip, helped the apostles spread the Gospel to Gaza, Samaria, and Caesarea.

Acts 9 The conversion of Paul—About this time a young zealous Jew named Saul (who participated in the killing of Stephen) was headed for Damascus to persecute Christians there. On the way, he was converted through a vision from Jesus Christ. Saul (also called Paul) then stayed out of the main stream for about 10 years to study the Scriptures.

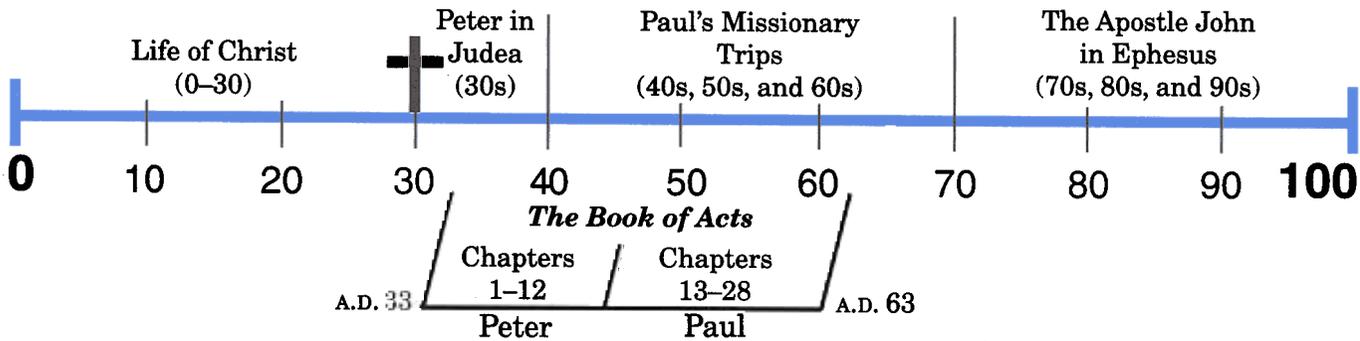
Acts 10 Peter's vision of the food—During this time Peter was leading and teaching Jewish believers in southern Judea. At Joppa (today's Tel Aviv), God gave him a vision of a sheet full of food which the Mosaic Law declared "unclean." Then God directed Peter to the home of a Gentile named Cornelius, where many of his Gentile friends and relatives were gathered. Thus God began to teach that the church was not to be for Jews alone. About this time James, Jesus' physical half-brother, wrote the book of *James* for the Jewish believers who were scattered throughout the Roman world. This is probably the first New Testament book written.

Acts 11 Paul and Barnabas in Antioch—Barnabas, a prominent believer, was sent from Jerusalem to the new growing church at Antioch. He recruited Saul (Paul) to work with him there. Then the believers in Antioch sent Paul and Barnabas with supplies to the needy in Jerusalem.

