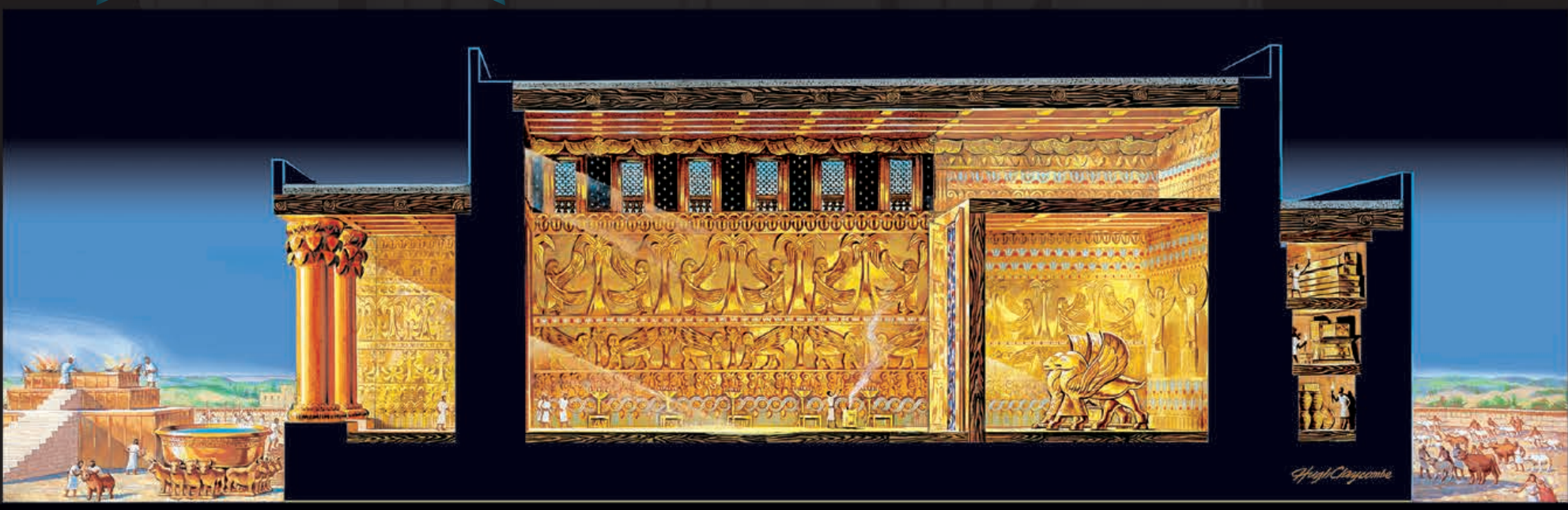
ROSE BOOK OF
BIBLE CHARTS, MAPS & TIME LINES

EXPANDED EDITION
10th
Anniversary





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Bible Time Line

Key

- Major event
- c. Circa (about)
- || 10 years between lines
- Year marker
- Time span marker

Many dates listed are approximate and may vary according to different scholars.

Bible History

World History

Middle East History

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Books of the Bible are listed by date of events on the time line. →

GENESIS, JOB | EXODUS, LEVITICUS, NUMBERS, DEUTERONOMY, JOSHUA | JUDGES, RUTH, 1& 2 SAMUEL, 1 CHRONICLES, PSALMS

2200 BC | 2100 BC | 2000 BC | 1900 BC | 1800 BC | 1700 BC | 1600 BC | 1500 BC | 1400 BC | 1300 BC | 1200 BC | 1100 BC | 1000 BC

Abraham to the Sojourn in Egypt | Moses and the Exodus | The Conquest and the Judges | United Kingdom

வேதாகம சரித்திரம்

ஆதியாகமம் c. 2166-1991
Some scholars place Abraham's birth at 1952 BC. In this case, biblical events through Joseph would slide to the right 214 years.

JOSEPH c. 1914-1805

JOSEPH BECOMES AN OFFICIAL IN EGYPT c. 1884

JACOB AND HIS FAMILY GO TO EGYPT c. 1876
Sons of Jacob (Israel)–Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulun, Joseph, Benjamin
Grandsons (sons of Joseph)–Manasseh, Ephraim

ABRAHAMIC COVENANT

JOB (dates unknown)

ISHMAEL c. 2080-1943

ISAAC c. 2066-1886

JACOB (ISRAEL) c. 2005-1859

JACOB FLEES TO HARAN c. 1929

The city of Ur falls c. 2004

SLAVERY IN EGYPT (dates uncertain)

AARON c. 1529-1407

MOSES c. 1526-1406

FIRST PASSOVER c. 1446

"HIGH DATE" FOR THE EXODUS & WILDERNESS WANDERINGS c. 1446

TEN COMMANDMENTS AND OTHER LAWS GIVEN

TABERNACLE

JOSHUA LEADS ISRAELITES INTO CANAAN

RAHAB HELPS SAVE SPIES

ERA OF THE JUDGES BEGINS c. 1350
Judges: Othniel, Ehud, Shamgar, Deborah (and Barak), Gideon, Tola, Jair, Jephthah, Ibzan, Elon, Abdon, Samson, Eli, and Samuel

RUTH

"LOW DATE" FOR THE EXODUS c. 1290
Some scholars date the Exodus at 1290. For a "low date" Exodus, the dates of the Passover, wilderness wandering events, and the beginning date for the era of the Judges would slide to the right 136 years, compressing the dates of the Judges.

PRIESTHOOD OF ABIATHAR

KINGS OF ISRAEL (listed by dates of reign)

KING SAUL c. 1051-1011

KING DAVID c. 1011-971

ELI, PRIEST IN SHILOH c. 1100-1060

SAMUEL, JUDGE & PROPHET OF ISRAEL c. 1060-1020

Tabernacle

World History

Earliest forms of writing (cuneiform) c. 3200

First Ziggurats built by Ur-Nammu c. 2112-2095

Hammurapi (Hammurabi) reigns in Babylon 1792-1750

Law code of Hammurapi

Hittites sack Babylon 1595

Iron Age begins; Hittite Empire collapses c. 1200

Trojan War begins c. 1190

Tiglath-Pileser I rules Assyria 1114-1076

Shang Dynasty in China c. 1450-1027

Chou Dynasty begins in China c. 1150

Mayan Dynasties founded in Central America c. 1000

Creation to Abraham

(The Fall) ADAM 930*
SETH 912
ENOS 905
KENAN (CAINAN) 910
MAHALALEEL 895
JARED 962
ENOCH 365 (God took him.)
METHUSELAH 969
LAMECH 777
NOAH 950 (The Flood)
SHEM 600
ARPHAXAD 438
SALAH 433
EBER 464
PELEG 239
REU 239
SERUG 230
NAHOR 148
TERA 205
ABRAHAM 175

* The numbers indicate the age of the person at death.
The red lines indicate the life span of the person in relationship to the others.

Code of Hammurapi | Beni Hasan Mural | Ruins at Jericho | King Tutankhamen

Amenhotep III 1416-1377

Amenhotep IV (Ikhnaton) 1377-1360

Tutankhamen ("King Tut") 1360-1350

Ay 1350-1347

Horemhab 1347-1318

19th Dynasty begins in Egypt 1318

Rameses I 1318-1317

Seti I 1317-1304

Rameses II 1304-1237

Merneptah 1237-1227
Pharaoh Merneptah's victory stele mentions Israel for the first time in non-biblical history

Merneptah Stele

Egypt's power begins to decline c. 1164

18th Dynasty begins in Egypt 1570

Ahmose 1570-1545

Amenhotep 1545-1529

Thutmose 1529-1517

Thutmose II 1517-1504

Thutmose III 1504-1453

Queen Hatshepshut 1504-1483

Amenhotep II 1453-1426

Thutmose IV 1426-1416

EGYPT

Old Kingdom Pyramids built c. 2700-2200

Middle Kingdom (11th-12th Dynasty) in Egypt c. 2050-1800

Hyksos rule Egypt c. 1670-1570

Second Intermediate Period (13th-17th Dynasties) c. 1800-1570

Middle East History

2200 BC | 2100 BC | 2000 BC | 1900 BC | 1800 BC | 1700 BC | 1600 BC | 1500 BC | 1400 BC | 1300 BC | 1200 BC | 1100 BC | 1000 BC

THE BRONZE AGE | THE IRON AGE

1 KINGS, ECCLESIASTES, SONG OF SONGS, PROVERBS, 2 CHRONICLES, 2 KINGS | JONAH, AMOS, ISAIAH, HOSEA, MICAH | NAHUM, JEREMIAH, LAMENTATIONS, ZEPHANIAH, DANIEL, EZEKIEL, HABAKKUK, OBADIAH, ZECHARIAH, HAGGAI | ESTHER, MALACHI, EZRA, JOEL, NEHEMIAH | INTER-TESTAMENTAL PERIOD | MATTHEW, LUKE | MARK, JOHN, ACTS, JAMES, GALATIANS, 1 & 2 THESSALONIANS, HEBREWS, 1 & 2 CORINTHIANS, ROMANS, EPHESIANS, PHILEMON, COLOSSIANS, TITUS, PHILIPPIANS, 1 & 2 TIMOTHY, 1 & 2 PETER, JUDE, 1, 2 & 3 JOHN, REVELATION

1000 BC | 900 BC | 800 BC | 700 BC | 600 BC | 500 BC | 400 BC | 300 BC | 200 BC | 100 BC | AD 1 | AD 50 | AD 100 >

United Kingdom | Divided Kingdom | Exile | Restoration of Jerusalem | Palestine ruled by Egyptian Ptolemies, the Syrian Seleucids, the Maccabeans and the Romans | New Testament

PRIESTHOOD OF ABIATHAR

NATHAN

KING DAVID c. 1011-971

KING SOLOMON c. 971-931

DIVISION OF THE KINGDOM 931

KINGS OF ISRAEL (NORTHERN)

KINGS OF JUDAH (SOUTHERN)

JEROBOAM I 931-910
NADAB 910-909
BAASHA 909-886
ELAH 886-885
ZIMRI 885
TIBNI 885-880
OMRI 885-874
AHAB 874-853
AHAZIAH 853-852
JORAM 852-841
JEHU 841-814
JEHOAHAZ 814-798
JEHOASH 798-782
JEROBOAM II 793-753
ZECHARIAH 753
SHALLUM 752
MENAHEM 752-742
PEKAHIAH 742-740
PEKAH 752-732
HOSHEA 732-722

ISRAEL (NORTHERN KINGDOM) FALLS TO THE ASSYRIANS 722

REHOBOAM 931-913
ABIJAH 913-911
ASA 911-870
JEHOSHAPHAT 873-848
JEHORAM (JORAM) 853-841
AHAZIAH 841
QUEEN ATHALIAH 841-835
JOASH 835-796
AMAZIAH 796-767
UZZIAH (AZARIAH) 792-740
JOTHAM 750-732
AHAZ (JEHOAHAZ) 735-716
HEZEKIAH 716-687
MANASSEH 697-643
AMON 643-641
JOSIAH 641-609
JEHOAHAZ (SHALLUM) 609
JEHOIAKIM (ELIAKIM) 609-598
JEHOIACHIN (JECONIAH) 598-597
ZEDEKIAH (MATTANIAH) 597-586

FIRST EXILE OF JEWS TO BABYLON 605

JUDAH, THE SOUTHERN KINGDOM, FALLS TO BABYLON
TEMPLE AND JERUSALEM DESTROYED 586

GEDALIAH, GOVERNOR OF JUDAH 586

NAHUM c. 658-615

JEREMIAH c. 650-582

ZEPHANIAH c. 640-626

HABAKKUK c. 608-598

EZEKIEL c. 620-570

DANIEL c. 620-540

OBADIAH c. 590

ZECHARIAH c. 522-509

HAGGAI c. 520

CYRUS'S EDICT ALLOWS JEWS TO RETURN TO THEIR LAND 538
EXILES BEGIN TO RETURN TO JERUSALEM

REBUILDING OF TEMPLE BEGINS 536

TEMPLE COMPLETED 516

ZERUBBABEL AND JOSHUA LEAD THE JEWS TO FINISH REBUILDING THE TEMPLE 520-516

ESTHER c. 478

MALACHI c. 465

EZRA SENT TO JUDAH 457

JOEL c. 450

NEHEMIAH GOVERNS JUDAH 444-432

NEHEMIAH IN BABYLON c. 432-430

PTOLEMAIC EGYPT CONTROLS PALESTINE 331-198

The Syrian Seleucids begin to rule Palestine 198

Jewish priests on good terms with the Seleucids

The Seleucid ruler Antiochus IV tries to force Jews to abandon their law, desecrates the temple 175-163

Judas Maccabeus leads a Jewish revolt against the Seleucids 166-160

Temple in Jerusalem rededicated, Hanukkah 164

Jonathan, brother of Judas Maccabeus continues revolt 160-143

Hasmoneans take control of the priesthood 152

Simon, brother of Judas Maccabeus, governs Judea 142-135

John Hyrcanus I, high priest 134-104

John Hyrcanus I becomes ruler of Judea 129

Aristobulus I declares himself ruler of Judea 104-103

Alexander Jannaeus succeeds Aristobulus as king 103-76

Salome Alexander 76-67

Aristobulus II 67-63

Pompey conquers Jerusalem for Rome 63

Hyrcanus II, high priest 63-40

Herod the Great appointed king of Judea 37-4

Herod begins refurbishing the temple 20

Hillel and Shammai are the leading rabbis 30 BC-AD 10

Sulla dictator of Rome 82-79

Spartacus leads slave revolt 73-71

Hasmonean dynasty (Jewish Self Rule) 164-63

Septuagint (Scriptures translated into Greek in Alexandria) c. 255

Second Punic War; Hannibal in Italy 219-201

Third Punic War; Romans control Greece 149-146

Dead Sea Scrolls (copies of Scriptures) written c. 200 BC-AD 100

Philo Judaeus of Alexandria 20 BC-AD 50

Edict on Cyrus Cylinder | Ephesus ruins | Mt. Vesuvius | Masada | Roman Colosseum

Rosetta Stone Tribute to Ptolemy V written in Greek, Egyptian hieroglyphs and Egyptian demotic 196

ersia regains control of Egypt 342-332

Alexander the Great conquers Egypt and Palestine, Hellenization begins 332

First Punic War; Romans control Italy 264-241

Cleopatra VII rules Egypt 51-31

Battle of Philippi 42

Battle of Actium, Rome controls Egypt 31

JOHN THE BAPTIST BORN 7-5 BC

JESUS BORN IN BETHLEHEM 6-4 BC

HEROD ARCHELAUS RULES JUDEA 4 BC-AD 6

HEROD ANTIPAS RULES GALILEE 4 BC-AD 39

JUDEA BECOMES A ROMAN PROVINCE RULED BY A GOVERNOR 6-41, 44-46

JESUS AMAZES THE TEACHERS IN THE TEMPLE c. AD 7

JESUS BAPTIZED, MINISTRY BEGINS c. 26

CAIAPHAS, HIGH PRIEST 18-36

PONTIUS PILATE, GOVERNOR OF JUDEA 26-36

CRUCIFIXION, DEATH AND RESURRECTION OF JESUS CHRIST c. 30

RISEN CHRIST SEEN BY MORE THAN 500 PEOPLE, ASCENDS TO HEAVEN c. 30

STEPHEN MARTYRED c. 32

HEROD AGRIPPA I, KING OF JUDEA 41-44

JAMES THE APOSTLE MARTYRED c. 44

PAUL'S CONVERSION 37

PAUL'S FIRST MISSIONARY JOURNEY c. 47-49

COUNCIL OF JERUSALEM c. 49

PAUL'S SECOND MISSIONARY JOURNEY c. 49-51

EARLIEST NEW TESTAMENT BOOKS WRITTEN c. 49

JEWS, INCLUDING PRISCILLA AND AQUILA, EXPELLED FROM ROME 49

FELIX, GOVERNOR OF JUDEA 52-57

UL'S THIRD MISSIONARY JOURNEY c. 52-57

FESTUS, GOVERNOR OF JUDEA 59-62

JAMES, THE BROTHER OF JESUS, MARTYRED 62

PETER AND PAUL MARTYRED IN ROME c. 64 or c. 68

GOSPEL PREACHED TO GENTILES 40

JERUSALEM CHRISTIANS FLEE RATHER THAN JOIN THE JEWISH REVOLT 66

JEWISH REVOLT 66-73

APOSTLE JOHN EXILED TO PATMOS IN THE AEGEAN SEA
Some scholars believe John's exile was under Domitian's rule (c. 85-96) and others believe it was under Nero's rule (c. 68).

BOOK OF REVELATION WRITTEN c. 90-96 or c. 68-69
See note above.

Josephus, Jewish historian 37-100

Claudius conquers Britain for Rome 43

Qumran destroyed 68

Romans destroy Jewish temple and Jerusalem 70

Construction begins on Roman Colosseum 71

Masada falls to the Romans 73

Mt. Vesuvius erupts, destroying Pompeii and Herculaneum 79

Dedication of Colosseum 80

Emperors Galba, Otho, Vitellius 68-69

Emperor Vespasian 69-79

Emperor Titus 79-81

Emperor Tiberius 14-37

Emperor Caligula 37-41

Emperor Claudius 41-54

Emperor Domitian (81-96) demands title "Lord and God"

Emperor Nero 54-68

Emperor Nerva 96-98

Emperor Trajan 98-117

Rome burns, Nero blames and persecutes Christians 64-68

Gallio, proconsul of Achaia 51-52

Bible History

World History

Middle East History

Captives shown on Shishak Relief | Mesha Stele

SOLOMON'S TEMPLE COMPLETED 960

ELIJAH c. 870-845

ELISHA c. 845-800

JONAH c. 781

AMOS c. 765-754

ISAIAH c. 760-673

HOSEA c. 758-725

MICAH c. 738-698

Hiram, king of Tyre c. 978-944

City of Samaria founded c. 879

Battle of Qarqar–Israel and Syria clash with Assyria 853

Assyria forces Israel to pay tribute 841

Syria oppresses Israel

Homer c. 800-701

King Mesha of Moab 830

First recorded Olympic games 776

Traditional date for the founding of Rome 753

Shishak I 945-924

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Ashurnasirpal II 883-859

Shalmaneser III 858-824

Shamsi-Adad V 823-811

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Sargon II (722-705) takes Samaria, exiles people to Assyria 722

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Sennacherib 704-681

Ashur-Nirari V 754-745

Esarhaddon 680-669

Tiglath-Pileser III 744-727

shurbanipal 668-627

NEO-BABYLONIAN EMPIRE

Nabopolassar I 625-605

Nebuchadnezzar II 604-562

ssyria rules Egypt 671-652

Nineveh, capital of Assyria, falls to the Babylonians and the Medes 612

Babylon falls to Persia 539

PERSIAN EMPIRE

Cyrus the Great 559-530

Cambyses 529-522

Darius I 522-486

Darius (Gubaru) the Mede, governor of Babylon 539

Egypt ruled by the Persians 525-405

Roman Republic established 509

Buddha, India 550-480

Herodotus 485-424

Confucius, Chinese philosopher 551-479

erxes I (Ahasuerus) 485-465

Xerxes I (Ahasuerus) makes Esther queen c. 478

Artaxerxes 464-424

eloponnesian War between Athens and Sparta 431-404

Artaxerxes II 404-359

Gauls sack Rome 390

Artaxerxes III 358-337

Darius II 423-405

Egypt independent from Persia 405-342

ALEXANDRIAN EMPIRE

Alexander the Great 336-323

Ptolemy I 323-285

Seleucus I 312-280

Ptolemy II 285-246

Alexandrian Empire divided; Ptolemy rules Egypt, Seleucus rules Persia and Syria, Antigonus rules Macedonia and Greece 323

PTOLEMIES OF EGYPT

Antiochus I 280-261

Antiochus II 261-247

Ptolemy III 246-221

Ptolemy IV 221-203

Antiochus III the Great 223-187

Ptolemy V 203-181

SELEUCIDS OF SYRIA

Antiochus V Eupator 163-162

Demetrius I Soter 162-150

Alexander Balas 150-145

Demetrius II 145-138

Antiochus VII Sidetes 138-129

Demetrius III 129-125

Antiochus VIII Grypus 125-96

Seleucus IV Philopator 187-175

Antiochus IV Epiphanes 175-163

Antiochus VI 145-142

Antiochus IX Cyzicanus 116-95

ROMAN EMPIRE

Caesar Augustus (Octavian), first Roman Emperor 27 BC-AD 14

Julius Caesar, Crassus and Pompey form the First Triumvirate 60

THE IRON AGE | THE IRON AGE

Bible Time Line

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Old Kingdom Pyramids built c. 2700-2200

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Middle East History

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NAHUM, JEREMIAH, LAMENTA EZEKIEL, HABAKKUK, OBADIA

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Divided Kingdom

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aham to the Sojourn in Egypt

Moses and the Exodus

SLAVERY IN EGYPT (dates uncertain)

AARON c. 1529-1407

MOSES c. 1526-1406

ICIAL IN EGYPT c. 1884

Y GO TO EGYPT c. 1876

-Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulun, Joseph, Benjamin

seph)–Manasseh, Ephraim

FIRST PASSOVER c. 1446

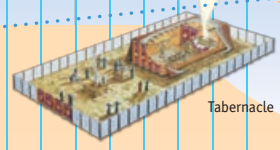
"HIGH DATE" FOR THE EXODUS & W

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JOSHUA LE

RAHAB HEL



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AMENTATIONS, ZEPHANIAH, DANIEL,
OBADIAH, ZECHARIAH, HAGGAI

ESTHER, MALACHI, EZRA,
JOEL, NEHEMIAH

INTER-TESTAME

600 BC | 500 BC | 400 BC | 300 BC

Exile

Restoration of Jerusalem

Palestine ruled by Egyptian Ptolemies, the Syrian Sele

RIANS 722

50-582

AH c. 640-626

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DANIEL c. 620-540

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ZERUBBABEL AND JOSHUA LEAD THE JEWS
TO FINISH REBUILDING THE TEMPLE 520-516

ESTHER c. 478

MALACHI c. 465

EZRA SENT TO JUDAH 457

JOEL c. 450

NEHEMIAH GOVERNS JUDAH 444-432

NEHEMIAH IN BABYLON c. 432-430

PTOLEMAIC EGYPT CONTROLS PALESTINE 331-198

The Syrian Seleucids begin to rule Palestine 198

Jewish priests on good terms with the

The Seleucid ruler Antiochus IV tries to force Jews to abandon their law, desecrates t

Judas Maccabeus leads a Jewish revolt against th

Temple in Jerusalem rededicate

Jonathan, brother of Judas Maccab

Hasmoneans take control
Simon, brother of Judas M

John Hyrc
Aristo



Edict on Cyrus Cylinder



Ephesus ruins



Mt. Vesuvius



Masada



Roman Colosseum

Nineveh, capital of Assyria, falls to the Babylonians and the Medes 612

Babylon falls to Persia 539

Pericles 500-429

Darius (Gubaru) the Mede, governor of Babylon 539

Egypt ruled by the Persians 525-405

Roman Republic established 509

Buddha, India 550-480

Herodotus 485-424

Confucius, Chinese philosopher 551-479

Peloponnesian War between Athens and Sparta 431-404

Persia regains control of Egypt 342-332

Alexander the Great conquers Egypt and Palestine, Hellenization

First Punic War; Romans control

Septuagint (Scriptures tran

Second Pu

62

NEO-BABYLONIAN EMPIRE

Assyria 722

abopolassar I 625-605

Nebuchadnezzar II 604-562

PERSIAN EMPIRE

Cyrus the Great 559-530

Cambyses 529-522

Darius I 522-486

Xerxes I (Ahasuerus) 485-465

Xerxes I (Ahasuerus) makes Esther queen c. 478

Artaxerxes 464-424

Darius II 423-405

Egypt independent from Persia 405-342

Artaxerxes II 404-359

Gauls sack Rome 390

Artaxerxes III 358-337

ALEXANDRIAN EMPIRE

Alexander the Great 336-323

Ptolemy I 323-285

Seleucus I 312-280

PTOLEMIES OF EGYPT

Antiochus I 280-261

Ptolemy V

Antiochus II 261-247

Ptolemy III 246-221

Ptolemy IV 221-203

Ptolemy II 285-246

Antiochus I

Alexandrian Empire divided; Ptolemy rules Egypt, Seleucus rules
Persia and Syria, Antigonus rules Macedonia and Greece 323

600 BC | 500 BC | 400 BC | 300 BC

THE IRON AGE

1400 BC 1300 BC 1200 BC 1100 BC 1000 BC

The Conquest and the Judges | United Kingdom

ERA OF THE JUDGES BEGINS c. 1350
Judges: Othniel, Ehud, Shamgar, Deborah (and Barak), Gideon, Tola, Jair, Jephthah, Ibzan, Elon, Abdon, Samson, Eli, and Samuel

PRIESTHOOD OF ABIATHAR

46

RUTH

EXODUS & WILDERNESS WANDERINGS c. 1446

"LOW DATE" FOR THE EXODUS c. 1290
Some scholars date the Exodus at 1290. For a "low date" Exodus, the dates of the Passover, wilderness wandering events, and the beginning date for the era of the Judges would slide to the right 156 years, compressing the dates of the Judges.

TS AND OTHER LAWS GIVEN

JOSHUA LEADS ISRAELITES INTO CANAAN

RAHAB HELPS SAVE SPIES

KINGS OF ISRAEL (listed by dates of reign)

KING SAUL c. 1051-1011

KING DAVID c. 1011-971

ELI, PRIEST IN SHILOH c. 1100-1060

SAMUEL, JUDGE & PROPHET OF ISRAEL c. 1060-1020





Iron Age begins; Hittite Empire collapses c. 1200

Trojan War begins c. 1190

Tiglath-Pileser I rules Assyria 1114-1076

c. 1450-1027

Chou Dynasty begins in China c. 1150

otep III 1416-1377

Mayan Dynasties founded in Central America c. 1000

Amenhotep IV (Ikhnaton) 1377-1360



Merneptah 1237-1227
Pharaoh Merneptah's victory stele mentions Israel for the first time in non-biblical history

Merneptah Stele

Tutankhamen ("King Tut") 1360-1350

Ay 1350-1347

Egypt's power begins to decline c. 1164

Horemhab 1347-1318

19th Dynasty begins in Egypt 1318

Rameses I 1318-1317

Seti I 1317-1304

V 1426-1416

Rameses II 1304-1237

1400 BC 1300 BC 1200 BC 1100 BC 1000 BC

THE IRON AGE

TESTAMENTAL PERIOD

MATTHEW, LUKE

MARK, JOHN, ACTS, JAMES, GALATIANS, 1 & 2 THESSALONIANS, HEBREWS, 1 & 2 CORINTHIANS, ROMANS, EPHESIANS, PHILEMON, COLOSSIANS, TITUS, PHILIPPIANS, 1 & 2 TIMOTHY, 1 & 2 PETER, JUDE, 1, 2 & 3 JOHN, REVELATION

200 BC 100 BC AD 1 AD 50 AD 100 >

yrian Seleucids, the Maccabeans and the Romans | New Testament

JOHN THE BAPTIST BORN 7-5 BC

JESUS BORN IN BETHLEHEM 6-4 BC

HEROD ARCHELAUS RULES JUDEA 4 BC-AD 6

HEROD ANTIPAS RULES GALILEE 4 BC-AD 39

JUDEA BECOMES A ROMAN PROVINCE RULED BY A GOVERNOR 6-41, 44-46

JESUS AMAZES THE TEACHERS IN THE TEMPLE c. AD 7

CAIAPHAS, HIGH PRIEST 18-36

JESUS BAPTIZED, MINISTRY BEGINS c. 26

PONTIUS PILATE, GOVERNOR OF JUDEA 26-36

CRUCIFIXION, DEATH AND RESURRECTION OF JESUS CHRIST c. 30

RISEN CHRIST SEEN BY MORE THAN 500 PEOPLE, ASCENDS TO HEAVEN c. 30

STEPHEN MARTYRED c. 32

HEROD AGRIPPA I, KING OF JUDEA 41-44

JAMES THE APOSTLE MARTYRED c. 44

PAUL'S CONVERSION 37

PAUL'S FIRST MISSIONARY JOURNEY c. 47-49

JEWS, INCLUDING PRISCILLA AND AQUILA, EXPELLED FROM ROME 49

COUNCIL OF JERUSALEM c. 49

PAUL'S SECOND MISSIONARY JOURNEY c. 49-51

EARLIEST NEW TESTAMENT BOOKS WRITTEN c. 49

FELIX, GOVERNOR OF JUDEA 52-57

PAUL'S THIRD MISSIONARY JOURNEY c. 52-57

FESTUS, GOVERNOR OF JUDEA 59-62

JAMES, THE BROTHER OF JESUS, MARTYRED 62

PETER AND PAUL MARTYRED IN ROME c. 64 or c. 68

GOSPEL PREACHED TO GENTILES 40

JERUSALEM CHRISTIANS FLEE RATHER THAN JOIN THE JEWISH REVOLT 66

JEWISH REVOLT 66-73

APOSTLE JOHN EXILED TO PATMOS IN THE AEGEAN SEA
Some scholars believe John's exile was under Domitian's rule (c. 85-96) and others believe it was under Nero's rule (c. 68).

BOOK OF REVELATION WRITTEN c. 90-96 or c. 68-69
See note above.

Josephus, Jewish historian 37-100

Claudius conquers Britain for Rome 43

Qumran destroyed 68

Romans destroy Jewish temple and Jerusalem 70

Construction begins on Roman Colosseum 71

Masada falls to the Romans 73

Mt. Vesuvius erupts, destroying Pompeii and Herculaneum 79

Dedication of Colosseum 80

estine 198

ns with the Seleucids

desecrates the temple 175-163

t against the Seleucids 166-160

rededicated, Hanukkah 164

Judas Maccabeus continues revolt 160-143

take control of the priesthood 152

of Judas Maccabeus, governs Judea 142-135

John Hyrcanus I, high priest 134-104

John Hyrcanus I becomes ruler of Judea 129

Aristobulus I declares himself ruler of Judea 104-103

Alexander Jannaeus succeeds Aristobulus as king 103-76

Salome Alexander 76-67

Aristobulus II 67-63

Pompey conquers Jerusalem for Rome 63

Hyrcanus II, high priest 63-40

Herod the Great appointed king of Judea 37-4

Herod begins refurbishing the temple 20

Hillel and Shammai are the leading rabbis 30 BC-AD 10

Rosetta Stone Tribute to Ptolemy V written in Greek, Egyptian hieroglyphs and Egyptian demotic 196

Sulla dictator of Rome 82-79

Spartacus leads slave revolt 73-71

llenization begins 332

ans control Italy 264-241

Hasmonean dynasty (Jewish Self Rule) 164-63

riptures translated into Greek in Alexandria) c. 255

Cleopatra VII rules Egypt 51-31

Second Punic War; Hannibal in Italy 219-201

Battle of Phillipi 42

Battle of Actium, Rome controls Egypt 31

Dead Sea Scrolls (copies of Scriptures) written c. 200 BC-AD 100

Third Punic War; Romans control Greece 149-146

Philo Judaeus of Alexandria 20 BC-AD 50

SELEUCIDS OF SYRIA

Ptolemy V 203-181

Antiochus V Eupator 163-162

Demetrius I Soter 162-150

Alexander Balas 150-145

Demetrius II 145-138

Antiochus VI 145-142

Antiochus VII Sidetes 138-129

Demetrius III 129-125

Antiochus VIII Grypus 125-96

Antiochus IX Cyzicanus 116-95

V 221-203

Antiochus III the Great 223-187

leucus rules ece 323

Seleucus IV Philopator 187-175

Antiochus IV Epiphanes 175-163

ROMAN EMPIRE

Caesar Augustus (Octavian), first Roman Emperor 27 BC-AD 14

Julius Caesar, Crassus and Pompey form the First Triumvirate 60

Emperors Galba, Otho, Vitellius 68-69

Emperor Vespasian 69-79

Emperor Tiberius 14-37

Emperor Titus 79-81

Emperor Caligula 37-41

Emperor Claudius 41-54

Emperor Domitian (81-96) demands title "Lord and God"

Gallio, proconsul of Achaia 51-52

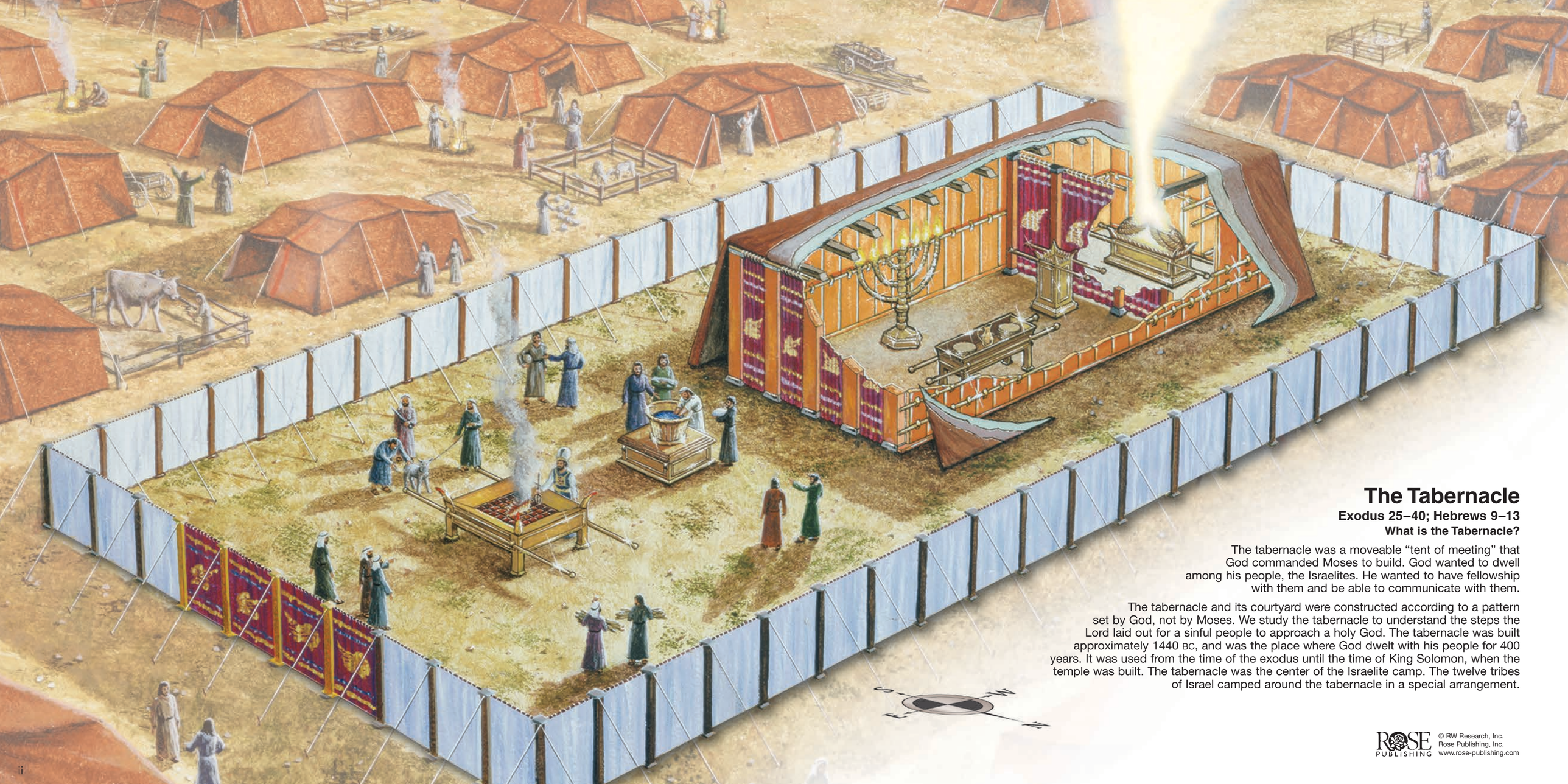
Emperor Nero 54-68

Emperor Nerva 96-98

Rome burns, Nero blames and persecutes Christians 64-68

Emperor Trajan 98-117

200 BC 100 BC AD 1 AD 50 AD 100 >



The Tabernacle

Exodus 25–40; Hebrews 9–13

What is the Tabernacle?

