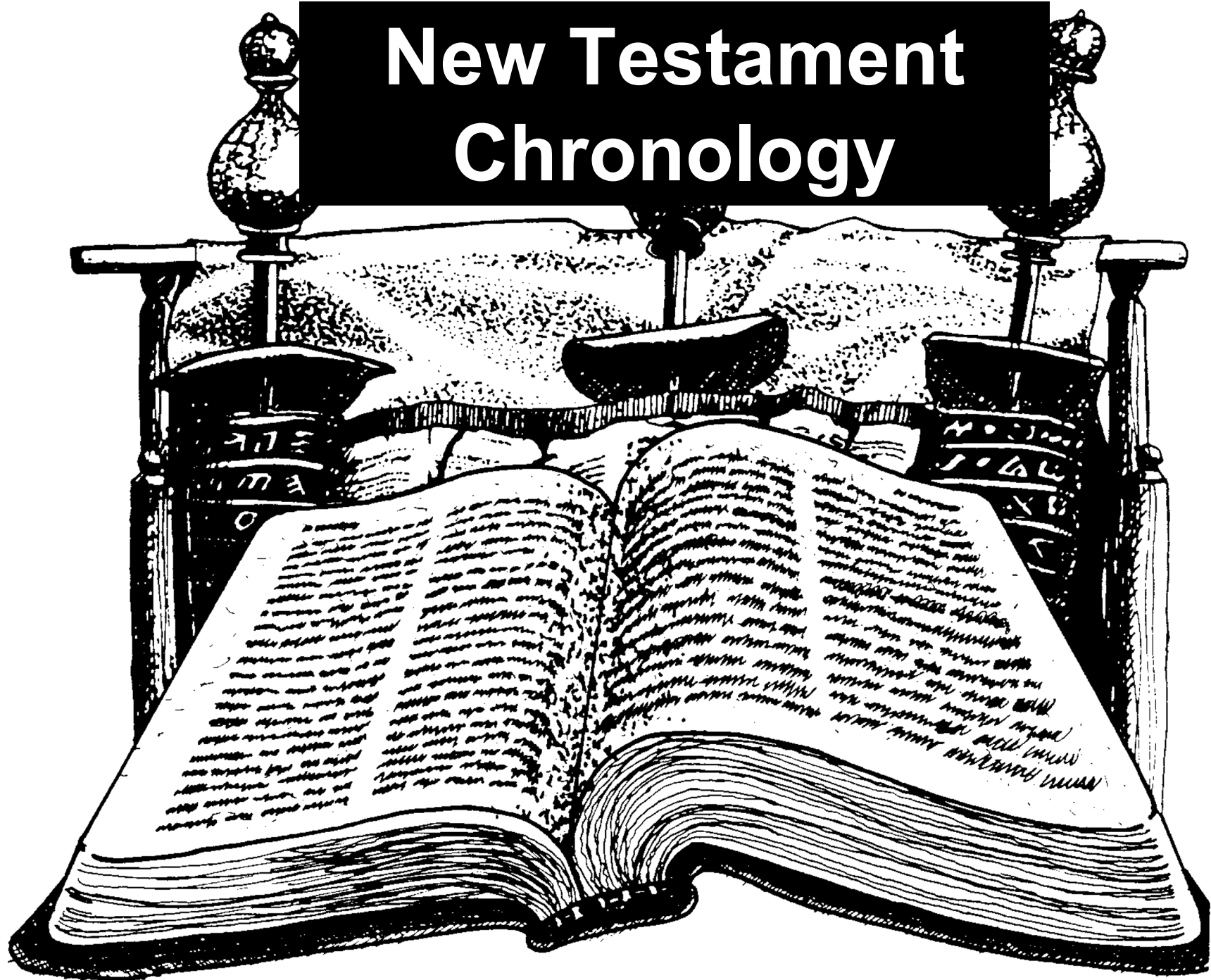


New Testament Chronology



The Gospels

NIV Study Bible, 1471

Matthew

Mark

Luke

John

48

- The word "Gospel" comes from the Old English "God-spell." It translates the Greek word for "good news."
- In antiquity king's heralds announced "glad tidings" of the king's birthday throughout the cities of the realm.
- It has the same meaning in our New Testament. The four Gospels announce the glad tidings about Jesus.
- The ancient world knew of history, poetry, prophecy and letters. But a "gospel" was new to them.
- Here, inspired writers gave more than just history. They also created faith (John 20:30-31) by proclaiming the good news that, just as the OT had promised, God had sent His Messiah to the world.

- Why are there four Gospels? Perhaps for the same reason

The Synoptics

Matthew

Mark

Luke

John

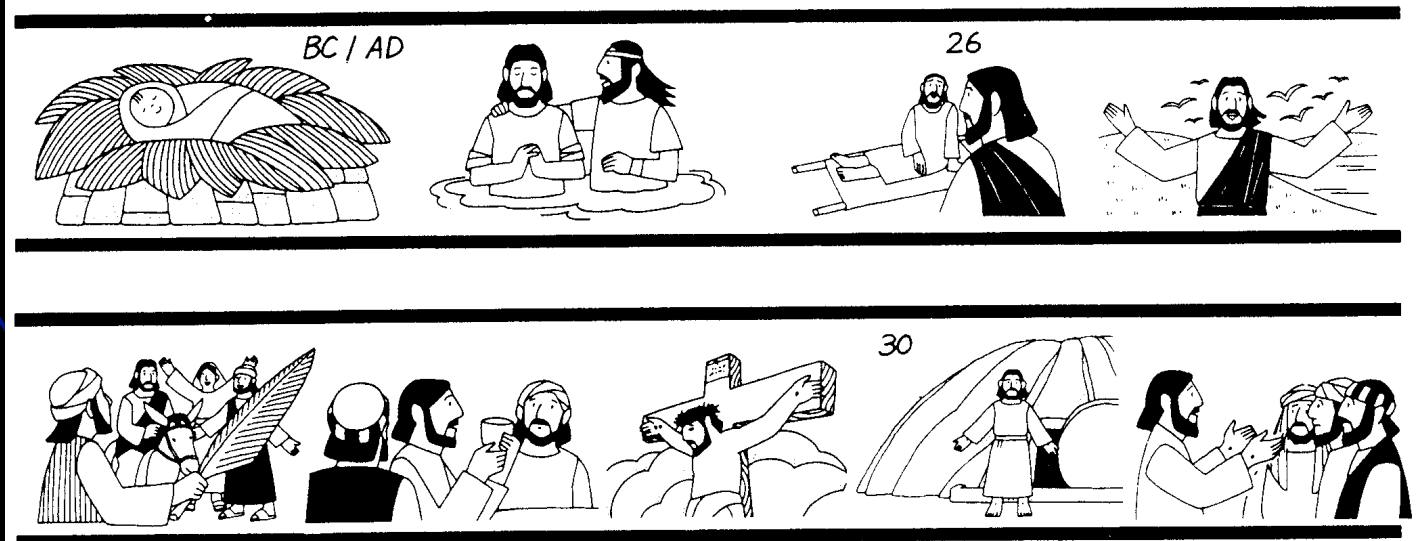
- These three Gospels are so much alike that they are called *Synoptic* ("see with," or "see alike") Gospels. They all look at Christ's life from a historical perspective. On the other hand, John's Gospel dwells more on the inner meaning of Jesus' life and teachings.

different descriptions of a finely cut jewel would appeal to different people.

Matthew

- describes one facet of the life of Christ,
- Mark another,
- and Luke a third.

When Events Happened



Synoptic Similarities

NIV Study Bible, 1471

- **Matthew, Mark and Luke are noticeably similar, while John is quite different.**
- **How do the first three Gospels agree?**
 - Language
 - Material they include
 - General order of the events and sayings from Christ's life
- **The math facts:**
 - 91 percent of Mark is found in Matthew
 - 53 percent of Mark is found in Luke
- **Such agreement raises questions as to the origin of the Synoptic Gospels. Did the authors rely on a common source? Were they interdependent?**

THAT STRANGE SOUNDING WORD...

1 MATTHEW 2 MARK: SYNOPTIC:

TO: JEWS TO: ROMANS

AS: KING AS: SERVANT

WHAT HE SAID HE DID



3 LUKK

TO: GREEKS

AS: GOD MAN

WHAT HE FELT

"TO
SEE

TOGETHER"

FRAMING THE GOSPELS...

1 MATTHEW

2 MARK

3 LUKE

4 JOHN

THE AUDIENCES FOR THE GOSPELS...

1 MATTHEW

TO: JEWS

2 MARK

TO: ROMANS

3 LUKE

TO: GREEKS

4 JOHN

TO: CHURCH

...PORTRAYING JESUS AS...

1 MATTHEW

TO: JEWS

AS: KING

2 MARK

TO: ROMANS

AS: SERVANT

3 LUKE

TO: GREEKS

AS: GOD/MAN

4 JOHN

TO: CHURCH

AS: GOD

THE MESSAGE IN A NUTSHELL...

51a

1 MATTHEW

TO: JEWS

AS: KING

WHAT

HE: SAID

2 MARK

TO: ROMANS

AS: SERVANT

WHAT

HE: DID

3 LUKE

TO: GREEKS

AS: GOD/MAN

WHAT

HE: FELT

4 JOHN

TO: CHURCH

AS: GOD

WHAT

HE: MEANT

THE SYNOPTICS: "TO SEE TOGETHER"