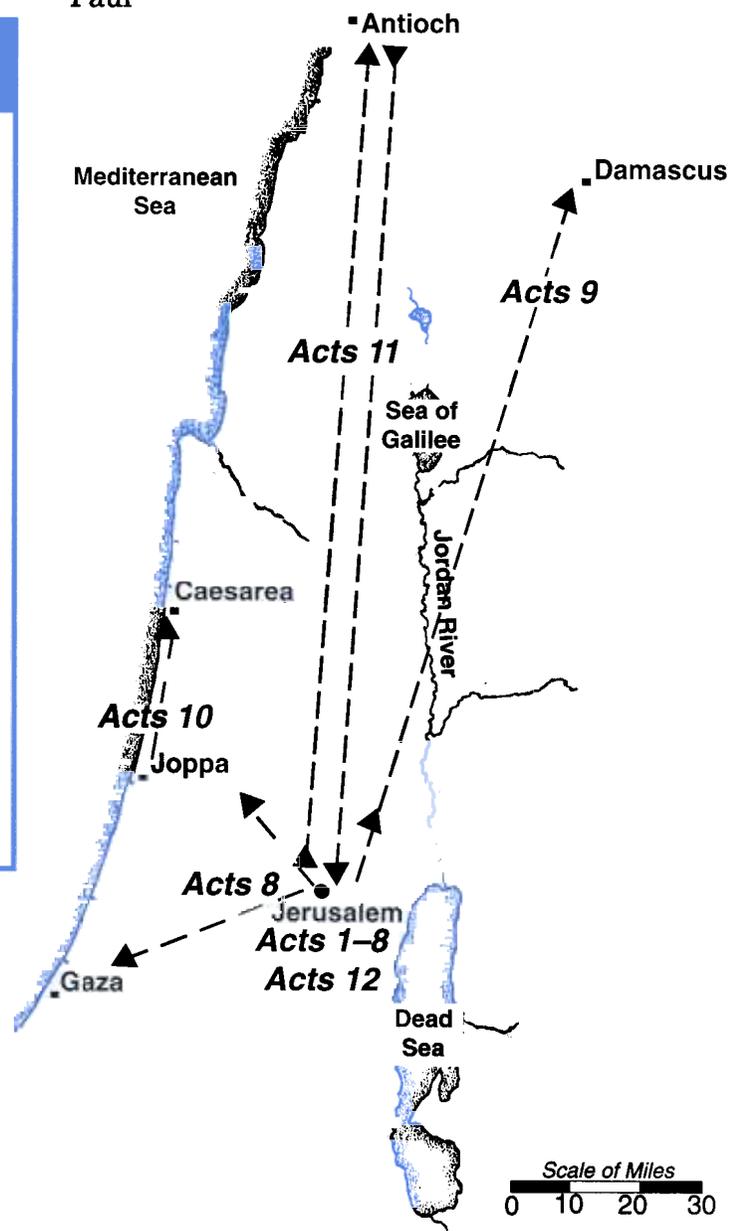
Acts 12 Peter imprisoned and released by an angel—Herod began persecuting the Christians. He had the Apostle James (the brother of John) killed. He also had Peter arrested and imprisoned. But the believers began to pray, and Peter was released from prison by an angel.

The Acts and Epistles of the Apostles

Part 1 The 100 New Testament Years



The Church in Judea	
Acts 1 A.D. 33	_____
Acts 2 A.D. 33	_____
Acts 3-5 A.D. 33	_____
Acts 6-8 A.D. 33-34	_____
Acts 9 A.D. 35	_____
Acts 10 A.D. 41	_____
Acts 11 A.D. 41	_____
Acts 12 A.D. 42	_____



The Acts and the Epistles of the Apostles, Part 2

Acts 13–14 The first missionary journey—Paul, Barnabas, and John Mark began the first missionary journey, but John Mark turned back after they visited Cyprus. The other two continued to Galatia. Later Paul wrote them the New Testament book of *Galatians*.

Acts 15 The Jerusalem Council—The first major issue in the early church was created by Gentiles becoming believers. The apostles were all Jews, Jesus was a Jew, the first believers were Jews, and most of them didn't think of Gentiles as a significant part of the church. But now with believers at Antioch and the first missionary journey concluded, uncircumcised Gentiles, who knew nothing of Jewish customs or the Mosaic Law, were believing in Jesus as their God and Savior. Should these Gentile believers be made to keep the law? Should they be circumcised and keep Jewish sacred days and customs? The Jerusalem Council was organized to answer these questions. Their answer was, No—Gentile believers do not need to become Jews.

Acts 16–18 The second missionary journey—After the Jerusalem Council, Paul left on a second missionary journey from Antioch, this time with Silas. This journey extended to Greece. Timothy joined the team in Lystra and Luke in Troas. The principal city, however, was Corinth, where Paul stayed for a year and a half. During this trip Paul sent Timothy back to see how the Thessalonians were doing. Upon receiving a good report, Paul wrote the books of *1 and 2 Thessalonians* to them. Although not connected with Paul's journey, the Gospels of *Matthew* and *Mark* were written about this time.

Acts 19–21 The third missionary journey—After visiting Jerusalem and Antioch again, Paul began his third missionary journey, spending most of his time (three and one-half years) in the city of Ephesus. Ephesus developed into the third major city for Christianity (after Jerusalem and Antioch). It's also probable that Paul wrote the books of *Romans* and *1 and 2 Corinthians* from Ephesus at this time. Paul then revisited the other Greek cities and, in spite of a warning from the Ephesian elders, returned to Jerusalem.