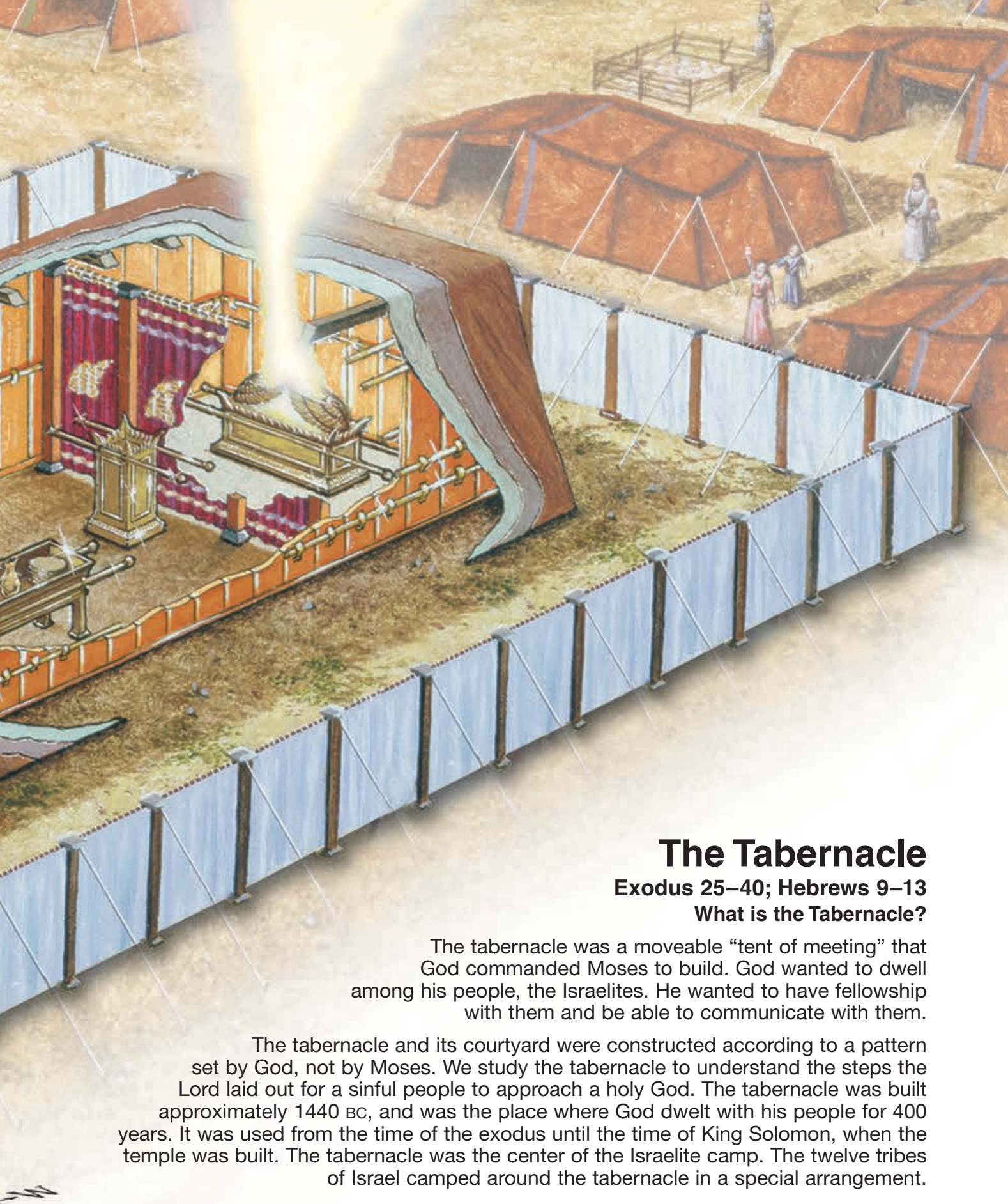
The tabernacle was a moveable "tent of meeting" that God commanded Moses to build. God wanted to dwell among his people, the Israelites. He wanted to have fellowship with them and be able to communicate with them.

The tabernacle and its courtyard were constructed according to a pattern set by God, not by Moses. We study the tabernacle to understand the steps the Lord laid out for a sinful people to approach a holy God. The tabernacle was built approximately 1440 BC, and was the place where God dwelt with his people for 400 years. It was used from the time of the exodus until the time of King Solomon, when the temple was built. The tabernacle was the center of the Israelite camp. The twelve tribes of Israel camped around the tabernacle in a special arrangement.

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The Tabernacle

Exodus 25–40; Hebrews 9–13

What is the Tabernacle?

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ROSE BOOK OF BIBLE CHARTS, MAPS AND TIME LINES

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BIBLE OVERVIEW







BIBLE OVERVIEW

Old Testament - 39 books

Pentateuch - 5
GENESIS
EXODUS
LEVITICUS
NUMBERS
DEUTERONOMY

Historical Books - 12
JOSHUA
JUDGES
RUTH
1 SAMUEL
2 SAMUEL
1 KINGS
2 KINGS
1 CHRONICLES
2 CHRONICLES
EZRA
NEHEMIAH
ESTHER

Poetry & Wisdom - 5
JOB
PSALMS
PROVERBS
ECCLESIASTES
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Major Prophets - 5
ISAIAH
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LAMENTATIONS
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Minor Prophets - 12
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ZECHARIAH
MALACHI

New Testament - 27 books

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MARK
LUKE
JOHN
ACTS

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ROMANS	1 THESSALONIANS
1 CORINTHIANS	2 THESSALONIANS
2 CORINTHIANS	1 TIMOTHY
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General Epistles & Revelation - 9
HEBREWS
JAMES
1 PETER
2 PETER
1 JOHN
2 JOHN
3 JOHN
JUDE
REVELATION

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Old Testament

PENTATEUCH

The Pentateuch contains stories about the creation of the world, the flood, Abraham, Isaac, Jacob, the children of Israel in Egypt, the exodus, and the time the children of Israel spent in the wilderness before entering the Promised Land. The books also record the law God gave to the people on Mt. Sinai which laid down the regulations for sacrifice, worship, and daily living. The Pentateuch is also called the Torah.

GENESIS

Who: Moses
What: The Beginnings
Where: Egypt and Canaan
When: c. 1446 BC–1406 BC
Why: To demonstrate that God is sovereign and loves his creation.

Outline (Chapter)
- Creation, Fall, and Flood (1–11)
- Abraham (12–25)
- Isaac and Jacob (26–36)
- Joseph (37–50)

Key Verse: I will establish my covenant as an everlasting covenant between me and you and your descendants after you for the generations to come, to be your God and the God of your descendants after you. (Genesis 17:7)

EXODUS

Who: Moses
What: Deliverance from Slavery
Where: Egypt and Canaan
When: c. 1446 BC–1406 BC
Why: To show God's faithfulness to the covenant and provide Israel with guidelines for holy living.

Outline (Chapter)
- Moses (1–7)
- The Plagues (8–13)
- The Exodus (14–18)
- The Law (19–24)
- Tabernacle and Worship (25–40)

Key Verse: God said to Moses, "I AM WHO I AM. This is what you are to say to the Israelites: 'I AM has sent me to you.'" (Exodus 3:14)

LEVITICUS

Who: Moses
What: Law and Sacrifice
Where: Sinai and Canaan
When: c. 1446 BC–1406 BC
Why: To instruct Israel on how to be holy and to be a blessing to others.

Outline (Chapter)
- Sacrifice (1–7)
- Priesthood (8–10)
- Clean and Unclean (11–15)
- Day of Atonement (16)
- Laws for Daily Life (17–27)

Key Verse: Consecrate yourselves and be holy, because I am the LORD your God. Keep my decrees and follow them. I am the LORD, who makes you holy. (Leviticus 20:7–8)

NUMBERS

Who: Moses
What: Census and History
Where: Borders of Canaan
When: c. 1446 BC–1406 BC
Why: A reminder of what happens when people rebel against God.

Outline (Chapter)
- Census (1–9)
- Sinai to Canaan (10–12)
- Spies and Rebellion (13–19)
- Moab (20–36)

Key Verse: The LORD bless you and keep you; the LORD make his face shine upon you and be gracious to you; the LORD turn his face toward you and give you peace. (Numbers 6:24–26)

DEUTERONOMY

Who: Moses
What: Sermons by Moses
Where: Plains of Moab
When: c. 1446 BC–1406 BC
Why: To remind the people what God expects from them.

Outline (Chapter)
- Sermon 1: Journey Review (1–4)
- Sermon 2: Laws (5–28)
- Sermon 3: Covenant (29–30)
- Final Farewells (31–34)

Key Verse: Hear, O Israel: The LORD our God, the LORD is one. Love the LORD your God with all your heart and with all your soul and with all your strength. (Deuteronomy 6:4–5)

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HISTORICAL BOOKS

The 12 Historical Books continue with the story of the people of Israel and the conquest of the Promised Land in the book of Joshua, the continuous cycle of disobedience in the book of Judges, the first kings and the United Kingdom, Divided Kingdom, the Assyrian invasion, Babylonian invasion, the years in exile, and the return from exile during the Persian rule.

JOSHUA

Who: Unknown (Joshua or Samuel)
What: History of Conquest
Where: Canaan
When: c. 1300s BC
Why: To assure the people that obedience to God is rewarded.

Outline (Chapter)
- The Conquest (1–12)
- Dividing the Land (13–22)
- Joshua's Farewell (23–24)

Key Verse: Be strong and very courageous. Be careful to obey all the law my servant Moses gave you; do not turn from it to the right or to the left, that you may be successful wherever you go. (Joshua 1:7)

JUDGES

Who: Unknown (Samuel)
What: History before Kings
Where: Canaan
When: c. 1400 BC–1000 BC
Why: To stress the importance of remaining loyal to God.

Outline (Chapter)
- Reasons for Failure (1)
- The Judges: Othniel, Ehud, Shamgar, Deborah, Gideon, Tola, Jair, Jephthah, Ibzan, Elon, Abdon, and Samson (2–16)
- Days of Lawlessness (17–21)

Key Verse: In those days Israel had no king; everyone did as they saw fit. (Judges 21:25)

RUTH

Who: Unknown (Samuel)
What: Story of a Faithful Foreigner
Where: Canaan
When: c. 1350 BC–1000 BC
Why: To demonstrate the kind of faithfulness, godliness, loyalty, and love that God desires for us.

Outline (Chapter)
- Naomi and Ruth (1)
- Ruth meets Boaz (2)
- The Threshing Floor (3)
- The Marriage (4)

Key Verse: But Ruth replied, "Don't urge me to leave you or to turn back from you. Where you go I will go, and where you stay I will stay. Your people will be my people and your God my God." (Ruth 1:16)

1 SAMUEL

Who: Unknown
What: History of Events
Where: Israel and Judah
When: c. 1100 BC–931 BC
Why: To record how Israel got a king.

Outline (Chapter)
- Samuel (1–7)
- Saul (8–15)
- Saul and David (16–31)

Key Verse: But Samuel replied: "Does the LORD delight in burnt offerings and sacrifices as much as in obeying the voice of the LORD? To obey is better than sacrifice, and to heed is better than the fat of rams." (1 Samuel 15:22)

2 SAMUEL

Who: Unknown
What: History of Events
Where: Israel and Judah
When: c. 1100 BC–931 BC
Why: To demonstrate the prominence of David's line.

Outline (Chapter)
- David's Reign in Judah (1–4)
- David Unites Israel (5–10)
- David and Bathsheba (11–12)
- Family Problems (13–20)
- Conclusions (21–24)

Key Verse: I have been with you wherever you have gone, and I have cut off all your enemies from before you. Now I will make your name great, like the names of the greatest men of the earth. (2 Samuel 7:9)

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1 KINGS

Who: Unknown
What: Evaluation of the Kings
Where: In Exile in Babylon
When: 561 BC–539 BC
Why: To demonstrate the value of obeying and the danger of disobeying God.

Outline (Chapter)
- King Solomon's Reign (1–4)
- Temple Construction (5–8)
- Queen of Sheba (9–10)
- Kingdom Splits (11–16)
- Prophet Elijah (17–22)

Key Verse: So give your servant a discerning heart to govern your people and to distinguish between right and wrong. (1 Kings 3:9a)

2 KINGS

Who: Unknown
What: Evaluation of the Kings
Where: In Exile in Babylon
When: 561 BC–539 BC
Why: To demonstrate the value of obeying God.

Outline (Chapter)
- The Prophet Elisha (1–8)
- Kings of Judah and Israel (9–16)
- Fall of Israel (17–21)
- King Josiah (22–23)
- Fall of Judah; Exile (24–25)

Key Verse: And Hezekiah prayed to the LORD: "LORD, God of Israel, enthroned between the cherubim, you alone are God over all the kingdoms of the earth. You have made heaven and earth." (2 Kings 19:15)

1 CHRONICLES

Who: Unknown (Ezra)
What: Review of David's Reign
Where: Judah
When: c. 450 BC–400 BC
Why: To encourage the remnant.

Key Verse: "Oh, that you would bless me and enlarge my territory! Let your hand be with me, and keep me from harm so that I will be free from pain." (1 Chronicles 4:10)

2 CHRONICLES

Who: Unknown (Ezra)
What: Highlights Kings of Judah
Where: Judah
When: c. 450 BC–400 BC
Why: To show the benefits that come from obedience.

Key Verse: As for us, the LORD is our God, and we have not forsaken him. (2 Chronicles 13:10a)

EZRA

Who: Ezra
What: History of Reconstruction
Where: Judah
When: c. 400s BC
Why: Provide a detailed account of the exiles' return and the rebuilding of the temple.

Outline (Chapter)
- The Exiles Return (1–2)
- Rebuilding the Temple (3–6)
- The Work of Ezra (7–10)

Key Verse: With praise and thanksgiving they sang to the LORD: "He is good; his love to Israel endures forever. And all the people gave a great shout of praise to the LORD, because the foundation of the house of the LORD was laid." (Ezra 3:11)

NEHEMIAH

Who: Ezra
What: History of Reconstruction
Where: Judah
When: c. 400s BC
Why: Rebuilding of the walls of Jerusalem.

Outline (Chapter)
- Nehemiah Returns (1–2)
- Rebuilding of the Walls (3)
- Threats and Persecution (4–7)
- Renewal of Covenant (8–10)
- Dedication and Laws (11–13)

Key Verse: Nehemiah said, "Go and enjoy choice food and sweet drinks, and send some to those who have nothing prepared. This day is sacred to our Lord. Do not grieve, for the joy of the LORD is your strength." (Nehemiah 8:10)

ESTHER

Who: Unknown
What: Story of Redemption
Where: Persia
When: c. 400s BC
Why: To demonstrate that, in all circumstances, God is in control.

Outline (Chapter)
- Search for a New Queen (1–2)
- Haman's Plot (3)
- Esther's Plan (4–6)
- Haman's Downfall (7)
- Esther Saves the Jews (8–10)

Key Verse: For if you remain silent at this time, relief and deliverance for the Jews will arise from another place, but you and your father's family will perish. And who knows but that you have come to royal position for such a time as this? (Esther 4:14)

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POETRY & WISDOM

The five Poetry and Wisdom books include hymns, proverbs, poems, and dramas. They illustrate the creative ways the people of Israel expressed themselves to God and to each other.

JOB

Who: Unknown
What: Story of Perseverance
Where: Mesopotamia (Uz)
When: Unknown
Why: To show the sovereignty of God and to illustrate faithfulness in the midst of suffering.

Outline (Chapter)
- Job Tested (1–3)
- Job's Friends (4–31)
- Elihu's Speech (32–37)
- God's Answer (38–42)

Key Verse: I know that my Redeemer lives, and that in the end he will stand upon the earth. And after my skin has been destroyed, yet in my flesh I will see God. (Job 19:25–26)

PSALMS

Who: David, Moses, Asaph, Solomon, Ethan, Sons of Korah
What: Poetry and Song
Where: Ancient Israel
When: c. 1000 BC–450 BC
Why: To communicate with God and worship him.

Outline (Chapter)
- Book I: Psalms 1–41
- Book II: Psalms 42–72
- Book III: Psalms 73–89
- Book IV: Psalms 90–106
- Book V: Psalms 107–150

Key Verse: My mouth will speak in praise of the LORD. Let every creature praise his holy name for ever and ever. (Psalm 145:21)

PROVERBS

Who: Solomon and others
What: Wisdom
Where: Israel
When: c. 900s BC–700s BC
Why: To provide wisdom and guidance for God's children.

Outline (Chapter)
- Lessons in Wisdom (1–9)
- Proverbs of Solomon (10–22)
- Other Wise Sayings (23–24)
- Solomon's Sayings (25–29)
- Other Proverbs (30–31)

Key Verse: Trust in the LORD with all your heart and lean not on your own understanding; in all your ways acknowledge him, and he will make your paths straight. (Proverbs 3:5–6)

ECCLESIASTES

Who: Unknown (Solomon)
What: Wisdom
Where: Jerusalem
When: c. 900s BC or 500s BC
Why: A search to discover truth.

Outline (Chapter)
- The Meaning of Life (1–2)
- Life is Not Always Fair (3–6)
- Wisdom (7–8)
- No One Knows the Future (9–10)
- Obedience to God (11–12)

Key Verse: Fear God and keep his commandments, for this is the whole duty of mankind. For God will bring every deed into judgment, including every hidden thing, whether it is good or evil. (Ecclesiastes 12:13–14)

SONG OF SONGS

Who: Solomon and others
What: Love Poem
Where: Jerusalem
When: c. 900s BC or 500s BC
Why: To illustrate the joy of authentic love found in marriage.

Outline (Chapter)
- The Courtship (1–2)
- The Wedding (3–4)
- The Lasting Relationship (5–8)

Key Verse: Many waters cannot quench love; rivers cannot wash it away. If one were to give all the wealth of his house for love, it would be utterly scorned. (Song of Songs 8:7)

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MAJOR PROPHETS

The five Major Prophets are not called "major" because of their message or quality, but rather because of the length of the books. The prophets brought God's word which included warning of judgment, warnings and hope for the immediate future (as well as warnings and hope for the distant future), and hope in the coming Messiah.

ISAIAH

Who: Isaiah
What: Prophecy and Judgement
Where: Judah
When: c. 701 BC–681 BC
Why: To convince the people that salvation was possible through repentance and hope in the coming Messiah.

Outline (Chapter)
- Condemnation (1–39)
- Comfort in Exile (40–55)
- Future Hope (56–66)

Key Verse: For to us a child is born, to us a son is given, and the government will be on his shoulders. And he will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. (Isaiah 9:6)

JEREMIAH

Who: Jeremiah
What: Prophecy and Judgement
Where: Judah
When: c. 626 BC–582 BC
Why: To warn Judah of their destruction, to remind them of their sin, and convince them to submit to the Babylonian invaders.

Outline (Chapter)
- Jeremiah (1–10)
- Prophetic Warnings (11–28)
- New Covenant (29–39)
- The Fall of Jerusalem (40–52)

Key Verse: "For I know the plans I have for you," declares the LORD, "plans to prosper you and not to harm you, plans to give you hope and a future." (Jeremiah 29:11)

LAMENTATIONS

Who: Unknown (Jeremiah)
What: Dirge Poem (Lament)
Where: Babylon
When: c. 586
Why: To express the despair of the people of Judah over the loss of their land, city, and temple.

Outline (Chapter)
- Sorrows of Captives (1)
- Anger with Jerusalem (2)
- Hope and Mercy (3)
- Punishment (4)
- Restoration (5)

Key Verse: Because of the LORD's great love we are not consumed, for his compassions never fail. They are new every morning; great is your faithfulness. (Lamentations 3:22–23)

EZEKIEL

Who: Ezekiel
What: Prophecy and Warning
Where: Babylon
When: c. 593 BC–571 BC
Why: To confront people about their sin, give them one last chance to repent, and offer hope.

Outline (Chapter)
- Ezekiel (1–3)
- Judgment of Judah (4–24)
- Judgment on the Nations (25–32)
- The End of the Age (33–39)
- Restoration of Temple (40–48)

Key Verse: I will give you a new heart and put a new spirit in you; I will remove from you your heart of stone and give you a heart of flesh. (Ezekiel 36:26)

DANIEL

Who: Daniel
What: Prophecy and Apocalyptic
Where: Babylon
When: c. 605 BC–535 BC
Why: To convince the Jewish exiles that God is sovereign and to provide them with a vision of their future redemption.

Outline (Chapter)
- Daniel and His Friends (1–6)
- Apocalyptic Visions (7–12)

Key Verse: In the time of those kings, the God of heaven will set up a kingdom that will never be destroyed, nor will it be left to another people. It will crush all those kingdoms and bring them to an end, but it will itself endure forever. (Daniel 2:44)

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MINOR PROPHETS

The 12 Minor Prophets, called "The Book of the Twelve" in the Hebrew Bible, are just as important as the Major Prophets. They are called "minor" because of the shorter length of the books. They also brought God's word to the people regarding judgment and hope.

HOSEA

Who: Hosea
What: Prophecy and Warning
Where: Israel
When: c. 752 BC–722 BC
Why: To illustrate Israel's spiritual adultery and warn of destruction.

Outline (Chapter)
- The Unfaithful Wife (1–3)
- The Unfaithful Nation (4–14)

Key Verse: Because you have rejected knowledge, I also reject you as my priests; because you have ignored the law of your God, I also will ignore your children. (Hosea 4:6)

JOEL

Who: Joel
What: Prophecy and Judgment
Where: Judah
When: Unknown
Why: To call Judah to repentance in order to avoid judgment.

Outline (Chapter)
- Locusts (1)
- Blessings and Curses (2–3)

Key Verse: And afterward, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your old men will dream dreams, your young men will see visions. (Joel 2:28b)

AMOS

Who: Amos
What: Prophecy and Judgment
Where: Israel
When: c. 760 BC–753 BC
Why: To accuse and judge Israel for injustice and lack of mercy.

Outline (Chapter)
- Neighbors Punished (1)
- Israel's Destruction (2–8)
- Future Hope (9)

Key Verse: Seek good, not evil, that you may live. Then the LORD God Almighty will be with you, just as you say he is. (Amos 5:14)

OBADIAH

Who: Obadiah
What: Prophecy
Where: Judah
When: c. 586 BC
Why: To prophesy against Edom.

Outline: (Verses)
- Judgment on Edom (1–9)
- Edom's Violations (10–14)
- Israel's Victory (15–21)

Key Verse: Because of the violence against your brother Jacob, you will be covered with shame; you will be destroyed forever. (Obadiah 10)

JONAH

Who: Jonah
What: Story of God's Mercy
Where: Nineveh
When: c. 783 BC–753 BC
Why: To show that God loves all.

Outline (Chapter)
- Jonah Flees (1)
- Jonah Prays (2)
- Jonah's Anger with God's Mercy (3–4)

Key Verse: I knew that you are a gracious and compassionate God, slow to anger and abounding in love, a God who relents from sending calamity. (Jonah 4:2b)

MICAH

Who: Micah
What: Prophecy and Judgment
Where: Israel and Judah
When: c. 738 BC–698 BC
Why: To warn people of judgment and to offer hope.

Outline (Chapter)
- Judgment and Deliverance (1–5)
- Confession and Restoration (6–7)

Key Verse: He has showed you, O man, what is good. And what does the LORD require of you? To act justly and to love mercy and to walk humbly with your God. (Micah 6:8)

NAHUM

Who: Nahum
What: Prophecy and Judgment
Where: Judah and Nineveh
When: c. 663 BC–612 BC
Why: To pronounce judgment on Nineveh and the Assyrian empire.

Outline (Chapter)
- Judgment and Mercy (1)
- Nineveh's Destruction (2–3)

Key Verse: The LORD is good, a refuge in times of trouble. He cares for those who trust in him. (Nahum 1:7)

HABAKKUK

Who: Habakkuk
What: Prophecy and Judgment
Where: Judah
When: c. 609 BC–598 BC
Why: To affirm that the wicked will not prevail and to remind Judah that God is in control.

Outline (Chapter)
- Tough Questions (1–2)
- Praise to the Lord (3)

Key Verse: Yet I will rejoice in the LORD, I will be joyful in God my Savior. (Habakkuk 3:18)

ZEPHANIAH

Who: Zephaniah
What: Prophecy and Judgment
Where: Judah
When: c. 641 BC–628 BC
Why: To motivate repentance.

Outline (Chapter)
- Judgment on Judah (1)
- Judgment on the Nations (2)
- Promise of Restoration (3)

Key Verse: The great day of the LORD is near—near and coming quickly. Listen! The cry on the day of the LORD will be bitter, the shouting of the warrior there. (Zephaniah 1:14)

HAGGAI

Who: Haggai
What: Prophecy and Hope
Where: Judah
When: c. 520 BC
Why: To urge the people to complete rebuilding the temple.

Outline (Chapter)
- Rebuild the Temple (1)
- Blessings and David's Throne (2)

Key Verse: This is what I covenanted with you when you came out of Egypt. And my Spirit remains among you. Do not fear. (Haggai 2:5)

ZECHARIAH

Who: Zechariah
What: Prophecy and Hope
Where: Judah
When: c. 520 BC–518 BC
Why: To give hope to the remnant.

Outline (Chapter)
- Zechariah's Visions (1–8)
- Oracles against the Nations (9–14)

Key Verse: Rejoice greatly, O Daughter of Zion! Shout, Daughter of Jerusalem! See, your king comes to you, righteous and having salvation, gentle and riding on a donkey, on a colt, the foal of a donkey. (Zechariah 9:9)

MALACHI

Who: Malachi
What: Prophecy and Judgment
Where: Judah
When: c. 400s BC
Why: To examine Judah's actions and make sure God has priority.

Outline (Chapter)
- Six Prophetic Speeches (1–3)
- Day of the Lord (4)

Key Verse: But for you who revere my name, the sun of righteousness will rise with healing in its wings. (Malachi 4:2)

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New Testament

GOSPELS & ACTS

The Gospels, which are the first four books of the New Testament, record the good news of God's plan for a Savior through the life, ministry, death, and resurrection of Jesus Christ. Each writer has a particular method or style to communicate the life and message of Jesus Christ.

MATTHEW

Who: Matthew (also called Levi)
What: Gospel
Where: Judea
When: c. AD 60
Why: To show Jesus as the Son of David, the Kingly Messiah who fulfills prophecy.

Outline (Chapter)
- Birth and Early Life (1–4)
- Ministry of Christ (5–20)
- Death and Resurrection (21–28)

Key Verse: Then Jesus came to them and said, "All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit." (Matthew 28:18–19)

MARK

Who: John Mark
What: Gospel
Where: Rome
When: c. AD 50s
Why: To show Jesus as the Suffering Son of Man sent to serve and not be served.

Outline (Chapter)
- Introduction (1)
- Ministry of Christ (2–10)
- Death and Resurrection (11–16)

Key Verse: Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be slave of all. For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many. (Mark 10:43–45)

Acts is the record of the radically changed "acts" or "actions" of the followers of Jesus Christ after the resurrection. Acts opens with the out-flowing of the Holy Spirit and describes the missionary efforts of the early followers of Jesus as they spread the message of the gospel to Judea and Samaria. Acts also records the actions of the apostle Paul as he and other courageous believers continued to spread the good news of Jesus to the Jews and Gentiles of the Roman Empire.

LUKE

Who: Luke (The Physician)
What: Gospel
Where: Caesarea
When: c. AD 60–AD 62
Why: To show Jesus as the Savior of the World who has compassion for all human beings.

Outline (Chapter)
- Birth and Early Life (1–4)
- Ministry of Christ (5–19)
- Death and Resurrection (20–24)

Key Verse: Then he said to them all: "If anyone would come after me, he must deny himself and take up his cross daily and follow me. For whoever wants to save his life will lose it, but whoever loses his life for me will save it." (Luke 9:23–24)

JOHN

Who: John (The Beloved Disciple)
What: Gospel
Where: Asia Minor
When: c. AD 85–AD 95
Why: To show Jesus as the Son of God, the Word made flesh, who provides eternal life for all who believe in him.

Outline (Chapter)
- Introduction (1)
- Ministry of Christ (2–12)
- Private Ministry (13–17)
- Death and Resurrection (18–21)

Key Verse: For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. (John 3:16)

ACTS

Who: Luke (The Physician)
What: History of Early Church
Where: Caesarea and Rome
When: c. AD 60–AD 62
Why: To record how the Holy Spirit acted through believers to spread the Word of God.

Outline (Chapter)
- Jerusalem (1–7)
- Judea and Samaria (8–11)
- Paul's Journeys (12–20)
- Paul Taken to Rome (21–28)

Key Verse: But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth. (Acts 1:8)

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PAUL'S EPISTLES (LETTERS)

The apostle Paul wrote 13 letters to young churches, pastors, and friends in order to guide, encourage, and correct them. Most of these letters served a specific purpose or addressed a specific question or problem.

ROMANS

Who: Paul
What: Letter to Roman Christians
Where: Corinth
When: c. AD 57
Why: To illustrate law, faith, salvation, and righteous living.

Outline (Chapter)
- Christian Gospel (1–8)
- Israel (9–11)
- Christian Life (12–16)

Key Verse: Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God—this is your spiritual act of worship. Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. (Romans 12:1–2a)

1 CORINTHIANS

Who: Paul
What: Letter to Church in Corinth
Where: Ephesus
When: c. AD 55–56
Why: To address division and immorality and to encourage them to love each other.

Outline (Chapter)
- Divisions (1–4)
- Morality (5–11)
- Spiritual Gifts (12–14)
- The Resurrection (15–16)

Key Verse: Love is patient, love is kind. It does not envy, it does not boast, it is not proud. It is not rude, it is not self-seeking, it is not easily angered, it keeps no record of wrongs. (1 Corinthians 13:4–5)

2 CORINTHIANS

Who: Paul
What: Letter to Church in Corinth
Where: Philippi
When: c. AD 56
Why: To defend Paul's call as an apostle, to address deceivers.

Outline (Chapter)
- Apostolic Characteristics (1–7)
- Giving (8–9)
- Paul's Defense (10–13)

Key Verse: But he said to me, "My grace is sufficient for you, for my power is made perfect in weakness." Therefore I will boast all the more gladly about my weaknesses, so that Christ's power may rest on me. (2 Cor. 12:9)

GALATIANS

Who: Paul
What: Letter to Churches in Galatia
Where: Asia Minor
When: c. AD 48–49 or AD 54–55
Why: To warn against legalism and defend justification by faith as well as Paul's apostolic authority.

Outline (Chapter)
- Paul's Defense (1–2)
- Justification by Faith (3–4)
- The Christian Life (5–6)

Key Verse: But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. Against such things there is no law. (Galatians 5:22–23)

EPHESIANS

Who: Paul
What: Letter to Church in Ephesus
Where: Prison in Rome
When: c. AD 60–AD 62
Why: To show believers what it means to be a follower of Christ and encourage them in their spiritual walk.

Outline (Chapter)
- Spiritual Blessings (1–3)
- The Christian Life (4–6)

Key Verse: For it is by grace you have been saved, through faith—and this not from yourselves, it is the gift of God—not by works, so that no one can boast. (Ephesians 2:8–9)

PHILIPPIANS

Who: Paul
What: Letter to Church in Philippi
Where: Prison in Rome
When: c. AD 60–AD 62
Why: To express Paul's love and affection for the Philippians.

Outline (Chapter)
- Joy of Life (1)
- Humility of Christ (2)
- Finish the Race (3)
- Thanks and Greetings (4)

Key Verse: Do everything without complaining or arguing, so that you may become blameless and pure, children of God without fault in a crooked and depraved generation, in which you shine like stars in the universe. (Philippians 2:14–15)

COLOSSIANS

Who: Paul
What: Letter to Church in Colossae
Where: Prison in Rome
When: c. AD 60–AD 62
Why: To counteract heretical teachings and exhort believers.

Outline (Chapter)
- Thanksgiving (1)
- Work of Christ (1–2)
- Finish the Race (3–4)
- Final Greetings (4)

Key Verse: For in Christ all the fullness of the Deity lives in bodily form, and in Christ you have been brought to fullness. He is the head over every power and authority. (Colossians 2:9–10)

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1 THESSALONIANS

Who: Paul
What: Letter to the Church in Thessalonica
Where: Corinth
When: c. AD 50–AD 52
Why: To emphasize Christ's return and to stress commitment.

Outline (Chapter)
- Faith and Example (1–3)
- Living for God (4)
- Christ's Return (4–5)

Key Verse: Rejoice always, pray continually, give thanks in all circumstances; for this is God's will for you in Christ Jesus. Do not quench the Spirit. Do not treat prophecies with contempt but test them all; hold on to what is good, reject every kind of evil.
(1 Thessalonians 5:16–22)

2 THESSALONIANS

Who: Paul
What: Letter to the Church in Thessalonica
Where: Corinth
When: c. AD 50–AD 52
Why: To emphasize Christ's return and to encourage believers.

Outline (Chapter)
- Praise and Encouragement (1)
- Christ's Return (2)
- Pray and Work (3)

Key Verse: We have confidence in the Lord that you are doing and will continue to do the things we command. May the Lord direct your hearts into God's love and Christ's perseverance. In the name of the Lord Jesus Christ, we command you, brothers, to keep away from every brother who is idle and does not live according to the teaching you received from us.
(2 Thessalonians 3:4–6)

1 TIMOTHY

Who: Paul
What: Letter to Timothy
Where: Rome
When: c. AD 62–AD 66
Why: To remove false doctrine and suggest proper leadership for the church in Ephesus.

Outline (Chapter)
- Trouble in Ephesus (1)
- Church Leadership (2–3)
- False Teachers (4)
- Discipline (5)
- Paul's Advice to Timothy (6)

Key Verse: Don't let anyone look down on you because you are young, but set an example for the believers in speech, in life, in love, in faith and in purity. Until I come, devote yourself to the public reading of Scripture, to preaching and to teaching. (1 Timothy 4:12–13)

2 TIMOTHY

Who: Paul
What: Letter to Timothy
Where: Prison in Rome
When: c. AD 66–AD 67
Why: To encourage Timothy to remain faithful in ministry even in the midst of suffering.

Outline (Chapter)
- Thanksgiving (1)
- Call to Remain Faithful (2)
- Authority of God's Word (3)
- Lead a Godly Life (3–4)

Key Verse: From infancy you have known the holy Scriptures, which are able to make you wise for salvation through faith in Christ Jesus. All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work.
(2 Timothy 3:15–17)

TITUS

Who: Paul
What: Letter to Titus
Where: Rome
When: c. AD 64–AD 66
Why: To encourage the church in Crete to do good works.