1 MATTHEW

TO: JEWS

AS: KING

WHAT HE SAID

2 MARK

TO: ROMANS

AS: SERVANT

WHAT HE DID

3 LUKE

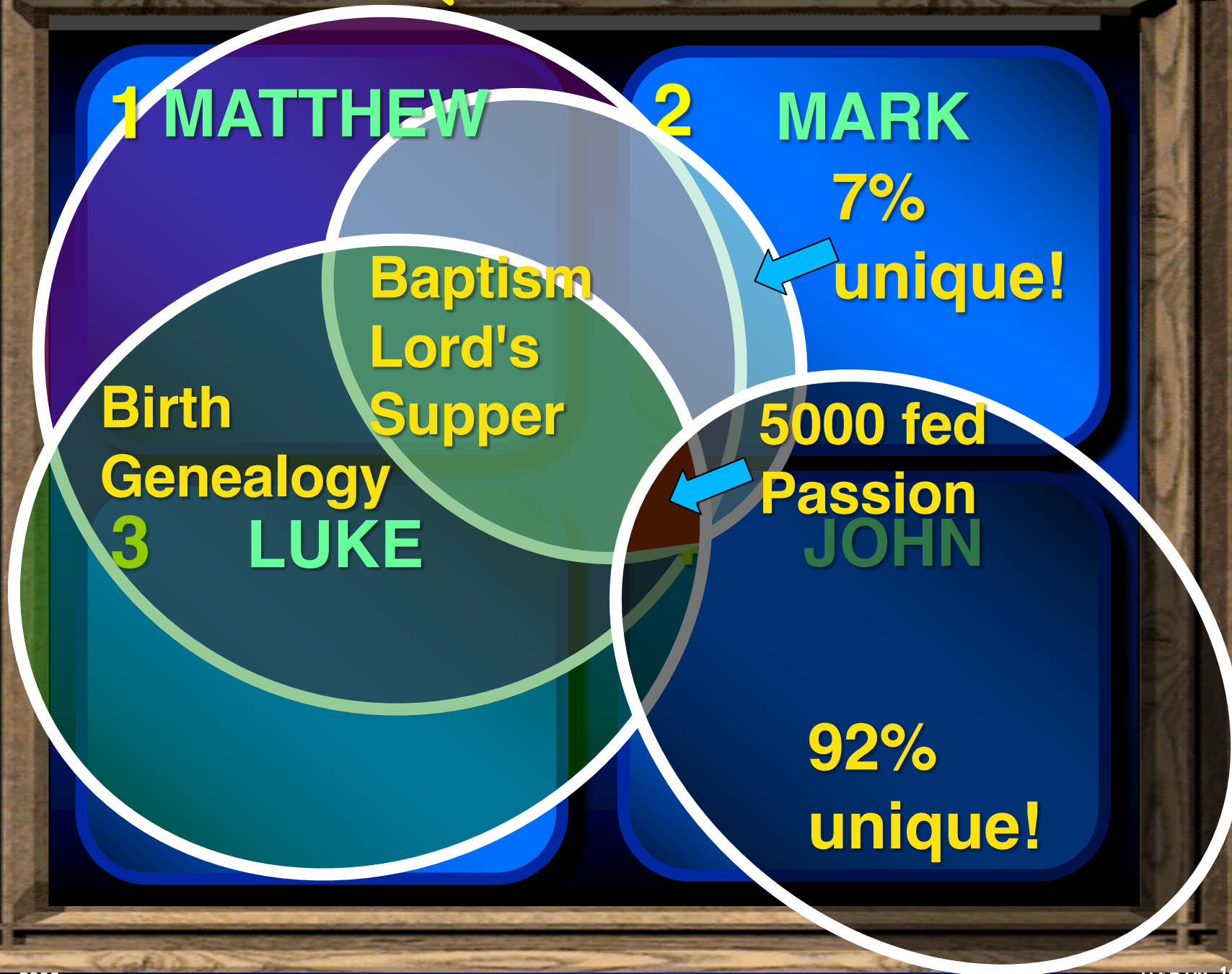
TO: GREEKS

AS: GOD/MAN

WHAT HE FELT

JOHN
Σ

UNIQUE MATERIAL...

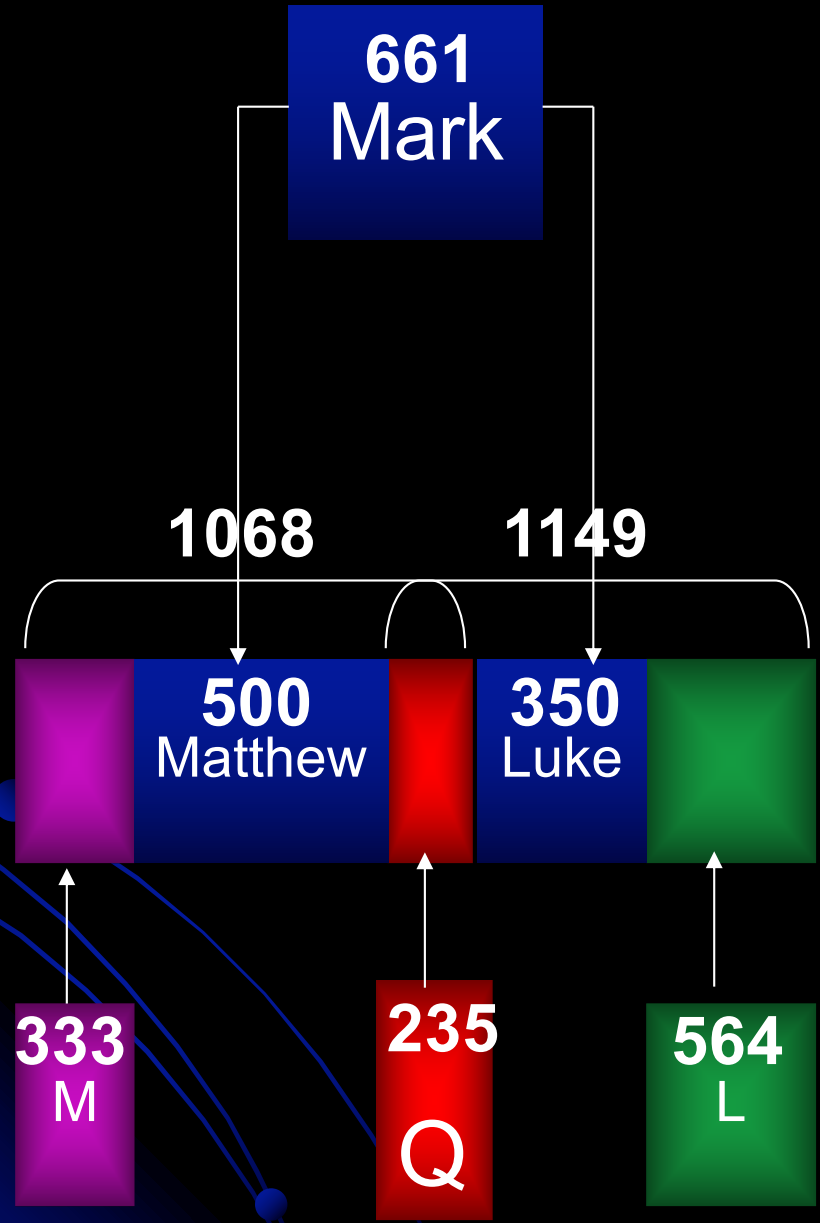


The Synoptic Problem

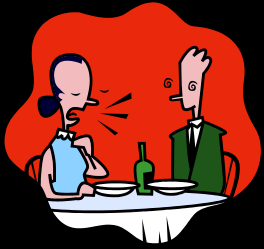


- **Matthew, Mark & Luke in a nutshell:**
 - How do we explain their **similarities**?
 - How do we explain their **differences**?

Marcan Priority Diagrammed



Numbers indicate the verses in each proposed source



Dating the Synoptic Gospels

Adapted from the *NIV Study Bible*, 1431

MARK

MATTHEW

LUKE

MARK

MATTHEW

LUKE

ASSUMPTION A:

Matthew and Luke used
Mark as a source

 View #1

Mark written in the 50s
or early 60s

- (1) Matthew written in
late 50s or the 60s
- (2) Luke written 59-63

 View #2

Mark written 65-70

- (1) Matthew written in
the 70s
- (2) Luke written in the
70s

ASSUMPTION B:

Matthew and Luke did not use
Mark as a source

 View #1

Mark could have been written
anytime between 50 and 70

 View #2

Mark written 65-70

- (1) Matthew written early 50s (see
Matthew notes)
- (2) Luke written 59-63 (see Luke
notes)

Taught in this class

Solutions to the Synoptic Problem

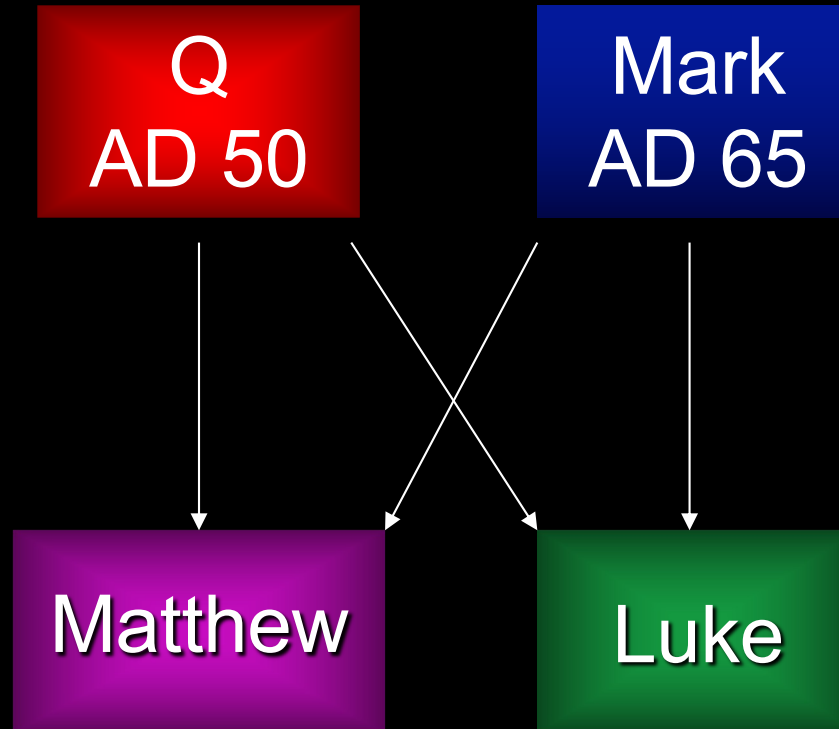
Questions like these constitute what is known as the Synoptic Problem. Several solutions have been advanced:

1. *The use of oral tradition.* Some have thought that tradition had become so stereotyped that it provided a common source from which all the Gospel writers drew.
2. *The use of an early Gospel.* Some have postulated that the Synoptic authors all had access to an earlier Gospel, now lost.
3. *The use of written fragments.* Some have assumed that written fragments had been composed concerning various events from the life of Christ and that these were used by the Synoptic authors.
4. *Mutual dependence.* Some have suggested that the Synoptic writers drew from each other with the result that what they wrote was often very similar.