Acts 22–28 The journey to Rome—Paul was arrested in Jerusalem and then taken to Caesarea where he was imprisoned for two years. While there he made his defense before Felix, the Roman governor at Caesarea. He was then tried before the new Governor Festus, and because Paul appealed to his Roman citizenship, he was sent to Rome to be tried before Caesar. After a dangerous voyage and a shipwreck, he was in house-prison another two years and then brought to trial in Rome. During these imprisonments he wrote the “prison epistles,” the books of *Ephesians*, *Philemon*, *Colossians*, and *Philippians*. At the same time Luke, who appears to have remained with Paul during his imprisonments, wrote the Gospel of *Luke* and the book of the *Acts of the Apostles*.

The later epistles The Apostle John moved to Ephesus—A few years later (A.D. 70), the Romans destroyed Jerusalem. About this time, Jesus' half-brother Jude (another son of Joseph and Mary—Mark 6:3) wrote the book of *Jude*. Meanwhile the Apostle John had moved to Ephesus where he escaped martyrdom and lived another 25 years. There he wrote the gospel of *John* and the books of *1, 2, and 3 John*.

The book of Revelation John wrote the Apocalypse while exiled on Patmos—In the 90s A.D. a new persecution began, and John was exiled to an island called Patmos, off the coast of Ephesus. There he wrote the book of *Revelation*, then probably returned to Ephesus, and died there.

This ends the New Testament

The Acts and Epistles of the Apostles

Part 2

The Books of the New Testament

James (44-45)

Galatians (49)
1 & 2 Thess. (51)

Matt. & Mark (50s)

1 & 2 Cor. (56)

Romans (56-57)

Ephesians (60)

Luke & Acts (60-61)

Col. & Philm (61)

1 & 2 Peter (64)

Titus (66)

2 Timothy (67)

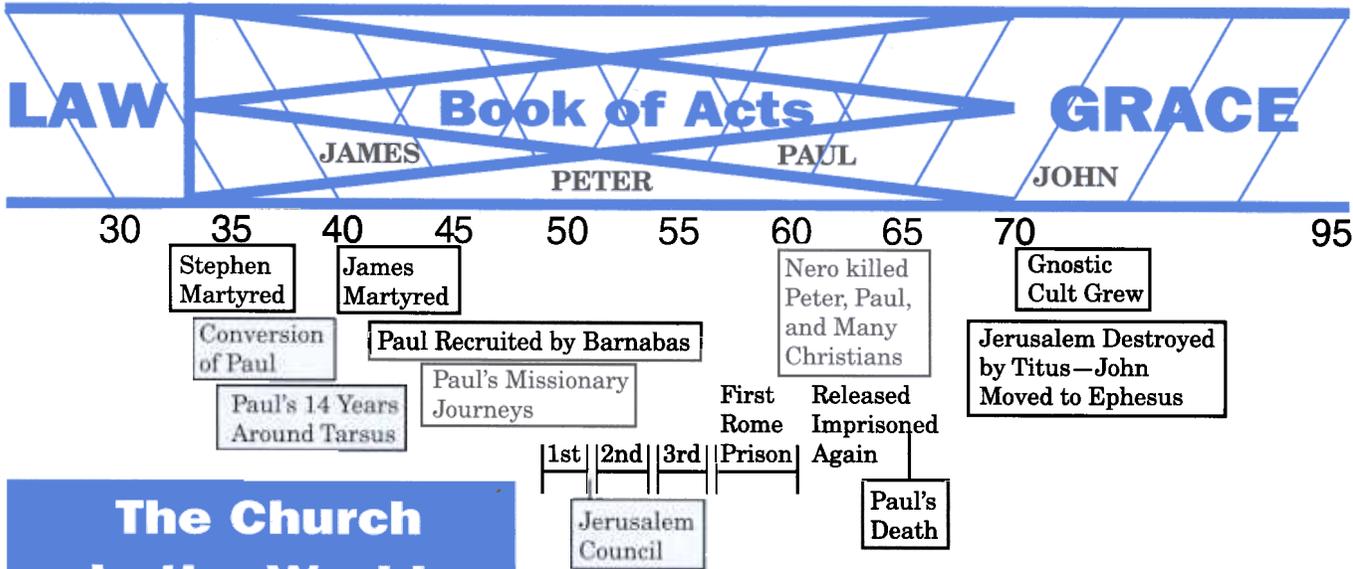
Hebrews (67-69)

John (70 or later)

Jude (75)

1, 2, 3 John (90s)