Outline (Chapter)
- Instruction for Titus (1)
- Living the Faith (2–3)
- Final Instructions (3)

Key Verse: But when the kindness and love of God our Savior appeared, he saved us, not because of righteous things we had done, but because of his mercy. He saved us through the washing of rebirth and renewal by the Holy Spirit, whom he poured out on us generously through Jesus Christ our Savior, so that, having been justified by his grace, we might become heirs having the hope of eternal life.
(Titus 3:4–7)

PHILEMON

Who: Paul
What: Letter to Philemon
Where: Prison in Rome
When: c. AD 60–AD 62
Why: To appeal to Philemon to forgive and receive Onesimus, a runaway slave.

Outline (Verses)
- Salutations (1–3)
- Philemon's Love and Faith (4–7)
- Paul's Appeal (8–22)
- Final Greetings (23–25)

Key Verse: So if you consider me a partner, welcome him as you would welcome me. If he has done you any wrong or owes you anything, charge it to me. I, Paul, am writing this with my own hand. I will pay it back—not to mention that you owe me your very self. (Philemon 17–19)

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GENERAL EPISTLES & REVELATION

The eight General Epistles were written by other apostles and leaders including Simon Peter, James, John, and Jude. The General Epistles were addressed to the early Christians to provide guidance, encouragement through persecution, and warnings of false teachings.

HEBREWS

Who: Unknown
What: Letter to Hebrew Believers
Where: Unknown
When: c. AD 60–AD 69
Why: To emphasize the superiority of Christ over the Old Covenant.

Outline (Chapter)
- Supremacy of Christ (1–4)
- The New Covenant (5–10)
- The Life of Faith (11–13)

Key Verse: Let us fix our eyes on Jesus, the author and perfecter of our faith, who for the joy set before him endured the cross, scorning its shame, and sat down at the right hand of the throne of God. (Hebrews 12:2)

JAMES

Who: James
What: Letter to Jewish Believers
Where: Jerusalem
When: c. AD 49
Why: Encouragement to live out one's faith within the Christian community.

Outline (Chapter)
- Living a Life of Faith (1–2)
- Faith without Works (2–3)
- Speech and Wisdom (3–4)
- Wealth and Prayer (5)

Key Verse: Everyone should be quick to listen, slow to speak and slow to become angry, because human anger does not produce the righteousness that God desires. (James 1:19–20)

1 PETER

Who: Peter
What: Letter to All Christians
Where: Rome
When: c. AD 64–AD 65
Why: To call Christians to holiness.

Outline (Chapter)
- Holiness and Submission (1–2)
- Suffering (3–4)
- Advice for Old and Young (5)

Key Verse: The end of all things is near. Therefore be clear minded and self-controlled so that you can pray. (1 Peter 4:7)

2 PETER

Who: Peter
What: Letter to All Christians
Where: Rome
When: c. AD 64–AD 65
Why: To warn against false teachers.

Outline (Chapter)
- Living Like Christ; False Teachers (1–2)
- The Return of Christ (3)

Key Verse: For prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit. (2 Peter 1:21)

1 JOHN

Who: John
What: Letter to All Christians
Where: Ephesus
When: c. AD 85–AD 95
Why: To emphasize love in Christ.

Outline (Chapter)
- Living in the Light (1–2)
- Living in Love (3–4)
- Living by Faith (5)

Key Verse: Whoever does not love does not know God, because God is love. (1 John 4:8)

2 JOHN

Who: John
What: Letter to the Elect Lady
Where: Ephesus
When: c. AD 85–AD 95
Why: To warn against heresy and false teachers.

Key Verse: Watch out that you do not lose what you have worked for, but that you may be rewarded fully. (2 John 8)

3 JOHN

Who: John
What: Letter to Gaius
Where: Ephesus
When: c. AD 85–AD 95
Why: To praise Gaius for his loyalty to the truth and criticize Diotrephes for his pride.

Key Verse: I have no greater joy than to hear that my children are walking in the truth. (3 John 4)

JUDE

Who: Jude
What: Letter to all Christians
Where: Unknown
When: c. AD 60s–AD 80s
Why: To warn against heresy.

Key Verse: To him who is able to keep you from falling and to present you before his glorious presence without fault and with great joy. (Jude 24)

The book of Revelation addresses seven churches in Asia Minor (Turkey today). It encourages believers who are experiencing persecution. Revelation illustrates that God is in control and that all people were created to love and worship God.

REVELATION

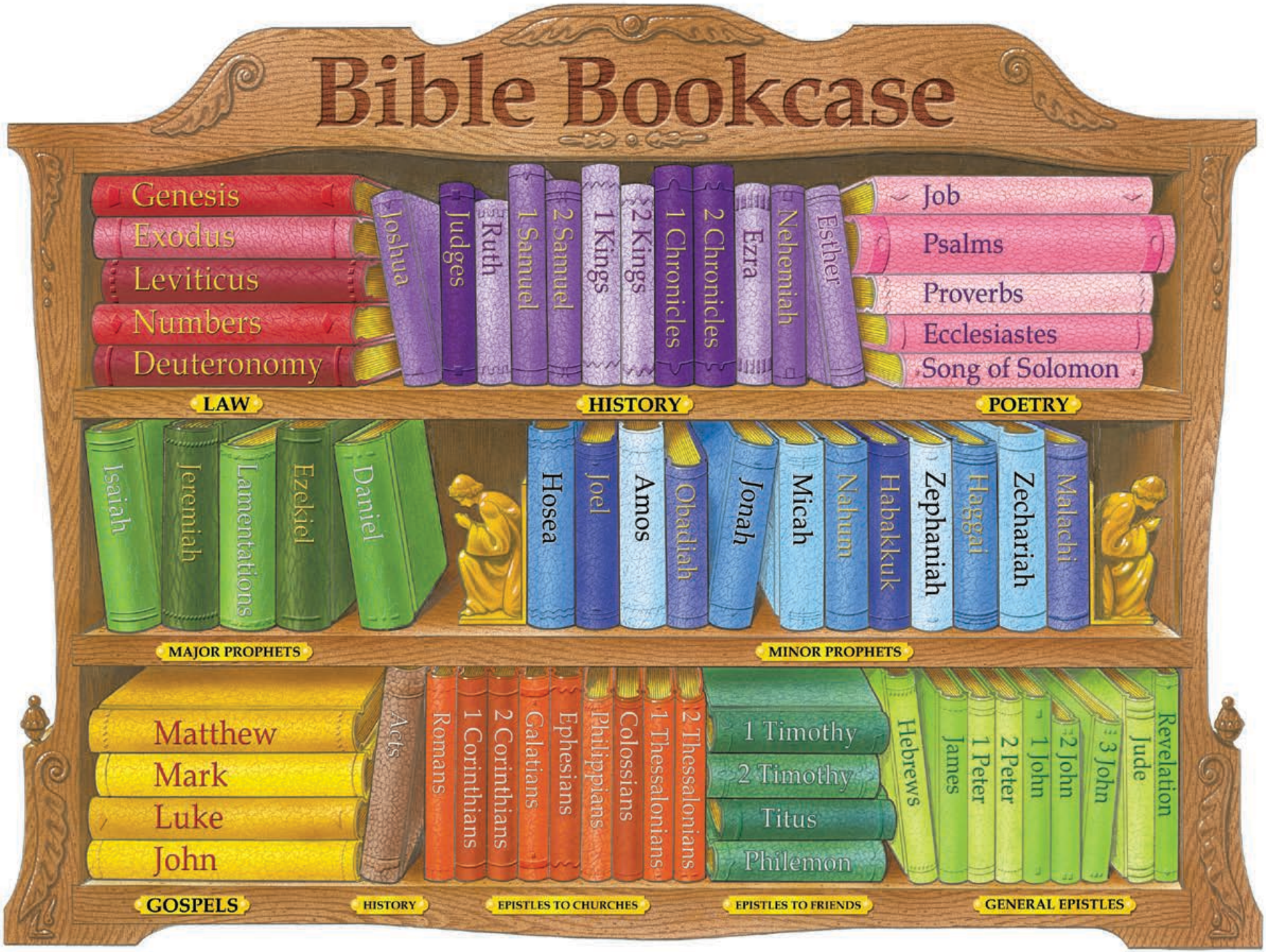
Who: John
What: Letter to Seven Churches
Where: Island of Patmos
When: c. AD 90–AD 96
Why: To give hope to persecuted Christians and provide a vision of Christ's return.

Outline (Chapter)
- The Seven Churches (1–4)
- Visions (5–16)
- God's Triumph (17–20)
- The New Creation (21–22)

Key Verse: Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and there was no longer any sea. (Revelation 21:1)

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How We Got the Bible

TEN KEY POINTS

1. The Bible is inspired by God (2 Timothy 3:16-17; 2 Peter 1:20-21).

2. The Bible is made up of 66 different books that were written over 1,600 years (from approximately 1500 BC to AD 100) by more than 40 kings, prophets, leaders, and followers of Jesus. The Old Testament has 39 books (written approximately 1500-400 BC). The New Testament has 27 books (written approximately AD 45-100). The Hebrew Bible has the same text as the English Bible's Old Testament, but divides and arranges it differently.

3. The Old Testament was written mainly in Hebrew, with some Aramaic. The New Testament was written in Greek.

4. The books of the Bible were collected and arranged and recognized as inspired sacred authority by councils of rabbis and councils of church leaders based on careful guidelines.

5. Before the printing press was invented, the Bible was copied by hand. The Bible was copied very accurately, in many cases by special scribes who developed intricate methods of counting words and letters to insure that no errors had been made.

6. The Bible was the first book ever printed on the printing press with moveable type (Gutenberg Press, 1455, Latin Bible).

7. There is much evidence that the Bible we have today is remarkably true to the original writings. Of the thousands of copies made by hand before 1500, nearly 5,900 Greek manuscripts from the New Testament alone still exist today. The text of the Bible is better preserved than the writings of Plato or Aristotle.

8. The discovery of the Dead Sea Scrolls confirmed the astonishing reliability of some of the copies of the Old Testament made over the years. Although some spelling variations exist, no variation affects basic Bible doctrines.

9. As the Bible was carried to other countries, it was translated into the common language of the people by scholars who wanted others to know God's Word. Today there are still 2,000 groups with no Bible in their own language.

10. By AD 200, the Bible was translated into seven languages; by 500, 13 languages; by 900, 17 languages; by 1400, 28 languages; by 1800, 57 languages; by 1900, 537 languages; by 1980, 1,100 languages; by 2014, 2,883 languages have some portions of Scripture.
(Source: The Wycliffe Global Alliance)

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Old Testament Written (approx. 1500-400 BC)



stone

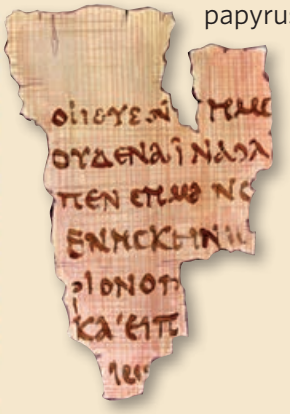


clay



leather

New Testament Written (approx. AD 45-100)



papyrus

The oldest New Testament fragment (from John 18) that we have today was copied in Greek on a papyrus codex around AD 110-130.

Bible Copied on Papyrus



Scrolls of leather, and later of papyrus, were used to make copies of the Scriptures.

A papyrus codex is a bound volume made from sheets folded and sewn together, sometimes with a cover. They were used more than scrolls after AD 1-100.



Bible Copied on Fine Animal Skins



Fine quality animal skins from calves or antelope (vellum) and sheep or goats (parchment) were used for over 1,000 years to make copies of the Bible approximately AD 300-1400.

Two of the oldest vellum copies (AD 325-350) that exist today are the Vatican Codex and the Sinaitic Codex.

Bible Printed by Printing Press after 1455

Wycliffe Bibles were inscribed by hand on vellum in the 1300s-1400s. Some copies took ten months to two years to produce and cost a year's wage.



The Bible was the first book to be printed with Gutenberg's printing press in 1455.

The Bible, God's Word to the World



The Bible is now printed on paper in many languages. It is also available in many digital formats.

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2000 BC

Old Testament events are written down in Hebrew (portions in Aramaic) over centuries. In Exodus, the Lord tells Moses to write in a book. Other Old Testament writers, inspired by God, include leaders, kings and prophets. Together, these writings on leather scrolls and other materials are called the Hebrew Scriptures or Old Testament.



500 BC

Ezra, a priest and scribe, collects and arranges some of the books of the Hebrew Bible—the Old Testament—about 450 BC, according to Jewish tradition.

The Septuagint is the Greek translation of the Hebrew Bible (the Old Testament). It is translated in 250-100 BC by Jewish scholars in Alexandria, Egypt. (The word *Septuagint* means seventy, referring to the tradition that 70 or 72 men translated it. It is often abbreviated LXX, the Roman numeral for seventy.)

200 BC

The books are arranged by subject: historical, poetic, and prophetic. It includes the Apocrypha (meaning "hidden"), referring to seven books that were included in the Hebrew Bible until AD 90 when they were removed by Jewish elders.



A Scribe

Papyrus, a plant, is cut into strips and pressed into sheets of writing material and can be made into a scroll or a codex. The New Testament books were probably first written on papyrus scrolls. Later Christians begin to copy them on sheets of papyrus which are bound and placed between two pieces of wood for covers. This form of early book is known as a codex.



Papyrus

AD 1

Time of Jesus
4 BC-AD 33?

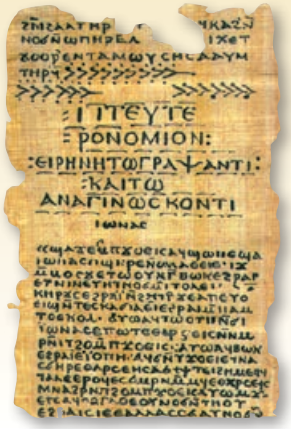
Jesus quotes the Old Testament (Scriptures) often. He says that he did not come to destroy the Scriptures, but to fulfill them. He says to his disciples, "This is what I told you while I was still with you: Everything must be fulfilled that is written about me in the Law of Moses, the Prophets and the Psalms." Then he opened their minds so they could understand the Scriptures. Luke 24:44-45

AD 100

Followers of Jesus
Matthew, Mark, Luke, John, Paul, James, Peter, and Jude write the Gospels, history, letters to other Christians, and the Revelation between AD 45 and 100. The writers quote from all but eight of the Old Testament books. These writings in Greek are copied and circulated so that by about 150 there is wide enough use of them to speak of the "New Testament" ("New Covenant"). The new covenant God made with people was promised in Jer. 31:31-34 and referred to by Jesus (Lk. 22:20) and Paul (1 Cor. 11:25) and in the letter to the Hebrews.

AD 200

Early Coptic Translation



Old Testament Apocrypha
Evidence derived from first century AD writers Philo and Josephus indicates that the Hebrew canon did not include the Apocrypha.

Earliest Translations
200-300 Latin, Coptic (Egypt), and Syriac (Syria).

Church Fathers accept the writings of the Gospels and Paul's letters as *canonical* (from a Greek word referring to the *rule* of faith and truth). Origen lists 21 approved New Testament books. Eusebius lists 22 accepted books.

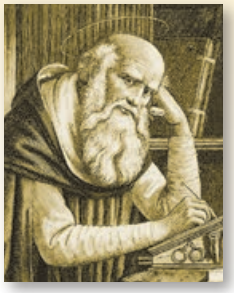
AD 300

The New Testament books are collected and circulated throughout the Mediterranean about the time of Constantine, the Roman emperor who legalizes Christianity in 313. By 400 the standard of 27 New Testament books is accepted in the East and West as confirmed by Athanasius, Jerome, Augustine and three church councils. The 27 books of the New Testament were formally confirmed as canonical by the Synod of Carthage in 397, thus recognizing three centuries of use by followers of Christ.



Saint Matthew
Lindisfarne Gospels
Approximately 900

Jerome starts translating the Scriptures into Latin in 382 and finishes 23 years later. This translation, called the Latin Vulgate, remains the basic Bible for many centuries.



Jerome

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AD 500

Roman Empire declines. Germanic migrations (378-600) cause new languages to emerge.

The Masoretes are special Jewish scribes entrusted with the sacred task of making copies of the Hebrew Scriptures (Old Testament) approximately 500-900. They develop a meticulous system of counting the number of words in each book of the Bible to make sure they have copied it accurately. Any scroll found to have an error is buried according to Jewish law.

AD 600

Christianity reaches Britain before 300, but Anglo-Saxon pagans drive Christian Britons into Wales (450-600). In 596, Augustine of Canterbury begins evangelization again.

Caedmon, an illiterate monk, retells portions of Scripture in Anglo-Saxon (Old English) poetry and song (676).

Aldhelm of Sherborne, 709, is said to have translated the Psalms.



Bede

Bede, a monk and scholar, makes an Old English (Anglo-Saxon) translation of portions of Scripture. On his deathbed in 735, he finishes translating the Book of John.

Alfred The Great, King of Wessex (871-901) translates portions of Exodus, Psalms, and Acts.

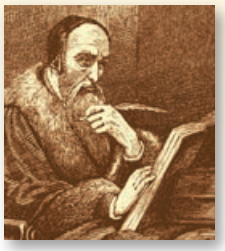
Aldred, Bishop of Durham, inserts a translation in the Northumbrian dialect between the lines of the Lindisfarne Gospels (950).

Aelfric (955-1020) translates portions of the Old Testament.

AD 1300

Normans conquer England (1066) and make French the official language. No English translation work produced until the 1300s.

Middle English emerges, popularized by works such as the *Canterbury Tales* and Richard Rolle's Psalter (1340).



John Wycliffe

First English Bible is translated from Latin in 1382 and is called the Wycliffe Bible in honor of priest and Oxford scholar John Wycliffe. During his lifetime, Wycliffe had wanted common people to have the Bible. He also criticized a number of church practices and policies. His followers, derisively called Lollards (meaning "mumblers"), included his criticisms in the preface to the Wycliffe Bible. This Bible is banned and burned. Forty years after Wycliffe's death, his bones are exhumed and burned for heresy.

In 1408, in England, it becomes illegal to translate or read the Bible in common English without permission of a bishop.

World's first printing press with moveable metal type is invented in 1455 in Germany by Johann Gutenberg. This invention is perhaps the single most important event to influence the spread of the Bible.

The Gutenberg Bible is the first book ever printed. This Latin Vulgate version is often illuminated by artists who hand paint letters and ornaments on each page.



Gutenberg Bible Page

AD 1500

Erasmus, a priest and Greek scholar, publishes a new Greek edition and a more accurate Latin translation of the New Testament in 1516. His goal is that everyone be able to read the Bible, from the farmer in the field to the weaver at the loom. Erasmus' Greek text forms the basis of the *"textus receptus"* and is used later by Martin Luther, William Tyndale, and the King James translators.

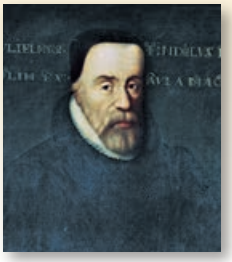


Erasmus

Martin Luther translates the New Testament into German in 1522.

William Tyndale, priest and Oxford scholar, translates the New Testament from Greek (1525), but cannot get approval to publish it in England. He moves to Germany and prints Bibles, smuggling them into England in sacks of corn and flour. In 1535 he publishes part of the Old Testament translated from Hebrew. In 1536, Tyndale is strangled and burned at the stake. His final words are "Lord, open the King of England's eyes."

Tyndale is called the "Father of the English Bible" because his translation forms the basis of the King James Version. Much of the style and vocabulary we know as "biblical English" is traceable to his work.



William Tyndale

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AD 1500

The Coverdale Bible is translated by Miles Coverdale (1535) and dedicated to Anne Boleyn, one of King Henry VIII's wives. This is the first complete Bible to be printed in English.



Tyndale's Initials printed in the Matthew's Bible

The Matthew's Bible, translated by John Rogers under the pen name "Thomas Matthew," is the first Bible published with the king's permission (1537). Printed just one year after Tyndale's death, its New Testament relies heavily on Tyndale's version, and even has a tribute to him on the last page of the Old Testament. Tyndale's initials are printed in 2 ½-inch block letters. Later Thomas Cromwell, advisor to King Henry VIII, entrusts Coverdale to revise Matthew's Bible to make the Great Bible.

The Great Bible (1539) is placed in every church by order of Thomas Cranmer, archbishop under King Henry VIII. This Bible is chained to the church pillars to discourage theft.



The "Chained Bible"

AD 1555

England's Queen Mary bans Protestant translations of the English Bible. John Rogers and Thomas Cranmer are burned at the stake. Later some 300 men, women and children are also burned.

The Geneva Bible
Exiles from England flee to Geneva, Switzerland, and in 1560 print the Geneva Bible, a complete revision of the Great Bible with the Old Testament translated from Hebrew. The Geneva Bible contains theological notes from Protestant scholars John Calvin, Beza, Knox, and Whittingham. It is the first Bible to use Roman type instead of black letter. This is the Bible of Shakespeare and the one carried to America by the Pilgrims in 1620. The 1640 edition is the first English Bible to omit the Apocrypha.

AD 1600

Bishops Bible
A new translation begins under Queen Elizabeth in 1568. It is translated by several bishops of the Church of England in answer to the Geneva Bible.

Rheims-Douai Bible was translated into English from the Latin Vulgate by Catholic scholar Gregory Martin, while in exile in France (New Testament in 1582/Old Testament in 1609). It becomes the standard translation for the Catholic church.


The Gospel according to S. John.
CHAP. I.

King James Bible Page from 1611 version

King James Version or Authorized Version
King James I of England commissions 54 scholars to undertake a new Bible translation. Over the next six years, six teams of scholars using the Bishops Bible and Tyndale's Bible, as well as available Greek and Hebrew manuscripts, complete the new version in 1611. The King James Version (also called the "Authorized Version," even though King James never gave the finished version his royal approval) is revised several times.

(The edition used today was revised in 1769.) It is the most popular Bible for more than 300 years.



King James

AD 1800

Older Manuscripts Discovered!
Between 1629 and 1947, several of the earliest known copies of the Bible are found.

Codex Alexandrinus, a copy of the New Testament from approximately 400, perhaps the best copy of the book of Revelation, is made available to western scholars in 1629.

Codex Sinaiticus
(earliest complete copy of the New Testament, copied in approximately 350) is found in St. Catherine's Monastery near Mt. Sinai.

The Revised Version (1885) In 1870, scholars in England decide to revise the King James Version to reflect the findings from the manuscripts discovered during the two previous centuries. Their goal is to use better Hebrew and Greek texts and to retranslate words based on new linguistic information about ancient Hebrew.



The Revised Version

Codex Vaticanus
(earliest and probably best copy known of the New Testament from approximately 350) is released to scholars in 1889 by the Vatican Library.

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AD 1900

The Dead Sea Scrolls, found in a cave in 1947 by a shepherd, contain the oldest known copies of portions of the Old Testament. These copies were made between 100 BC and AD 100.

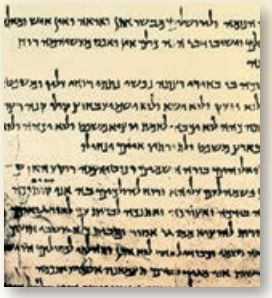


A Qumran Cave near the Dead Sea

A Scroll of Isaiah that is part of the Dead Sea Scrolls is the oldest complete manuscript of any book of the Bible (copied around 100). The copies of Isaiah discovered in the Qumran caves prove to be remarkably close to the standard Hebrew Bible, varying slightly in the spelling of some names. They give overwhelming confirmation of the reliability of the Masoretic copies.

During the 1900s more than a hundred New Testament manuscripts are found in Egypt.

A Ugaritic Grammar is published in the 1960s. Ugaritic is an ancient language similar to Hebrew and helps scholars understand Hebrew vocabulary and poetry.



Scroll of Isaiah

AD 1900

Modern Translations
The knowledge from newly discovered manuscripts has led to hundreds of new translations.

1885
The English Revised Version
A British revision of the King James Version.

1901
American Standard Version (ASV)
Revision of the King James Version in American English.

1926
Moffatt Bible
A very popular modern-language version.

1931
Smith-Goodspeed, An American Translation
Modern American English.

1952
The Revised Standard Version (RSV)
A revision of the ASV. New Testament revised 1971.

1958
J.B. Phillips' New Testament in Modern English
A paraphrase, originally made for youth.

1965
The Amplified Bible
Uses word-for-word ASV with added words to communicate insights on original texts.

1966
Jerusalem Bible
Translation by Catholic scholars in Jerusalem. The New Jerusalem Bible, 1985.

1970
New English Bible
"Timeless" modern English. Revised in 1989.

1970
New American Bible (NAB)
Official version of the Catholic Church. Revised New Testament in 1986.

1971
New American Standard Bible (NASB)
Literal word-for-word translation. Updated in 1995.

1971
The Living Bible
Popular paraphrase.

1976
The Good News Bible (Today's English Version) (TEV)
Vernacular English translation.

1978
New International Version (NIV)
Dignified, readable.

1982
New King James Version (NKJV)
Modernization of the King James Version using the same manuscripts.

AD 2000

1987
New Century Version (NCV)
Puts biblical concepts into natural terms.

1989
Jewish New Testament
English translation using traditional Jewish expressions.

1989
New Revised Standard Version
"Gender neutral" revision of the RSV.

1991
Contemporary English Version
"Natural, uncomplicated" English.

1995
God's Word
Contemporary English.

1996
New Living Translation (NLT)
A revision of The Living Bible to make it a translation.

1996
New International Reader's Version (NIrV)
A simplified version of the NIV with a 3rd- or 4th-grade reading level.

2001
English Standard Version (ESV)
Literal update of the RSV.

2002
The Message (MSG)
A paraphrase from the original languages.

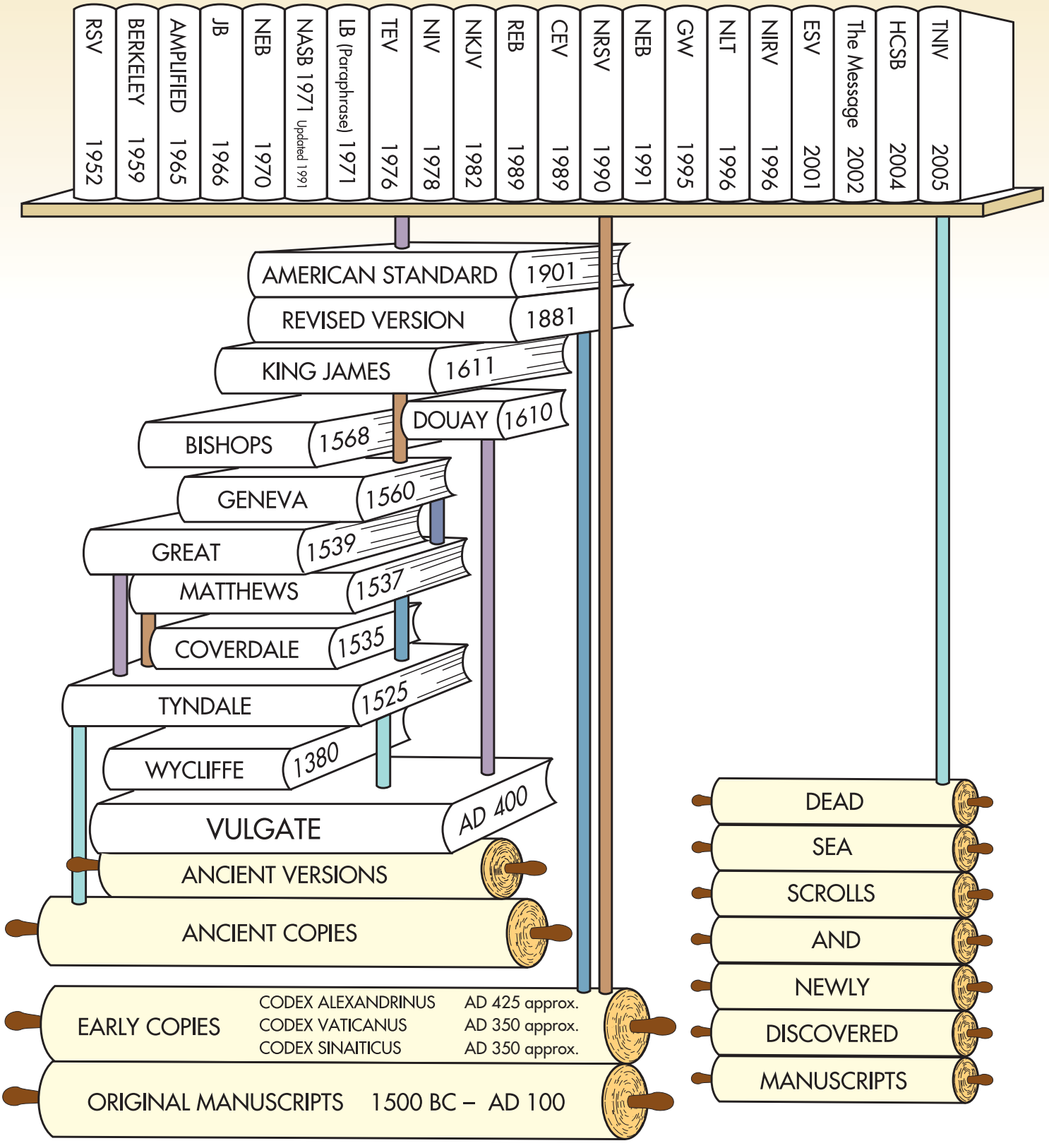
2004
Holman Christian Standard Bible (HCSB)
Balance between word-for-word and thought-for-thought.

2005
Today's New International Version (TNIV)
Modernization of the New International Version.

2005
New English Translation (NET)
Available only on the Internet, with extensive translator's notes.

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The Origin and Growth of the English Bible



Adapted from the chart by BACK TO THE BIBLE BROADCAST, Lincoln, Nebraska

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Comparisons of the Old Testament Canon

Catholic, Orthodox, and Protestant Bibles all contain the same 27 New Testament books.

Hebrew Bible

Genesis
Exodus
Leviticus
Numbers
Deuteronomy
Joshua
Judges
1 Samuel
2 Samuel
1 Kings
2 Kings
Isaiah
Jeremiah
Ezekiel
Hosea
Joel
Amos
Obadiah
Jonah
Micah
Nahum
Habakkuk
Zephaniah
Haggai
Zechariah
Malachi
Psalms
Proverbs
Job
Song of Songs
Ruth
Lamentations
Ecclesiastes
Esther
Daniel
Ezra
Nehemiah
1 Chronicles
2 Chronicles

Roman Catholic

Genesis
Exodus
Leviticus
Numbers
Deuteronomy
Joshua
Judges
Ruth
1 Samuel
2 Samuel
1 Kings
2 Kings
1 Chronicles
2 Chronicles
Ezra
Nehemiah
Tobit
Judith
Esther (includes additions to Esther)
1 Maccabees
2 Maccabees
Job
Psalms
Proverbs
Ecclesiastes
Song of Songs (Song of Solomon)
Wisdom of Solomon
Sirach (Ecclesiasticus)
Isaiah
Jeremiah
Lamentations
Baruch (includes Letter of Jeremiah)
Ezekiel
Daniel (includes Susanna and Bel and the Dragon)
Hosea
Joel
Amos
Obadiah
Jonah
Micah
Nahum
Habakkuk
Zephaniah
Haggai
Zechariah
Malachi

Greek Orthodox

Genesis
Exodus
Leviticus
Numbers
Deuteronomy
Joshua
Judges
Ruth
1 Samuel
2 Samuel
1 Kings
2 Kings
1 Chronicles
2 Chronicles
1 Esdras
Ezra
Nehemiah
Esther (includes additions to Esther)
Judith
Tobit
1 Maccabees
2 Maccabees
3 Maccabees
Psalms (plus Psalm 151)
Prayer of Manasseh
Job
Proverbs
Ecclesiastes
Song of Songs (Song of Solomon)
Wisdom of Solomon
Sirach (Ecclesiasticus)
Hosea
Amos
Micah
Joel
Obadiah
Jonah
Nahum
Habakkuk
Zephaniah
Haggai
Zechariah
Malachi
Isaiah
Jeremiah
Baruch
Lamentations
Letter of Jeremiah
Ezekiel
Daniel (includes Susanna and Bel and the Dragon)
4 Maccabees (in Appendix)

Protestant

Genesis
Exodus
Leviticus
Numbers
Deuteronomy
Joshua
Judges
Ruth
1 Samuel
2 Samuel
1 Kings
2 Kings
1 Chronicles
2 Chronicles
Ezra
Nehemiah
Esther
Job
Psalms
Proverbs
Ecclesiastes
Song of Songs (Song of Solomon)
Isaiah
Jeremiah
Lamentations
Ezekiel
Daniel
Hosea
Joel
Amos
Obadiah
Jonah
Micah
Nahum
Habakkuk
Zephaniah
Haggai
Zechariah
Malachi

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Bible Translations

TRANSLATION	YEAR*	TYPE	DESCRIPTION
King James Version (KJV)	1611, 1769	Word-for-word	Used by adults who prefer the English found in older versions.
American Standard Version (ASV)	1901	Word-for-word	Very formal. Used for serious Bible study.
Revised Standard Version (RSV)	1952	Word-for-word	Based on the ASV.
Amplified Bible (AMP)	1965	Word-for-word, plus amplification of meaning	Uses a unique system of punctuation, typefaces, and synonyms (in parentheses) to more fully explain words.
New Jerusalem Bible (NJB)	1966, 1985	Word-for-word	Typically used by Roman Catholics for serious Bible study. Includes the Apocrypha.
New American Bible (NAB)	1970, 1986, 1991	Word-for-word	Official translation used in U.S. Catholic Church Mass. Includes the Apocrypha.
New American Standard Bible (NASB)	1971, 1995	Word-for-word	Used by adults for serious Bible study.
Good News Translation (GNT)	1976, 1992	Thought-for-thought	Used by children and believers for whom English is not their first language.
New International Version (NIV)	1978, 1984, 2011	Balance	Modern translation aimed to be acceptable to many denominations. Currently the best-selling Bible version.
New King James Version (NKJV)	1982	Word-for-word	Modern language translation to maintain the structure and beauty of the KJV.
New Century Version (NCV)	1987	Thought-for-thought	Uses footnotes to clarify ancient customs. Used by children and teenagers for personal devotional reading.

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TRANSLATION	YEAR*	TYPE	DESCRIPTION
New Revised Standard Version (NRSV)	1989	Word-for-word	Revision of the RSV using information gathered from newly discovered Hebrew and Greek manuscripts.
Contemporary English Version (CEV)	1995	Thought-for-thought	Recommended for children and people who do not speak English as their first language.
God's Word Translation (GW)	1995	Balance	Translated by a committee of biblical scholars and English reviewers to ensure accurate, natural English.
New International Reader's Version (NIrV)	1996, 1998	Thought-for-thought	Simple words and short sentences to appeal to a lower reading level.
New Living Translation (NLT)	1996, 2004	Thought-for-thought	Translation style of the Living Bible (TLB). Easy-to-read modern version.
English Standard Version (ESV)	2001	Word-for-word	Derived from the RSV. Used by teenagers and adults for serious Bible study.
The Message (MSG)	2002	Paraphrase	Re-creates the common language in which the Bible was written into today's common language.
Holman Christian Standard Bible (HCSB)	2004	Balance	Alternate translations included in footnotes. Used by teenagers and adults for personal devotions and Bible study.
Common English Bible (CEB)	2011	Balance	Diverse team of translators from 22 faith traditions in American, African, Asian, European, and Latino communities.

*Year complete Bible translation was released and later revisions

Word-for-word: Scholars translate each word based upon the word usage at the time of writing. No translation is actually "word-for-word," but the intent is to come as close as possible.