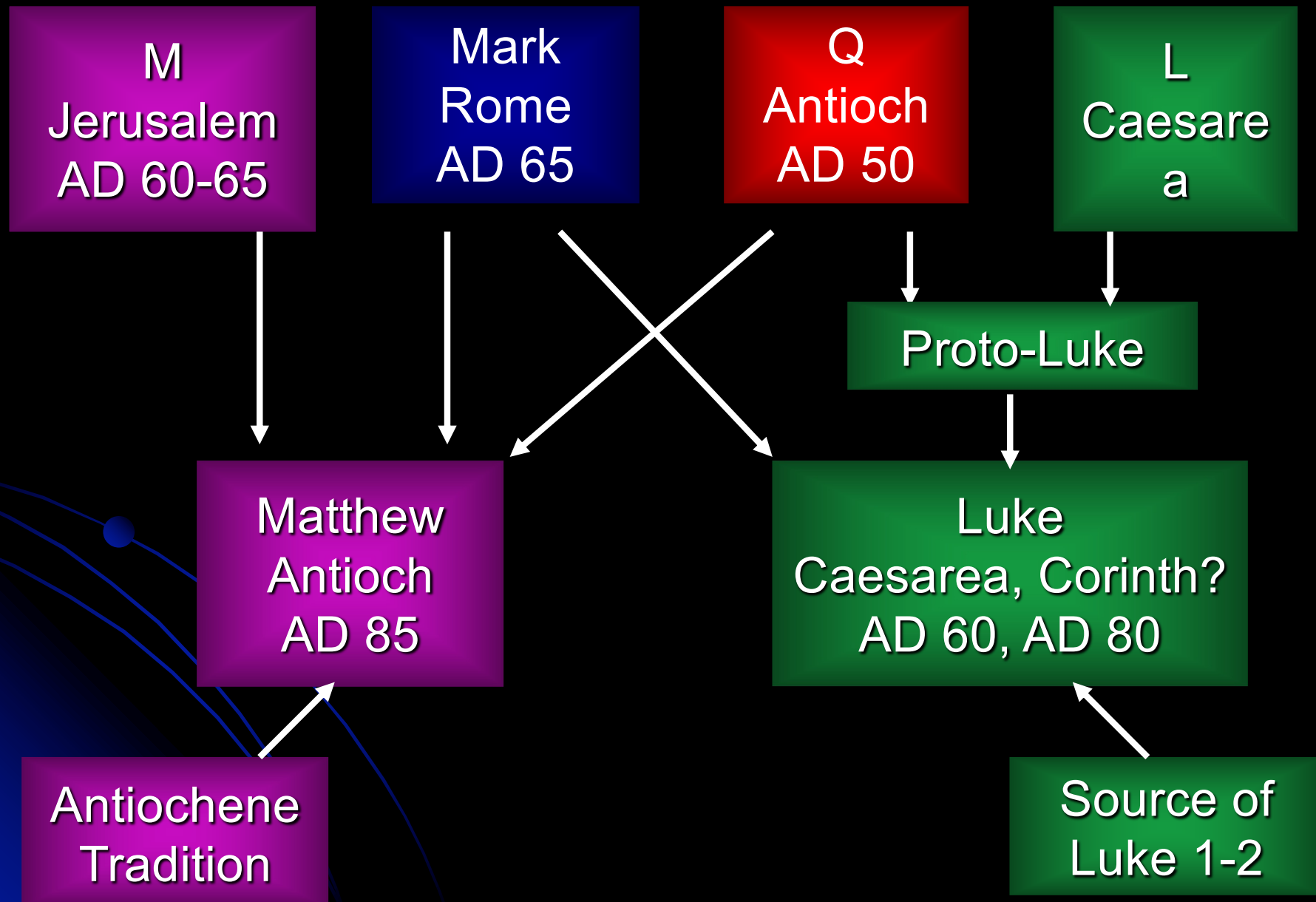
Solutions to the Synoptic Problem

4. *The use of **two major sources***. The most common view currently is that Mark and a hypothetical document, called *Quelle* (German for "source") or Q, were used by Matthew and Luke as sources for most of the materials included in their Gospels.
5. *The **priority and use of Matthew***. Another view suggests that the other two Synoptics drew from Matthew as their main source.
6. *A **combination** of most of the above*. This theory assumes that the authors of the Synoptic Gospels made use of oral tradition, written fragments, mutual dependence on other Synoptic writers or on their Gospels, and the testimony of eyewitnesses.

Two-Source Hypothesis



Four-Source Hypothesis



When I Think They Were Written...

1 MATTHEW

TO: JEWS
 AS: **The**
 KING
 WHAT HE SAID
A.D. 40s

2 MARK

TO: ROMANS
 AS: **A.D.**
 SERVANT
 WHAT HE DID
64-68

3 LUKE

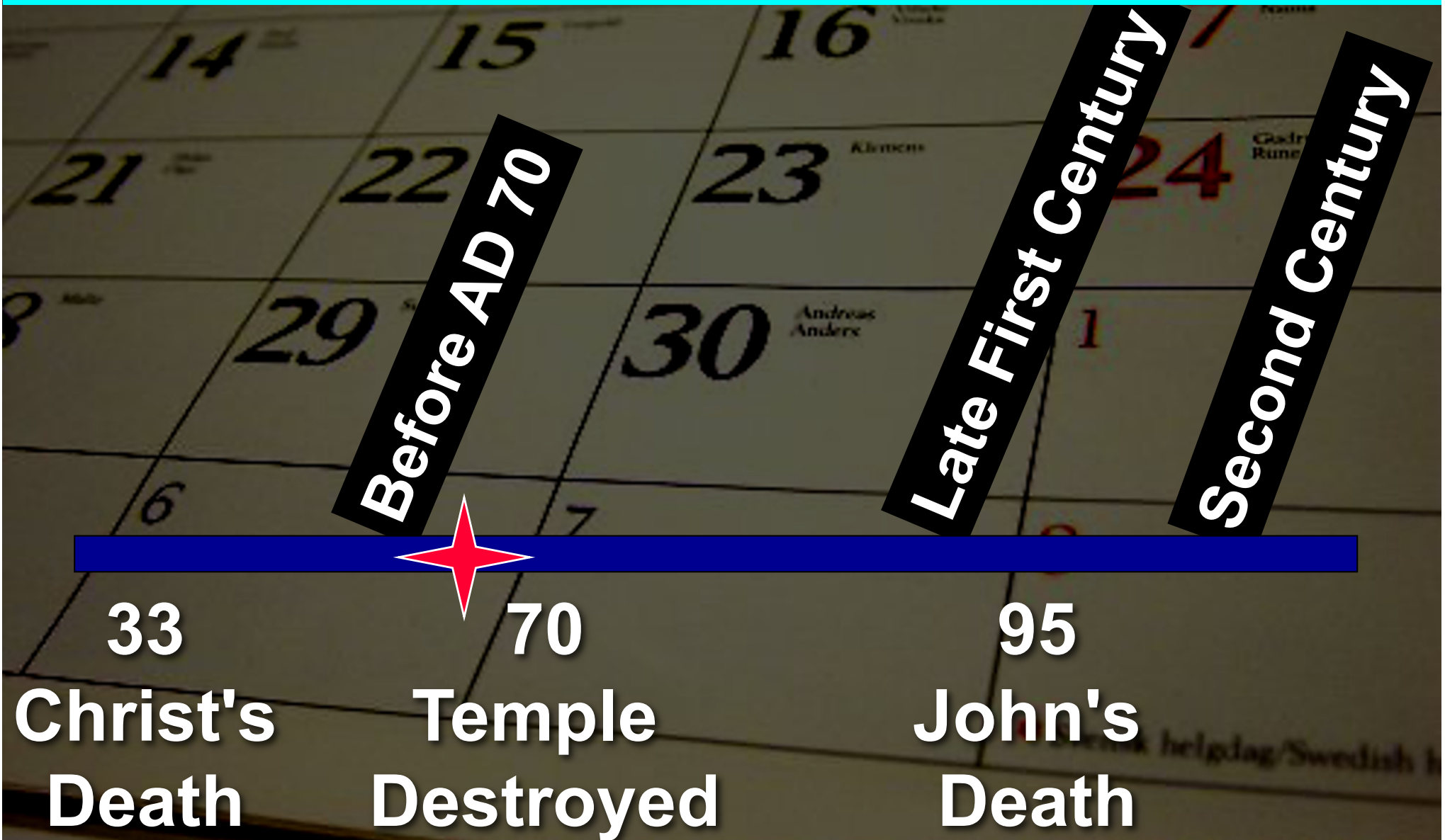
TO: GREEKS
 AS: **A.D.**
 GOD/MAN
 WHAT HE FELT
57-59

4 JOHN

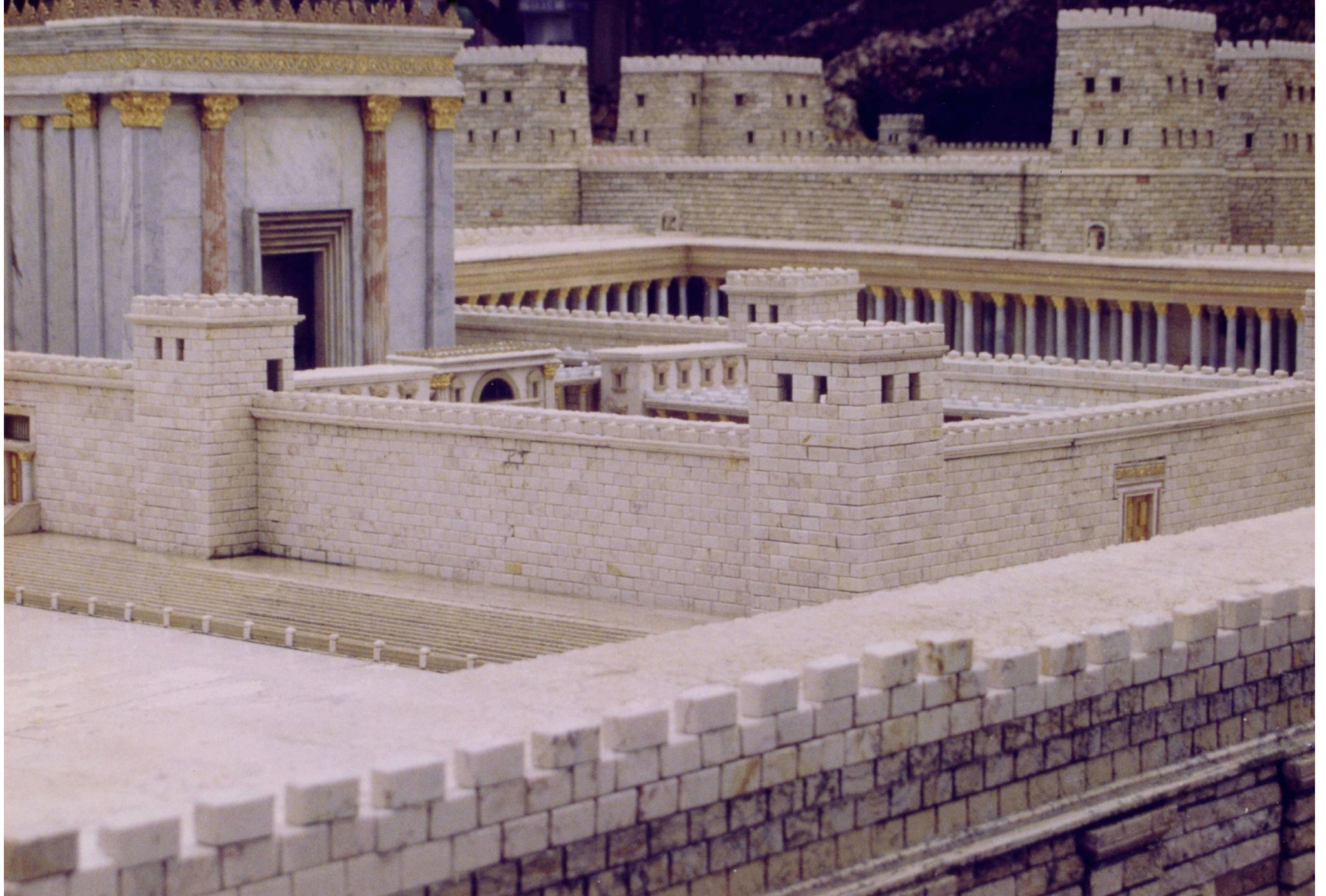
TO: **A.D. 69**
 SHURCH
 AFTER THE
 SYNOPTICS