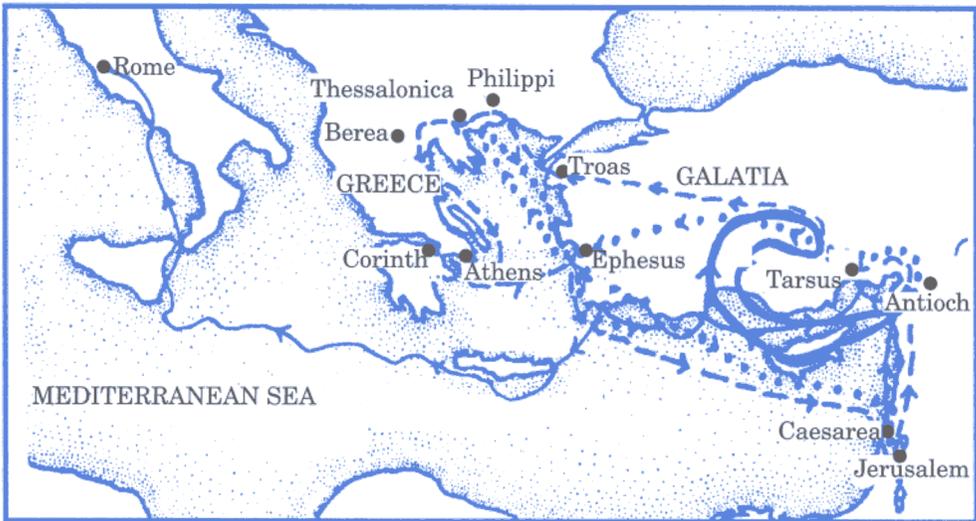
Revelation (95-96)



The Church in the World

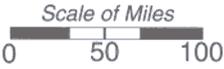
Acts 13-14 (A.D. 45)
Acts 15 (A.D. 46)
Acts 16-18 (A.D. 52-54)
Acts 19-28 (A.D. 54-63)

The Later Epistles
The Epistles of John
Revelation



Paul's Journeys:

- 1st Missionary Journey
- 2nd Missionary Journey
- 3rd Missionary Journey
-
- Trip to Rome



Appendix

The Rise of the Pharisees, the Sadducees, and the Essenes

The events of the inter-testament period gave rise to several Jewish sects. Actually, they probably began before the Old Testament ended while Persia ruled over Jerusalem. After the temple and the city of Jerusalem were rebuilt by Zerubbabel, Ezra, and Nehemiah, many of the Jews became lukewarm about their religion (Haggai 1:1-11). In response to this, some groups of more serious Jews got together for mutual encouragement (Malachi 3:16). When Persia fell to Greece, the devout groups resisted the Greek influences upon their Jewish traditions.