Thought-for-thought: Scholars translate the meaning of each thought.

Balance: Between a word-for-word and thought-for-thought approach.

Paraphrase: A restatement of a translation in modern vocabulary; often expanded for clarity.

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100 Key People in the Bible

Old Testament

1. **AARON** The older brother of Moses and Israel's first high priest (Num. 26:59; Ex. 28:1)
2. **ABEL** Adam and Eve's second son, killed by his brother Cain (Gen. 4:2, 8)
3. **ABRAHAM** Father of the Hebrew nation and the ultimate role model for faith (Gen. 12:1–3; 1 Chron. 1:34; 2:1; Heb. 11:8–10)
4. **ADAM** The first human being God created (Gen. 1:27; 2:7)
5. **BALAAM** A false prophet who attempted to curse Israel and prevent them from entering the Promised Land (Num. 22–24)
6. **BATHSHEBA** The wife of King David and mother of Solomon (2 Sam. 12:24)
7. **BELSHAZZAR** A Babylonian king condemned by God for his blasphemy through a written message on a wall during a drunken banquet. The message was interpreted by Daniel the prophet. (Daniel 5)
8. **BOAZ** The husband of Ruth, great-grandfather of King David and ancestor in the line leading to Jesus Christ (Ruth 4:13, 21–22; Matt. 1:5–16)
9. **CAIN** The first baby to be born on the earth and later murdered his younger brother Abel (Gen. 4:1, 8)
10. **CALEB** Joshua's faithful partner who urged Israel to enter the Promised Land at Kadesh-barnea as opposed to the 10 cowardly spies (Num. 14:6–9)
11. **CYRUS** The Persian king who issued the return decree allowing the Jews to go back and rebuild Jerusalem (2 Chron. 36:22–23)
12. **DANIEL** Prime minister in Babylon under King Nebuchadnezzar and King Darius. Interpreted the handwriting on the wall to King Belshazzar (Dan. 2:48; 6:1–3; 5:25–28)
13. **DAVID** Israel's greatest king, the father of Solomon. Author of more than one half of the Psalms (Ps. 78:70–72; 2 Sam. 12:24; 23:1–2)
14. **DEBORAH** Israelite prophetess and judge who helped Barak to defeat the Canaanites (Judg. 4:4–9)
15. **ELI** Israel's high priest who helped raise Samuel in the Tabernacle and died in great sorrow upon hearing that the Ark of the Covenant had been captured by the Philistines (1 Samuel 1:17-20; 4:12-18)
16. **ELIJAH** A fearless and rugged Israelite prophet who defeated his enemies on Mt. Carmel and was later caught up into heaven without dying (1 Kings 18:16–40; 2 Kings 2:1–18)
17. **ELISHA** Elijah's successor who parted the Jordan River, raised the Shunammite's son from the dead, and healed Namaan of his leprosy (2 Kings 2:9-14; 5:10-14)
18. **ENOCH** The first of two people taken from the earth without dying (Gen. 5:23–24; Heb. 11:5)
19. **ESAU** Jacob's brother and the father of the Edomites (Genesis 25:26; 36:43)
20. **ESTHER** The Jewish Persian Queen who saved her people from destruction (Est. 7:3–6; 8:3–8)
21. **EVE** Adam's wife and the world's first woman. She was successfully tempted by Satan (Gen. 2:22; 3:1-6; 4:1–2; 1 Tim. 2:14)
22. **EZEKIEL** Prophet and priest who became the key religious leader to the Jewish people in Babylon during the Babylonian captivity (Ezek. 1:3; 2:3–4)
23. **EZRA** A learned Jewish scribe and priest who led the second of three Jewish returns from the Babylonian captivity back to Jerusalem (Ezra 7:1–10)
24. **GIDEON** Israel's sixth military leader during the days of the Judges who defeated a vastly superior enemy army with just 300 chosen men (Judg. 6:12–14; 7:22; 8:10–12)
25. **HAGAR** Abraham's second wife and mother of Ishmael (Gen. 16:1-3, 15)
26. **HANNAH** The godly woman who cried out to God to give her a child. She gave birth to Samuel. (1 Sam. 1:20)
27. **HEZEKIAH** The thirteenth king of Judah and he was on the throne when God saved the city of Jerusalem from the Assyrian army by the death angel (2 Kings 19)
28. **HOSEA** Israelite prophet whom God commanded to marry a harlot named Gomer to illustrate Israel's spiritual adultery (Hos. 1:2)
29. **ISAAC** Abraham's promised son and father of Jacob (Gen. 17:19; 25:21–26)
30. **ISAIAH** Prophet who predicted the virgin birth of Jesus, his spirit-filled mission, his dual nature (Isa. 9:6), his death, and his millennial reign (Isa. 7:14; 11:13; 53:1–12; 2:2–4; 65:25)
31. **ISHMAEL** Abraham's first son (Gen. 16:15)
32. **JACOB** Isaac's son and the father of 12 sons from whom Israel's 12 tribes would come (1 Chron. 2:1–2)
33. **JEREMIAH** Known as Judah's weeping prophet and author of the book of Jeremiah. He later wrote a funeral song mourning the destruction of Jerusalem. (Book of Lamentations)
34. **JOB** God permitted this wealthy, righteous believer to be tormented by Satan to demonstrate God's presence and authority even in the midst of suffering. (Job 1–2, 40–42)

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35. JONAH A prophet who was punished by God for refusing to go preach in Nineveh. He was swallowed by a fish and later preached in Nineveh which resulted in a city-wide revival. (Jonah 1–3)

36. JONATHAN King Saul's son and David's closest friend (1 Sam. 14:1; 18:1)

37. JOSEPH Jacob's favorite son, sold into slavery by his own brothers, who would later use his position in Egypt to save his brothers and father from famine (Gen. 37:3, 28; 45:7–11)

38. JOSHUA Moses' successor who led Israel into the Promised Land (Josh. 1:1–3; 3:1–17)

39. JOSIAH This sixteenth king of Judah who used the discovery of the only remaining copy of the Law of Moses to lead his people in a great revival (2 Chron. 34:1, 14–33)

40. LEAH Jacob's first wife who bore him six sons (including Judah and Levi) and one daughter Dinah (Gen. 30:21; 35:23)

41. MELCHIZEDEK The king/high priest of Salem to whom Abraham paid tithes. His priestly work later being associated with the high priestly ministry of Jesus Christ. (Gen. 14:18–20; Ps. 110:4)

42. METHUSELAH Died at the age of 969, the longest life span recorded (Gen. 5:27)

43. MIRIAM The elder sister of Moses who helped lead the Israelites through the wilderness (Ex. 15:20)

44. MORDECAI Queen Esther's cousin who helped her save the Jewish people from slaughter. He later became prime minister of Persia. (Est. 2:7; 4:14; 10:3)

45. MOSES Israel's deliverer and law giver who led his people from Egypt to the border of the Promised Land. The author of Scripture's first five books. (Ex. 14; 20; Deut. 31:9; 34:4)

46. NAAMAN Syrian military leader who was healed of leprosy by the prophet Elisha (2 Kings 5:14; Luke 4:27)

47. NAOMI Ruth's mother-in-law and the great-great-grandmother of King David (Ruth 1:3–6; 4:18–21)

48. NEBUCHADNEZZAR Founder and king of the Neo-Babylonian Empire who had the three godly Hebrew men thrown into a fiery furnace. Later, he promoted both them and Daniel. (Dan. 3–4)

49. NEHEMIAH Led the final of three return trips from Persia to Jerusalem after the Babylonian captivity. He rebuilt the walls around the city. (Neh. 7:1)

50. NOAH Constructed a ship at God's command and survived the great flood along with his wife, three sons, and their three wives (Gen. 6:9; 8:19)

51. RACHEL The beloved wife of Jacob and mother of Joseph and Benjamin (Gen. 29;18; 30:23–24; 35:16–20)

52. RAHAB The former harlot who saved the lives of two Israelite spies in Jericho and later was included in the genealogy of Jesus Christ (Josh. 2:6; Matt. 1:5)

53. REBEKAH She was the wife of Isaac and mother of Esau and Jacob (Gen. 24:67; 25:24–26)

54. RUTH Naomi's daughter-in-law, Boaz's wife, and King David's great-grandmother (Ruth 1:14–17; 4:21–22; Matt. 1:5, 16)

55. SAMSON Israel's thirteenth military leader during the time of the Judges and the strongest man who ever lived (Judg. 14:6, 19; 15:14)

56. SAMUEL A prophet who was raised as a Nazarite in the tabernacle and later anointed Saul and David as kings over Israel (1 Sam. 1:11, 20, 24; 9:27–10:1; 16:13)

57. SARAH Abraham's wife and Isaac's mother (Gen. 11:29; 21:1–7)

58. SAUL Israel's first king who turned away from God (1 Sam. 10:17–27; 13:13–14; 1 Chron. 10:13)

59. SOLOMON King David's son and the wisest man who ever lived. He was the author of Proverbs, Ecclesiastes, and Song of Songs. (2 Sam. 12:24; 1 Kings 3:11–12)

60. ZERUBBABEL A political leader who organized and led the first of three return trips from Babylon and Persia following the Babylonian captivity (Ezra 2:2)

New Testament

61. ANANIAS A devout and well respected believer living in Damascus who ministered to the blinded Saul of Tarsus following his conversion (Acts 9:10–18; 22:12–16)

62. ANDREW A former fisherman and one of the twelve apostles who brought his brother Peter to Christ (Mark 1:16; Matt. 10:2; John 1:40–42)

63. APOLLOS A gifted teacher and preacher from Alexandria who ministered in Ephesus, Greece, and Corinth (Acts 18:24–28; 1 Cor. 1:12; 3:6)

64. BARNABAS A godly teacher, the cousin of John Mark, who initially ministered in Antioch and later joined up with Paul during his first missionary journey (Acts 4:36; 11:22–26; 13:1–3)

65. CAIAPHAS The wicked high priest who plotted the death of Jesus and who later persecuted the leaders of the early church (Matt. 26:3–5, 62–65; Acts 4:6–7)

66. CORNELIUS A God-seeking military commander living in Caesarea who was eventually led to Christ by Simon Peter (Acts 10)

67. ELIZABETH The wife of Zechariah (a Jewish priest) who supernaturally gave birth to John the Baptist in her old age (Luke 1:5–7, 57–60)

68. HEROD ANTIPAS The ruling son of Herod the Great who beheaded John the Baptist and later ridiculed Jesus during one of the Savior's unfair trials (Matt. 14:10–11; Luke 23:10–11)

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69. HEROD THE GREAT King of Judea and a great builder who remodeled the second Jewish temple and later attempted to kill the infant Jesus in Bethlehem (Matt. 2)

70. JAMES THE APOSTLE Former fisherman, the brother of John, and the first of the twelve apostles to be martyred for Christ (Matt. 4:21; 10:2; Acts 12:1-2)

71. JAMES THE BROTHER OF JESUS An unbeliever prior to Jesus' resurrection, pastored the Jerusalem church, and authored the book of James (John 7:3-5; 1 Cor. 15:7; Acts 15:13; 21:17-18; James 1:1)

72. JOHN THE APOSTLE Former fisherman, the brother of James, the beloved disciple of Jesus, and author of the gospel of John, First, Second, and Third John, and the book of Revelation (Matt. 4:18-22; Rev. 1:1)

73. JOHN THE BAPTIST The miracle child of elderly Elizabeth. The Nazarite evangelist who introduced Jesus, baptized him, and was martyred for his preaching (Luke 1:5-17; John 1:29; Matt. 3:13-17; 14:1-11)

74. JOSEPH The husband of Mary, and the godly, legal (but not physical) father of Jesus (Matt. 1:18-35)

75. JUDAS ISCARIOT The dishonest and demon-possessed apostle of Jesus who betrayed his master for 30 pieces of silver and then committed suicide (John 12:4-5; 6:70-71; Matt. 26:14-15; 27:5)

76. LAZARUS The brother of Mary and Martha whom Christ raised from the dead at Bethany (John 11)

77. LUKE A Gentile physician who travelled with Paul and the author of the gospel of Luke and the book of Acts (Acts 1:1; 16:8-10; Luke 1:1-4)

78. LYDIA A business woman and Paul's first female convert in Greece (Acts 16:14-15)

79. MARK The cousin of Barnabas who initially failed in the ministry. He was later restored and wrote the gospel of Mark (Acts 13:13; 2 Tim. 4:11)

80. MARTHA The sister of Mary who reaffirmed her faith in Jesus during the funeral of her brother Lazarus and then witnessed him being raised from the dead by the Savior (John 11)

81. MARY, THE MOTHER OF JESUS The virgin wife of Joseph who was chosen to give birth to the Savior of the world (Luke 1:26-38; 2:7)

82. MARY MAGDALENE A demon-possessed woman who was delivered by Jesus and later became the first person to see the resurrected Christ (Luke 8:2; John 20:16)

83. MARY, SISTER OF MARTHA She worshiped at the feet of Jesus, witnessed him raising her dead brother Lazarus, and would later anoint the body of the Savior (Luke 10:39; John 11:43; 12:1-3)

84. MATTHEW Former tax collector, called by Jesus to become an apostle. He would later author the book of Matthew. (Matt. 9:9; 10:3)

85. NATHANAEL Also known as Bartholomew. He was introduced to Christ and later was called to become one of the twelve apostles. (John 1:45-51; Mt. 10:3)

86. NICODEMUS A well known Pharisee and teacher. He was introduced to Christ during a midnight visit and would later help prepare Jesus' crucified body for burial. (John 3:1-15; 19:39)

87. PAUL A missionary, church planter, soul-winner, and theologian. He authored at least 13 of the 27 New Testament books before being martyred in Rome (Acts 13:2-3; 20:17-21; 2 Tim. 4:6-8)

88. PETER A fisherman who became a disciple of Jesus, denied Jesus three times, and became the spokesman at Pentecost. He authored 1 and 2 Peter. (Matt. 4:18; Luke 22:54-62; Acts 2:14-40)

89. PHILEMON He received a letter from the apostle Paul, urging him to forgive and restore his escaped slave Onesimus, a new convert who was returning home. (Book of Philemon)

90. PHILIP THE APOSTLE He led his friend Nathanael to Christ shortly after his own conversion and later was called to serve as one of the twelve apostles. (John 1:43; Matt. 10:3)

91. PHILIP THE EVANGELIST One of the original seven deacons in the Jerusalem church who later became a powerful evangelist (Acts 6:3-5; 8:6-8, 27-39)

92. PILATE The Roman governor who was pressured by the Jewish leaders to release the guilty Barabbas and to scourge and crucify the innocent Jesus (Matt. 27:2, 15-26)

93. PRISCILLA She and her husband, tent-makers by trade, instructed Apollos in the Scriptures and assisted the apostle Paul in his ministry (Acts 18:1-3, 24-26; Rom. 16:3-4)

94. SILAS Paul's faithful companion during the second missionary journey (Acts 15:40)

95. STEPHEN One of the original seven deacons. He ministered as an evangelist, was arrested, condemned, and stoned to death. He was the church's first martyr. (Acts 6-7)

96. THOMAS Known as the doubting apostle. He initially did not believe in Christ's resurrection until Jesus personally appeared to him. He had an unnamed twin brother. (John 20:19-29)

97. TIMOTHY One of Paul's most faithful associates. Paul addressed 1 and 2 Timothy to this godly undershepherd. (1 Tim. 1:2; 6:11; 2 Tim. 1:5)

98. TITUS A Greek Gentile, pastoring on the Isle of Crete. One of Paul's most trusted associates who later received a letter from Paul. (Book of Titus)

99. ZACCHAEUS This dishonest tax collector met Jesus while in a sycamore tree and immediately accepted Jesus as Savior. (Luke 19:1-10)

100. ZECHARIAH A priest who was visited by the angel Gabriel. The angel Gabriel predicted his wife would present him with a son, John the Baptist. (Luke 1:5-25, 57-80)

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100 Prayers in the Bible

Genesis	**1.** Abraham's prayer for Sodom (18:16–19)
	2. Abraham's servant's prayer regarding the solution of a bride for Isaac (24:12–14)
	3. Jacob's prayer as he wrestled with God at the brook of Jabbok (32:9–12)
	4. Jacob's prayer in Egypt for his two favorite grandsons (48:15–16)
Exodus	**5.** Moses' prayer beside the burning bush as God instructs him to return to Egypt (3–4)
	6. Moses' prayer at Rephidim regarding water for his people to drink (17:4–5)
	7. Moses' prayer at Rephidim that God would give Joshua victory over the Amalekites (17:16)
	8. Moses' prayer that God would forgive Israel for worshiping the Golden Calf (32:11–14, 31)
	9. Moses' prayer to view God's glory (33:18)
Numbers	**10.** Moses' prayer that God's glory would continue to guide and protect Israel (10:35–36)
	11. Moses' prayer for strength and help in governing Israel (11:10–15)
	12. Moses' prayer that God would heal Miriam of leprosy (12:13)
	13. Moses' three-fold prayer for Israel, pleading with God that he not destroy the people: • Following their refusal to enter the Promised Land (14) • Following Korah's rebellion (16) • Following their complaint regarding lack of bread and water (21:6–7)
	14. Moses' prayer that God would bless his successor, Joshua (27:15–17)
Deuteronomy	**15.** Moses' unsuccessful prayer to enter the Promised Land (3:23)
	16. Moses' prayer for Israel and Aaron following the Golden Calf episode (9:18–21)
Joshua	**17.** Joshua's prayers as he met the captain of the Lord's hosts (5:13–15)
	18. Joshua's prayer following Israel's defeat at Ai (7:6–9)
	19. Joshua's prayer for additional sunlight at Aijalon (10:12–15)
Judges	**20.** Gideon's prayer for a sign (6:17–18)
	21. Manoah's prayer for his unborn son Samson (13:8)
	22. Samson's prayer for supernatural strength that he might destroy his enemies (16:28)
1 Samuel	**23.** Hannah's prayer of petition; asking God to give her a son (1:10–11)
	24. Hannah's prayer of praise; thanking God for giving her a son (2:1–10)
2 Samuel	**25.** David's prayer thanking God for the permanent establishment of his kingdom (7:25)
	26. David's prayer asking God to permit his infant son to live (12:16)
1 Kings	**27.** Solomon's prayer asking God for wisdom (3:9)
	28. Solomon's prayer of dedication at the completion of the temple (8:23–24)
	29. Elijah's three-fold prayer: • That God would raise up a dead child (17:20–21) • That God would send fire to consume a sacrifice (18:36–38) • That God would take away his life (19:3–4)
2 Kings	**30.** Elisha's prayer that God would raise up a dead child (4:33)
	31. Elisha's prayer that his servant see the angelic army that was protecting them (6:17)
	32. Hezekiah's prayer that God would save Jerusalem from the Assyrian army (19:14–19)

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1 Chronicles	**33.** Jabez's prayer that God would change his border (4:10)
	34. David's prayer that Jerusalem not be destroyed by a plague (21:17)
	35. David's prayer at the dedication of the building materials for the new temple (21:26)
2 Chronicles	**36.** Asa's prayer that God would deliver Jerusalem from the Ethiopian army (14:11)
	37. Manasseh's prayer for forgiveness regarding his many wicked acts (33)
Ezra	**38.** Ezra's prayer, confessing the sins of the Jewish remnant following the exile (8:21–23)
Nehemiah	**39.** Nehemiah's two-fold prayer (1:5–11): • In Persia: that God would forgive the returning Jews already in Jerusalem • To give him favor in the sight of King Artaxerxes
	40. The prayer of praise and confession by the Levites after rebuilding Jerusalem's wall (9)
Job	**41.** Job's two-fold prayer after hearing and seeing God (42:1–6): • Job's worthlessness • God's sovereignty
Psalms	**42.** The psalmist thanks God who cared for him as an earthly father and mother would (27)
	43. The psalmist thanks God for encouragement in the time of great discouragement (28)
	44. The psalmist thanks God for the permanence of the divine king and kingdom (45)
	45. David confesses his sins of adultery and murder and prays for cleansing (51)
	46. The psalmist asks God to judge all enemies of righteousness and truth (69)
	47. The psalmist contrasts the morality of man with the eternality of God (90)
	48. The psalmist offers up a prayer of praise (103)
	49. The psalmist thanks God for God's word (119:11)
	50. The psalmist thanks God for his omniscience, omnipotence, and omnipresence (139)
Isaiah	**51.** Isaiah's prayer that God would use him (6:8)
	52. Israel's prayer of praise during the millennium (12)
Jeremiah	**53.** Jeremiah's prayer of protest regarding his call to preach (1:6)
	54. Jeremiah's questions regarding God's dealing with Israel (12:1–6)
	55. Jeremiah's prayer regarding Israel's sin (14:1–10)
	56. Jeremiah's questions regarding his own ministry (15:5–21)
	57. Jeremiah's bitter complaint to God (20:7–8)
Lamentations	**58.** Jeremiah's prayer of total despair (3)
Daniel	**59.** Daniel's confessional prayer for both himself and his people (9)
Jonah	**60.** The prayer by some frightened pagan sailors (1:14)
	61. Jonah's prayer of rededication from the belly of a fish (2:2–9)
Micah	**62.** Micah's prayer of praise for God's forgiveness of his people (7)
Habakkuk	**63.** Habakkuk's prayer thanking God for his mercy, power, and salvation (3)
Matthew, Mark, Luke, John	**Prayers prayed by Jesus:**
	64. Before choosing his twelve disciples for wisdom in their selection (Luke 6:12–13)
	65. Thanking the Father for revealing great truths to the 70 disciples (Matt. 11:25–30)
	66. Asking that Lazarus be raised to prove the Father had sent the Son (John 11:41–42)

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Matthew, Mark, Luke, John	**67.** Asking the father to comfort his troubled soul and glorify the Father's name (John 12:27–28)
	68. He prays for himself, his disciples, and all believers (John 17)
	69. Asking that his Father's will be done three times in the Garden of Gethsemane (Mark 14:35–41)
	70. His three-fold prayer on the cross: • First prayer: "Father, forgive them" (Luke 23:24) • Second prayer: "My God, my God, why have you forsaken me?" (Mark 15:34) • Third prayer: "Father, into your hands I commit my spirit" (Luke 23:46)
Luke	**71.** Zechariah's prayer for a son (1:11–20)
	72. Simeon's prayers at the dedication of the infant Jesus (2:29–30)
	73. The publican's prayer for forgiveness (18:13)
Acts	**74.** The prayer session of the 120 in the Upper Room just prior to Pentecost (1:14)
	75. The apostles' prayer of thanking God for the privilege of suffering for him (4:23–30)
	76. The apostles' prayer for the newly selected deacons (6:6)
	77. The prayer of the dying Stephen asking God to forgive those who were stoning him (7:59–60)
	78. The prayer of Peter and John that the Samaritans would receive the Holy Spirit (8:15)
	79. Paul's prayer of submission upon seeing the resurrected Christ en route to Damascus (9:5)
	80. Peter's prayer that God would raise up Dorcas from the dead (9:40)
	81. Cornelius's prayer that he might be saved (10:2)
	82. The prayer of the Jerusalem church that Peter might be released from prison (12:5)
	83. The prayer of the Antioch church for the missionary efforts of Paul and Barnabas (13:1–3)
	84. The midnight prayer of the imprisoned Paul and Silas at Philippi (16:25)
	85. Paul's prayer for the Ephesian elders who had met him in Miletus (20:32)
	86. Paul's prayer for some disciples at Tyre (21:5)
	87. Paul's prayer for the healing of Publius's sick father on the Isle of Malta (28:8)
Romans	**88.** Paul's prayer for Israel's salvation (10:1)
2 Corinthians	**89.** Paul's prayer that God would remove his thorn in the flesh (12:8)
Ephesians	**90.** Paul's first prayer for the Ephesian church (1:17–23)
	91. Paul's second prayer for the Ephesian church (3:14–19)
Colossians	**92.** Paul's prayer for the church at Colosse (1:9–14)
Philemon	**93.** Paul's prayer for Philemon (4–7)
Hebrews	**94.** The author of Hebrews' prayer for believers (13:20–21)
Revelation	**95.** Heaven's two-fold prayer of praise to God: • Thanking him for his great work in creation (4:11) • Thanking him for his great work in redemption (5:9–14)
	96. The prayer of the martyred souls in heaven (6:10)
	97. The prayer of the saved multitude during the great tribulation (7:10–12)
	98. The prayer of the heavenly saints thanking God for Christ's millennial reign (11:15)
	99. The heavenly saints thanking God for the marriage of Christ and his bride the church (19:6–8)
	100. The prayer of John that Christ would soon appear (22:20)

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TABLE OF WEIGHTS AND MEASURES

WEIGHT

BIBLE	AMERICAN/BRITISH	METRIC
Old Testament		
talent (60 minas)	75 pounds	34 kilograms
mina (50 shekels)	1.25 pounds	0.6 kilogram
shekel (2 bekas)	0.4 ounce	11.3 grams
pim (0.66 shekel)	0.33 ounce	9.4 grams
beka (10 gerahs)	0.2 ounce	5.7 grams
gerah	0.02 ounce	0.6 gram
New Testament		
pound (Roman litra)	12 ounces	340.2 grams

LENGTH

BIBLE	AMERICAN/BRITISH	METRIC
Old Testament		
cubit (2 spans)	18 inches	46 centimeters
span (3 handbreadths)	9 inches	23 centimeters
handbreadth (4 fingers)	3 inches	7.6 centimeters
finger	0.75 inch	1.9 centimeters
New Testament		
mile (8 stadions)	4858 feet	1.5 kilometers
stadion (100 fathoms)	200 yards	183 meters
reed (3 paces)	9 feet	2.7 meters
fathom (2 paces)	6 feet	1.8 meters
pace	3 feet	0.91 meters

LIQUID MEASURES

BIBLE	AMERICAN/BRITISH	METRIC
Old Testament		
cor or homer (10 baths)	58 gallons	220 liters
bath (6 hins)	5.8 gallon	22 liters
hin (12 logs)	1 gallon	3.8 liters
kab or cab	1.3 quarts	1.23 liters
log	0.7 pint	0.3 liter
New Testament		
firkin	10 gallons	39.9 liters

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TABLE OF WEIGHTS AND MEASURES

DRY MEASURE

BIBLE	AMERICAN/BRITISH	METRIC
Old Testament		
cor or homer (10 ephahs)	6 bushels	218 liters
lethek (5 ephahs)	3 bushels	109 liters
ephah (10 omers)	23 quarts	18.9 liters
seah	7.7 quarts	7.3 liters
omer	2.3 quarts	2.2 liters
kab or cab	1.3 quarts	1.2 liters
New Testament		
bushel	7.7 quarts	7.3 liters
measure	1.2 quarts	1.1 liters
pots	1.2 pints	0.6 liter

MONEY IN THE BIBLE

MONETARY VALUES

NAME (EQUIVALENT)	VALUE
Old Testament	
shekel	$0.32 – $9.60*
mina (50 shekels)	$16.00 – $480.00
talent (60 minas)	$960.00 – $28,000.00
New Testament	
mite or lepton	$0.0012
farthing or quadran (2 mites)	$0.0024
penny (1 Roman denarius)	$0.16 (daily wage of a laborer)
mina or pound (100 Roman denarii)	$16.00
talent (240 Roman aurei)	$960.00

*value depends on weight of currency (light or heavy) and type of currency (silver or gold)

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Names of God

NAME OF GOD	MEANING	APPLICATION
ADONAI	The Lord My Great Lord	God is the Master and majestic Lord. God is our total authority.
EL	The Strong One	He is more powerful than any false god. God will overcome all obstacles. We can depend on God.
EL ELOHE YISRAEL	God, the God of Israel	The God of Israel is distinct and separate from all false gods of the world.
EL ELYON	The God Most High	He is the Sovereign God in whom we can put our trust. El Elyon has supremacy over all false gods.
ELOHIM	The All-Powerful One Creator	God is the all-powerful creator of the universe. God knows all, creates all, and is everywhere at all times. The plural of "El".
EL OLAM	The Eternal God The Everlasting God	He is the Beginning and the End, the One who works his purposes throughout the ages. He gives strength to the weary.
EL ROI	The God Who Sees Me	There are no circumstances in our lives that escape his fatherly awareness and care. God knows us and our troubles.
EL SHADDAI	The All Sufficient One, The God of the Mountains, God Almighty	God is the all-sufficient source of all of our blessings. God is all-powerful. Our problems are not too big for God to handle.
IMMANUEL	God With Us "I AM"	Jesus is God in our midst. In him all the fullness of Deity dwells in bodily form.
JEHOVAH (YHWH, see comments)	"I AM," The One Who Is The Self-Existent One	God never changes. His promises never fail. When we are faithless, he is faithful. We need to obey him.
JEHOVAH-JIREH	The Lord Will Provide	Just as God provided a ram as a substitute for Isaac, He provided His son Jesus as the ultimate sacrifice. God will meet all our needs.
JEHOVAH-MEKADDISHKEM	The Lord Who Sanctifies	God sets us apart as a chosen people, a royal priesthood, holy unto God, a people of his own. He cleanses our sin and helps us mature.
JEHOVAH-NISSI	The Lord Is My Banner	God gives us victory against the flesh, the world and the devil. Our battles are His battles of light against darkness and good against evil.
JEHOVAH-RAPHA	The Lord Who Heals	God has provided the final cure for spiritual, physical, and emotional sickness in Jesus Christ. God can heal us.
JEHOVAH-ROHI	The Lord Is My Shepherd	The Lord protects, provides, directs, leads, and cares for his people. God tenderly takes care of us as a strong and patient shepherd.
JEHOVAH-SABAOTH	The Lord of Hosts The Lord of Armies	The Lord of the hosts of heaven will always fulfill his purposes, even when the hosts of his earthly people fail.
JEHOVAH-SHALOM	The Lord Is Peace	God defeats our enemies to bring us peace. Jesus is our Prince of Peace. God brings inner peace and harmony.
JEHOVAH-SHAMMAH	The Lord Is There The Lord My Companion	God's presence is not limited or contained in the tabernacle or temple, but is accessible to all who love and obey him.
JEHOVAH-TSIDKENU	The Lord Our Righteousness	Jesus is the King who would come from David's line, and is the one who imparts his righteousness to us.
YAH, OR JAH	"I AM," The One Who Is The Self-Existent One	God never changes. His promises never fail. When we are faithless, he is faithful. God promises his continuing presence.
YHWH	"I AM," The One Who Is The Self-Existent One	God never changes. His promises never fail. When we are faithless, He is faithful.

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BIBLE REFERENCE	COMMENTS
Ps. 8; Isa. 40:3–5; Ezek. 16:8; Hab. 3:19	**Pronounced: ah-doe-NI** *Adonai* (plural) is derived from the singular *Adon* (Lord). This term was pronounced in substitution of *YHWH* (considered too sacred to be uttered).
Ex. 15:2; Num. 23:22; Deut. 7:9; (Mark 15:34)	**Pronounced: el** Occurs more than 200 times in the Old Testament (including compounds). Generic Semitic name for God, used by other cultures to refer to their gods. *El* is used in compound proper names such as Isra-*el* (wrestles with God), Beth-*el* (House of God), and *El*-isha (God is salvation).
Gen. 33:20; Ex. 5:1; Ps. 68:8; 106:48	**Pronounced: el el-o-HAY yis-raw-ALE** The name of the altar that Jacob (Israel) erected after his encounter with God and God's blessing upon him (Gen. 32:24–30; 33:19–20).
Gen. 14:17–22; Ps. 78:35; Dan. 4:34; (Acts 16:17)	**Pronounced: el EL-yuhn** Melchizedek, the king of Salem (Jeru "Salem") and the priest of God Most High, referred to God as "El Elyon" three times when he blessed Abram.
Gen. 1:1–3; Deut. 10:17; Ps. 68; (Mark 13:19)	**Pronounced: el-o-HEEM** Plural form of *El*. This name is usually associated with God in relation to his creation. Some people use the plural word "Elohim" as proof for the Trinity (Genesis 1:26). *Elohim* is also used to refer to false gods and even human judges (Ps. 82:6–7; John 10:34).
Gen. 21:33; Ps. 90:1–2; Isa. 40:28; (Rom. 1:20)	**Pronounced: el o-LAHM** Jesus Christ possesses eternal attributes. He is the same yesterday and today and forever (Heb. 13:8). He obtained eternal redemption for us (Heb. 9:12).
Gen. 16:11–14; Ps. 139:7–12	**Pronounced: el ROY** Hagar called the Lord by this name beside a fountain of water in the wilderness. God knows all of our thoughts and feelings. Jesus knew the thoughts of those around him, demonstrating that he is *El Roi* (Matt. 22:18; 26:21, 34; Luke 5:21–24).
Gen. 17:1–3; 48:3; 49:25; 35:11; Ps. 90:2	**Pronounced: el-shaw-DIE** Some scholars suggest that *Shaddai* refers to God's power evident in his judgment. Others suggest that *El Shaddai* means "God of the Mountains." God refers to himself as "El Shaddai" when he confirms his covenant with Abraham.
Isa. 7:14; 8:8–10; (Matt. 1:23)	**Pronounced: ih-MAN-u-el** This name indicates that Jesus is more than man. He is also God. Isaiah said that the child born to the virgin would be called "Immanuel." (Isaiah 7:14; 9:6) He is the radiance of God's glory and the exact representation of His nature. (Hebrews 1:3)
Ex. 3:14; 6:2–4; 34:5–7; Ps. 102	**Pronounced: juh-HO-vah** A 16th-century German translator wrote the name *YHVH* (*YHWH*) using the vowels of *Adonai*, because the ancient Jewish texts from which he was translating had the vowels of *Adonai* under the consonants of *YHVH*. By doing this, he incorrectly came up with the name Jehovah (*YaHoVaH*).
Gen. 22:13–14; Ps. 23; (Mark 10:45; Rom. 8:2)	**Pronounced: juh-HO-vah JI-rah** Also known as YHWH-Jireh. Abraham called the place "The Lord will provide" where God provided a ram to be sacrificed instead of his son Isaac. Jesus said that he was the bread of life and anyone who comes to him will be provided for (John 6:35).
Ex. 31:12–13; (1 Peter 1:15–16; Heb. 13:12; 1 Thess. 5:23–24)	**Pronounced: juh-HO-vah mek-KAH-dish-KIM** Also known as YHWH-Mekaddishkem. We have been set apart, made holy, and redeemed by the blood of Jesus Christ, our *Jehovah-Mekaddishkem*. Therefore, we are to continue to live our lives holy and pleasing to God (1 Peter 1:13–25).
Ex. 17:15–16; Deut. 20:3–4; Isa. 11:10–12; (Eph. 6:10–18)	**Pronounced: juh-HO-vah NEE-see** Also known as YHWH-Nissi. Name of the altar built by Moses after defeating the Amalekites at Rephidim. Isaiah prophesies that the "Root of Jesse" (Jesus) will stand as a banner for the peoples (Isa. 11:10).
Ex. 15:25–27; Ps. 103:3; Ps. 147:3; (1 Peter 2:24)	**Pronounced: juh-HO-vah RAH-fah** Also known as YHWH-Rapha. Jesus demonstrated that he was *Jehovah-Rapha* in his healing of the sick, blind, lame, and casting out demons. Jesus also heals his people from sin and unrighteousness (Luke 5:31–32).
Ps. 23:1–3; Isa. 53:6; (John 10:14–18; Heb. 13:20; Rev. 7:17)	**Pronounced: juh-HO-vah RO-hee** Also known as YHWH-Ra'ah (RAH-ah). Jesus is the good shepherd who lay down his life for all people.
1 Sam. 1:3; 17:45; Ps. 46:7; Mal. 1:10–14; (Rom. 9:29)	**Pronounced: juh-HO-vah sah-bah-OATH** Also known as YHWH-Sabaoth. Many English versions of the Bible translate *Sabaoth* as Almighty. "Jehovah-Sabaoth" is often translated as *The Lord Almighty*. *Sabaoth* is also translated as *Heavenly Hosts* or *Armies*.
Num. 6:22–27; Judg. 6:22–24; Isa. 9:6; (Heb. 13:20)	**Pronounced: juh-HO-vah shah-LOME** Also known as YHWH-Shalom. Name of the altar built by Gideon at Ophrah to memorialize God's message "Peace be unto thee." Isaiah tells us that the Messiah will also be known as the "Prince of Peace," our *Jehovah-Shalom*. (Isaiah 9:6)
Ezek. 48:35; Ps. 46; (Matt. 28:20; Rev. 21)	**Pronounced: juh-HO-vah SHAHM-mah** Also known as YHWH-Shammah. God revealed to Ezekiel that the name of the New Jerusalem shall be "The LORD is there." Through Jesus Christ, the Spirit of God dwells in us (1 Cor. 3:16).
Jer. 23:5, 6; 33:16; Ezek. 36:26–27; (2 Cor. 5:21)	**Pronounced: juh-HO-vah tsid-KAY-noo** Also known as YHWH-Tsidkenu. All people sin and fall short of God's glory, but God freely makes us righteous through faith in Jesus Christ (Rom. 3:22–23). God promised to send a King who will reign wisely and do what is just and right. The people will live in safety (Jer. 23:5–6).
Ex. 3:14; 15:2; Ps. 46:1; 68:4; Isa. 26:4	**Pronounced: Yah** Shorter form of *Yahweh*. It is often used when combined with other names or phrases. *Hallelujah* means "Praise Yah (the Lord)," *Elijah* means "God is Yah (the Lord)," and *Joshua* means "Yah (the Lord) is my salvation."
Ex. 3:14; Mal. 3:6	**Pronounced: YAH-way** God's personal name given to Moses. Also called the tetragrammaton ("four letters"). Occurs about 6,800 times. Translated "LORD" in English versions of the Bible, because it became common practice for Jews to say "Lord" (Adonai) instead of saying the name *YHWH*.