Date Options for John's Gospel

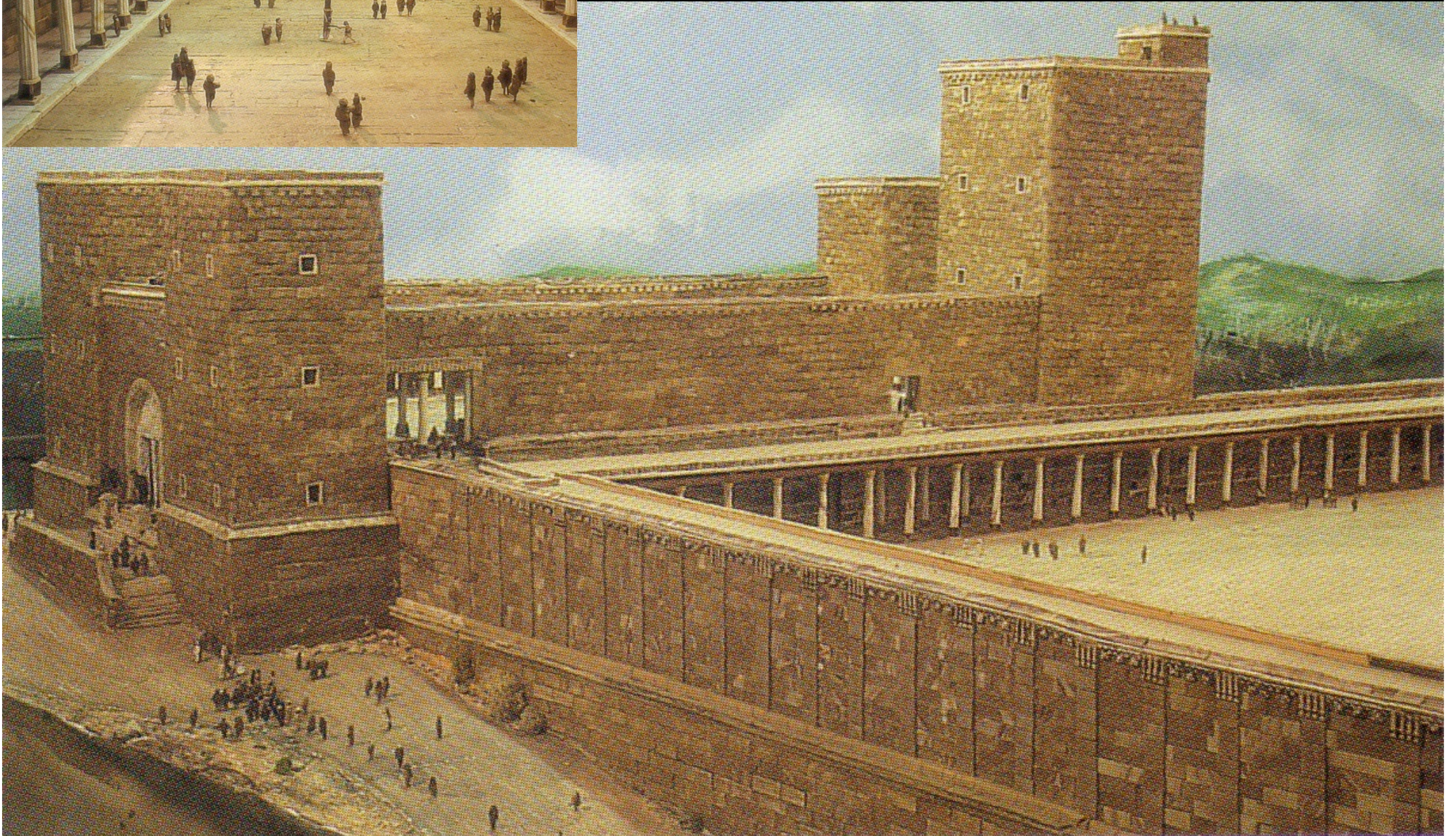
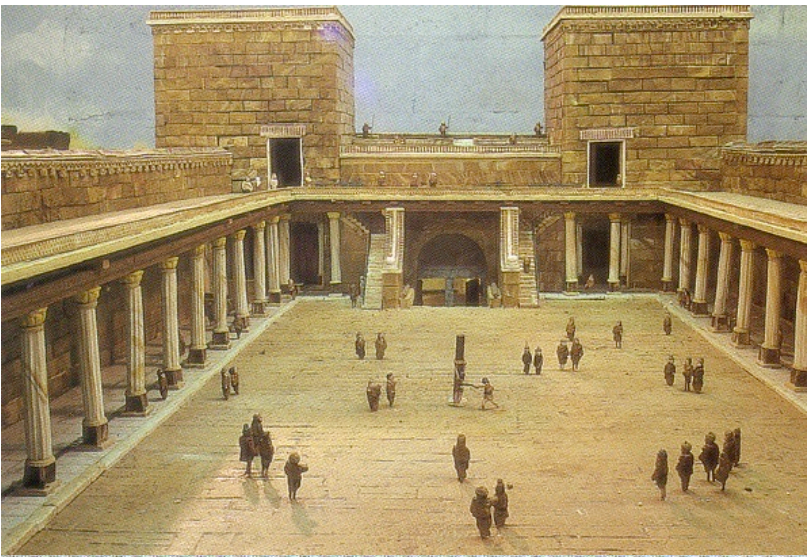
Authorship is easier to determine than **when** John wrote. Three periods have been proposed for the date of the Gospel:



The Temple Stood Until AD 70



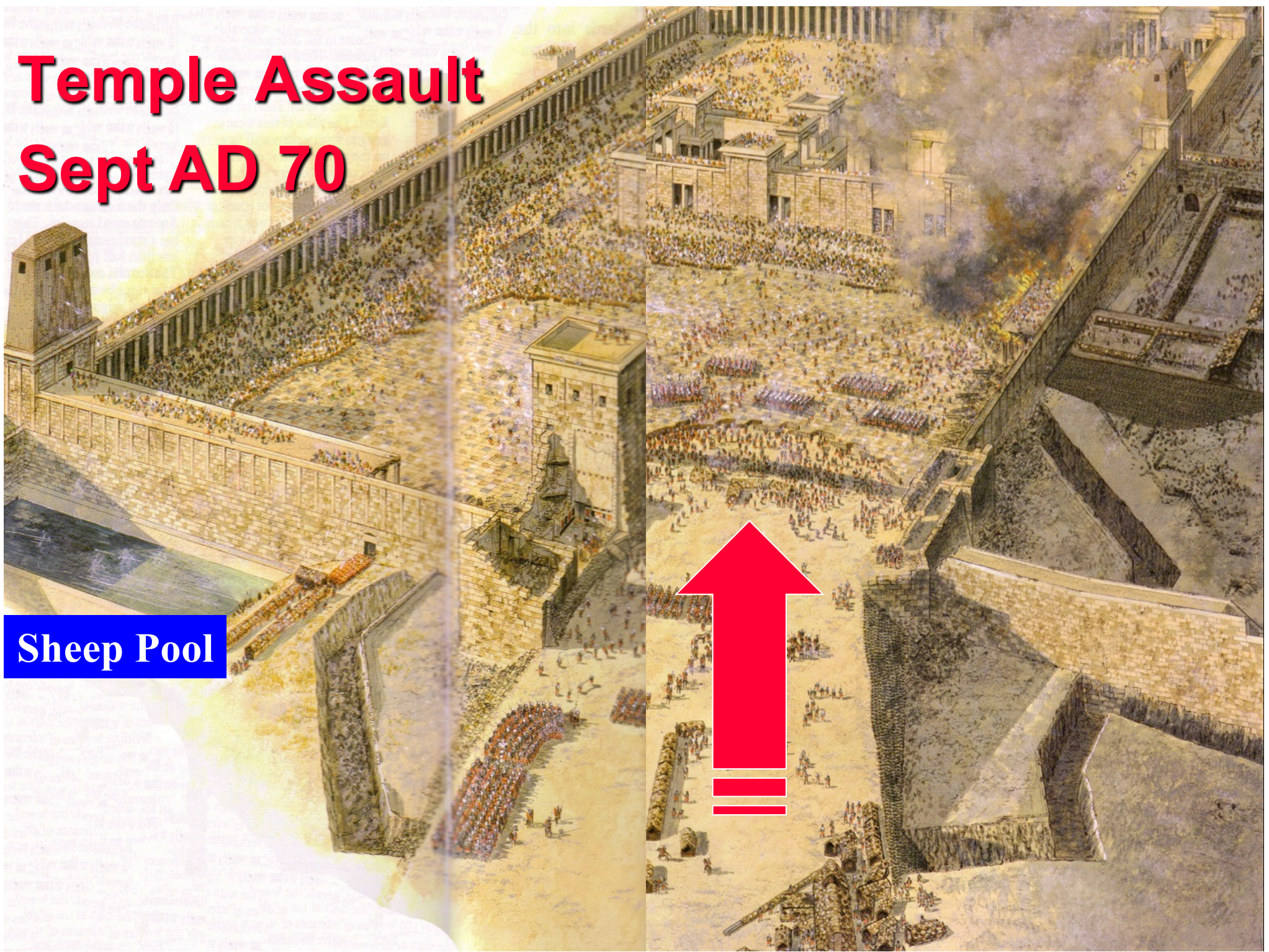
Antonia Fortress



Temple Assault

Sept AD 70

Sheep Pool



The Pool of Israel

(Sheep Pool south
of Pool of Bethesda)



Pool of Bethesda



“Now there is in Jerusalem near the Sheep Gate a pool... called Bethesda...”

John 5:2

Pool of Bethesda



“Now there is in Jerusalem near the Sheep Gate a pool... called Bethesda...”