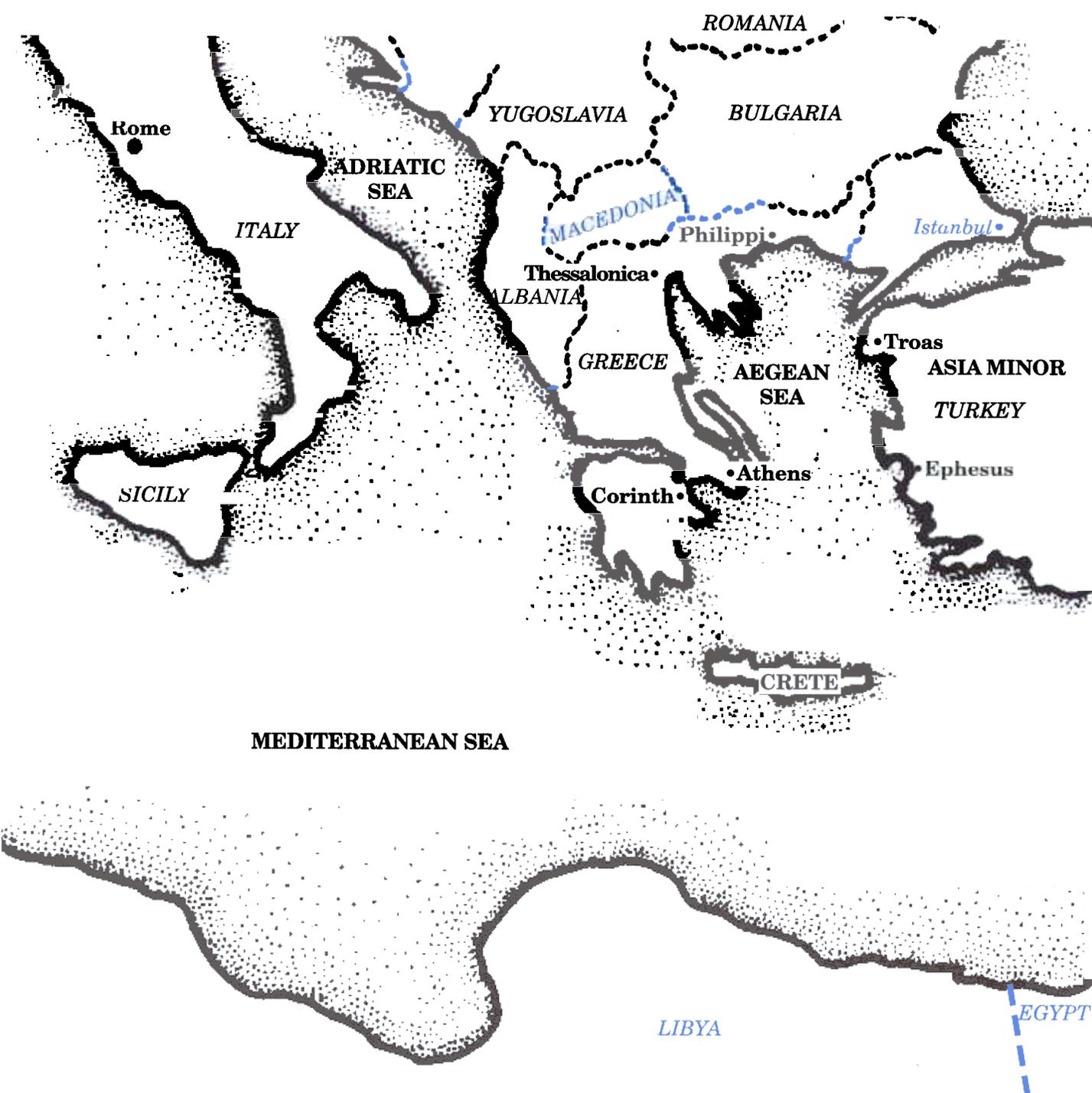
One such group called the **Essenes** objected to any Greek cultural influence and withdrew as ascetic monks, living in their own communes. They refused to go to war or participate in social issues. The Qumran community, living where the Dead Sea scrolls were discovered, was probably such a group.

Another group was called the Assideans (sometimes spelled “Hasideans”), meaning “godly” or “loyal people.” When the Maccabees revolted, the Assideans joined them in battle against the Syrian Greeks (1 Maccabees 2:42). These Assideans supported the Maccabeans until the brother and successor of Judas Maccabeas assumed the office of high priest without the proper pedigree or credentials. Then the Assideans separated themselves from his (political and religious) leadership. They then became known as **Pharisees**, the name comes from the Hebrew and Aramaic words for “separatists.” This was about 150 B.C.

Being rejected by the Assideans, now called Pharisees, the Jewish leader (John Hyrcanus) attached himself to a group called the **Sadducees**. It’s not clear when the Sadducees began. They date themselves back to the high priest Zadok, appointed by Solomon (1 Kings 2:35). This is uncertain, but what is clear is that they developed as a liberal sect within the wealthy part of the priesthood, and they became prominent when John Hyrcanus attached himself to them.

So, emerging from the inter-testament time, there are three Jewish sects:

- (1) The **Essenes**, ascetic monks living in isolation, waiting for the Messiah to come to them.
- (2) The **Pharisees**, primarily lay people who were socially and politically involved conservative separatists, who represented the common people and strictly kept the Jewish traditions.
- (3) The **Sadducees**, wealthy liberal priests who denied doctrines such as the resurrection and the existence of angels but promoted the influx of Greek and Roman influences on Judaism.



Rome

ITALY

SICILY

ADRIATIC SEA

YUGOSLAVIA

ROMANIA

BULGARIA

MACEDONIA

ALBANIA

GREECE

AEGEAN SEA

ASIA MINOR
TURKEY

CRETE

MEDITERRANEAN SEA

LIBYA

EGYPT

Thessalonica

Corinth

Athens

Troas

Ephesus

Philippi

Istanbul