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Jesus *and the* Names of God

The New Testament alludes to Jesus' divine nature by comparing Jesus to several names and attributes used for God. Here are a few examples of Jesus being compared to God.

JESUS IS GOD	"In the beginning was the Word, and the Word was with God, and the Word was God."—John 1:1
JESUS IS ONE WITH GOD	Jesus said, "I and the Father are one."—John 10:30
JESUS IS ETERNAL	Jesus said, "Do not be afraid. I am the First and the Last." —Revelation 1:17
JESUS IS OMNIPRESENT Omnipresent means "present everywhere"	"And God placed all things under his [Christ's] feet and appointed him to be head over everything for the church, which is his body, the fullness of him who fills everything in every way."—Ephesians 1:22–23
JESUS IS OMNISCIENT Omniscient means "all-knowing"	Peter said, "Lord, you know all things ... "—John 21:17
JESUS IS LIFE GIVING	"In him [Jesus] was life, and that life was the light of all mankind."—John 1:4
JESUS IS EL OLAM	The Beginning and the End: "I am the Alpha and the Omega, the First and the Last, the Beginning and the End."—Revelation 22:13
JESUS IS YHWH-JIREH	The Lord will Provide: "I am the bread of life. Whoever comes to me will never go hungry, and whoever believes in me will never be thirsty."—John 6:35
JESUS IS YHWH-ROHI	The Lord is my Shepherd: "I am the good shepherd. The good shepherd lays down his life for the sheep."—John 10:11
JESUS IS YHWH-TSIDKENU	The Lord is Righteousness: "God made him who had no sin to be sin for us, so that in him we might become the righteousness of God."—2 Corinthians 5:21
JESUS IS YHWH-RAPHA	The Lord Who Heals: "He himself bore our sins in his body on the cross, so that we might die to sins and live for righteousness; by his wounds you have been healed."—1 Peter 2:24
JESUS IS EL SHADDAI	The All Sufficient One: "My grace is sufficient for you, for my power is made perfect in weakness."—2 Corinthians 12:9
JESUS IS IMMANUEL	God With Us: "The virgin will conceive and give birth to a son, and they will call him Immanuel (which means 'God with us')."—Matthew 1:23
JESUS IS YHWH-SHALOM	The Lord is Peace: "Peace I leave with you; my peace I give you." —John 14:27

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The Holy Spirit *and the* Names of God

HOLY SPIRIT	SCRIPTURE	RELATED NAME OF GOD
THE HOLY SPIRIT IS GOD	"No one knows the thoughts of God except the Spirit of God."—1 Cor. 2:11	**YHWH**, "I Am" **Yah** or **Jah**, the one who is, the self-existent one
THE HOLY SPIRIT IS THE LORD	"Peter said to her, 'How could you conspire to test the Spirit of the Lord?'"—Acts 5:9	**Adonai**, the Lord, my great Lord
THE HOLY SPIRIT IS ETERNAL	" ... Christ, who through the eternal Spirit offered himself unblemished to God ... " —Heb. 9:14	**El Olam**, the everlasting God
THE HOLY SPIRIT IS MIGHTY	"The Spirit of the Lord will rest on him ... the Spirit of counsel and of might."—Isa. 11:2	**El**, the strong one
THE HOLY SPIRIT IS THE POWER OF THE MOST HIGH	"The Holy Spirit will come on you, and the power of the Most High will overshadow you."—Luke 1:35	**El Elyon**, the God Most High
THE HOLY SPIRIT IS OUR COMFORTER AND HELPER	"But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." —John 15:26 (KVJ) "The Spirit helps us in our weakness." —Rom. 8:26	**Jehovah-Shammah**, the Lord is my companion
THE HOLY SPIRIT GIVES US LIFE	" ... through Christ Jesus the law of the Spirit who gives life has set you free." —Rom. 8:2	**Jehovah-Rapha**, the Lord who heals **Jehovah-Jireh**, the Lord will provide
THE HOLY SPIRIT IS WITH US ALWAYS	"I will ask the Father, and he will give you another advocate [the Holy Spirit] to help you and be with you forever."—John 14:16	**Immanuel**, God with us
THE HOLY SPIRIT JUDGES AND CLEANSES US	"The Lord will wash away the filth of the women of Zion; he will cleanse the bloodstains from Jerusalem by a spirit of judgment and a spirit of fire."—Isa. 4:4	**Jehovah-Mekaddishkem**, the Lord who sanctifies (makes us holy and cleanses our sin)
LIFE IN THE HOLY SPIRIT IS ONE OF RIGHTEOUSNESS, PEACE, AND JOY	"For the kingdom of God is not a matter of eating and drinking, but of righteousness, peace and joy in the Holy Spirit." —Rom. 14:17	**Jehovah-Shalom**, the Lord is peace **Jehovah-Tsidkenu**, the Lord our righteousness

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52 KEY BIBLE STORIES

The Storyteller

The Bible contains many stories—but it is not a random collection; each individual story is part of one large story: the record of God's dealings with humanity. The following pages summarize some of the most well-known stories in the Bible. There are many more wonderful stories to be discovered; this selected list provides a bird's-eye view of the large biblical story.

The Characters

The main characters in that grand story are God and his people and the rest of humanity. A good grasp of the stories in the Bible opens a window into how God works in the life of his people today. Those stories help us understand where we came from and give us the wisdom to know where we are heading.

The church is not based on individual experience alone; rather, it is also based on who we are as God's people. We are a people bought at a high price. We are God's special possession. We are a people created for good works. We understand this identity both from our life with God's people today and from the many stories in the Bible.

The Story

The story the Bible tells has a clear beginning and ending. It begins at the very moment of creation: God is the creator and owner of all that exists. His creation is corrupted by sin, so God begins a history of salvation: God wants to redeem his whole creation and save humanity from sin, death and condemnation. Jesus is the answer to the problem of sin and evil. He is the savior of humanity and the redeemer of creation. The ending of the story is also clear: Jesus will come back as a victorious King to judge all peoples. He will create new heavens and earth with no place for death and evil.

1 Creation (Genesis 1:1–2:3)

Summary: God creates and blesses the heavens and the earth, the creatures, the plant life, the people. God is the owner and true King of the universe.

Main Points:

- The Triune God—Father, Son, and Holy Spirit—participate in the creation.
- The six days of creation, followed by a seventh day of rest.
- God creates humans in his own image and gives them rule over all the earth (1:26–28).

See also Psalm 90:2; Hebrews 1:2.

2 Adam and Eve (Genesis 2:7–8, 15–25)

Summary: God creates the first man, animal life, and the first woman. Humans are stewards of the creation.

Main Points:

- God creates Adam from the dust of the ground, and places him in the Garden of Eden (2:7–8).
- God forbids him to eat from the fruit of the tree of knowledge of good and evil (2:15–17).
- God creates Eve from one of Adam's ribs; Eve is a suitable helper for Adam (2:18–25).

See also Genesis 1:27; Ephesians 5:22–29.

3 Human Rebellion (Genesis 3–11)

Summary: Not satisfied with their role in creation, humans fall into the temptation of wanting to be like gods. Their rebellion has cosmic consequences: Sin and death enter the world. A history of curse opposes God's blessing on his creation.

Main Points:

- The serpent tempts Eve by questioning God's word, love, and provision (3:1–5).
- Eve eats the fruit, as does Adam (3:6).
- God expels them from the garden and curses the serpent and the ground (3:18–19).
- Sin creates brokenness between humans and God, humans and nature, and humans with each other.
- The following stories, Cain and Abel, the Flood, and the Tower of Babel illustrate the consequences of sin in creation (4:1–11:9)

See also Romans 5:12-21; Hebrews 3:15.

4 The Call of Abraham (Genesis 12:1–9)



Abraham's Journey to Canaan by Pieter Lastman

Summary: God begins a new history of blessing by calling Abram out of his country and family. God promises a new people and new possibilities.

Main Points:

- God calls Abram out of Ur to go to another land (12:1).
- God promises Abram to make of him a great nation and to bless him (12:2).
- God makes a covenant with Abram to give him a son and a land (15:1–21)
- God reaffirms his covenant with Abraham. Circumcision is the sign of the covenant (17:1–27).

See also Deuteronomy 26:5; Romans 4.

5 Abraham's Faith (Genesis 22:1–18)

Summary: After keeping his promise of blessing Abraham and Sarah with a son in their old age, God tests Abraham.

Main Points:

- God instructs Abraham to offer Isaac, his only son, as a sacrifice (22:2); Abraham acts in obedience (22:6).
- When Isaac sees no animal sacrifice, he asks his father about it (22:7).
- Abraham tells Isaac that God will provide the sacrifice (22:8).
- As Abraham prepares to sacrifice Isaac, the angel of the Lord stops him (22:11–12).
- The Lord provides a ram to be the sacrifice and confirms his covenant with Abraham (22:13–18).

See also Hebrews 11:17–19; Romans 8:32.

6 Joseph in Canaan (Genesis 37–47)

Summary: The story of Joseph illustrates the promise God made to Abraham. Through Joseph, and in spite of the suffering and troubles, God blesses all the nations of the earth.

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Main Points:
- Joseph was the favorite son of Israel (Jacob) (37:3).
- Joseph shares two prophetic dreams with his family in which he rules over them (37:5–11).
- Joseph's brothers conspire to kill him, but settle for selling him into slavery (37:12–28).
- While in slavery in Egypt, God blesses Joseph even in the midst of suffering and injustice (39–40).
- Joseph interprets Pharaoh's dreams; he becomes the second in command in Egypt (41).
- Joseph confronts his brothers. His brothers, especially Judah, experience a transformation (42–45).
- Jacob, Joseph's father, goes to Egypt with all of his family (46).
- God reaffirms his promises to Jacob as he had done with Abraham (46:3–4).

See also Genesis 41:39–43; Genesis 45:8.



Peter Joseph Interpreting Pharaoh's Dream by Peter von Cornelius

7 The Call of Moses (Exodus 1–6)

Summary: God calls Moses to lead Israel out of Egypt. Israel spent over 400 years in Egypt. Moses is to lead God's people through the wilderness into the Promised Land.



Moses Before the Burning Bush by Domenico Feti

Main Points:
- After Joseph's death, a new Pharaoh enslaved Israel's children (1:1–22).
- God speaks to Moses from a bush that burns but does not burn up (3:3–4).
- God identifies himself as the God of Abraham, Isaac, and Jacob (3:6).
- God tells Moses that he has selected him to tell Pharaoh to release the people (3:9–10).
- God tells Moses that his name is "I AM" (3:13–14).
- God tells Moses that Pharaoh will not comply and God will have to strike Egypt (3:19–20).

See also Psalm 90; Hebrews 3:1–6.

8 The Plagues on Egypt and the Passover (Exodus 7:15–12:51)

Summary: Pharaoh refuses to release the people of Israel. God shows that he is the only God by sending ten plagues. God provides a way for the plague of the death of the firstborn to "pass over" the people of Israel.

Main Points:
- God strikes Egypt with ten plagues.
- God instructs the people to:
- Sacrifice a lamb (12:3–6) and place its blood on the sides and tops of their doorframes (12:7).
- Eat the lamb that night with bitter herbs and bread without yeast (12:8).
- Eat it quickly, while fully clothed (12:11), and burn away any that remained by morning (12:10).
- Continue this activity annually as a memorial (12:14).

See also Amos 4:10; 1 Corinthians 5:7–8.

9 Crossing the Red Sea (Exodus 13:17–14:31)

Summary: God shows his power over creation and power to save. He opens the Red Sea to allow the Israelites to escape from the Egyptian army. People are safe in God's hands.

Main Points:
- God's presence is with Israel as a pillar of cloud during the day and a pillar of fire at night (13:21–22).
- Pharaoh regrets letting the Jews go; he pursues them with his army (14:5–7).
- The pillar of cloud moves between the Egyptians and the Israelites (14:19–20).
- The Israelites move safely through the parted waters, but the Egyptian army is destroyed (14:21–29).

See also Joshua 3:14–17; 2 Kings 2:8–14; 1 Corinthians 10:1–2.



Crossing the Red Sea by Bacchiacca

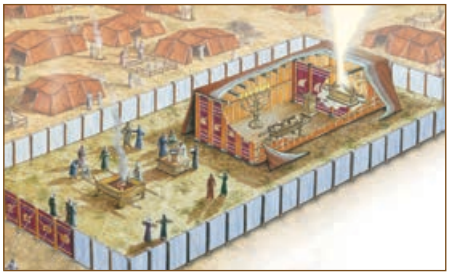
10 The Ten Commandments (Exodus 19:3–9; 20:1–26)

Summary: God provides the commandments as the way for people to live in a covenant relationship with him. The commandments make it possible for a sinful people to live with a holy, powerful God in their midst.

Main Points:
- Moses brings the Ten Commandments to the people of Israel.
- The first four commandments deal with our relationship with God.
- The last six deal with our relationships with each other.

See also Galatians 3:24; Luke 24:44.

11 The Tabernacle (Exodus 40)



The Tabernacle Cutaway ©Rose Publishing, Inc.

Summary: God's relationship with his people has two parts: the Ten Commandments and God's own presence. The tabernacle, a movable tent, represents God's desire to dwell among his people.

Main Points:
- God wants to dwell with his people (Ex. 29:44–46).
- The tabernacle has three sections: the Courtyard (40:6–8), the Holy Place (40:4–5), and the Most Holy Place (40:3).
- Aaron and his sons are anointed as priests to serve in the tabernacle (40:13–15).
- God is pleased with the tabernacle and his glory fills it (40:34).

See also Exodus 28:4–42; Hebrews 2:17.

12 The Battle of Jericho (Joshua 6)

Summary: God brings the children of Israel to the land he had promised to Abraham. God instructs the people of Israel how to defeat the walled city of Jericho. God is faithful to his promise.

Main Points:
- Before sharing his plan, God assures Joshua of victory (6:2).
- Seven priests with trumpets and carrying the ark of the covenant lead the Israelites to march around the city once a day for six days (6:3, 12–14).

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- On the seventh day, they circle the city seven times ending with the sounding of the trumpets and a shout from the people (6:4–5, 15–20).
- The walls fall on the seventh day, and the city is defeated (6:21–22).
- Joshua ensures the safety of Rahab and her family, as was promised to her earlier for protecting the Israelites (23–35).
- The book of Joshua tells how the children of Israel enter the land God had promised to Abraham, Isaac, and Jacob.

See also Matthew 1:5; 1 Kings 16:34.

13 Samson and Delilah (Judges 16)

Summary: The story of Samson illustrates how the tribes of Israel fail to be faithful to God. This story shows God's great patience and grace toward his people.



Samson and Delilah by Gerrit van Honthorst

Main Points:

- The period of the Judges shows the tribes of Israel following a pattern consisting of disobedience, oppression, crying out to God, and deliverance.
- God grants Samson great strength; Samson must consecrate himself to God. The sign or mark of the agreement is Samson's long hair.
- The Philistines want to kill Samson (16:2–3). Delilah discovers Samson's secret; she then cuts Samson's hair. The Philistines capture him, blind him, and put him in chains (16:19–21).
- While Samson is in bonds, he cries out to God. As an act of grace and compassion, God grants his strength back. Samson destroys a Philistine temple and all the people within it (16:22–30).

See also Numbers 6:5; Hebrews 11:32.

14 The Anointing of King Saul (1 Samuel 8:1–22; 9:1–2, 15–21; 10:24)

Summary: Israel rejects God's rule by requesting a king like all the nations around them. God grants them their request. He also gives them prophetic warning against relying on kings instead of God.

Main Points:

- The prophet Samuel and his sons are the judges of Israel, but his sons are evil (8:1–3).
- Samuel warns the people of the hardships that come with a king, but they insist (8:5–22).
- Saul has the physical characteristics one would look for in a king (9:1–2).
- God leads Samuel to Saul, of the tribe of Benjamin (9:15–21).
- Samuel anoints Saul as the first (earthly) king of Israel (10:24).

See also Deut. 17:14–20; 1 Samuel 15:10–11.

15 The Anointing of King David (1 Samuel 16)

Summary: When Saul dishonors God, the Lord rejects Saul as the first king of Israel. God chooses David to be king.

Main Points:

- God sends Samuel to anoint the next king, one of the sons of Jesse in Bethlehem (16:1–3).
- Samuel sees seven of Jesse's sons but God does not choose any of them (16:5–10).
- God chooses people not by their appearance or size but by their heart (16:67).
- The Lord tells Samuel to anoint Jesse's youngest son, David, as king (16:11–12).
- David respects Saul and does not immediately take power. David plays the harp to comfort Saul (16:14–23).

See also Matthew 1:6; 2 Samuel 5:3.

16 David and Goliath (1 Samuel 17)



David and Goliath by Caravaggio

Summary: The men of Israel fear Goliath, a giant of the Philistines. Young David confronts and defeats him. David shows that victory is not achieved with swords and skill; rather, God makes his people victorious.

Main Points:

- Goliath stands nearly ten feet tall and is well armed and clothed (17:4–7).
- Goliath mocks and challenges the men of Israel for forty days (17:8–16).
- David hears Goliath's challenge and accepts (16:17–32).
- Saul tries to dissuade David because of his youth, but David explains that God will allow him to defeat the giant (16:33–37).
- David drops Goliath with a sling and a stone and beheads him with the giant's own sword (17:40–51).

See also Ephesians 6:10–17; Zechariah 4:6.

17 David and Bathsheba (2 Samuel 11)

Summary: David commits a series of terrible sins: coveting, adultery, abuse of authority, and murder. Once the prophet Nathan confronts him, David recognizes and repents of his sins. God forgives King David. However, God also punishes him for his sins.

Main Points:

- Instead of being with his army, David remains at Jerusalem (11:1).
- David sees Bathsheba bathing and desires her. He finds out that she is married to one of his soldiers, Uriah (11:2–3).
- David commits adultery with her and she conceives (11:4–5).
- David calls Uriah back to Jerusalem hoping that he will believe the child is his. But Uriah refuses pleasure while his comrades are at war (11:6–13).
- David arranges for Uriah to be put in an area of battle where he is killed (11:14–26); after a period of mourning, David marries Bathsheba (11:27).
- The prophet Nathan confronts David with a clever story. David recognizes and repents of his sins (12:1–12).

See also 2 Samuel 12:1–23; Psalm 51.

18 The Contest on Mount Carmel (1 Kings 18:17–40)

Summary: Worshiping false gods is rampant in Israel. Elijah challenges the prophets of Baal, one of the false gods, to a contest to prove the true God. Once again, God gives victory to his servant.

Main Points:

- Elijah confronts King Ahab for forsaking the ways of God. The prophet proposes a challenge (18:17–19).
- At Mount Carmel, Elijah proposes that both groups prepare a bull to be sacrificed. Each one will pray for fire from heaven (18:25).
- The prophets of Baal try for hours to get their god to respond, but nothing happens (18:26–29).
- God is able to consume the bull and the entire altar with fire from heaven,

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causing the people to turn back to the Lord (18:30–39).
- The 400 prophets of Baal are killed (18:40).
- The people recognize that "The Lord—he is God!" (18:39).

See also 1 Kings 21:27–29; 22.

19 Elisha Heals Naaman's Leprosy (2 Kings 5:1–14)

Summary: God heals Naaman, a foreign general of a rival kingdom. After much doubt, Naaman obeys God and finds healing. Naaman recognizes and confesses that the Lord is the true God.

Main Points:
- Naaman, a military leader in Syria and an honorable man, suffers with leprosy (5:1).
- A servant girl suggests that God's prophet Elisha can heal Naaman (5:2–4).
- Elisha tells Naaman, through a messenger, to wash himself in the Jordan River seven times to be healed (5:8–10).
- Naaman is upset that Elisha does not come see him personally. His servants convince him to follow the prophet's instructions.
- God heals him (5:11–14).
- Naaman confesses: "Now I know that there is no God in all the world except in Israel" (5:15).

See also 2 Kings 5:15–27; Luke 4:27.

20 Israel Sent to Captivity (2 Kings 17:7–23; 2 Kings 25:1–30)

Summary: After years of Israel's rebellion and unfaithfulness, God punishes the people by sending them into exile. First, the Northern Kingdom (Israel) is conquered, then the Southern Kingdom (Judah). God, however, saves a faithful group of people for himself.

Main Points:
- Because of Israel's rebellion, God allows the powerful kings of Assyria to defeat and take the Northern Kingdom, Israel, into exile (2 Kings 17:7–23).
- The Southern Kingdom, Judah, survives for another few generations. Eventually, Judah's rebellion causes its fall.
- God allows the powerful king of Babylon, Nebuchadnezzar, to conquer Judah, destroy Jerusalem and the temple, and send Judah into exile (2 Kings 25:1–30).
- However, God preserves a remnant of his people and promises to save and gather them (Isaiah 11:11; Jeremiah 23:3).

See also Deuteronomy 28:49–68; 32:1–47.

21 Nehemiah Rebuilds the Walls of Jerusalem (Nehemiah 1:1–2:10)

Summary: God graciously allows many of his people in exile to return to Jerusalem. Nehemiah, a high-ranking Jewish official in Persia, oversees the rebuilding of the walls of Jerusalem.

Main Points:
- Nehemiah learns that the walls protecting Jerusalem are broken down (1:1–3). He prays to God with repentance for his people and for the chance to oversee the rebuilding of the wall (1:4–11).
- The king inquires about Nehemiah's obvious sadness (2:1–2). Nehemiah explains his desire to rebuild the walls and asks for the king's blessings (2:3–7).
- The king sends Nehemiah with orders to support his work, but the people of the area opposed Nehemiah (2:8–10).
- Despite the problems, Nehemiah and the people finish and dedicate the walls of Jerusalem (12:27–47).

See also Nehemiah 4:1; 13:31.

22 The Suffering Servant Prophecy (Isaiah 53)

Summary: Isaiah prophesies about the suffering Servant who would suffer on behalf of God's people. The prophecy anticipates the coming of the Messiah, Jesus, who comes to save the world.

Main Points:
- Because of Christ's humility, many people will not believe he is the Messiah (53:1–2).
- Christ will endure much sorrow and rejection (53:3–4).
- Christ willingly pays the penalty for our sins to provide a way of reconciliation (53:5–8).
- God is pleased to send his Son to allow humanity a way of salvation (53:9–12).

See also Luke 13:34; Acts 8:26–32.

23 Valley of Dry Bones (Ezekiel 37:1–14)

Summary: God uses a vision of dry bones brought back to life as a message of hope for Israel. God promises divine intervention to revive his people.

Main Points:
- God shows Ezekiel a vision of a valley full of dry bones (37:1–3).
- When Ezekiel tells the bones to hear the word of God, God restores life to them (37:4–6).
- The bones come back together; tendons, flesh and skin are added, but they still have no breath (37:7–8).
- God tells Ezekiel to tell the wind to breathe into the men and they come to life (37:9–10).
- God intends to deliver his people from captivity and restore them (37:11–14).



The Vision of Ezekiel by Francisco Collantes

See also Genesis 1:7; Acts 2:2.

24 The Fiery Furnace (Daniel 3)



The Three Young Men in the Blazing Furnace by Pieter Pietersz

Summary: Three young Jewish men in Babylon refuse to bow to the Babylonian king's golden image. They are condemned to die in a fiery furnace. God miraculously delivers them.

Main Points:
- King Nebuchadnezzar has a statue erected and demands that the people worship it (3:1–6).
- Three Jewish men, Shadrach, Meshach and Abednego, refuse to worship (3:7–12).
- Enraged, the king gives them one last chance to bow but they refuse, trusting God (3:13–18)
- Despite heating the furnace seven times hotter than normal, the king is astonished to see the men are

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unharmed and there is a fourth person walking in the fire (3:19–27).
- King Nebuchadnezzar confesses: "Praise be to the God of Shadrach, Meshach and Abednego..." and promotes the men (3:24–30).

See also Daniel 1:1–7; 4:34.

25 Jonah and the Great Fish (Jonah 1–3)

Summary: When Jonah refuses to follow God's instructions, God uses a great fish to convince Jonah to obey and preach repentance to Nineveh.

Main Points:
- God calls Jonah to preach in Nineveh, but Jonah refuses and flees by ship (1:1–3).
- The Lord sends a fierce storm and the terrified crew members throw Jonah overboard at his request (1:4–16).
- The Lord sends a great fish to swallow Jonah and he spends three days and nights in its belly (1:17).
- Jonah cries out to God and the fish expels him onto dry land (2:1–10).
- Jonah reluctantly preaches to Nineveh and the whole city repents (3:1–10).

See also Jonah 4; Matthew 12:40.

26 Preparing the Way (Luke 1:1–25)

Summary: An angel announces the birth of John the Baptist. His birth is a sign that God is about to do wonderful things in history.



St. John the Baptist Preaching by Paolo Veronese

Main Points:
- Zechariah, a priest, and his wife Elizabeth are faithful followers of God's commandments (1:5–7).
- An angel promises to Zechariah the birth of his son, John (1:8–13).
- The Holy Spirit will lead the child to prepare the way for the Messiah (1:14–17).
- Because of Zechariah's unbelief, the angel makes him unable to speak until the child is born (1:18–20).
- John the Baptist is God's fulfillment of his 400-year-old promises (Malachi 3:1).

See also Luke 7:28; Matthew 14:1-12.

27 The Annunciation (Luke 1:26–56)

Summary: An angel announces to Mary, a virgin engaged to Joseph, that God has chosen her to conceive Jesus miraculously.



The Annunciation by Edward Burne Jones

Main Points:
- The angel Gabriel tells Mary that God has chosen her to carry the baby Jesus, God in human form (1:26–33).
- Mary is puzzled since she had never been with a man (1:34).
- Gabriel makes it clear that it is a divine miracle (1:35–38).
- Mary praises God for the great blessing, acknowledges her unworthiness, and recognizes the child as the Savior of the world (1:46–56).

See also Luke 3:23–38; 2 Samuel 7:16.

28 The Birth of Jesus (Luke 2:1–20)

Summary: As promised in the Old Testament, God sends his Son, the Messiah, to be born. Jesus is the Messiah God promised. He has come to give life, forgiveness, and reconciliation.

Main Points:
- Caesar Augustus requires all people under Roman rule to return to their home city for a census (2:1–3).
- Mary and Joseph travel to Bethlehem, their native city (2:4).
- Mary gives birth to Jesus in humble surroundings (2:5–7).
- Angels appear to shepherds, announcing the birth of the Savior and praising God (2:8–14).
- The shepherds immediately go to the child. They spread the news of the wonderful things they have seen and heard (2:15–20).

See also Micah 5:2; Daniel 9:25.

29 The Child Jesus (Luke 2:21–52)

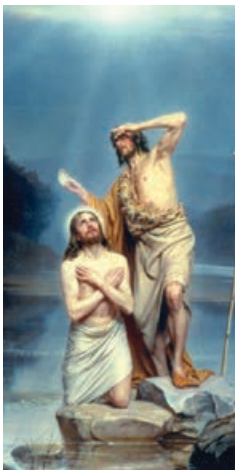
Summary: Even in Jesus' early years, those who love God recognize Jesus as the Savior.

Main Points:
- Mary and Joseph obey the angel and name the child Jesus. In obedience, they circumcise Jesus (2:21–24).
- Simeon and Anna give testimony that Jesus is the promised Messiah (2:25–38).
- Mary, Joseph, and Jesus return to Jerusalem for the Passover feast when Jesus is twelve years old. Jesus astonishes the Jewish leaders with his understanding (2:41–50).
- Jesus is obedient to Mary and Joseph (2:51–52).

See also Leviticus 12:6–8; Philippians 2:5–8.

30 Jesus' Baptism and Beginning of His Ministry (Luke 3:21–4:15)

Summary: At about thirty years of age, Jesus is baptized and begins his ministry.



The Baptism of Christ by Carl Heinrich Bloch

Main Points:
- After John baptizes Jesus, the heavens open, which means that God is about to do something special (see Isaiah 64:1 and Ezekiel 1:1).
- The Father and the Holy Spirit are present at Jesus' baptism. They reveal that Jesus is God's Son (3:22).
- As he did for Israel in the Old Testament, God leads Jesus to the wilderness. Israel was in the wilderness in preparation for entering the Promised Land; Jesus is in the wilderness as preparation for his ministry (4:1).
- Satan repeatedly tempts Jesus (4:2).
- Unlike Israel who sinned, Jesus defeats Satan's temptations remaining sinless (4:3–15).

See also Psalm 2:7; Isaiah 9:1–2; Matthew 3:13–4:11.

31 Jesus Turns Water into Wine (John 2:1–12)

Summary: Jesus performs his first public miracle, turning water into wine.

Main Points:
- Jesus, his disciples, and his mother Mary are at a wedding in Cana of Galilee (2:1–2).
- When the wedding party runs out of wine, Mary tells Jesus (2:3–5).
- Jesus has the servants fill six jars with water. The master of the banquet tastes the wine (2:6–8).

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- The master of the banquet declares this is the best wine served at the wedding (2:9–10).
- This is the beginning of Jesus' public miracles (2:11–12).

See also Phil. 3:21 and Matt. 26:27–29.

32 Jesus Teaches Nicodemus (John 3:1–21)

Summary: Nicodemus, a Jewish leader, comes to speak with Jesus privately.

Main Points:

- Nicodemus, a respected and educated Jew, comes to see Jesus at night (3:1–2).
- Jesus explains the need for a person to be born again to see the kingdom of God (3:3).
- Nicodemus thinks Jesus is talking about a physical birth. However, Jesus explains that it is a spiritual birth (3:4–8).
- Jesus explains that God the Father loves us so much that Jesus himself is willing to die in our place to offer salvation (3:9–15).

See also Numbers 21:5–9; 2 Corinthians 5:17.

33 Jesus Calms the Storm (Mark 4:35–41)

Summary: Jesus demonstrates his power over nature when calming a storm at sea.

Main Points:

- Jesus and his disciples set out to cross a large lake (4:35–36).
- As Jesus sleeps, a great storm arises and the boat begins to fill with water (4:37).
- Jesus commands the wind and the sea to be still, and there is a great calm (4:39).
- Jesus questions his disciples' faith; the disciples wonder about his power over nature (4:40).

See also Mark 6:45–52; John 2:1–12.

34 Jesus Walks On the Water (Matthew 14:22–36)

Summary: While his disciples are caught on a ship in a storm, Jesus walks on the sea.

Main Points:

- Jesus sends his disciples across a large lake so that he can be alone in prayer (14:22–23).
- In the hours before dawn, high winds and waves toss the ship (14:24).
- Jesus walks on the lake and comforts the fearful disciples (14:24–27).
- Peter asks to walk on the lake, but becomes fearful and begins to sink (14:28–30).
- Jesus saves Peter and the wind ceases as the disciples declare that Jesus must be the Son of God (14:31–33).



Walking on Water
by Ivan Aivazovsky

See also Job 9:8; Luke 5:1–11.

35 The Transfiguration (Mark 9:1–13)

Summary: On a mountain, Jesus reveals a glimpse of his glory.

Main Points:

- Jesus goes to the mountain with Peter, James, and John (9:1–2).
- Jesus is transfigured (changed); Elijah and Moses appear and talk with Jesus (9:3–6).
- God the Father acknowledges his Son with a voice from heaven (9:7).
- Jesus instructs his disciples not to discuss this event until he is resurrected (9:8–13).

See also Luke 9:31; Malachi 4:5–6.

36 Jesus Raises Lazarus (John 11:1–46)



The Raising of Lazarus
by Carl Heinrich Bloch

Summary: Four days after Lazarus' death, Jesus raises him.

Main Points:

- Jesus' dear followers Mary and Martha inform him that Lazarus is ill (11:1–3).
- Jesus explains to his disciples that Lazarus is dead. Jesus goes to raise Lazarus (11:11–16).
- The grief of Mary and Martha, and the hopelessness of the Jews, causes Jesus to weep (11:17–35).
- In front of a crowd, at Jesus' command, Lazarus comes out of his tomb (11:36–46).

See also Isaiah 53:3; 61:1–2.

37 The Rich Young Ruler (Matthew 19:16–30)

Summary: Jesus teaches a rich young man about how to get eternal life and the cost of discipleship.

Main Points:

- A young man asks Jesus how to have eternal life; Jesus refers him to God's commandments (19:16–17).
- When the man affirms that he has kept all the commandments, Jesus tests his real commitment by asking him to sell all that he has and give it to the poor (19:20–21).
- The young man leaves unhappy and Jesus teaches his disciples that we must put God first to be truly his disciples (19:22–30).

See also Ephesians 2:8–9; 2 Corinthians 8:1–3.

38 The Triumphant Entry (Luke 19:28–44)

Summary: On Jesus' last public visit to Jerusalem, the Jews welcome him as a king.

Main Points:

- Jesus sends two disciples ahead to retrieve a colt which he would ride into the city (19:28–34).
- The people prepare a path for Jesus; his many disciples praise God (19:35–38).
- The Pharisees are upset and ask Jesus to stop the crowd from praising him (19:39).
- Jesus tells the Pharisees that if the people do not praise him, the stones would cry out (19:40).
- Jesus weeps over the city as he foresees its spiritual blindness and future destruction (19:41–44).

See also Zechariah 9:9; Psalm 118:25–26.

39 Important Questions (Mark 12:18–40)

Summary: Many that oppose Jesus try to trap him with trick questions, but Jesus uses every attack as an opportunity to teach the truth.