John 5:2

Pool of Bethesda Ruins



The Four Gospels Compared

52

	Matthew	Mark	Luke	John
Author	<i>Matthew</i>	<i>Mark</i>	<i>Luke</i>	<i>John</i>
Job before Saved	Tax Collector	None (Youth)	Medical Doctor	Fisherman
Race	Jew	Jew	Gentile	Jew
Office and / or Spiritual Gift	Apostle	Service or Pastoring	Service or Teaching	Apostle
Readers				
Ethnically	Jewish	Roman	Gentile (Greek)	World
Interest	Signs (1 Cor. 1:22)		Wisdom (1 Cor. 1:22)	
Spiritually	Unbelievers	Believers	Unbelievers	Unbelievers
Primary Need:	Messiah and Kingdom Offer	Model in Suffering (exhorts	Universality (and kingdom expansion)	Deity

The Four Gospels Compared

52

	Matthew	Mark	Luke	John
Date Written	40s	64-68	57-59	late 60s
Place Written	Antioch or Syria	Rome	Caesarea or Rome	Ephesus
Place Sent	Palestine	Rome	To Theophilus	Asia, etc.
Jesus is...	King of Israel (Messiah)	Suffering Servant (Deity)	Ideal Man (Messiah)	Son of God (Deity)
Key Verse	21:5	10:45	19:10	20:31
Themes	Law	Power	Grace	Glory
Literary Emphasis	Sermons	Miracles	Parables	Allegories
Arrangement	Topical	Chronological	Chronological	Topical
Genealogy	Abraham to Joseph	None	None	None

The Four Gospels Compared

52

Matthew

Mark

Luke

John

Scope

Birth to
Resurrection

Ministry to
Resurrection

Ministry to
Resurrection

Ministry to
Resurrection

Tone

Prophetic

Pastoral

Historical

Spiritual

Christ's Words

60%

42%

50%

50%

Chapters

28

16

24

21

Verses

1068

661

1149

878

**Verses per
Chap.**

38

41

48

42

OT Quotations

53

36

25

20

OT Allusions

76

27

42

105

OT References

129

63

67

125

**Unique
Material**

42%

7%

59%

92%

Broad Division

----- Synoptic Gospels -----

Supplementary
Gospel

Can you
number these
events in
chronological
order?



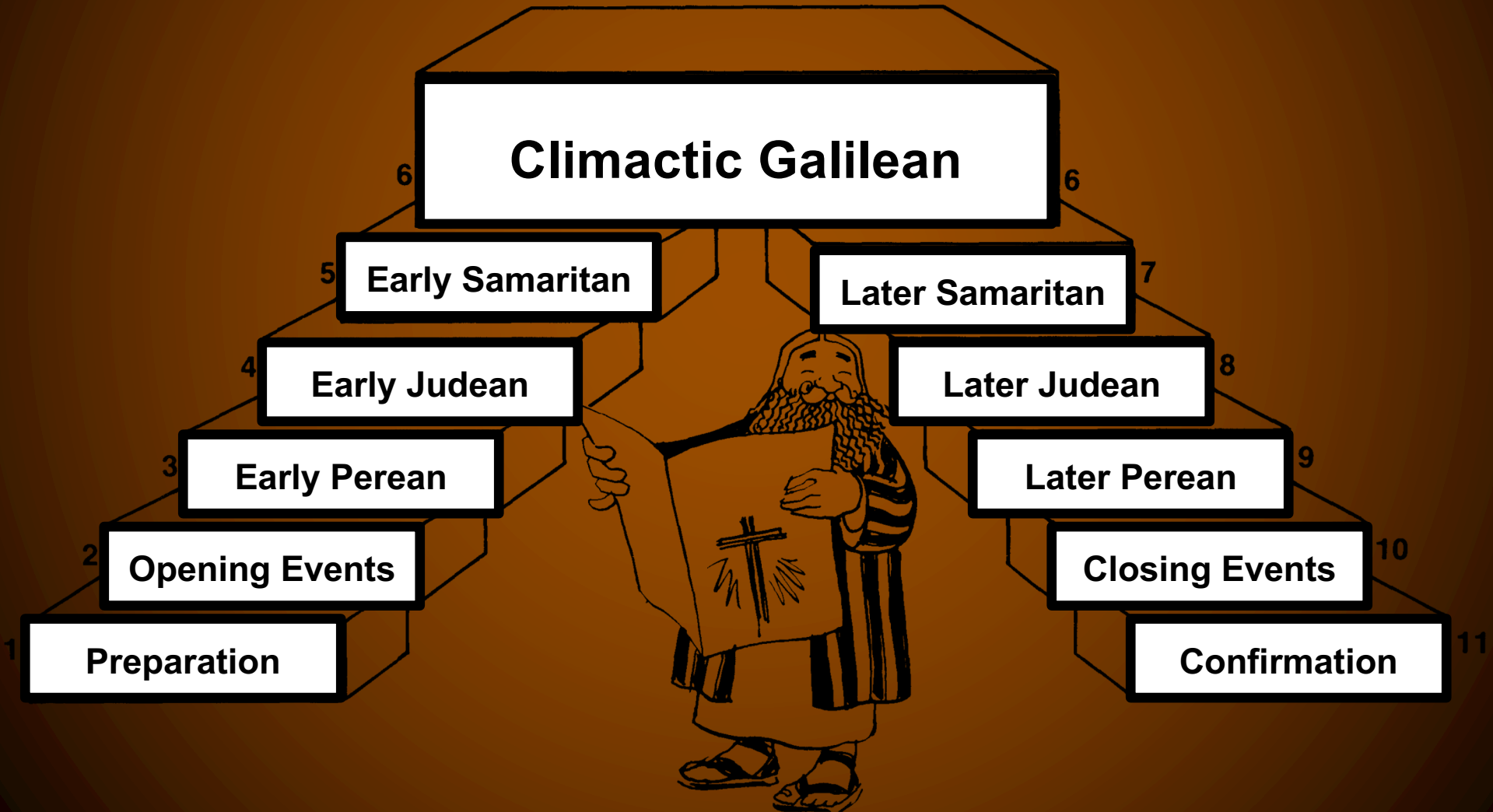
- 4 Guest at Wedding
- 6 Interview with Nicodemus
- 3 Enemy's 3 Temptations
- 7 Message on Mount
- 1 Birth in Bethlehem
- 5 Housecleaning the Temple (1st time)
- 10 Washing Disciples' Feet
- 8 Parables of Kingdom
- 2 Carpenter in Nazareth
- 9 Tomb of Lazarus

A ngels [malaikat]	Luke 1:5-38; Matthew 1:18-25	Nazareth, Jerusalem
B irth [kelahiran]	Luke 2:1-20; Matthew 2:1-12	Bethlehem
C arpenter [tukang kayu]	Matthew 2:19-23; Luke 2:39-52	Nazareth
D ove [merpati]	Matthew 3:11-17; Luke 3:15-23	Jordan River
E nemy [musuh]	Matthew 4:1-11; Luke 4:1-13	Wilderness, northeast Judea
F ollowers [pengikut]	John 1:19-51; Mark 3:14-19	Perea, Galilee
G uest [tamu]	John 2:1-11	Cana
H ousecleaning [pembersihan Bait]	John 2:13-22	Jerusalem
I nterview [percakapan]	John 3:1-21	Jerusalem
J acob's well [sumur Yakub]	John 4:5-42	Samaria
K in [keluarga]	Luke 4:16-31	Nazareth
L ocation [tempat]	Matthew 4:13-22	Capernaum
M essage [pesan]	Matthew 5-7	Capernaum area
N ature [karakter]	Luke 7:1-35	Capernaum area, Galilea
O pposition [penentang]	Matthew 12:22-50	Capernaum
P arables [perumamaan]	Matthew 13:1-53; Mark 4:1-34	Capernaum area
Q uestion [pertanyaan]	Matthew 16:13-28; Luke 9:22-36	Caesarea Philippi
R evelation [pewahyuan]	Matthew 17:1-13	Iturea, Mt. Hermon
S toning [dilempari batu]	John 10:22-39	Jerusalem
T omb [kubur]	John 11:1-54	Bethany near Jerusalem
U pset [kekecewaan]	Matthew 21-23	Jerusalem
V ision [penglihatan]	Matthew 24-25	Jerusalem, Mt. Olivet
W ashing [pembasuhan]	John 13	Jerusalem, Upper Room
X ecution [penghukuman]	Matthew 26:30-27:56	Jerusalem
Y es! [Ya]	Matthew 28; Luke 24:1-49	Jerusalem, Judea, Galilea
Z ion [Sion]	Luke 24:50-53; Acts 1:1-12	Jerusalem, Mt. Olivet

Great Periods in the Life of Christ

55

“The Son of Man... came to minister and to give his life a ransom for many” (Mark 10:45)



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CHRONOLOGICAL ASPECTS OF THE LIFE OF CHRIST

HAROLD W. HOEHNER



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A Definitive Work

Dating the Birth of Christ

Date of Birth: ca. December 5 BC/January 4 BC

Jesus was born between these two dates:

**Census of
Quirinius/Cyrenius
(Luke 2:1-5)**

6 BC

**Death of
Herod the Great
(Matt. 2:1; Luke 1:5)**

**29 March-11 April
4 BC**

Dating the Start of Christ's Ministry

Commencement of Ministry: ca. Autumn AD 29

Jesus probably began his ministry between these two dates:

**15th YEAR OF THE REIGN OF TIBERIUS*
(Luke 3:1-3)**



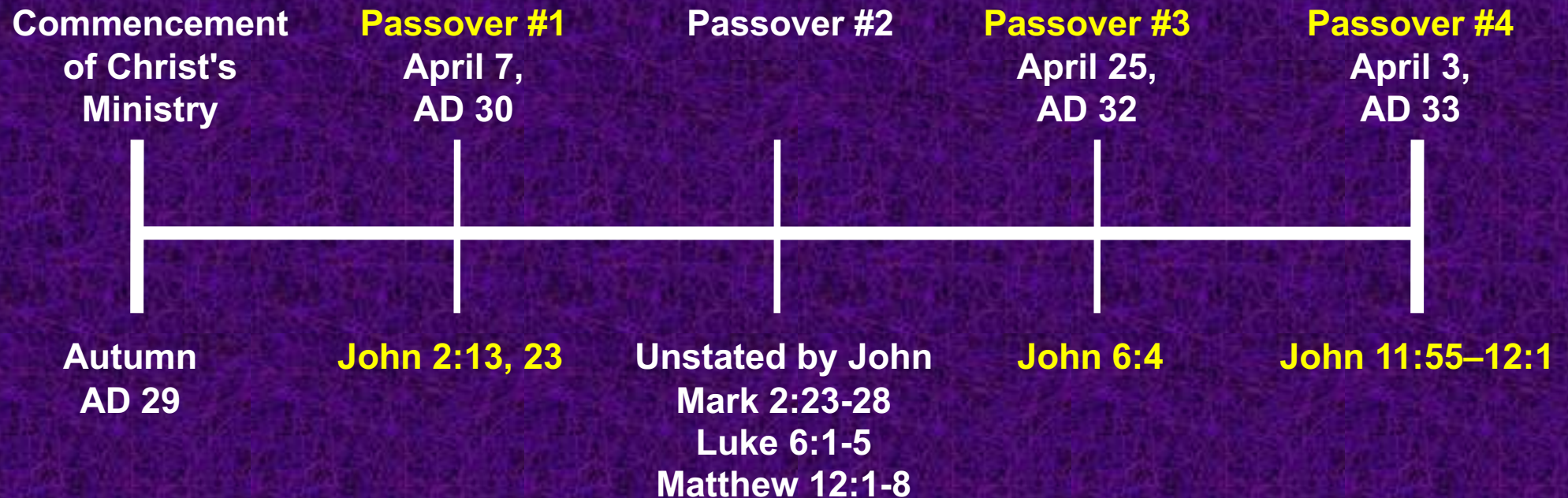
***Reckoned from either the Julian Calendar or Tiberius Regnal Year**

The Duration of Christ's Ministry ⁵⁶

Autumn AD 29 – 3 April AD 33 (3.5 Years)

John alone notes three Passovers

Therefore, Christ's ministry was at least 2.5 years



Chronology of Jesus & Acts

5/4 BC	1 BC	AD 1	14	29	30	33	35
Jesus Born	-1 year-	Tiberius Crowned	15th Yr. Tiberius	Jesus Died	Paul Believed		

**“In the 15th year of Tiberius...
John preached” (Luke 3:1)**

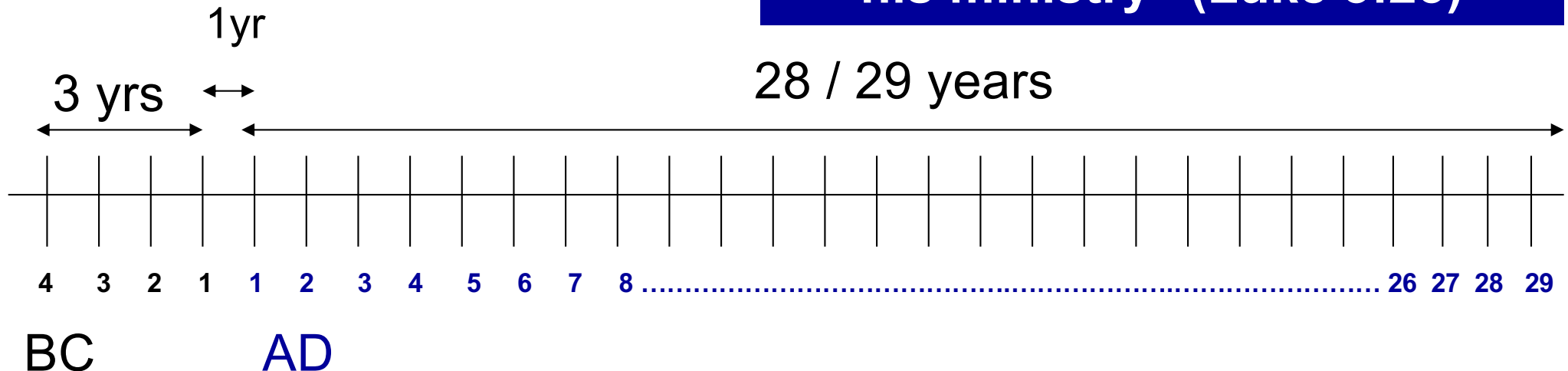
—
John &
Jesus

←—————→
32-33 years

**“Now Jesus himself was about
30 years old when he began
his ministry” (Luke 3:23)**

Age of Jesus When He Began His Ministry

"Now Jesus himself was about 30 years old when he began his ministry" (Luke 3:23)



$3 + 1 + 28 = 32$ years (Non-inclusive of AD 29)

$3 + 1 + 29 = 33$ years (Inclusive of AD 29)

Adapted from Michele Ang (NT Survey student, SBC, 2006)

A Prophetic Weekend

Thursday

Friday

Saturday

Sunday

Galilean

Passover

Unleavened Bread

Firstfruits

Judean

Passover

Unleavened Bread

Firstfruits

Last Supper

Crucifixion

Resurrection

2 April 33

3 April 33

5 April 33

Parable	(Pentecost) Section	(Pentecost) Page
1 The Physician	39	140
2 The Three Parables Concerning Christ's Relation to Pharisaism	48	156-157
3 Two Parables on Judging	55	185-186
4 The Wise and Foolish Builders	56	188
5 The Children in the Market	60	200
6 The Two Debtors	62	203
7 The Parables Concerning Satan's Kingdom	64	206
8 The Cleansed House	65	209,306
9 The Parable of the Soils	67	214-215
10 The Seed Growing of Itself	67	215
11 The Tares	67	215-217
12 The Mustard Seed	67	217-218,321
13 The Leaven Hidden in Meal	67	218,321
14 The Hidden Treasure	67	218
15 The Pearl of Great Price	67	218
16 The Net	67	218-219
17 The Householder	67	219
18 The Merciless Servant	94	269-270
19 The Good Shepherd	103	294-295
20 The Good Samaritan	105	300-301
21 The Persistent Friend	107	304
22 The Rich Fool	111	314
23 The Servants	112	316
24 The Wise Steward	113	316-317
25 The Fig Tree	116	319-320
26 The Seats at the Feast	122	329-330
27 The Great Supper	122	330-331
28 The Lost Sheep	124	333ff.
29 The Lost Coin	124	333ff.
30 The Searching Father (The Prodigal Son)	124	333ff.
31 The Unrighteous Steward	125	338-339
32 The Rich Man and Lazarus	125	340-341
33 The Unprofitable Servants	127	342
34 The Persistent Widow	131	350ff.
35 The Pharisee and the Publican	131	352ff.
36 The Laborers in the Vineyard	134	362
37 The Pounds	137	367-368
38 The Two Sons	143	383-384
39 The Wicked Husbandman	143	384
40 The Rejected Stone	143	385
41 The Marriage Feast	143	385-386
42 The Fig Tree	150	405-406
43 The Watching Servants	150	405
44 The Master and the Thief	150	406
45 The Wise Servant	150	406
46 The Ten Virgins	150	407-408
47 The Talents	150	408-409
48 The Sheep and the Goats	150	409-410



The Parables of Christ

*J. Dwight Pentecost, A Harmony of
the Words and Works of Jesus
Christ (Grand Rapids: Zondervan,
1981), 587-88*

Miracles of Jesus

From *The Bible Visual Resource Book*, 209

Healing	MATTHEW	MARK	LUKE	JOHN
Man with leprosy	8:2-4	1:40-42	5:12-13	
Roman centurion's servant	8:5-13		7:1-10	
Peter's mother-in-law	8:14-15	1:30-31	4:38-39	
Two men from Gadara	8:28-34	5:1-15	8:27-35	
Paralyzed man	9:2-7	2:3-12	5:18-25	
Woman with bleeding	9:20-22	5:25-29	8:43-48	
Two blind men	9:27-31			
Man mute and possessed	9:32-33			
Man with a shriveled hand	12:10-13	3:1-5	6:6-10	
Man blind, mute and possessed	12:22		11:14	
Canaanite woman's daughter	15:21-28	7:24-30		
Boy with a demon	17:14-18	9:17-29	9:38-43	
Two blind men (one named)	20:29-34	10:46-52	18:35-43	
Deaf mute		7:31-37		
Man possessed, synagogue		1:23-26	4:33-35	
Blind man at Bethsaida		8:22-26		
Crippled woman			13:11-13	
Man with dropsy			14:1-4	
Ten men with leprosy			17:11-19	
The high priest's servant			22:50-51	
Official's son at Capernaum				4:46-54
Sick man, pool of Bethesda				5:1-9
Man born blind				9:1-7
Command over the forces of nature				
Calming the storm	8:23-27	4:37-41	8:22-25	
Walking on the water	14:25	6:48-51		6:19-21
5,000 people fed	14:15-21	6:35-44	9:12-17	6:5-13
4,000 people fed	15:32-38	8:1-9		
Coin in the fish's mouth	17:24-27			
Fig tree withered	21:18-22	11:12-14, 20-25		
Catch of fish			5:4-11	
Water turned into wine				2:1-11
Another catch of fish				21:1-11
Bringing the dead back to life				
Jairus's daughter	9:18-19, 23-25	5:22-24, 38-42	8:41-42, 49-56	
Widow's son at Nain			7:11-15	
Lazarus				11:1-44

Passion Week

Mon
Clearing of the temple
 Mt 21:10-17
 Mk 11:15-18
 Lk 19:45-48

The next day he returned to the temple and found the court of the Gentiles full of traders and money changers making a large profit as they gave out Jewish coins in exchange for "pagan" money. Jesus drove them out and overturned their tables.

Tues
Day of controversy
 Mt 21:23-24:51
 Lk 20:1-21:36

IN JERUSALEM
 Jesus evaded the traps set by the priests.

ON THE MOUNT OF OLIVES OVERLOOKING JERUSALEM (Tuesday afternoon, exact location unknown)
 He taught in parables and warned the people against the Pharisees. He predicted the destruction of Herod's great temple and told his disciples about future events, including his own return.

Wed
6. Day of rest
 WEDNESDAY
 Not mentioned in the Gospels

The Scriptures do not mention this day, but the counting of the days (Mk 14:1; Jn 12:1) seems to indicate that there was another day concerning which the Gospels record nothing.

Thurs
Last Supper
 THURSDAY
 Mt 26:17-29; Mk 14:12-26; Lk 22:14-20; Jn 13:1-30

In an upper room Jesus prepared both himself and his disciples for his death. He gave the Passover meal a new meaning. The loaf of bread and cup of wine represented his body soon to be sacrificed and his blood soon to be shed. And so he instituted

Fri
 prayed in agony, knowing what lay ahead for him.

Crucifixion—FRIDAY Mt 27:1-66; Mk 15:1-47; Lk 22:66-23:56; Jn 18:28-19:37
 Following betrayal, arrest, desertion, false trials, denial, condemnation, beatings and mockery, Jesus was required to carry his cross to "The Place of the Skull," where he was

Sat
In the tomb
 Jesus' body was placed in the tomb before 6:00 P.M. Friday night, when the Sabbath began and all work stopped, and it lay in the tomb throughout the Sabbath.