Main Points:

- The Sadducees, who do not believe in the resurrection, raise a complicated question concerning husbands and wives in heaven (12:18–23).
- Jesus tells them that in heaven we are not given in marriage, but more importantly, that the resurrection is real (12:24–27).
- The scribes ask Jesus what is the most important commandment. Jesus replies to love God with your all heart (12:28–34).

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- Jesus then points out errors in other teachings of the scribes (12:35–37).
- Jesus warns his followers to beware of false religious leaders (12:38–40).

See also John 5:28–29; Isaiah 53:3.

40 The Last Supper (Luke 22:7–20)

Summary: Jesus celebrates his final Passover with his disciples and teaches them more fully about his sacrificial death and its spiritual significance.



The Last Supper by Carl Heinrich Bloch

Main Points:

- Jesus sends two of his disciples into the city to prepare a room for the Passover meal (22:7–13).
- Jesus reveals it will be his last supper with them before his death (22:14–16).
- Jesus uses bread to symbolize how his body will be broken on our behalf (22:17–19).
- Jesus uses wine to symbolize how his blood will be shed on our behalf (22:20).

See also Exodus 12:1–28; 1 Corinthians 11:17–24.

41 The Betrayal and Arrest of Jesus (Matthew 26:47–68)

Summary: Jesus is arrested and put on trial by the Jewish religious leaders.

Main Points:

- While Jesus is praying in the garden of Gethsemane, Judas arrives with the Jewish leaders (26:47).
- Judas greets Jesus with a kiss to signify he is the one to be arrested (26:48–50).
- One disciple attempts to fight back, but Jesus says that the Scriptures must be fulfilled (26:51–56).
- Jesus is tried before the high priest but no honest charge can be brought against him (26:57–61).
- When the high priest questions Jesus, Jesus declares that he himself is the Son of God. The Jewish leaders spit on him, strike him, and find him guilty of blasphemy (26:62–68).

See also Psalm 41:9; Isaiah 50:6.

42 Peter Denies Jesus (Luke 22:31–34, 54–65)

Summary: Despite promises of loyalty, Peter denies knowing Jesus three times.

Main Points:

- Jesus warns Peter that Satan seeks to destroy him; but he is praying for Peter to remain faithful (22:31–32).
- Peter declares that he would go to prison and even die for Jesus (22:33).
- Jesus affirms that Peter will deny him three times before the rooster crows (22:34).
- After Jesus' arrest, Peter follows the crowd at a distance. When questioned by others, Peter denies knowing Jesus on three separate occasions (22:54–60).
- At the third denial, Jesus turns and looks at Peter, who leaves weeping bitterly as the guards continue to mock and strike Jesus (22:61–65).

See also John 17:9; 21:15–19.



Peter's Betrayal by Carl Heinrich Bloch

43 The Trial of Jesus (Matthew 27:1–31)

Summary: Jesus is put on trial with the Roman leaders.

Main Points:

- The Jewish leaders decide that Jesus should die. They take him to the Roman governor, Pontius Pilate (27:1–2).
- Judas Iscariot regrets betraying innocent Jesus, refuses the money he was paid, and hangs himself (27:3–10).
- Pilate questions Jesus and is astonished that he does not defend himself (27:11–14).
- Pilate allows the Jews to choose which prisoner he will set free; the Jews choose Barabbas and call for Jesus to be crucified. Pilate releases Barabbas (27:15–26).
- Pilate orders the crucifixion of Jesus (27:26).

See also Isaiah 53:2–7.

44 The Crucifixion (Luke 23:26–49)



The Crucifixion by Pieter Lastman

Summary: Jesus is put to death through the cruel Roman method of crucifixion.

Main Points:

- After a night of beatings, Jesus is weak; Simon from Cyrene is forced to help carry Jesus' cross (23:26).
- Jesus warns the people they will be subject to persecution (23:27–31).
- Two criminals are crucified along with Jesus, one on his left and another on his right (23:32–33).
- The soldiers gamble for Jesus' clothes and the people mock him. Jesus asks the Father to forgive the crowd (23:34–38).
- One of the criminals continues to mock Jesus but the other acknowledges that Jesus is innocent, unlike him and his friend. Jesus comforts the criminal with God's forgiveness (23:39–43).
- From noon to three o'clock, there is darkness over all the earth, the curtain of the temple tears, and Jesus dies (23:43–49).

See also Matthew 27:32–56; Mark 15:21–47; John 19:17–37; Isaiah 53:12.

45 The Burial of Christ (Matthew 27:57–66)

Summary: After his death by crucifixion, Jesus' followers bury him in a borrowed tomb.

Main Points:

- Joseph of Arimathea, a rich man and follower of Jesus, gets permission to take Jesus' body for burial (27:57–58).
- Joseph wraps Jesus' body in burial cloths and secures him in his own tomb with a large stone at the opening (27:59–60).
- Some of Jesus' women followers observe the burial from afar (27:61).
- The Jewish leaders ask Pilate to seal the tomb. Pilate seals the stone and guards the tomb (27:62–66).

See also Isaiah 53:9; Mark 15:43.

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46 The Resurrection (John 20:1–18)



The Resurrection
by Carl Heinrich Bloch

Summary: As he prophesied and promised, Jesus is raised back to life on the third day.

Main Points:

- Mary Magdalene goes to the tomb the day after Jesus' burial, finds it empty, and runs to tell the disciples (20:1–2).
- Peter and John run to the tomb, find it empty, and return home puzzled (20:3–10).
- Mary Magdalene sees two angels in the tomb and expresses her concern about Jesus' body (20:11–13).
- Jesus appears to her, but she does not realize it is the Lord until he speaks to her (20:14–16).
- At Jesus' command, she returns and tells the disciples all she has seen and heard (20:17–18).

See also Psalm 49:15; Matthew 28:1–10; Mark 16:1–11; Luke 24:1–12.

47 The Appearances of Christ (John 20:19–31)



Supper at Emmaus
by Carl Heinrich Bloch

Summary: After his resurrection, Jesus appears to a number of people on many occasions.

Main Points:

- Jesus appears to his disciples who are in a locked room (20:19).
- Jesus shows them his hands and side; the disciples believe and are glad (20:20).
- Jesus commissions the disciples to continue in the ministry (20:21–23).
- Thomas is not present and refuses to believe until he sees Jesus and his wounds (20:24–25).
- Jesus appears eight days later and Thomas believes; Jesus blesses him and those who have not seen but still believe (20:26–31).

See also Mark 16:9–18; Luke 24:13–49; Zechariah 12:10.

48 The Ascension (Luke 24:44–53)

Summary: After commissioning his disciples to preach the gospel and make disciples of all nations, Jesus ascends to heaven.

Main Points:

- Jesus has fulfilled all the prophecies about him and his ministry (24:44).
- Jesus enables the disciples to understand the Scriptures (24:45).
- Jesus explains that his death and resurrection were necessary for the forgiveness of sin (24:46–48).
- Jesus promises to send the Holy Spirit to empower the disciples (24:49).
- Jesus physically ascends and the disciples are filled with joy (24:50–53).

See also Psalm 68:18; Acts 1:11.

49 Pentecost—Receiving the Holy Spirit (Acts 2:1–13)



Pentecost by Titian

Summary: After Jesus' ascension, the disciples receive the Holy Spirit and preach in every known language.

Main Points:

- The disciples are gathered to celebrate Pentecost and pray (2:1).
- The sound of a great rushing wind fills the house and the image of tongues of fire touches each disciple (2:2–3).
- In the power of the Holy Spirit, the disciples speak in different languages (2:3–4).
- Most of the people are amazed, but some mock the disciples (2:11–13).

See also Exodus 3:2; Acts 10:45.

50 Peter's Sermon after Pentecost (Acts 2:14–40)

Summary: After receiving the Holy Spirit at Pentecost, Peter preaches boldly.

Main Points:

- The disciples are not drunk; it is the fulfillment of prophecy (2:14–21).
- Jesus is proven to be the Son of God; his death and resurrection were prophesied (2:22–28).
- The Jews understand they rejected the Messiah. They ask what they should do (2:36–37).
- Peter tells them to repent, accept Jesus as Christ, and be baptized (2:38–40).
- God adds about 3,000 people to the church that day (2:41).

See also Joel 2:28–32; Psalm 16:8–11.

51 Conversion of Saul (Acts 9:1–22)

Summary: Saul, a Pharisee and persecutor of Jesus' early disciples, believes after an encounter with the risen Jesus on the road to Damascus.

Main Points:

- Saul is headed to persecute Christians in Damascus (9:1–2).
- On the way to Damascus, Jesus confronts Saul in a vision (9:3–5).
- Jesus tells Saul to wait in the city for a sign. Saul waits for three days while blinded (9:6–9).
- God has chosen Saul to preach salvation to the Gentiles; Saul believes, receives his sight and is baptized (9:10–18).
- Saul begins to preach Christ in the synagogues, and the people are amazed because he used to persecute them (9:19–22).

See also Acts 13:9; Philippians 3:1–14.

52 Revelation: The Climax of Prophecy

Summary: God reveals to John his plans for the world in the last days. The purpose of this revelation is to bring comfort, assurance, encouragement, and guidance to Christians.

Main Points:

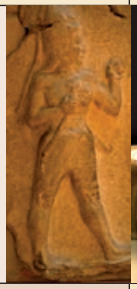
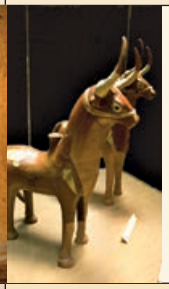
- John receives this revelation while in exile on the island of Patmos (1:9).
- God sends a message to seven churches (1:9–3:22).
- God reveals his future plans for the world in a series of visions (4:1–22:5).
- Christ is coming back and will judge humanity (22:7).
- The powers of evil are doomed before Christ (20:7–15).
- God promises a wonderful future for all who believe in Jesus (21:1–22:6).

See also Matthew 24; 1 Thessalonians 4:13–18.

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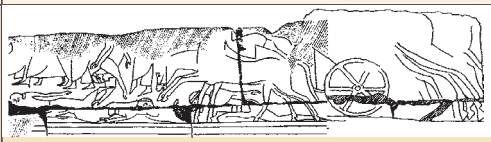
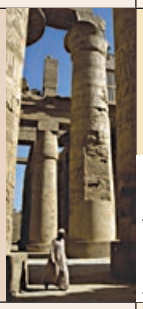
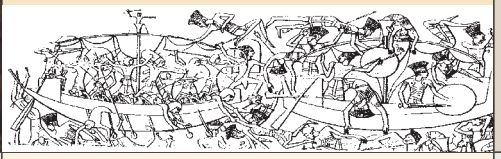
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100 Proofs for the Bible Old Testament

	Archaeological Find	Description of the Find	Importance of the Find
Genesis	**1. The Sumerian King List, One of History's First Mentions of a Great Flood** The Sumerians established the first civilization in the biblical world. Several clay tablets and prisms containing the list of their kings have been found in the ruins of Mesopotamia.	Surviving copies of the Sumerian king list date to c. 2100 BC. What is striking about the list of Sumerian kings is that the kings are divided into two groups—those who ruled before a great flood and those who ruled after it. Equally striking is that the lengths of reigns (and life spans) of these kings drastically decreased after the flood, as did life spans of people recorded in the Bible.	The king list says, "After the flood had swept over the earth and when kingship was lowered again from heaven . . ." Mention of a flood, hardly necessary in a list of kings, is an argument for the biblical flood described in Genesis 7–8.
Genesis	**2. An Ancient Flood Story** Accounts of a massive flood are found in many cultures around the world. The Gilgamesh Epic (the saga of an ancient Babylonian king, Gilgamesh) includes an expanded flood story on Tablet 11, similar to the flood story in Genesis 6–9. The best known copy of the Epic was found at Nineveh on a series of baked clay tablets.	Tablet 11 (right) of the Gilgamesh Epic tells of a great flood brought on earth by the wrath of gods and includes a hero who is told to build a ship, to take every kind of animal along, and to use birds to check if the water had receded. 	Copies of the Epic and other flood stories have been found in the Near East. The popularity of the flood theme argues for its historicity and supports the flood of Noah's time.  *Left: Fragment (6 inches high) of a copy of the Babylonian epic of Gilgamesh dating from the 7th century BC, found at Nineveh.* *Above: Copied piece from the 15th century BC, found in Megiddo, shows the writing.* Arvel White, Zev Radovan
Genesis Neh.	**3. Ur, Hometown of Abraham** Ur is mentioned four times in the Bible as the hometown of Abraham. It was occupied from the 4th millennium BC. Excavations of Ur (in Iraq today) have continued off and on since the 1800s.	 *The famous Royal Tombs at Ur (c. 2500 BC) reveal gold and silver objects of great beauty.* *Left and right: Part of the "Standard of Ur," from those tombs, made before Abraham, show Sumerian people.*	 Finds show that Abraham's ancestral home had been a powerful city-state before it fell. If Ur's decline and fall came during Abraham's time, perhaps archaeology has provided another clue as to why Abraham's father relocated his family to Haran. Gen. 11:31; 15:7; Neh. 9:7; Acts 7:2–4 Carol Witte
Genesis	**4. Beni Hasan Tomb Painting** This ancient Egyptian tomb painting, dating close to the time of Abraham, shows a caravan of people from Palestine carrying merchandise for trade in Egypt. They carried eye paint to sell and armed themselves with bows and spears.		Dating to around 1900 BC, this tomb painting, with words and pictures on it, shows how Old Testament people from the time of Abraham and Sarah looked, how they dressed, their hair styles, and even a musical instrument of the day (lyre). The weapons they used (spear, bow and arrow, ax, sword) depict some of the armaments available to Abraham (Gen. 14). *Left: Part of the Beni Hasan tomb painting showing Semitic people from Canaan.* Zev Radovan
Exodus Leviticus Deut.	**5. The Law Code of Hammurapi** This black diorite stele (a carved upright stone slab) was commissioned around 1750 BC by Hammurapi (Hammurabi), king of Babylon. It contains about 300 laws. The stele was found, partially defaced, at Susa (in Iran today) where it was taken as loot in the 12th century BC.	On top of the Code of Hammurapi (right), the king is shown in front of a seated deity, Marduk. The king's laws are written on the remainder of the stele for public display. The stele is more than seven feet tall. 	Some of the laws, and the way they are written, are remarkably similar to those found in Exodus, Leviticus, and Deuteronomy, indicating that a "common law" existed in the ancient Near East. For example, *lex talionis* ("an eye for an eye") is found in both the law code of Hammurapi and in Exodus 21:24. Unlike Hammurapi's law, the biblical law is between God and his people. Zev Radovan
Genesis	**6. Boghazkoy, Hittite Capital** The ancient Hittites' large capital city has been recovered about 90 miles (145 km) east of Ankara, Turkey. The Hittite's rule extended to Syria and Lebanon. *Right: Warrior god from King's Gate.* 	 *Hittite artifacts shown at the Museum of Anatolian Civilizations at Ankara, Turkey. Excavations uncovered fortified gateways, temples, and a large archive. The city fell around 1200 BC.* 	Although Hittites are mentioned often in the Old Testament, almost nothing was known about them until modern times. One hundred years ago, critics thought the Hittites were an imaginary people made up by the biblical authors. Finding the Hittite's empire forced that claim to be withdrawn and supported the biblical record. The find also helps explain the language, history and literature of people who appear in the Old Testament and ruled in the 2nd millennium BC.
Genesis	**7. Nuzi Tablets** Excavations at the ancient city of Nuzi east of the Tigris River turned up over 20,000 baked clay tablets.	Dating between 1500-1401 BC, many of these tablets, with cuneiform writing on them, reveal customs and stories very similar to those found in Genesis 15–31, such as marriage, adopting an heir, surrogate mothers, and inheritance.	Because culture changed very slowly in the ancient Near East, the tablets help explain some of the common practices and background which are found in earlier biblical events of the patriarchal period (2000–1500 BC).
Genesis	**8. Haran, Home of the Patriarchs** A village of Harran (Haran) exists in Turkey today, and has been found to stand atop the ancient one from the Old Testament period.	Also found near Haran are villages that still bear the names of Abraham's great-grandfather and grandfather, Serug and Nahor, as mentioned in Genesis 11:22–26. Haran was the father of Lot (11:27).	The cities of Ur and Haran both had the moon god as their main deity. Terah, father of Abraham, worshiped "other gods" (Josh. 24:2) and moved his family from Ur, in southern Mesopotamia (Iraq today), to Haran in the north (Gen. 11:27–31).

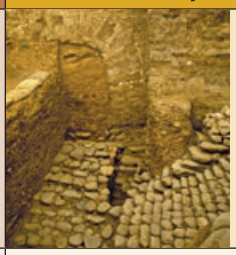
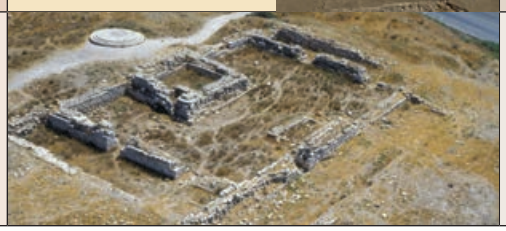
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	Archaeological Find	Description of the Find	Importance of the Find
Genesis Joshua Judges 1 Kings	**9. Shechem** Shechem was strategically placed in the central hill country. It controlled all the roads in the area, but its location made the city vulnerable to attack. Excavations in the city of Shechem reveal a city with walls made of large megalithic stones and the city gate system.	The most important find is a fortress-temple of Baal from the story of Abimelech (Judg. 9:46). People could find refuge in the temple from enemies. Before Abimelech, Abraham and Jacob built altars to God in the area of Shechem (Gen. 12, 33) and after the Exodus, the Israelites renewed their covenant with God at Shechem (Josh. 24).	Shechem is important in many biblical stories. It was a city of refuge for anyone who unintentionally caused death (Josh. 20). In the 10th century BC, King Jeroboam I fortified the city and made it the capital of the kingdom of Israel (1 Kings 12:25). The vulnerability of Shechem to attack may be one reason the capital was moved shortly after Jeroboam I died.
Exodus	**10. Pithom and Raamses, Store Cities of the Pharaoh** The location of Raamses is now associated with Qantir (Tell el-Dab'a). Pithom was within the Wadi Tumilat, a natural corridor in and out of Egypt, but its exact location is not yet settled.	Ongoing excavations at Tell el-Dab'a (Raamses) have revealed a prosperous ancient city with many monuments, temples, and buildings. Tell el-Retaba is thought to be the most probable location of Pithom, but sufficient excavation has not been done at the site.	According to Exodus 1, the Hebrews were slaves in the Egyptian cities of Pithom and Raamses before the Exodus. The Egyptians forced the Hebrews to make bricks, both with and without straw (Ex. 1:14; 5:7–19).
Exodus 1 Kings	**11. Horned Altars** Excavations have turned up some excellent examples of horned altars. 	Horned altars made of stone have been found at places like Dan and Beersheba. This reconstructed horned altar (left) dates from the 10th century BC and was found at the city of Beersheba. It was most likely a pagan altar. It was obviously made of dressed (cut) stone, a practice prohibited by the Lord in Exodus 20:25.	The Old Testament speaks of horned incense altars at least 20 times. This find shows how horned altars were shaped. The Bible tells how they were used. One was in the tabernacle. The Lord told Moses to make an acacia-wood horned altar five cubits long, five cubits broad, and three cubits high with the horns of it at the four corners and overlaid with brass (Ex. 27:2; 1 Kings 1:50). Zev Radovan
	12. Merneptah (Merenptah) Stele (also called The Israel Stele) The hieroglyphic text of the stele made in Egypt describes the victories of Pharaoh Merneptah around 1230 BC over the Libyans and people of Palestine. The stele stands more than seven feet high (2.1 m).	The Merneptah Stele contains the earliest extrabiblical mention of the name "Israel" thus far known. The Egyptian pharaoh brags of a victory over Israel around 1230 BC.  *Right: Twice the god Amon-Re and Merneptah are depicted in the center, with goddess Mut at left and god Khonsu at right.*	Although this battle between Egypt and Israel is not mentioned in the Old Testament, the stele does show that the Israelites were in fact living in the Promised Land at that time, and that their entrance into the land had already taken place by 1230 BC. Zev Radovan
	13. The Oldest Picture of Israelites In Egypt, on a long wall of the great Karnak Temple, is a recently identified scene of the aftermath of a battle between the Egyptians and Israelites dating to about 1209 BC.	 *The drawing (above) of the carved scene shows possibly the Israelites vanquished by the armies of Pharaoh Merneptah. Scene 4 of the Karnak Temple relief, Thebes (Luxor).*	Carved about 200 years after the time of Moses and Joshua, this battle scene is by far the earliest picture of Israelites ever discovered. This same event is also told of on the Merneptah Stele (above). It shows that the exodus had taken place and the Israelites were living in the Promised Land by 1200 BC. Lawrence E Stager
Joshua	**14. Jericho, Gateway into the Promised Land** The earliest ruins at Jericho date to the Stone Age (Neolithic). A tower (right) found in the Jericho ruins dates back before Abraham's time. The tower is made from stones obtained when the surrounding moat was cut. It was connected to a mudbrick wall.	There is debate over whether Joshua's wall of Jericho has been found. Massive erosion has removed much of the remains of that period, and mud bricks could easily erode away over the centuries. 	The biblical importance of Jericho is underscored by the fact that it is referred to more than 50 times in the Old Testament. Perhaps the most significant references are those in Joshua 6, which tell of the Israelite conquest of the city, their first victory in the Promised Land. Archaeology has shown where the city once stood, and that it guarded the key spot for entering into the Promised Land from the east. Gretchen Goldsmith
Judges 1 Samuel	**15. The Philistines and the Temple of Rameses III** The earliest known record of the Philistines was carved on the wall of an Egyptian temple at Thebes around 1175–1150 BC. *Right: Temple of Rameses III at Thebes (Luxor).* 	At the Temple of Rameses III, the Philistines are both pictured and listed as being one of several groups of "Sea Peoples" invading the coastal plains from Egypt to Palestine. 	Philistines are mentioned over 200 times in the Old Testament. This temple record shows when the main wave of Philistines tried to invade Egypt. From Samson (Judg. 14–16) to David (1 Sam. 17), the Israelites battled constantly against the Philistines for control of much of the Promised Land. This record depicts the dress and armor the Philistines might have worn as they interacted with the Israelites. *Left: The Sea Peoples' boat (right side of picture) being defeated by the Egyptians.* Arvel Witte, Oriental Institute, University of Chicago
Num. 1 Kings Jeremiah Hosea	**16. Canaanite Gods and Goddesses** Between 1929–1939 excavators found hundreds of stories about Canaanite gods and goddesses written on clay tablets among the ruins of the ancient city of Ugarit, in modern Syria.	The Old Testament repeatedly refers to gods and goddesses, like Baal and Ashtaroth (Asherah or Astarte), which were worshiped by the Canaanites living among the Israelites in the Promised Land. The prophets of Israel strongly warned God's people not to worship these false gods in Numbers 25, 1 Kings 11, Jeremiah 23, and Hosea 13.	These finds reveal many details about the Canaanite religion, and help us better understand how prevalent idol worship was in Israelite cities and the challenge for the children of Israel to worship the one true God.   *Above: Asherah | Below: Astarte Plaque, c. 13th-10th century Canaanite period* Zev Radovan

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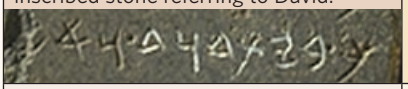
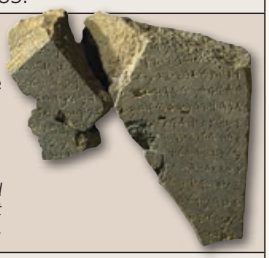
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Archaeological Find	Description of the Find	Importance of the Find
Judges, 1 Kings **17. Dan (Laish), Israel's Northernmost City** Excavations show that the large and well-fortified Canaanite city was destroyed around 1150 BC, after which the city was rebuilt, with Israelite artifacts found thereafter. *Right: The 4000-year-old mud-brick Gate of Dan from the Middle Bronze Age shows gate system construction in the patriarchal period.*	 The city of Dan was originally a Canaanite stronghold that was conquered by the tribe of Dan (Judg. 18). Dan has more artifacts of biblical significance than almost any other city found so far.	According to Judges 20:1, Israel's northern boundary was the city of Dan. The book of Judges tells us that the children of Dan destroyed a Canaanite city by sword and fire and built their own city. They named the city Dan and set up graven images. The High Place where Jeroboam I erected a gold calf has been found in Dan (1 Kings 12:28–31).
1 Kings, 2 Kings, 2 Chron., Rev. **18. Megiddo (Armageddon), City of War** Finds reveal ruins of a strong prosperous Canaanite city under ruins of a heavily fortified Israelite city with a strong city gate. 	Megiddo is on a hill beside a wide plain, a strategic location for many battles. Although Joshua defeated the armies of Megiddo's Canaanite king (Josh. 12:21), the Israelites failed to conquer the city then. Not until the time of David or Solomon, did it come under Israelite control. The gate found at Megiddo was like those associated with Solomon's reign. *Left: The Canaanite bamah (high place) at Megiddo.*	Solomon made Megiddo a fortress city in the 900s BC (1 Kings 4:12; 9:15). Later, in 609 BC, King Josiah of Judah was killed in a battle against the Egyptians on the plain beside Megiddo (2 Kings 23:29; 2 Chron. 35:22). Revelation 16:16 refers to Megiddo (called Armageddon) as the place where the army of Christ battles the forces of Satan in the end times.
Joshua, Judges, 1 Samuel, Jeremiah, Amos, Zeph., Zech. **19. Ashkelon, Philistine Seaport** Ongoing excavations (right) since 1985 have discovered the large (about 150 acres) and heavily fortified city of Ashkelon. A small bull figurine was found, illustrating pagan worship.	There is evidence that Ashkelon was a major seaport that traded with other Mediterranean nations.  *Right: Ashkelon was one of five major cities of the Philistines (Josh. 13:3; 1 Sam. 6:17).*	The Israelites did not conquer Ashkelon (Judg. 1:18–19). Nebuchadnezzar destroyed it in 604 BC as predicted by Jeremiah. The prophets Amos, Jeremiah, Zephaniah, and Zechariah all pronounced condemnation upon the city of Ashkelon (Amos 1:6-8, Jer. 25:15–20; 47:5–7; Zeph. 2:4–7, Zech. 9:5).
Joshua, Judges, 1 Kings **20. Gezer, Gift to King Solomon** Archaeologists have excavated the ancient city of Gezer and found clear evidence of Egyptian destruction, as well as a bit of Solomon's defensive walls and the city gate.	Gezer did not become an Israelite city during the conquest and settlement of the Promised Land (Josh. 16:10; Judg. 1:29). The Egyptian Pharaoh destroyed the city and its Canaanite inhabitants, then gave it as a wedding gift when Solomon married Pharaoh's daughter (1 Kings 9:15-17).	The wedding gift shows that Egypt was pulling out of Palestine and considered Solomon stronger. Solomon later rebuilt Gezer as an Israelite stronghold. The similarity of Gezer's gateway to those found at Megiddo and Hazor indicates they were all built by Solomon.
Joshua, 1 Samuel, 2 Samuel **21. Shiloh, First Home of the Ark of the Covenant** Archaeology at Shiloh has found an Israelite city from Joshua's time and evidence of subsequent destruction by fire.	According to the Old Testament, Shiloh was an important early sanctuary in the Promised Land. The tent of meeting (part of the tabernacle) and the ark of the covenant resided at Shiloh after Joshua's conquest (Josh. 18; 1 Sam. 1–4).	1 Samuel 4 tells of Israel moving the ark from Shiloh to a battlefield, hoping it would protect them from the Philistines. The Philistines captured the ark in battle. Archaeological evidence indicates that sometime later the Philistines destroyed Shiloh.
Joshua, 1 Samuel, 2 Samuel, Amos **22. Ashdod, Where Dagon Fell** Ashdod was one of the five major Philistine cities mentioned in Joshua 13:3 and 1 Samuel 6:17. Archaeological work between 1962–1969 has yielded much new information about Ashdod. No temple of Dagon has been found, but an open area where there had once been a temple has surfaced.	 Archaeologists have found that the Philistine culture had begun to fade away in the city during the 700s BC as Amos prophesied. *Left: "Deity in a Fish-Robe" was often identified as the Philistine god Dagon, 9th century BC, found in Assyria in the 1800s. The true appearance of Dagon is uncertain.*	In 1 Samuel 5 the Philistines brought the ark of the Covenant to Ashdod after they captured it in battle. After placing the ark in the temple of Dagon (the chief Philistine god), the statue of Dagon fell and broke into pieces and the people of the city became infested with tumors. They eventually sent the ark back to Israel. Some three centuries later the prophet Amos received this word from the Lord, "I will cut off the inhabitants from Ashdod . . . and the remnant of the Philistines shall perish . . ." (Amos 1:8).
1 Kings, 2 Chron., Jeremiah, Ezekiel **23. Shishak's Invasion Record** A record of Pharaoh Shishak's raid of 140 places, including the kingdom of Judah has been found in Egypt carved on a wall in the Karnak Temple of Amun, god of Thebes (Luxor today). The Shishak Relief (Sheshonk I) commemorates his victory over Rehoboam when Solomon's temple was robbed of its riches (probably 925 BC). The relief shows that Egypt raided Israel, not just Judah.	 *Above: Egyptian goddess Mut holds a club and bow, and leads five rows of captives.* *Right: Shishak grasps a group of captives by the hair and strikes them with his club.*	According to the Old Testament (1 Kings 14 and 2 Chronicles 12), Pharaoh Shishak of Egypt invaded Judah during the fifth year of King Rehoboam's reign. "Shishak, king of Egypt, came up against Jerusalem, because they had transgressed against the Lord, with twelve hundred chariots, and threescore thousand horsemen; and the people were without number that came with him out of Egypt" (2 Chron. 12:2–3). Other verses that refer to Thebes (the city of No) in Egypt are Jeremiah 46:25 and Ezekiel 30:14–16.
1 Samuel, 2 Chron. **24. Beth Shemesh** Excavations now underway at the ancient fortified city of Beth Shemesh (right) have already yielded both Philistine and Israelite artifacts, as well as evidence of its destruction as described in 2 Chronicles 12.		According to 1 Samuel 6:12–15, the Philistines returned the captured ark of the covenant to the Israelites at Beth Shemesh. Later, about 940 BC, Pharaoh Shishak of Egypt invaded and destroyed several cities in the foothills region (2 Chron. 12:2–4). Also, discoveries of massive fortifications and a water supply show Solomon's building activity in the city.

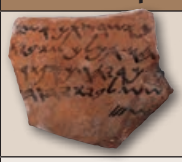
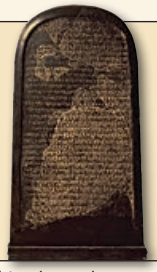
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Karnak Temple, Carol Witte
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	Archaeological Find	Description of the Find	Importance of the Find
2 Samuel Jeremiah	**25. Pool at Gibeon** This remarkable pool, dating to before 1000 BC, was found largely intact in Gibeon, six miles (10 km) north of Jerusalem in excavations around 1956.	The Pool of Gibeon goes down some 80 feet (24 m). The original diggers removed 3,000 tons of limestone. A tunnel for the pool runs under the city to an outside spring. This internal water supply was important in case of siege.	2 Samuel 2:13 and Jeremiah 41:12 speak of a great water pool at Gibeon. The find verifies the location of the Pool at Gibeon as mentioned in the Bible and shows the great effort taken to have a secure source of water.
Judges 1 Samuel	**26. Gibeah, King Saul's Capital** Archaeologists have identified Gibeah with the ancient ruins on a hill known today as Tel el-Ful, about three miles north of Jerusalem.	Excavations have shown that the site of Gibeah was inhabited about 1100 BC, the time of King Saul. Saul's fortress-palace was found here. It was small and modest compared with the later palaces of David and Solomon.	Gibeah was the principal town of the tribe of Benjamin (Judg. 19:11–14). It was also Saul's home. He eventually made it his capital (1 Sam. 10:26; 11:4; 15:34). Finding Gibeah so close to Jebusite Jerusalem indicates that Saul never fully controlled the land.
Joshua Judges 1 Samuel	**27. Beth Shean** Archaeology shows that Canaanites, and possibly Philistines, occupied Beth Shean from the time of the Judges until after Saul. Beth Shean was a city within the tribal allotment of Manasseh (Josh. 17:11). However, the Israelites did not conquer Beth Shean (Judg. 1:27), and the Philistines eventually took it.	 Later King Saul and his armies fought the Philistines on Mt. Gilboa. King Saul and his sons (all but one) died in the battle.	The Philistines hung the bodies of King Saul and his sons from the walls of Beth Shean (1 Sam. 31:10). See the large tell (hill) at left. Some believe that finding Philistine coffins shows that the Philistines occupied the city at or before the time of Saul.  *Left: Beth Shean is the large tell in the background. Right: Philistine coffin lid from nearby cemetery.* Gretchen Goldsmith, Ariel Witte
2 Samuel 2 Chron.	**28. King David's Jerusalem** The City of David Archaeological Project uncovered much of the buried remains of David's city of Jerusalem between 1978–1985.	Archaeologists have uncovered remains of that city, including evidence of David's conquest and a palace that may have belonged to King David himself. The most important find has been that the Siloam spring was guarded by towers.	According to the Old Testament books of 2 Samuel and 1 Chronicles, King David conquered Jerusalem and made it the capital of Israel. Virtually nothing apart from the Bible was known about the city of that time until excavations were done between 1978–1985.
2 Kings	**29. The House of David Inscription (Tel Dan Inscription)** In 1993 and 1994 an archaeologist working at the Old Testament site of the city of Dan found three pieces of an inscribed stone referring to David. 	This stone inscribed in Aramaic with the expression "the house of David" (lower left), refers to King David's descendants. Originally part of a victory pillar of a neighboring king of Damascus (possibly Hazael), the stone has been dated to two or three centuries after David's time. It mentions a "king of Israel," possibly Joram son of Ahab, and a king of the "House of David," possibly Ahaziah of Judah.	This Tel Dan inscription is a very important find because it is the first reference to King David found outside of the Bible.  *Right: House of David inscription on black basalt stone (detail shown at left).* Zev Radovan
Judges 1 Kings	**30. Beersheba, The Southern Boundary of the Promised Land** Excavations between 1969–1976 uncovered the Israelite city of Beersheba with its strong defensive walls and a massive city gate, built after David's time.	Beersheba was found to have a large well, long storehouses, and private residences which date to the 1st millennium BC. 	Beersheba eventually became Israel's key fortress city in the south during the period of King Solomon (1 Kings 4:25). Finding the strong walls and gate supports the Bible account of Beersheba after the time of David. Zev Radovan
1 Kings 2 Kings 2 Chron. Hosea Amos Micah	**31. Samaria, Capital of the Northern Kingdom of Israel** Few cities are mentioned more times in the Old Testament than Samaria. Excavations have uncovered much of the city and have found it to have been extravagant, prosperous, and strong. *Right: Samarian ivory furniture inlay, 8th cent. BC*	 For most of the history of the kingdom of Israel—after the kingdom was split in two following Solomon's rule—Samaria was the third, and last, capital of the Northern Kingdom. The Bible speaks of this well-fortified city built by King Omri and King Ahab.	Although much of the ruins of the Old Testament period were destroyed when King Herod built over and through earlier levels, enough has been found to show that Samaria was extravagant and strong, as described in the Old Testament. (1 Kings 16:24; 2 Kings 6–22; 2 Chron. 18; books of Hosea; Amos; Micah) Amos refers to houses and beds of ivory (Amos 3:15; 6:4). Ariel Witte
Joshua 1 Kings	**32. Hazor, Key to Israelite Victory** Archaeology has found evidence of fiery destruction of Hazor, the major city of the north during the Conquest, possibly by the forces of Joshua (Josh. 11).	The rebuilding and fortification by Solomon parallels what he did at Megiddo and Hazor. The distinctive gates were found to be nearly identical to gates of these cities.	Finding that Hazor was about 200 acres, far larger than a normal city in that day, provides reason for the Bible calling it "the head." The city's king, Jabin, rallied the kingdoms in the north against the Israelites. Yet the forces of Joshua prevailed (Josh. 11).
1 Kings 2 Chron.	**33. Ivory Ornaments and Objects** Decorative ivory has been found in several sites in Palestine, including Megiddo and Samaria.	This ivory pomegranate, found in a dealer's shop, possibly an ornament (thought to have been atop a scepter) from Solomon's temple. The inscription says: "Belonging to . . . Holy to the Priest." 	According to 1 Kings 10:18 and 2 Chronicles 9:17, King Solomon had a throne made of ivory covered with gold. "The king made a great throne of ivory, and overlaid it with the best gold" (1 Kings 10:18). There is dispute about the authenticity of the inscription. Zev Radovan
Genesis Exodus Num. Joshua 1 Kings 2 Kings Psalms Isaiah	**34. The Gezer Calendar** This small palm-sized limestone tablet bears one of the first examples of Hebrew writing known (971–913 BC).	Found at Gezer, one of King Solomon's fortress cities, this tablet contains a school memorization drill—a short poem about the agricultural seasons in biblical Palestine.	The text gives insight into when certain tasks were done during the agricultural year. It shows literacy in the 10th century BC.