Sun
Resurrection—SUNDAY Mt 28:1-10; Mk 16:1-20; Lk 24:1-49; Jn 20:1-31

Early in the morning, women went to the tomb and found that the stone closing the tomb's entrance had been rolled back. An angel told them Jesus had been raised and gave them a message. Jesus appeared to Mary Magdalene in the garden, to Peter, to two disciples on the road to Emmaus, and later that day to all the disciples but Thomas. His resurrection was established as a fact.

Sun
3. The Triumphal Entry
 SUNDAY
 Mt 21:1-11; Mk 11:1-11; Lk 19:28-44; Jn 12:12-19

On the first day of the week Jesus rode into Jerusalem on a donkey, fulfilling an ancient prophecy (Zec 9:9). The crowd welcomed him with "Hosanna" and the words of Ps 118:25-26, thus ascribing to him a Messianic title as the agent of the Lord, the coming King of Israel.

Fri
 The Roman road climbed steeply to the crest of the Mount of Olives, affording a spectacular view of the Desert of Judea to the east and Jerusalem across the Kidron valley to the west.

1. Arrival in Bethany
 FRIDAY Jn 12:1

Jesus arrived in Bethany six days before the Passover to spend some time with his friends, Mary, Martha and Lazarus. While here, Mary anointed his feet with costly perfume as an act of humility. This tender expression indicated Mary's devotion to Jesus and her willingness to serve him.

Sat
2. Sabbath—day of rest
 SATURDAY
 Not mentioned in the Gospels

Since the next day was the Sabbath, the Lord spent the day in traditional fashion with his friends.

The Jewish Trials of Jesus

65

TRIAL	LEADER	TEXTS	ACCUSATIONS	LEGALITY	TYPE	RESULT
1.	Annas, ex-high priest of Jews (A.D. 6-15)	John 18:13-23	Trumped-up charges of irreverence to Annas. General questioning, nothing specific.	ILLEGAL! Held at night Prejudice No specific charges Violence	Jewish and Religious	Found "guilty" of irreverence and rushed to Caiaphas
2.	Caiaphas and Sanhedrin (Caiaphas was Annas' son-in-law) (A.D. 18-36)	Matt. 26:57-68 Mark 14:53-65 Luke 22:54, 63-65 John 18:24	Claimed to be the Messiah, Son of God ... <u>blasphemy!</u>	ILLEGAL! Held at night False witnesses Violence Prejudice	Jewish and Religious	Declared guilty of blasphemy and rushed to Sanhedrin (Jewish supreme court)
3.	Sanhedrin (70 Jewish rulers) whose word was needed before He could be taken to Romans	Matt. 27:1 Mark 15:1 Luke 22:66-71	Claimed to be Son of God Charged with <u>blasphemy!</u> (Worthy of death under Jewish law)	ILLEGAL! Kangaroo Court Accusation switched No witnesses Improper voting	Jewish and Religious	Declared guilty of blasphemy and rushed to Roman official, Pilate

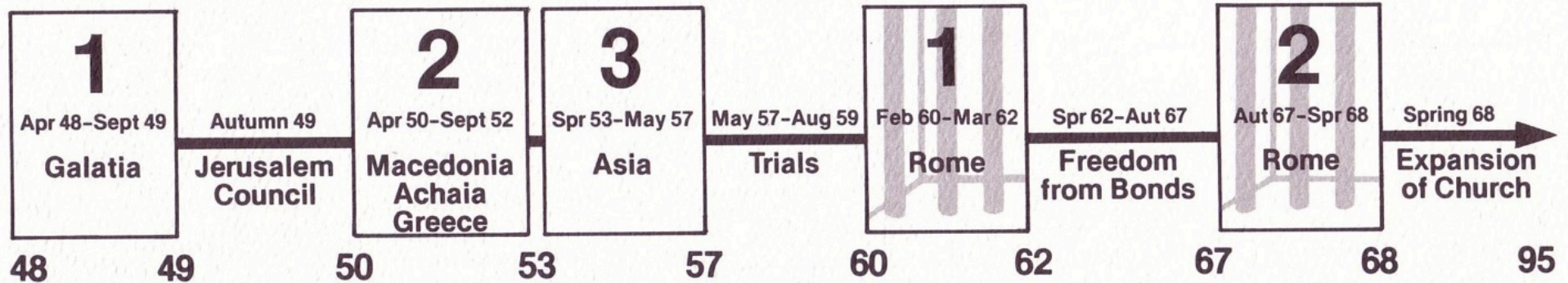
The Roman Trials of Jesus

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TRIALS	LEADERS	TEXTS	ACCUSATIONS	LEGALITY	TYPE	RESULT
4.	Pilate, governor of Judea (already in "hot water" with Rome) (A.D. 26-36)	Matt. 21:11-14 Mark 15:2-5 Luke 23:1-7 John 18:28-38	Accused Him of <u>treason</u> . Changed accusation, since reason was worthy of capital punishment in Rome.	ILLEGAL! Kept under arrest, though found innocent. No defense attorney. Violence.	Roman and Civil	Found to be INNOCENT . . . but rushed to Herod Antipas. Mob overruled Pilate . . .
5.	Herod Antipas, governor of Galilee (4 B.C.-A.D. 39)	Luke 23:8-12	No accusation made. Mock trial. Mob violence.	ILLEGAL! No grounds. Mockery in court- room. Violence. No defense attorney	Roman and Civil	Mistreated and mocked, returned to Pilate without decision made by Herod
6.	Pilate (Second time)	Matt. 27:15-26 Mark 15:6-15 Luke 23:18-25 John 18:39-19:16	Treason (but not proven) Bargain with mob . . . put on level with Barabbas, a criminal.	ILLEGAL! Pilate, without proof of guilt, allowed innocent man to be condemned	Roman and Civil	Flogged without evidence; Found innocent but Pilate "washed hands" and allowed Him to be CRUCIFIED .

Walk Thru the Pauline Epistles

“Unto the uttermost part of the earth . . .” (Acts 13-28)
 13 14 15 16 18 19 21 22 28



Galatians
 Place: Antioch
 Date: Autumn 49

1 Thess.
 Place: Corinth
 Date: Summer 51

1 Corinth.
 Place: Ephesus
 Date: Spring 56

Ephesians
 Place: Rome
 Date: Autumn 60

1 Timothy
 Place: Macedonia
 Date: Autumn 62

2 Timothy
 Place: Rome
 Date: Autumn 67

2 Thess.
 Place: Corinth
 Date: Summer 51

2 Corinth.
 Place: Macedonia
 Date: Sep-Oct 56

Colossians
 Place: Rome
 Date: Autumn 61

Titus
 Place: Asia Minor
 Date: Summer 66

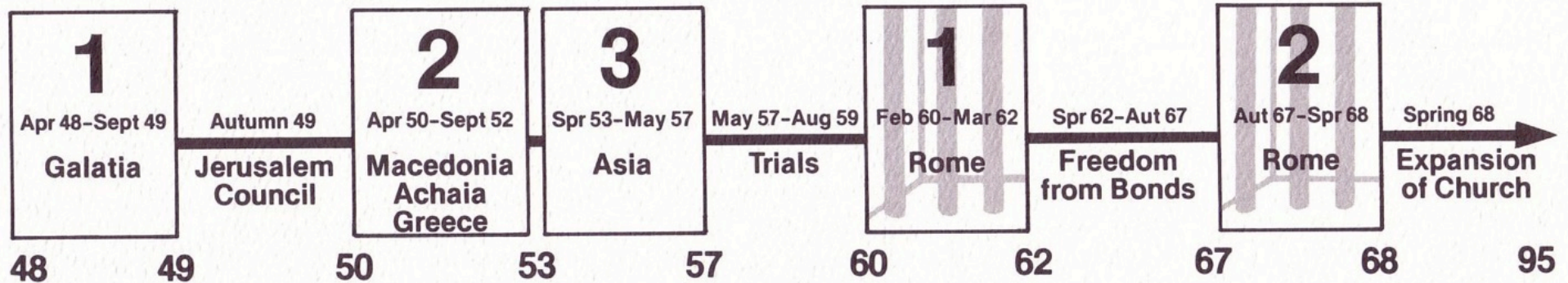
Romans
 Place: Corinth
 Date: Winter 56-57

Philemon
 Place: Rome;
 Date: Autumn 61

Philippians
 Place: Rome
 Date: Spring 62

Walk Thru the Pauline Epistles

“Unto the uttermost part of the earth . . .” (Acts 13-28)
13 14 15 16 18 19 21 22 28



Missionary

Galatians Place: Antioch Date: Autumn 49	1 Thess. Place: Corinth Date: Summer 51	1 Corinth. Place: Ephesus Date: Spring 56
	2 Thess. Place: Corinth Date: Summer 51	2 Corinth. Place: Macedonia Date: Sep-Oct 56
		Romans Place: Corinth Date: Winter 56-57