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	Archaeological Find	Description of the Find	Importance of the Find
1 Kings 2 Chron.	**35. House of Yahweh Ostracon** This find appears to be a receipt for a donation of three shekels of silver to the House of Yahweh (Solomon's temple).	This ostracon (writing on a piece of pottery) is 4 inches wide and 3 ½ inches tall. It is not known where it was found. Some scholars date it between 835 and 796 BC, some 130 years after the temple was built.	 This extremely important find is the oldest mention of Solomon's temple that has been found outside the Bible. *Left: House of YHWH ostracon*
1 Kings 2 Kings 2 Chron.	**36. Seals from the Royal Courts of Israel and Judah** Excavations at several sites in modern Israel and antiquity shops have turned up carved semi-precious stones belonging to members of the royal courts of kings in the Old Testament.	Dating from about 900 BC to about 600 BC, these stones were used to press images into pieces of clay that sealed up kings' important documents. One of the most famous seals, found at Megiddo, depicts a lion with the words, "belonging to Shema, servant of Jeroboam." Seals with the names of other kings were found also.	Seals were found for Uzziah (c. 760 BC), Hoshea (c. 730 BC), and Hezekiah (c. 700 BC). The seal at the right says "SHLOMO" (Solomon) in Hebrew. 
Genesis 2 Kings	**37. The Moabite Stone** In 1868, a German missionary found a stone slab over three feet tall near Dibon, east of the Dead Sea. Inscribed on the stone were the accomplishments of Mesha, king of Moab around 850 BC. This stone is sometimes called the Mesha Stele.	The ancient Moabites were relatives of the Israelites according to Genesis 19:37. On this stone King Mesha brags of having driven the Israelites out of his land. Second Kings 3 tells that the king of Moab rebelled against the king of Israel after the death of King Ahab of Israel. 	The Moabite stone is one of the earliest finds that mention biblical people. The stone says that King Omri and his son Ahab "humbled" Moab for many years. After Ahab's death, King Mesha said he had "triumphed" over Ahab's family and that Israel had "perished forever." Some scholars say that the stone also contains a reference to the "house of David."
2 Kings	**38. The Black Obelisk of Shalmaneser**  This 6 ½ foot (2 m) tall black basalt obelisk (four-sided pillar) reports in pictures and words the conquests of Assyrian King Shalmaneser III, enemy of the Israelites.	The Black Obelisk was discovered in the palace at Nimrud in 1846 and shows the biblical Jehu, king of Israel, kneeling down and bringing tribute to the Assyrian king, Shalmaneser. Dating from 841 bc, this important find is the only picture we have so far of an Israelite king. This is the first mention of tribute paid to Assyria by Israel. King Jehu's reign is mentioned in 2 Kings 9–10, even though the tribute is not. *Right: Part of the inscription (top) reads: "Tribute of Jehu the Israelite."*	
2 Chron.	**39. King Uzziah's Burial Plaque** A stone plaque, found on the grounds of the Russian church on the Mt. of Olives, reads: "Here, the bones of Uzziah, King of Judah, were brought. Do not open."	King Uzziah ruled Judah 792–740 BC, at the time that Amos, Hosea and Isaiah were prophesying. He was 16 years old when he became king and he reigned in Jerusalem for 52 years. As long as he sought the Lord, God gave him success.	According to 2 Chronicles 26, Uzziah sinned against the Lord and was stricken with a leprous disease toward the end of his life, and upon his death was buried in a "field of burial that belonged to the kings."
2 Kings 2 Chron.	**40. The Siloam Tunnel Inscription** Two boys discovered this ancient Hebrew inscription carved in stone along the wall of a tunnel as they were wading through the southern end of the tunnel's waters in 1880.	The inscription comes from the days of King Hezekiah (701 BC) who ordered the tunnel to be made so the water from Jerusalem's Gihon Spring could be brought into the city to a man-made reservoir, the Pool of Siloam. This tunnel provided water to Jerusalem during the anticipated siege of King Sennacherib of Assyria.	 The inscription celebrates the completion of this remarkable tunnel as mentioned in 2 Kings 20:20 and 2 Chronicles 32:30. *Above: Siloam Tunnel Inscription found in Hezekiah's Tunnel.*
2 Kings 2 Chron.	**41. The Lachish Reliefs** Among the ruins of the Nineveh palace of Assyrian King Sennacherib were found 62-foot-long (19 m) reliefs that picture the fall of the Judean fortress of Lachish in 701 BC, over 100 years before the attack on and fall of Judah. *Right: Assyrian troops are shown advancing with stone slingers and archers. Siege towers were wheeled up ramps to batter the city wall.*		These Nineveh palace carvings of the Lachish defeat amplify the biblical record concerning the siege of the kingdom of Judah in the days of King Hezekiah. In 2 Kings 18:13 it says, "Now in the fourteenth year of King Hezekiah did Sennacherib, king of Assyria, come up against all the fenced cities of Judah, and took them." However, before the Assyrians could capture Jerusalem, they were destroyed by "God's angel" and Sennacherib withdrew (2 Kings 20:35; 2 Chron. 32).
2 Kings 2 Chron. Isaiah	**42. Sennacherib Prism** A 15-inch tall, six-sided baked clay prism from ancient Assyria contains the story of the invasion of the kingdom of Judah by Sennacherib in 701 BC. The prism was found at Nineveh.	King Sennacherib of Assyria is mentioned in 2 Kings 18–19. Isaiah prophesied that God would protect Jerusalem against attack by Sennacherib (Isa. 36-37; 2 Chron. 32). While the prism does say that the Assyrians trapped Hezekiah in Jerusalem "like a bird in a cage," like the biblical record, it says nothing of them conquering the city.	The Bible says that God spared Jerusalem. The prism, together with the Lachish reliefs and excavations, adds detail to the biblical account. King Hezekiah prayed to the Lord. Isaiah brought him God's message. That night the Lord smote 185,000 Assyrians, and Sennacherib went back to Nineveh and later was killed by his sons (Isa. 37:35–38).

Shlomo Moussaieff

Zev Radovan

Zev Radovan

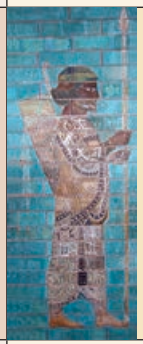
Avvel Wilte

Zev Radovan

Avvel Wilte

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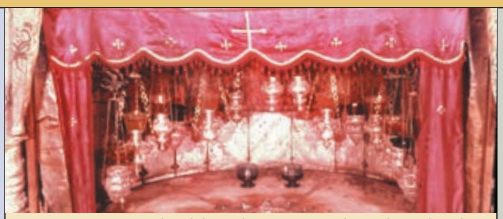
	Archaeological Find	Description of the Find	Importance of the Find
1 Chron. Neh.	**43. The Tomb of the Priestly Hezir Family** In an elaborate tomb complex cut into the wall of Jerusalem's Kidron Valley is a Hebrew inscription identifying the burial cave as belonging to the descendants of Hezir.	The names of three generations of priestly Hezir family members also appear in the inscription, verifying the existence of this priestly family mentioned in 1 Chronicles 24:15 and Nehemiah 10:20. 	A list of the Levitical priests during King David's time found in 1 Chronicles 24 includes the name of Hezir. Later, in Nehemiah 10, another priest named Hezir (possibly a descendant of the former Hezir) is listed as one of the priests who signed a covenant to keep God's law in the restored temple around 450 BC.
2 Chron. Jeremiah	**44. Carchemish, Where History Changed Course** This city is mentioned only three times in the Bible, but archaeology reveals that it was in a strategic location, desired by the Hittites, Assyrians, and Babylonians.	Carchemish was important in biblical history for one key battle. In 605 BC, the Babylonians defeated the Assyrian and Egyptian armies there. This destroyed the Assyrians and paved the way for the Babylonians to conquer much of the biblical world, including the kingdom of Judah.	In 586 BC, the Babylonians stormed Jerusalem and destroyed the temple. Jeremiah 46 and 2 Chronicles 35–36 speak of the prophecies and circumstances leading up to the Battle of Carchemish, and the devastating chain of events that followed.
2 Kings Jeremiah	**45. The Lachish Letters** In 1935 an archaeologist unearthed several letters, written about 588 BC, on 21 pottery pieces (ostraca) from among the burned ruins of the ancient city of Lachish of Judah.	 The Lachish messages were desperate pleas by the Judean defenders of the city for military assistance. Apparently the city was conquered by Nebuchadnezzar before the letters could be sent.	The letters show Judah was trying to obtain help from Egypt, relying on man rather than God. One ostracon mentions that no fire signals from another defensive city, Azekah, could be seen. Jeremiah 34:2–7 prophesied the conquest of Judah, destruction of Jerusalem, and exile to Babylon (2 Kings 24–25).
Num. 2 Chron.	**46. Silver Amulets** In 1979, while excavating 6th century bc tombs in Jerusalem, excavators found two small amulets (under two inches long) that looked like necklaces made of silver sheets rolled up like miniature scrolls. They date to about Jehoakim's reign in Judah (2 Chronicles 36).	When unrolled, each of the scrolls was found to have the prayer from Numbers 6:24–26 scratched on it: "The Lord bless you and keep you; the Lord make his face shine on you and be gracious to you; the Lord turn his face toward you and give you peace." This is the first time God's divine name has been found on an artifact from Jerusalem.	Dating to about 600 BC, these amulets contain the oldest examples of a Scripture passage yet found.  Zev Radovan
Genesis Isaiah Jeremiah Daniel	**47. Babylon** The ruins of ancient Babylon, capital of the Babylonian Kingdom, cover 2,000–3,000 acres in Iraq, 56 miles (90 km) south of Baghdad. *Right: Reconstruction of the Ishtar Gate, Babylon*	 The Ishtar Gate was constructed in about 575 BC by order of King Nebuchadnezzar II on the north side of the city. This reconstruction depicts the Gate's blue glazed tiles with alternating rows of bas-relief dragons and bulls.	The palace of King Nebuchadnezzar, who destroyed Jerusalem in 586 BC and sent the Jews into exile, was the site of Belshazzar's feast in Daniel 5. Jeremiah wrote that the Lord would make Babylon desolate forever (Jer. 25:12; 51). The present ruins also echo the prophecy of Isaiah 13:19–20. Zev Radovan
2 Chron. Ezra Isaiah	**48. The Cyrus Cylinder** A 9-inch long clay cylinder found at ancient Babylon, dating to 539 BC, tells of King Cyrus of Persia's conquest of Babylon and of his decree to let captives held by Babylon return to their lands and restore their temples.	King Cyrus of Persia (Iran area today) also made a similar decree that the Jews, carried away captive to Babylon, could return to Jerusalem.  *Right: Cyrus Cylinder*	Cyrus sent the Jews back to their homeland after many years of exile in Babylon as Isaiah prophesied (2 Chron. 36:23; Ezra 1; Isa. 44:28). This "return-home" decree was one of many issued by Cyrus. Though not mentioning Judah, it confirms that this was Cyrus's policy and gives credibility to the biblical record. Ariel White
Esther Daniel	**49. Susa, Royal City of Queen Esther** Located in modern Iran, Susa's ruins have been excavated by several teams during the last century. The most impressive find has been the remains of the elegant royal palace built mainly by Darius (522–486 BC). The book of Esther is set in Susa later.	 Susa ("Shushan" in Hebrew) was one of three royal cities during the reign of King Cyrus of Persia. Xerxes and Artaxerxes carried on the building of the palace complex. A large number of beautiful artifacts and elaborate stone columns were found at Susa. Daniel saw a vision in Susa (Dan. 8:2, c. 551 BC). *Left: Frieze of life-size Persian royal guard from the palace of Darius the Great (father of Xerxes I) at Susa.*	Queen Esther (c. 478 BC) was married to King Ahasuerus (Xerxes I) and saved the Jews. Artaxerxes sent Ezra and Nehemiah to rebuild Jerusalem (Ezra 7:14–21; Neh. 13:5–8).  *Above: Inscribed silver bowl of Artaxerxes I (c. 464-424 BC), son of King Xerxes.* Ariel White
	50. The Dead Sea Scrolls The Dead Sea Scrolls are actually hundreds of scrolls and scraps that date between 300 BC and AD 70. The first of them was found in 1947 in caves in the Qumran area near the Dead Sea about 7 miles (11 km) south of Jericho.	Some of the scrolls were found in jars (right). About one-third of the scrolls contain copies of portions of Old Testament books (every book but Esther). These copies are over 1,000 years older than most of the manuscripts scholars previously had available for study and translation. 	This is one of the most important finds in history because it shows that the Old Testament was copied very accurately over the centuries. When the scrolls were compared with the oldest Masoretic text, on which most modern translations are based, only insignificant differences were found. Therefore we can be confident that our current translations are faithful to the original. Ariel White

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New Testament

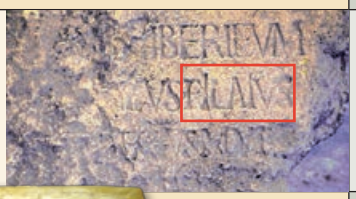
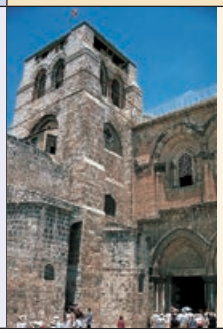
THE LIFE AND MINISTRY OF JESUS

	Archaeological Find	Description of the Find	Importance of the Find
Matt. Mark Luke John	**51. The Church of the Nativity in Bethlehem** Archaeology has shown that the use of caves as animal stables in the Holy Land has been a common practice from very ancient times. Ancient records show that for at least two centuries before a church was built, Christians had marked this particular cave as the place of Jesus' birth.	 Since AD 326 a building known as the Church of the Nativity has stood over a cave at what was the ancient outskirts of Bethlehem.	Matthew 2:1–8, Luke 2:4–15, and John 7:42 all identify Bethlehem as the place of Jesus' birth. Because Joseph and Mary could find no room at the village inn and the newborn Jesus was laid in a manger (animal feedbox), it has been assumed that the birth took place in a stable. The niche at left marks the place that Christians throughout history identified as Jesus' birthplace. Archaeology and tradition combine in this instance to lend both accuracy and insight to the Gospel accounts.
	52. Nazareth, Hometown of Jesus  Today Nazareth is a bustling Arab-Jewish city built atop and around the ancient village, located in the southern hills of lower Galilee.	The modern Church of the Annunciation (left) stands over an ancient church building. Excavations in the church and around its grounds have turned up silos, olive oil presses, foundations of houses, and many artifacts from Christ's time. The nearby Church of St. Gabriel stands over the city's ancient well, and the well is still fed by fresh spring water. *Left: Church of the Annunciation*	Little would be known about the town where Mary received the angelic news that she would give birth to Christ, and where Jesus grew up, if it were not for the Christian holy places and archaeology. Matthew 2:23, 4:13, Mark 1:9, and Luke 1:26–28 give the New Testament accounts of the events connected with Nazareth. John 1:46 also mentions Nazareth.
	53. Bethsaida, City of Woe Much of the ancient harbor city of Bethsaida has been recovered since 1987 after several seasons of archaeological work. It has finally been placed accurately on biblical maps for the first time.		Bethsaida was the birthplace of Peter, Andrew, and Philip, and is mentioned in the Gospels more than any other city except Capernaum and Jerusalem. Jesus pronounced a "woe" (condemnation) upon the city in Matthew 11:21 and Luke 10:13. It was destroyed around AD 66–68, and was never rebuilt. Mark 8:22 and John 1:44 also mention Bethsaida.
John	**54. Cana, Site of a Wedding Feast** Archaeological investigations show that the ruins at Khirbet Qana are a village during the time of Christ. Its ruins are located about nine miles north of Nazareth.	The Gospel of John records the miracle of Jesus turning water into wine during a wedding celebration in the village of Cana (2:1–11). *Right: Cana ruins at Khirbet Qana date to the time of Christ*	
Matt. Mark Luke	**55. The House Church at Capernaum** While excavating an early church building at Capernaum in 1968, archaeologists found that the building had been placed over a house from the time of Jesus.	*Right: Words were found scratched on the walls of the house indicating that the early Christians believed the house had been that of the apostle Simon Peter.* 	Matthew 8:14, Mark 1:29, and Luke 4:38 all speak of Peter's house and Jesus' visits there. This probably is the reason Christians began to worship at this site.
Matt. Mark Luke John	**56. The Synagogue at Capernaum** Archaeologists have restored a synagogue that stood there some 350 years after Jesus' time. However, recently it was discovered that this synagogue was built over the foundation of the synagogue from Jesus' time, confirming that this is the place where important Bible events took place.		Capernaum served as Jesus' headquarters during his ministry in Galilee. According to Mark 1:21–28, 3:1–6, Luke 4:31–37, and John 6:59, Jesus both taught and healed people in the synagogue there.  *Left: A newer synagogue at Capernaum was built on the foundation of the black basalt synagogue of Jesus' time (shown at right).*
Matt. Mark Luke	**57. Gergesa, Where Christ Cast Out Demons** The location of Gergesa has remained a mystery until recently. In 1970 Israeli archaeologist Vasilios Tzaferis investigated ruins of a Byzantine church from AD 585 uncovered during road construction along the east side of the Sea of Galilee.	The excavations turned up an ancient church building, monastery, and chapels. A mosaic-paved chapel had been built at the foot of a steep slope, leading Dr. Tzaferis to conclude that the ancient Christians had built the entire complex here to preserve an early tradition that this was where the miracle occurred in which swine ran off a cliff into the sea.	In Matthew 8:28–34 Christ casts demons out of two men into a herd of swine that ran down a steep place into the Sea of Galilee. Two other possible locations were thought to be Gadara or Gerasa (Mark 5:1–13; Luke 8:26–39) but both are located far from the Sea of Galilee or any steep place. The ruins of the El-Kursi monastery probably mark the location of Gergesa.
John	**58. Jacob's Well Near Sychar** The well can be found today beside what archaeologists have identified as the ancient north-south road near Mount Gerizim, in the eastern part of Nablus.	Today the well is still fed by an underground stream, and an unfinished church building covers it.	John 4:1–42 tells the story of Jesus' encounter with a Samaritan woman at Jacob's well. Since ancient times Christian pilgrims have come to the well and have written about it.

John McRay
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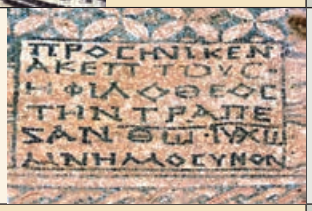
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	Archaeological Find	Description of the Find	Importance of the Find
Matt. Mark Luke	**59. Jericho, Where Jesus Met Zacchaeus** Most of the ruins of Herod the Great's winter palace at Jericho reveal that it was built in the finest Roman style. Jericho is where Herod the Great built many grand buildings at great public expense.	The Jericho of Jesus' day lay a few miles south of the Old Testament city. Jericho was connected to Jerusalem by means of a 17-mile-long (27 km) road that ran through a steep valley. Among the structures discovered there were Herod the Great's winter palace and a hippodrome (stadium for horse races and other spectacles).	Herod the Great was king when Jesus was born (Matt. 2:1–12). Jericho was the city where Jesus encountered Zacchaeus, a tax collector (Luke 19:2–10). Jericho is also the setting of Jesus' story of "The Good Samaritan" (Luke 10:30–37).
John	**60. The Pool of Bethesda in Jerusalem** Site of Jesus' healing of a paralyzed man (John 5:2–11), much of the remains of this pool have been unearthed since 1956.	At right are the ruins of what was the Pool of Bethesda. Portions of the five porticos (roofs supported by columns) mentioned in the Gospel story have been found and can be seen by visitors today.	 Gretchen Goldsmith John 5:2 says, "Now there is in Jerusalem near the Sheep Gate a pool, which in Aramaic is called Bethesda and which is surrounded by five covered colonnades."
Matt. Mark Luke John	**61. Bethany, Where Jesus Raised Lazarus** A village grew around the first century AD tombs that once comprised Bethany's cemetery. Since early Christian times one tomb has been said to be that of Lazarus.	By the AD 300s a church had been built over the tomb of Lazarus, with steps leading down into the tomb. Today visitors can still visit that ancient tomb and reflect on the great miracle Jesus performed there.	The village of Bethany is mentioned 13 times in the New Testament. Located on the east side of the Mount of Olives, only a short distance from Jerusalem, it was a favorite stopover for Jesus and the disciples when they came to Jerusalem. It was from Bethany's cemetery that Jesus raised Lazarus (John 11).
	62. The Pontius Pilate Inscription In 1961 archaeologists working at the ruins of Caesarea Maritima, in Israel, found a stone slab bearing the name of Pontius Pilate, who was involved in the trial of Jesus.	*Right: Portion of the stone, bearing Pilate's name, which commemorated his dedication of a temple to Emperor Tiberius.* 	This is the oldest appearance of Pilate's name to be found, and it actually dates to the time of Jesus. Luke 3:1 says, "In the fifteenth year of the reign of Tiberius Caesar—when Pontius Pilate was governor of Judea, Herod tetrarch of Galilee . . . " Gretchen Goldsmith
Matt. Mark Luke	**63. Caiaphas's Family Tomb** In 1990 builders accidentally uncovered a first-century AD burial cave south of Jerusalem. Later, archaeologists investigated, and found several stone boxes (called ossuaries) that contained human bones.	 *Left: The ossuary of Caiaphas, the priest who brought Jesus to trial. Ossuaries were used to store the bones of several generations of family members.*	Inside the stone boxes were the bones of two infants, a child, a teenager, a woman, and a man. One box had the name "Caiaphas" on it. The man's bones may be those of Caiaphas, the priest who brought Jesus to trial, mentioned in Matthew 26:57 and John 18:13–14. Zev Radovan
	64. Crucifixion Evidence In 1968, the bones of a young man who had been crucified during New Testament times were found in the Jerusalem area. The bones were found in a stone box bearing the name "Yehohanan."	A 7-inch long nail was still embedded in the heel bone. 	This find shows gruesome evidence of how the Romans crucified persons such as Jesus. Luke 23:33 says, "When they came to the place called the Skull, they crucified him [Jesus] there, along with the criminals—one on his right, the other on his left." Zev Radovan
Matt. Mark Luke	**65. Rolling Stone Tombs** At several places in modern Israel there are examples of the type of tomb in which Jesus' body was placed after the Crucifixion. Mostly cut into the sides of hills, each used a large circular stone to cover the entrance.	Inside tombs is a central room, called an antechamber, and as many as six to eight burial shafts. Later, as the bodies decayed, the bones would be removed from each shaft and placed in a covered stone box (called an ossuary) in the central room. The photograph at right was taken from inside the tomb, looking out past the rolling stone and up the steps.	At right is a tomb with a rolling stone entrance. The curved edge of the stone is on the right. Tombs were mostly cut into the sides of hills and used a large circular stone to roll in front of the entrance. (Matt. 27:60; 28:2; Mark 15:46; 16:3–4; Luke 24:2)  Gretchen Goldsmith
Matt. Mark Luke John	**66. Jesus' Burial Place, the Tomb of Joseph of Arimathea** Two different places in Jerusalem have been pointed out as the site of the tomb from which Jesus arose. Most archaeologists believe that the Church of the Holy Sepulchre, built around AD 340, stands over the site of the tomb.	 Archaeology in and around the Church of the Holy Sepulchre has revealed a rock quarry from the end of the Old Testament era. Tombs had been cut into the quarry wall during the first century AD. The other proposed site for the tomb is the Garden Tomb, or "Gordon's Calvary."	Archaeology in the Garden Tomb area has turned up tombs of the type used during Old Testament times, with some having been reused between AD 400–600. Evidence from both locations may shed new light on the search for this all-important Christian site. Matthew 27:57–60, Mark 15:45–46, Luke 23:50–53, and John 19:38–42 refer to the tomb of Joseph of Arimathea. Gretchen Goldsmith

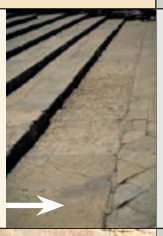
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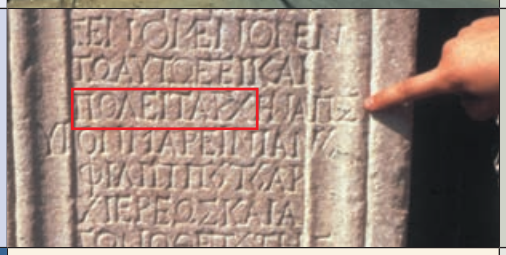
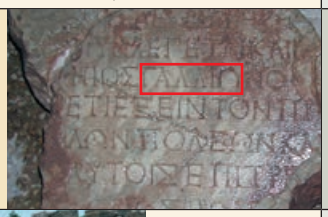
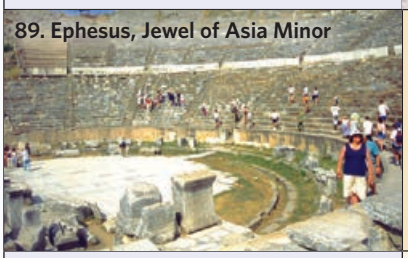
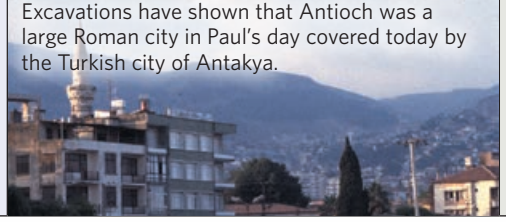
	Archaeological Find	Description of the Find	Importance of the Find
	PALESTINE AND TRANS-JORDAN		
	67. Pool of Siloam In 2005, archaeologists unearthed the steps of the Pool of Siloam (right) where Jesus sent a blind man to be healed as recorded in John 9.		Some scholars had denied that the Pool of Siloam existed in Jesus' day because the traditional location for the pool dates back only to the 5th century AD. However, the recently discovered Pool of Siloam, less than 200 yards from the traditional location, dates back to the 1st century BC and was used during Jesus' time.
Matt. Luke	**68. Herodium, King Herod's Palace** While failing to find Herod's tomb itself, excavations near Bethlehem have revealed much of one of his luxurious palaces.	An ancient non-biblical writer, Josephus, wrote that Herod was buried at his 45-acre palace, called Herodium, about two miles southeast of Bethlehem.	Matthew 2:19–20 tells of the death of King Herod while the young child Jesus was in Egypt. Matthew 2:1–16 and Luke 1:5 also refer to Herod.
	69. The Madaba Mosaic Map This mosaic map of the Holy Land was made about AD 560 to serve as the decorative floor of an early church located near the Dead Sea in modern Jordan.	 *Left: Portion of Madaba mosaic map*	 This oldest map of the Holy Land yet found shows the locations of dozens of places where important Biblical events occurred. *Left: Madaba mosaic map* Gretchen Goldsmith
Matt. Mark Luke John	**70. The Galilee Boat** When drought caused the waters of the Sea of Galilee to recede in 1986, residents of a village on the northwest shore found a boat buried in the mud. Later it was removed and restored.	Coins and pottery found with the boat date to New Testament times. The only such boat ever found, it shows what the boats used by Jesus and the disciples were like.	 *Left: The prow of a boat similar to those used by Jesus and his disciples. (Matt. 8:23; Mark 1; 3–6; 8; Luke 5; 8; John 6:22)* Zev Radovan
John	**71. Tiberias, Capital City on the Sea of Galilee** The modern city of Tiberias stands today over much of the ancient one. However, excavations in 1973–1974 revealed two large round stone towers on either side of the main gate dating to the city of Jesus' time.	Herod Antipas (one of Herod the Great's sons) founded Tiberias in AD 18 as the capital of Galilee. He was involved in Jesus' trial. 	Although Tiberias is mentioned only once in Scripture, it was an important city of the area where Jesus probably carried out much of his ministry (John 6:23). *Left: Synagogue floor preserved in Tiberias* John McRay
Matt. Mark Acts	**72. Caesarea Philippi** Excavations since 1990 have recovered much of the city of Caesarea Philippi from Jesus' day.	A large palace was found which matches Josephus's descriptions of that of Herod Agrippa II, a descendant of Herod the Great. Herod Agrippa II was the governor of Galilee before whom Paul gave a defense of his faith (Acts 26:2–29).	According to Matthew 16:13-20 and Mark 8:27-30 Jesus and the disciples were near this city when Jesus asked them who people were saying he was. Peter said, "You are the Christ."
Acts	**73. Caesarea on the Sea** Since the 1950s excavations have turned up most of Herod's harbor, as well as city streets, a theater, the marketplace, shops, aqueducts, temples, and private dwellings.	 Excavations of Caesarea illustrate how important this city was in Jesus' and Paul's day. *Caesarea's amphitheater*	Caesarea is where the Apostle Peter first won Gentile converts (Acts 10), and was the site of Paul's imprisonment (Acts 23–26). It was also the home of the Roman governors, such as Pontius Pilate. The city began as Herod's dream and grew into Roman Palestine's major port and governmental center. King Herod Agrippa I was smitten of God in this amphitheater (Acts 12:23). Gretchen Goldsmith
	74. Megiddo (Church Inscription) In 2005, a prayer hall was discovered outside of the Megiddo Prison. The floor of the prayer hall features a detailed mosaic floor with inscriptions that consecrate the church to "God Jesus Christ."	*Right: This inscription on the mosaic floors consecrates the church to God Jesus Christ. The name of Jesus is identified as being sacred by a line placed above it.* 	The Bible teaches and the Christian Church has always upheld that Jesus is God (John 1:1–5; 20:28; Heb. 1:6–8). This find verifies that the Christian Church recognized the divinity of Jesus as early as the 3rd century. Zev Radovan
	75. Sepphoris, Metropolis of Galilee Extensive excavations at Sepphoris have revealed that it was a sizable city built on a Roman plan.	Among the excavated ruins are a large theater, temples, public buildings, and a lavish palace with beautiful mosaics. Although Sepphoris was located only about three miles from Nazareth, it is mentioned nowhere in the New Testament.	Because Sepphoris was very near Nazareth, it is possible that Joseph and the young Jesus could have worked on building projects there. It was also the chief residence of Herod Antipas, who played a role in Jesus' trial in Jerusalem.
Matt. Mark	**76. The Ten Cities of the Decapolis** Archaeologists have located almost all ten cities (only the identification of Tell el-Ashari, in Jordan, with Dion remains indefinite). Enough archaeological work has been done to confirm that these were important and wealthy cities in Jesus' day.	 *Left: Beth Shean, also known as Sythopolis, one of the Decapolis. (Deca = 10; polis = city)*	Two of the Gospels (Matt. 4:25; Mark 5:20; 7:31) speak of the spread of Jesus' message among the people of the Decapolis, a league of ten cities where Greek language and culture flourished. One ancient writer lists them as Damascus, Abila, Scythopolis, Hippos, Raphana, Gadara, Pella, Dion, Philadelphia, and Gerasa. For many years the locations of only about half of the cities were known. Gretchen Goldsmith