Prison Pastoral

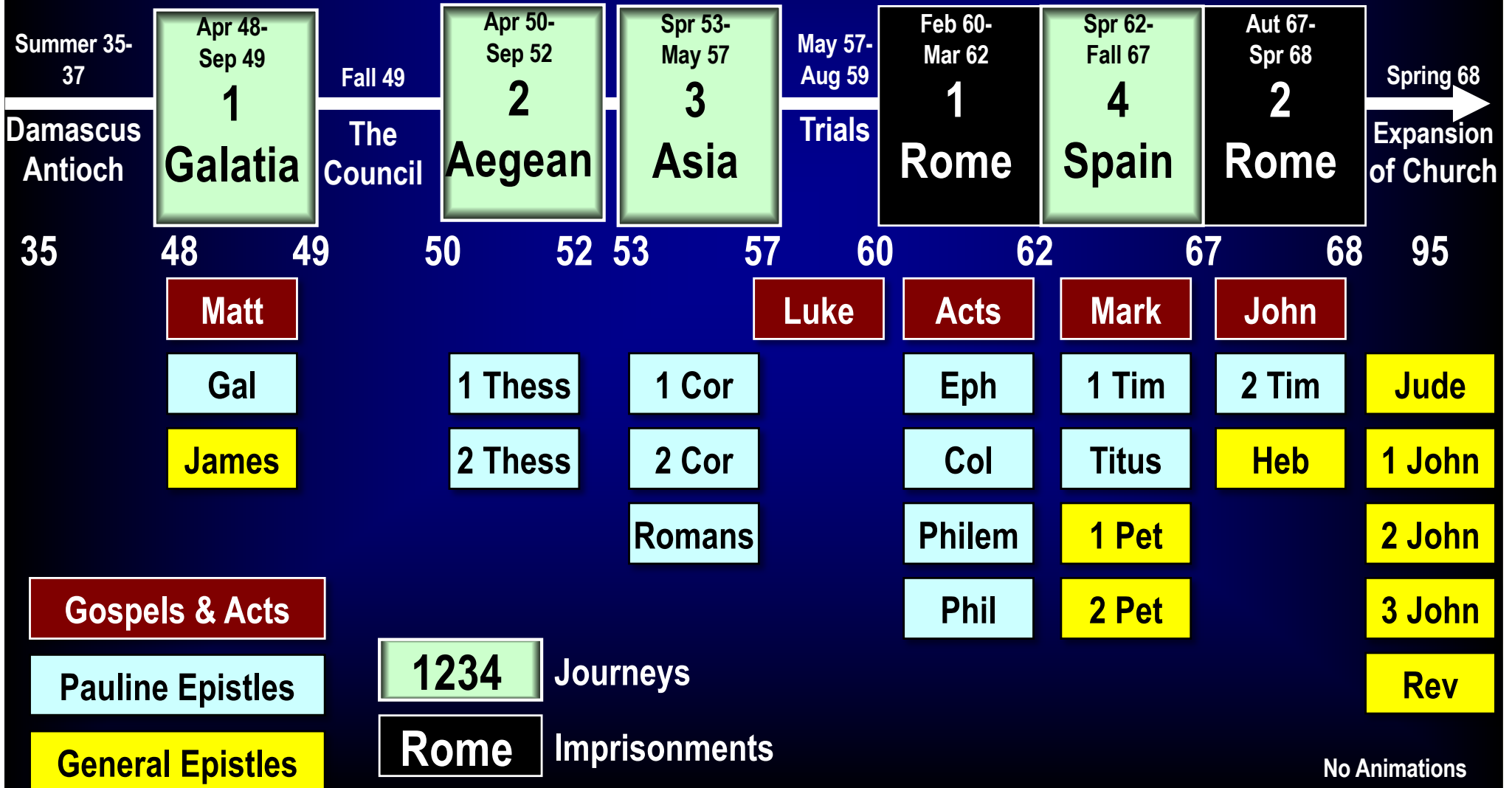
Ephesians Place: Rome Date: Autumn 60	1 Timothy Place: Macedonia Date: Autumn 62	2 Timothy Place: Rome Date: Autumn 67
Colossians Place: Rome Date: Autumn 61	Titus Place: Asia Minor Date: Summer 66	
Philemon Place: Rome; Date: Autumn 61		
Philippians Place: Rome Date: Spring 62		

NT Overview

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39-41

"To the remotest part of the earth" (Acts 1:8)

Acts 9 13 14 15 16 18 21 27 28



Date	Book	Key Word	Paul's Life	Key Doctrine
40s	Matthew	Kingdom		Ecclesiology
44-47	James	Works		Soteriology
49	Galatians	Justification	1st journey	Soteriology
51	1 Thessalonians	Rapture	2nd journey	Eschatology
51	2 Thessalonians	Tribulation	2nd journey	Eschatology
56	1 Corinthians	Sanctification	3rd journey	Ecclesiology
56	2 Corinthians	Apostleship	3rd journey	Ecclesiology
56-57	Romans	Righteousness	3rd journey	Soteriology
57-59	Luke	Sovereignty I		Missiology

Date	Book	Key Word	Paul's Life	Key Doctrine
60	Ephesians	Unity	1st imprisonment	Christology (Head)
61	Colossians	Deity	1st imprisonment	Christology (God)
61	Philemon	Forgiveness	1st imprisonment	Christology (Reconciler)
62	Philippians	Attitude	1st imprisonment	Christology (Example)
62	Acts	Sovereignty II		Missiology
62	1 Timothy	Order	4th journey	Ecclesiology
64	1 Peter	Suffering		Eschatology
64	2 Peter	Knowledge		Eschatology
64-68	Mark	Discipleship		Eschatology

NT Book Key Words

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Date	Book	Key Word	Paul's Life	Key Doctrine
66	Titus	Conduct	4th journey	Ecclesiology
67	2 Timothy	Doctrine	2nd imprisonment	Ecclesiology
67-68	Hebrews	Superiority		Christology
c. 69	John	Belief		Soteriology
75	Jude	Pretenders		Eschatology
85-95	1 John	Love		Soteriology
85-95	2 John	Limits		Missiology
85-95	3 John	Missionaries		Missiology
95-96	Revelation	Triumph		Eschatology

Jewish Calendars

OTS
221

- Civil
- Sacred
- Numbered



The Exodus Night:

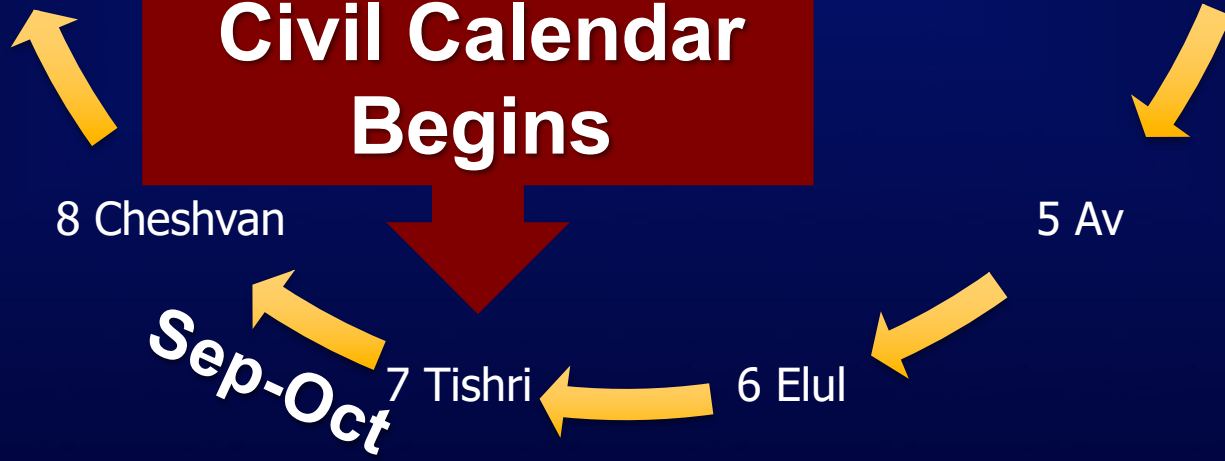
While the Israelites were still in the land of Egypt, the LORD gave the following instructions to Moses and Aaron:

2"From now on, this month will be the first month of the year for you" (Exod. 12:1-2)

Hebrew Calendars

Sacred Calendar Begins

Civil Calendar Begins



Which system did they use to determine the king's reign?

Israel began with Nisan & didn't count accession year

Sacred Calendar Begins

Did they count the accession year?

Two Key Issues:

Civil Calendar Begins

Judah began with Tishri & counted accession year

What if the king's reign began here?

1 Nisan

Mar-Apr

2 Iyar

4 Tammuz

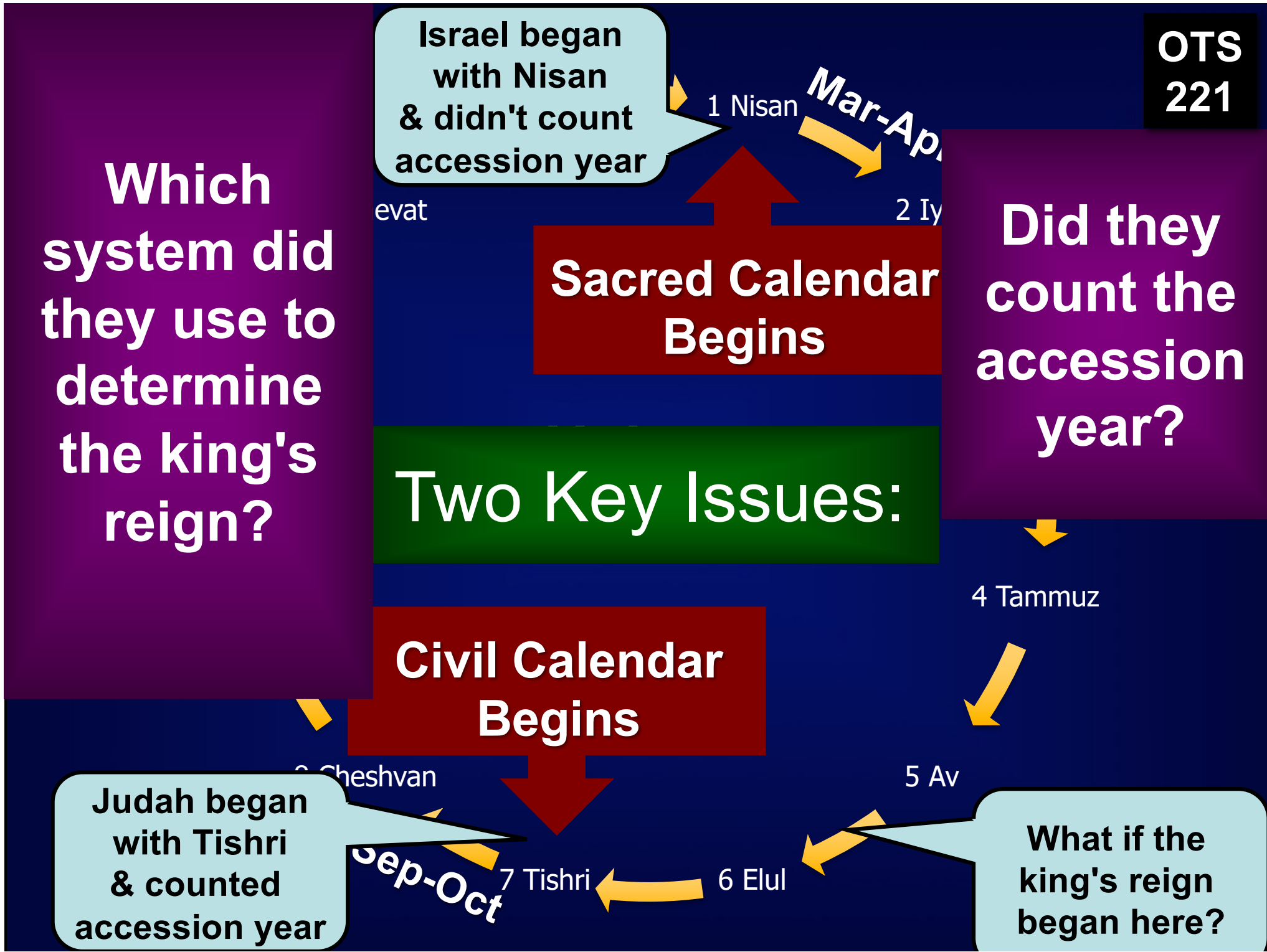
5 Av

6 Elul

7 Tishri

Sep-Oct

8 Cheshvan



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