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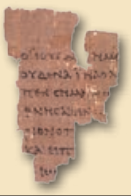
	Archaeological Find	Description of the Find	Importance of the Find
	JERUSALEM AND THE TEMPLE OF JESUS' DAY		
Matt. Mark John	**77. Herod's Palace and Pilate's Praetorium in Jerusalem** Since about AD 1100, some pavement north of the Temple Mount has been pointed out as the Praetorium, but archaeologists have found that it dates to about a century after Jesus' and Paul's time.	More recently, archaeologists have identified some Herodian walls, foundations and pavement near the present Jaffa Gate that conform to ancient descriptions of the Praetorium. These remnants can be found today in the vicinity of the Armenian Orthodox Seminary and what is called "the Citadel," or "David's Tower."	Eight passages in the New Testament refer to a place in Jerusalem called in Greek "the Praetorium." In those passages "Praetorium" has been translated as, "the palace courtyard," "the headquarters," "the governor's headquarters," "Pilate's headquarters," "Herod's headquarters," and "the place of the imperial guard." It is where Jesus was brought before Pontius Pilate (Matt. 27:27; Mark 15:16; John 18:28–33).
Matt. Mark Luke	**78. The Jerusalem Temple of Jesus' Day (Herod's Temple)** Beginning in 1968 excavations commenced in the area of the south retaining wall of the Temple Mount in Jerusalem.	The work has uncovered much of this part of the temple as it was in Jesus' day, including the southern gates and steps leading up to them. At right is the only step on the Temple Mount believed to be from Jesus' day. 	It is unknown which entrance to the Temple Mount Jesus and the disciples used in Matthew 21, Mark 11, Luke 19–21, and John 2, 5, and 7. Luke 1:9 mentions the priest's custom of burning incense when he went into the temple of the Lord. Gretchen Goldsmith
	79. "Place of Trumpeting," Temple Inscription from Jesus' Day In 1969 excavators removing debris from the southwest corner of the retaining wall of the ancient temple in Jerusalem found a rectangular capstone from one of the temple towers.		The "place of trumpeting" on the stone refers to the place where the priests blew trumpets announcing the beginnings of holy festivals (Psalm 81:3; Joel 2:15). This rare find brings to life the temple rituals of Jesus' day. *Left: The Hebrew words carved into this temple tower capstone say, "to the place of the trumpeting."* Zev Radovan
	80. A Temple Sundial Relic from Jesus' Day During excavations around Jerusalem's temple Mount in 1972, excavators found a limestone sundial in a pile of debris left by the Roman army when they destroyed the temple in AD 70.	Archaeologists discovered that the notches cut into the face of the sundial were carefully calibrated to tell the time and seasons based on the sun's movement in Jerusalem. Carved on its back is a seven-branched menorah (candelabra), like the large one in the temple. The pile of debris bears testimony to the Roman destruction of the temple.	Jesus said in Mark 13:2, regarding the temple, "Not one stone will be left upon another that will not be thrown down" (Matt. 24:2; Luke 21:6). The calibrations on the sundial speak to the importance of correctly measuring both time and the seasons in the priests' performance of the temple rituals.
Acts Eph.	**81. Fragments of a Warning to Gentiles from the Temple of Jesus' Day** In 1871 a stone slab containing Greek writing surfaced in Jerusalem. In 1938 another slab similar to it was found just north of the Temple Mount. Both translate, "No gentile may enter within this temple barrier! Anyone caught will be responsible for his own death."	 *Above: Stone slab with Greek writing gives warning that Gentiles should not enter the temple. (In Acts 21:27–29 the Jews accused Paul of bringing Greeks into the temple.)*	According to Josephus, a Jewish writer of the first century, these warnings were hung on a low wall that divided the public square of the temple from the sacred inner courtyard that was accessible only to Jews. These rare finds from the temple of Jesus' day shed light on the temple regulations, and enrich our understanding of the importance of Ephesians 2:14: "For he himself [Jesus] is our peace, who has made the two groups one and has destroyed the barrier, the dividing wall of hostility." Zev Radovan
Mark Luke Hebrews	**82. The Holy of Holies in the Temple of Jesus' Day** Archaeologist and leading authority on the temple, Leen Ritmeyer, has now found what appear to be the foundations of the walls of the Most Holy Place (the most sacred portion) of the ancient temple.	*The temple was completely destroyed by the Romans in AD 70. Six centuries later, Muslims built a shrine called the Dome of the Rock on the vacant Temple Mount (right). Many scholars conclude that the exact location of the temple can no longer be found. However, in the bedrock beneath the Dome of the Rock, trenches were discovered, cut into the rock.* 	The trenches conform precisely to the dimensions of the walls of the Most Holy Place (Holy of Holies), as described in ancient Jewish writings. Finding the trenches that match the dimensions of the walls of the Most Holy Place could well provide the location of the events recorded in Mark 15:38 and Luke 23:45 (the veil of the temple was torn in two from top to bottom when Jesus died). The Most Holy Place is mentioned in Hebrews 6:19; 9:3–11; 10:20. Gretchen Goldsmith
Mark Luke	**83. The Arch of Titus** Carved in relief on the triumphal Arch of Titus, in the ancient Forum (public square) of Rome, is a scene of Roman soldiers on parade carrying the sacred items looted from the temple in Jerusalem in AD 70. These items included the table of the showbread, the Menorah (Golden Lampstand), and a scroll of God's law.		Between Christ's resurrection and the time when Christianity was spreading throughout the Mediterranean world, a cataclysmic event occurred: the Roman army, under General Titus, invaded Jerusalem. On the ninth of Av (a Jewish calendar month corresponding to June) in AD 70, the army destroyed both the city and the temple, carrying away the sacred temple items. In the ancient Forum in the city of Rome there still stands a triumphal archway commemorating the victory of Titus and his army. (Mark 13:2; Luke 2:16) John McKay

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Archaeological Find	Description of the Find	Importance of the Find
THE MINISTRY OF PAUL		
Acts **84. Damascus, City of Saul's Conversion** Located in Syria, modern Damascus covers most of the ancient city today. Limited excavations have revealed some of the city's Roman gates, arches, and even the remains of "the street called Straight," where Saul stayed during his sojourn in the city (Acts 9:11).	 John McRay	Though first mentioned in the Bible in Genesis 14:15, Damascus is important also in the New Testament as the site of the conversion and early witness of Saul (Paul), as recorded in Acts 9:1–25. This reference reveals that Saul stayed at a home located on the main east-west road, near the heart of the city. *Left: Straight Street in modern Damascus.*
85. The Politarch Inscriptions Thirty-two inscriptions have been found that have the term "politarchs" ("city authorities"), and nineteen of them come from Thessalonica. At least three inscriptions date from Paul's time.	 John McRay	Because the Greek term "politarchs" could not be found in existing ancient literature outside of the New Testament, some critics argued that Luke must have been mistaken in his use of the term in Acts 17:6. That passage speaks of some believers at Thessalonica being dragged by a mob before the "politarchs." At least three inscriptions date from Paul's time, showing that Luke was quite correct in this detail.
86. The Areopagus at Athens  Gretchen Goldsmith	Archaeological investigations have located two terraces linked by steps on the hill. The upper terrace has a long rock-cut bench designed for seating many persons. Since early Christian times, a hill in the heart of Athens, immediately west of the Acropolis, has been referred to as the Areopagus. *Left: Areopagus (Mars Hill) in Athens, Greece*	Acts 17:19–34 gives the account of Paul's presentation of the gospel before the Athenian administrative council, known as the Areopagus. The term "Areopagus" is Greek for "Hill of Ares (or Mars)." The council seems to have taken its name from the place where they met. Gretchen Goldsmith
87. The Gallio Inscription Archaeologists found a stone inscription at Delphi, in Greece, that mentions a Roman governor (proconsul) named Gallio of the province of Achaia.	*This inscription contains a Roman date, corresponding to AD 52. The name "Gallio" is highlighted.* 	Gallio is the same governor referred to in Acts 18:12. The date on this inscription allows Bible scholars to know almost exactly when the apostle Paul was ministering to early Christians in Corinth. Gretchen Goldsmith
88. The Bema at Corinth One of the most important New Testament archaeological finds from Corinth is the city's "Bema," a platform where officials addressed the public.	 *Left: Wall at right is the platform on which the Bema was built. Spectators stood about 7.5 feet (2.3 m) below on stone pavement.*	In AD 51 the apostle Paul was brought before the Roman governor Gallio at this platform in Corinth (Acts 18:12–17). The Bema was discovered in 1935. The identity of the Bema is certain because of seven pieces of an inscription found nearby. Gretchen Goldsmith
89. Ephesus, Jewel of Asia Minor 	Archaeology has recovered much of the city of Ephesus from Paul's day. The temple of Artemis, one of the seven wonders of the ancient world, has been located. Also found was the theater where Paul's companions were dragged during a riot of silversmiths resulting from Paul's preaching (Acts 19:23–41).	This large city was the place the apostle Paul stayed the longest during his missionary journeys (Acts 18:19–21; 19:1–41). The letter to the Ephesians was written to the believers at Ephesus by Paul.  *Right: A statue of Diana (Artemis), the goddess worshiped by the Ephesians and mentioned in Acts 19.* Arvel Wiltz, Gretchen Goldsmith
Romans **90. The Erastus Inscription** In 1929, archaeologists found a paving stone near the theater of Corinth in Greece that contains Erastus's name, and notes that he was indeed a Roman public official there.	Writing from Corinth, the apostle Paul passed along greetings from several Corinthian believers, including Erastus, the city treasurer or chamberlain (Rom. 16:23). This find, with 7-inch high letters, verifies Erastus's existence as a public official in Corinth just as the Bible says.	 *Above: Erastus's name on paving stone.* Gretchen Goldsmith
EARLY CHRISTIANITY IN THE MEDITERRANEAN WORLD		
Acts **91. Antioch** Artifacts found in Antioch (in Turkey today) reveal that the city had a population that was diverse racially and ethnically. It was an important crossroad in the immense Roman highway system. It grew to be second only to Jerusalem as a large center of Christianity.	Excavations have shown that Antioch was a large Roman city in Paul's day covered today by the Turkish city of Antakya. 	Acts 11 and 14 recount the work of Paul and Barnabas in Antioch helping to build a Christian community made up of people from a wide variety of backgrounds. These finds help to explain why the establishment of the strong body of believers at Antioch played such a vital role in the future spread of Christianity throughout the entire Mediterranean region. Arvel Wiltz

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	Archaeological Find	Description of the Find	Importance of the Find
Acts Phil.	**92. Philippi, Where Paul First Preached in Europe** Among the ruins at Philippi are numerous carved shrines to various Greco-Roman and eastern gods and goddesses. On top of the city's acropolis (highest hill) are the remains of ramparts (defensive walls) and a theater.	 *Left: Excavated area of the Roman forum in Philippi*	Located in northeast Greece, Philippi is where Paul preached his first sermon on European soil, and won a convert in Lydia, "a seller of purple" (Acts 16:12–14). Paul wrote a letter to the Philippians.
Acts 1 Thess. 2 Thess.	**93. Thessalonica, Capital of Macedonia** Located about 115 miles (185 km) southwest of Philippi, along the ancient Roman highway known as the Via Egnatia, lies the city of Thessalonica. The Via Egnatia was an important east-west Roman highway that passed through this area.	Archaeological remains include the remnants of several early church buildings, a Roman triumphal arch, and some of the city's ancient walls. Little is seen here from the time of Paul because modern Salonika, the second largest city in Greece, covers the buried remains of Roman Thessalonica. *Right: The Via Egnatia, an important east-west Roman highway that passed through this significant early seat of Christianity*	 According to Acts 17:1–10, Paul visited here, preaching three times in the synagogue. He was subsequently expelled from the city. Still, he persisted in planting a church, and eventually wrote two epistles to the Christians there. Thessalonica went on to become an important center of early Christianity, with several churches.
Acts	**94. "God Fearers" Inscriptions** At the ancient sites of Aphrodisias and Miletus in modern Turkey, scholars have discovered two interesting inscriptions carved in marble.	Each inscription contains the term "*theosebeis*" ("God Fearers") with reference to a group identified by outsiders as being a part of the Jews.	This term is much the same as what is found in Acts 13:16 and Acts 17 where the meaning has puzzled scholars for a long time. The inscriptions show that the God Fearers likely were non-Jews who believed in the God of Israel.
Rev.	**95. Seven Churches of Revelation** Archaeological excavations have now been carried out at all seven ancient cities, and the work at Ephesus, Smyrna, Pergamum, and Sardis in particular has been very extensive.	 Little remains of Smyrna from the New Testament period. Today the city of Izmir in Turkey covers Smyrna's remains.	In Revelation 1:11, John is instructed by the Lord to send messages to seven churches in the Roman province of Asia, located in western Turkey today. Revelation 2 and 3 contain the messages addressed to the churches at Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and Laodicea.
	ANCIENT MANUSCRIPTS		
	96. The Dead Sea Scrolls These finds, including both entire ancient scrolls and scraps of them, were found mostly in caves along the northwest shore of the Dead Sea. In 1947, shepherds found the first seven scrolls stuffed in ancient pottery jars in a cave.	Nearly all of the Dead Sea scrolls are written in Hebrew and Aramaic. Among them are the oldest copies yet found of almost all of the books of the Old Testament. They date from between about 300 BC to AD 70. Also of special significance are the non-biblical documents, which reveal much about the varied nature of Judaism during the time between the Old and New Testament periods.	*Right: One of the eleven caves in the Qumran area, about seven miles south of Jericho, where the scrolls were found. These scrolls were important for shedding light on the Bible.* 
	97. Earliest New Testament Copy In 1920, a British traveler in Egypt acquired a small fragment of papyrus (a paperlike substance made from woven reed stalks). Later, scholars discovered that the writing on it was from the Gospel of John.	 *Left: An illustration of the oldest New Testament fragment yet found. The words on it are from John 18:31–33, 37–38. Since the discovery of the Dead Sea Scrolls some scholars believe the original (autograph) may have been written as early as the AD 40s. It was part of a codex dated AD 125. It is known as the John Rylands Papyrus and is in the John Rylands Library in Manchester, England.*	Because no originals of the Biblical books have survived, scholars have relied on the finds of ancient copies to piece together the text of the Bible. The papyrus codex was likely copied within a generation of the original book of John itself.
	98. Oldest Copy of John's Gospel In 1956, the world learned of the existence of a copy of the Gospel of John that had been penned in Greek on papyrus AD 150-200.	Hailed as the oldest remaining copy of the majority of John's Gospel, about two-thirds of the text has survived the ravages of time. Swiss industrialist M. Martin Bodmer purchased it in Egypt, and later gave it to a museum.	This early copy has proved invaluable to Bible scholars and translators for helping to reconstruct the most accurate Greek text possible of the Gospel of John.
	99. The Oldest Complete Copy of the New Testament In 1844, New Testament scholar Konstantin von Tischendorf discovered the oldest surviving copy of the New Testament. He found it among the books belonging to a monastery that has stood at the foot of Mount Sinai since ancient times.	Known today as Codex Sinaiticus, this Bible was written on parchment around AD 350. This text is also known by the name "'Aleph," the Hebrew letter "A." The other early key Greek text is Codex Vaticanus, also known as "B." *Right: Drawing of parchment codex made from fine quality skins of sheep or goats*	Codex Sinaiticus has proved vital to scholars and translators in verifying the accuracy with which the New Testament has been reproduced across the ages. When new Bible versions refer to "most reliable texts," they are referring to "A" and "B." 
	100. Greco-Roman References to Jesus Flavius Josephus, Jewish historian, wrote Antiquities (AD 93), which mentions both Jesus and his brothers. Tacitus wrote Annals between AD 115–117, which mentions Jesus' execution by Pilate.	Antiquities states, "About this time arose Jesus, a wise man. For he was a doer of marvelous deeds, and a teacher of men who gladly receive the truth. And when Pilate, . . . had condemned him to the cross, those who had loved him at first did not cease to do so. And even to this day the race of Christians, who are named from him, has not died out."	Tacitus's Annals state, "Christus, from whom the name [Christians] had its origin, suffered the extreme penalty during the reign of Tiberias at the hand of one of our procurators, Pontius Pilate, and a deadly superstition, thus checked for the moment, again broke out not only in Judaea, the first source of the evil, but also in the City . . . "

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Christian History Time Line

AD 1

4? BC Birth of Jesus Christ in Bethlehem of Judea.

AD 29? Beginning of Jesus' public ministry, about age 30. He preaches, does miracles and claims to be God.

AD 33? Jesus crucified, resurrected, and appears to more than 500 disciples at one time (1 Cor. 15:6). Jesus gives his followers the Great Commission (Matt. 28:19). After 40 days, he ascends into heaven (Acts 1:3, 9).

33 Pentecost: the Holy Spirit descends on the disciples in Jerusalem. Some 3,000 people become Christians. They spread the gospel throughout the Roman Empire (Acts 2:8).

35 Stephen, the first Christian martyr, is stoned to death in Jerusalem. Believers scatter through Judea, Samaria.

35 Conversion of Paul. He goes on three missionary journeys starting in AD 48 to preach to Jews and Gentiles. He writes 13 letters (epistles) to the new churches.

41 Conversion of Roman centurion, Cornelius. Peter and other Christians evangelize Gentiles. Followers of Christ first called Christians at Antioch.

44 Christians are persecuted under King Herod Agrippa. James is executed, Peter is imprisoned. Famine strikes Judea; Christians in Antioch send relief.

45-100 The Gospels (Matthew, Mark, Luke, John) and other New Testament books are written.

49-50 Council of Jerusalem agrees with Paul that Gentile converts are not required to follow Jewish law. Paul's work with Gentiles recognized.

53 Jews expelled from Rome. Jewish believers Priscilla and Aquila flee.

64 Great fire in Rome blamed on Christians. Emperor Nero tortures and kills thousands of Christians.

67-68? Peter and Paul taken to Rome. Paul evangelizes while under house arrest. Both executed under Nero.

66-70 Jewish revolt against Romans. Emperor Titus destroys the temple in Jerusalem. Jews and Christians flee to all parts of the empire, including Alexandria, Carthage, and Rome. Antioch becomes the center for Christianity.

71-81 Colosseum in Rome built. Christians thrown to beasts.

81 Roman persecution of Christians under Domitian. Jews oust followers of Jesus from synagogues.

85-150 Writings of apostolic fathers (early church leaders) Barnabas, Clement of Rome, Ignatius, Polycarp.

90 Rise of Gnostic heresies within the church. Some Gnostics deny Jesus' humanity (Docetism), saying that he merely appeared to have a body. Gnostics claim to have secret knowledge beyond divine revelation and faith.

Christianity spreads to Egypt (Mark), Sudan (Ethiopian eunuch), Armenia (Thaddaeus, Bartholomew), France, Italy, Germany, Britain, Iraq, Iran, India (Thomas), Greece, Yugoslavia, Bosnia, Croatia (Titus), Asia Minor (Turkey today), Albania, Algeria, Libya, and Tunisia.

AD 100

c. 100 Death of John, the only one of Jesus' 12 disciples to die a natural death. All others are martyred.

c. 107 Martyrdom of Ignatius, bishop of Antioch, who wrote letters of encouragement to the early churches.

c. 125 Gnosticism spreads.

132-135 Second Jewish rebellion. Jerusalem destroyed. Most of the population dies or flees.

c. 144 Marcion is excommunicated for heresy. He taught that there was no connection between the Old and New Testament, between the God of the Jews and the God of the Christians. He rejected the Old Testament. The heresy persists in some areas for several centuries.

c. 155 Justin Martyr, theologian, writes his first Apology, a rebuttal to Greek philosophers.



Early Christians create this mosaic floor in a church in Galilee to depict Jesus' miracle of the loaves and fishes.

Polycarp, bishop of Smyrna and disciple of the apostle John, is burned at the stake at age 86. Polycarp refers to Old and New Testament books as "Scriptures."

c. 156 Montanus of Phrygia preaches a form of religious extremism called Montanism.

c. 180 Irenaeus of Lyons, student of Polycarp and great theologian, writes *Against Heresies*. He lists 20 New Testament books as *canonical* (officially accepted and recognized as authoritative).

193 Roman persecution under Septimius Severus.

196 Easter controversy concerning the day to celebrate Christ's resurrection. Western Christians prefer Sunday; eastern Christians prefer linking Easter with the Jewish Passover regardless of the day of the week.

197 Christianity sweeps the empire. Tertullian writes "There is no nation indeed which is not Christian."

The Apostles' Creed and the *Didache* (an important document describing Christian beliefs, practices, and church government) are written during this century.

By AD 200 the church recognizes 23 New Testament books as canonical, but it is unlikely these are collected yet into one volume.

Christianity expands to Morocco, Bulgaria, Portugal, and Austria. Widespread conversion to Christianity in North Africa.

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AD 200

200 The Scriptures now are translated into seven languages, including Syriac and Coptic (Egyptian).

Christians in Egypt viciously persecuted, thousands martyred.

215 Clement of Alexandria, theologian, dies.

c. 220 Origen, theologian and student of Clement, founds a school in Caesarea. He writes many works, including commentaries on most of the New Testament books. Origen writes, "The gospel of Jesus Christ has been preached in all creation under heaven."

235-270 Roman persecution under several emperors. Christianity grows rapidly.

Carthage becomes a major center for Christianity in Africa.

c. 242 Manichaeism originates in Persia (Iran today). This dualistic heresy denies the humanity of Christ, and reappears in different forms over the centuries.

261 First church buildings erected as rectangular shaped basilicas. Previously Christians met in homes.



The Madaba map, a mosaic from the 500s, shows basilicas built by early Christians in Jerusalem.

During this century, monasticism begins in Egypt: eremitical (individual hermits) and cenobitic (religious groups or orders).

287 Mass conversion of Armenia under Gregory the Illuminator; King Tiridates makes Christianity the state religion.

c. 292 Diocletian divides Roman Empire into East and West. Regions are different culturally and politically. Rome's influence wanes in the East.

295 Some Christians refuse military service and are executed. Galerius begins to doubt that Christians in the army will obey orders. He persuades Diocletian to expel Christians from the Roman legions.

The phrase "catholic" is used to mean all churches that agree with the whole apostolic teaching, as opposed to the heretical groups that follow a "secret revelation" or knowledge based on one teaching.

Christianity expands to Switzerland, Sahara, Belgium, Edessa, Qatar, Bahrain (Assyrian Church), Hungary, and Luxembourg.

AD 300

303-304 Violent persecution of Christians under Diocletian. Scriptures burned; thousands killed.

311-411 Donatist schism in North Africa. Christians who stayed faithful during Diocletian's persecution oppose leniency toward those who lapsed.

312 Constantine (emperor of the western provinces) sees a vision of the cross of Jesus that he credits for giving him victory in battle.



Constantine legalizes Christianity. His mother, Helena, a devout Christian, goes to the Holy Land to locate key places in Jesus' life, and builds many churches.

313 Edict of Milan (Toleration). Constantine and Licinius (emperor of the eastern provinces) agree to end the persecution of Christians, but it continues in the East.

320 Arius claims that Jesus Christ is a created being and not God by nature. His beliefs are called Arianism.

324 Eusebius writes *Church History*.

325 Council of Nicaea is convened in response to numerous heresies. It condemns Arianism and produces an early version of the Nicene Creed—a clear definition of the Trinity.

330 Constantine establishes the capital of the empire at Byzantium and renames it Constantinople.

337 Constantine baptized a few days before death.

339 Severe persecution of Christians in Persia (Iran).

346 Death of Pachomius, father of monasticism in the East and founder of the monastery at Tabennisi, Egypt.

350 Eastern church is mostly Arian. Arianism spreads to the Goths.

361 Emperor Julian the Apostate attempts unsuccessfully to restore paganism to the Roman Empire.

364 Basil, bishop of Caesarea, opposes Arian teachings.

367+ Canon of the New Testament slowly collected and confirmed. Books recognized as authoritative by Athanasius, bishop of Alexandria, in the East, and the Council of Carthage in the West.

c. 376 Goth and barbarian invasions of the Roman empire begin.

381 Council of Constantinople I finalizes the Nicene Creed and condemns heresies about Jesus.

391 Theodosius makes Christianity the official religion.

398 John Chrysostom, great orator, becomes bishop of Constantinople.

Christianity expands to Afghanistan and Ethiopia.

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AD 400

395-430 Augustine, bishop of Hippo (N. Africa), authors numerous theological works including City of God and arguments against Donatists, Pelagians, and Manichaeans. His writings dominate Christian theology in the West for centuries.

405 In Bethlehem, Jerome finishes translating the Old and New Testament into Latin after 23 years of work. The Vulgate, as it is known, is the Bible used for the next 1,000 years.

410 Arian Visigoths sack Rome.

428 Nestorius, patriarch of Constantinople, teaches that there are two distinct Persons in Jesus Christ (Mary is mother of the human part only), therefore some of Jesus' actions were human and some were divine.

431 Council of Ephesus condemns Nestorianism and Pelagianism (which claims man can attain salvation by works). The council defines Mary, Jesus' mother, as Theotokos, "bearer of God" to show that Jesus is one person with two natures—fully human and fully divine.

432 Patrick evangelizes Ireland. Over the next 30 years most of the country has been converted.

440 Leo the Great becomes pope. He persuades Attila the Hun to spare a weakened Rome.

451 Council of Chalcedon focuses on the divine and human natures of Christ. It confirms Pope Leo's *Tome* and condemns Appolinarianism, Nestorianism, and Monophysitism (also known as Eutychianism, which denies the humanity of Christ). Copts of Egypt and Ethiopia divide, the majority form monophysite or "One Nature" churches.



Early Christians commemorate this location on the Mt. of Olives, as the place where Jesus wept over Jerusalem.

476 Fall of the western Roman Empire. Emperor ousted. This marks the beginning of the Middle Ages.

496 Clovis, king of the Franks, converts to Christianity.

499 By the end of this century, the Scriptures have been translated into 13 languages.

Christian spreads to Western No. Africa, the Isle of Man, San Marino, Liechtenstein, the Caucasus, Ireland, and tribes in Central Asia.

AD 500

500 Syrian Orthodox church establishes a monophysite monastery in Ethiopia.

520 Irish monasteries flourish as centers of learning, spiritual life, and training for missionaries to other parts of the known world.

Nestorians gain converts throughout Asia and continue to influence religious life for many centuries.



The monastery of St. George of Koziba in the Judean Wilderness is built in 480.

525 Christianity spreads throughout the Middle East, including the Arabian Peninsula (Saudi Arabia, Yemen, and Oman today).

529 Monk Benedict of Nursia, founder of Monte Cassino Abbey in Italy, writes the *Rule*, a guide for monastic life. Benedict is considered the father of monasticism in the West.

545? Death of Dionysius Exiguus, a monk, who was the first to date history by the life of Christ, leading to the B.C. and A.D. designations. His calculations were off by at least four years.

553 Council of Constantinople, convened by Emperor Justinian, condemns the "Three Chapters," (the writings of several theologians including Theodore of Mopsuestia) for alleged heresies.

589 Third Council of Toledo. Visigoth king renounces Arianism, accepts church teachings.

590 High ranking Roman official, Gregory, resigns his post and donates his wealth to church relief efforts for the poor in 574. He is elected pope in 590. Known as Gregory the Great (or Gregory I), he institutes reforms and sends missionaries (including Augustine of Canterbury) to re-evangelize England, after Angle and Saxon pagans force Christian Britons to Wales. He also promotes liturgical music and the growth of monasticism. He is the first of the medieval popes.

597 Death of Columba, evangelist of Scotland and founder of an important monastery at Iona, Scotland.

Christianity spreads to North Yemen, Ceylon, Malabar, Nubia (Sudan), Channel Islands, and Andorra.

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AD 600

600 Plainsong "Gregorian" chants begin to develop.

610? Muhammad declares himself to be Prophet of God, after claiming to receive divine revelations. He founds the religion of Islam. In 622, he is persecuted and flees (*hegira*) from his home in Mecca to the oasis of Medina. There he founds a Muslim community. In 630 he launches a military campaign and defeats his opponents in Mecca. His teachings and deeds are called the Qur'an (Koran). By Muhammad's death in 632, Islam has spread to much of Arabia.

632 Islam sweeps through Palestine and Syria. Muslims (those who follow Islam) conquer Jerusalem. By 640, Islam invades Egypt and North Africa, almost eradicating Christianity (which had numbered more than one million believers). Three hundred years later very few Christians remain in the region.

663 The Synod of Whitby aligns the English church with Rome for the next nine centuries.

676-709 Earliest Old English (Anglo-Saxon) translations and paraphrases of portions of the Bible are made by Caedmon and Aldhelm.

680-692 Eastern and Western churches drift further apart due to differences in church practices and expression of theology. On clergy celibacy: the Eastern church allows priests to be married, provided that they are married before ordination. The Western church discourages it.



688-691 The Dome of the Rock, gold domed shrine of Islam, is built on the Temple Mount in Jerusalem by caliph Abd al-Malik. Its ornate interior and location were designed to impress travelers. Some of the beautiful columns in the shrine are adorned with crosses, indicating that they were removed from Christian churches.

Christianity spreads to China, Andorra, Netherlands, Indonesia, Niger, and Mongolia. Christianity declines in Northern Africa.

AD 700

711 Muslim Moors invade Spain and Portugal, their first foothold in Europe. They are driven out in the 1200s.

716 Boniface, an English missionary, known as the "Apostle to the Germans," evangelizes southern and central German cities and establishes Benedictine monasticism.

720 Bede translates the Gospel of John into English; writes *Ecclesiastical History*.



The use of icons is debated throughout the East for 100 years. In 787 the Second Council of Nicaea decides in favor of those who venerated icons.

726 Controversy over the use of icons in the East. Emperor Leo condemns the veneration of sacred images and relics (supports *iconoclasm*, "image-breaking"). In 731, Pope Gregory III condemns iconoclasm and supports the veneration of icons.

732 Charles Martel defeats the Muslims in France, stopping the Muslim advance in Europe for 100 years.

754 A council of 300 Byzantine bishops endorse iconoclasm. The council is condemned by the Lateran synod of 769.

754 Pepin, son of Charles Martel, unites and rules the Franks. At the request of Pope Stephen II (III), Pepin invades Italy to defend it against Lombard invaders. Pepin gives conquered land to the church (called the Donation of Pepin) which establishes the papal states.

768-814 Charlemagne, son of Pepin, expands his empire through military conquest to almost all of what is now France, Germany, and Italy. He forces the German Saxons to convert.

787 Council of Nicaea II condemns iconoclasm (the belief that venerating sacred images is idolatry) and Adoptionism (belief that Jesus was not Son of God by nature). This is the last council that is recognized as binding by both the eastern and western churches.

Christianity spreads to Iceland, Pakistan, and East Germany.

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AD 800

800 Charlemagne crowned Roman emperor by Pope Leo III. His administration reforms the law and church organization. He also encourages all monasteries to teach reading and writing. Through the influence of the scholar Alcuin, schools are founded and scriptoria set up to copy the Bible and Latin classics. This commitment to culture is known as the Carolingian Renaissance. The Western church's prominence begins to increase; the Eastern church's declines.

800 Egbert, king of the West Saxons, unifies England and becomes the first king.

814 Charlemagne dies.

829 Sweden is evangelized by Anskar, "Apostle of the North."

837 Christians in Egypt are persecuted and forced to wear 5-pound crosses around their necks.

843 Charlemagne's empire is split between his three grandsons.

845 Nestorians are persecuted in China.

846 Muslims attack Rome.

857 Photian Schism: communion between Eastern and Western church broken when Patriarch Photius of Constantinople (Orthodox Church) rejects the Roman pope's claim of primacy among the bishops of the East as well as the West.

861 Slavs are converted by Greek missionary brothers Cyril and Methodius, who translate the Scriptures and other works into the Slavonic language.

868 Count Vimara Peres drives Moors out of Portugal.

871 Alfred the Great, king of Wessex, translates portions of the Psalms, Exodus, and Acts into Old English (Anglo-Saxon).

876 Byzantine Empire retakes Italy.



Built near the Pools of Bethesda in Jerusalem, the Church of St. Anne is one of the finest examples of Crusader architecture.

Christianity spreads to Tibet, Burma, Denmark, Czechoslovakia, Sweden, and Norway

AD 900

902 Muslims gain complete control of Sicily.

909 William, Duke of Aquitane, founds the Benedictine Abbey of Cluny, France, which becomes the center for reform under Abbot Odo (926).

950-999 Conversion of royalty across the empire, including Olga of Kiev, Miesko of Poland, and Stephen of Hungary.

962 Otto I, the Great, founder of the Holy Roman Empire, is crowned by Pope John XII. This empire continues until 1806.

988 Conversion of Vladimir of Kiev, grandson of Olga, to Eastern (Orthodox) Christianity. According to tradition, Vladimir considered other religions, but chose Orthodoxy because the splendor of the worship at the Church of St. Sophia in Constantinople convinced him that "God dwells there among men." Vladimir orders the population of Kiev to choose Christianity. He wipes out paganism, builds churches, and establishes schools. At his death, he donates all of his possessions to the poor.

996 In Egypt, Caliph El Hakim persecutes Copts, destroying thousands of churches and forcing people to convert to Islam.



The iconostasis of an Orthodox church separates the nave (the central area of the church) and the altar.

999 Leif Ericson converts to Christianity while in Norway. The next year he brings the gospel to his father's colony in Greenland.

Christianity in western North Africa virtually wiped out by Islam.

Christianity spreads to Hungary, Kiev (Russia today), Greenland, Bohemia , and Poland.

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AD 1000

1000 Greek Catholicism (Melkite) introduced in Nubia.

1009 Nestorians convert northern Mongolians. Their beliefs spread to Persia (Iran today), India, and China.

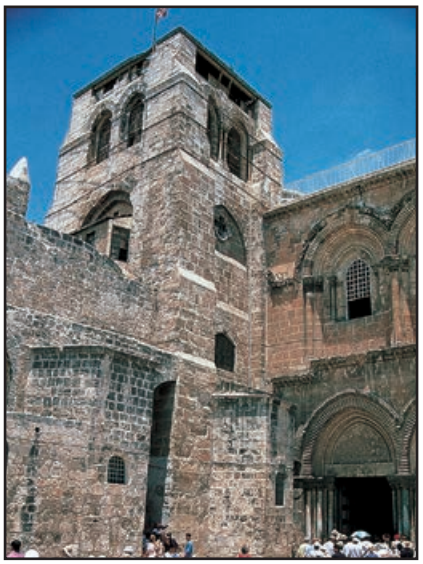
1054 Great Schism between the church in the West and the East. Roman Cardinal Humbart, envoy of Pope Leo IX, excommunicates Patriarch Michael Cerularius in the Church of St. Sophia (Hagia Sophia) in Constantinople. Despite this, there is some cooperation between the Eastern (Orthodox) and Western (Roman Catholic) church against the Seljuk Turks.

1066 Normans (French Christians) conquer Britain, Sicily, and evangelize the Celts.

1071 Seljuk Turks (converts to Islam) from Central Asia conquer Persia (Iran today) and move west toward the Byzantine capital, Constantinople (Turkey today).

1073 Gregory VII (Hildebrand) becomes pope. He works to revive and reform the church. He prohibits simony (the buying or selling of church offices), sexual immorality in the clergy, and lay investiture (the custom of emperors and local rulers choosing local church leaders).

1096 Pope Urban II calls for volunteers for a crusade to repel the Turks: specifically to help Eastern Christians in Constantinople, to liberate the Church of the Holy Sepulchre in Jerusalem, and to reopen the Holy Land to Christian pilgrims.



Church of the Holy Sepulchre in Jerusalem. Considered by many scholars to be the location of Jesus' tomb.

1097-1099 The First Crusade. More than 70,000 people inspired by both noble and lesser motives, join the ranks and head for the Holy Land. In their zeal they slaughter Jews in Germany and pillage villages en route. They capture Jerusalem in 1099 and brutally massacre their opponents. They set up the Latin Kingdom of Jerusalem under Godfrey of Bouillon, and build castles and churches.

AD 1100

1115 Bernard founds a monastery at Clairvaux, which becomes the influential center of Europe.

1116 Peter Abelard, philosopher and theologian.

1122 Concordat of Worms focuses on the controversy over lay investiture. (Worms, pronounced "vormps," is a city in Germany.)

1123 Lateran Council ratifies the Concordat of Worms.

1129 The Knights Templar, an order of monastic soldiers sworn to protect Holy Land pilgrims, is recognized.

1130 Disputed election of Popes Innocent II and Anacletus II. Innocent becomes pope.

1139 Second Lateran Council focuses on pseudo-popes (popes elected by unauthorized councils).

1146 Second Crusade is preached by Bernard of Clairvaux in response to the Muslim conquest of Edessa, the crusader capital (Turkey today). The crusade, led by Louis VII of France and Emperor Conrad III of Germany, fails.

1150 Syrian Orthodox church reaches zenith.

College of Cardinals is established by pope.

1162 Thomas Becket becomes archbishop of Canterbury. A close friend of Henry II and chancellor of England, Becket resigns his chancellorship after conflicts with Henry over the power of the church and the throne.

1170 Becket is murdered by knights of Henry II.

1174 French merchant and reformer Peter Valdes gives his wealth to the poor and becomes an itinerant preacher, the beginning of the Waldensians. His beliefs are accepted by the church, but his practice of appointing ministers and preaching without permission draws criticism and eventually excommunication.

1177 Third Lateran Council denounces the Waldensians and Albigensians. (Albigensians were heretics that believed that Jesus was an angel with a phantom body, and therefore did not die or rise again.)

1187 Muslim general Saladin defeats Crusaders at the Horns of Hattin (Galilee) and captures Jerusalem.



The Horns of Hattin (flat mountain, center)

1189-1192 The Third Crusade, led by Richard I (the Lion-Heart) of England, Philip II of France, and Barbarossa the Holy Roman Emperor, captures Cyprus, Acre, and Jaffa. Richard negotiates access to Jerusalem for Christian pilgrims.

Christianity spreads to Finland.

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AD 1200

1201 Pope Innocent III claims the right of the pope to oversee the moral conduct of heads of state and to choose rulers, including the emperor. The height of papal authority.

1202 Innocent III launches Fourth Crusade to defeat Egypt. After some setbacks, Crusaders defy the pope and sack Constantinople, center of the Orthodox church. A three-day massacre by the Crusaders alienates the eastern and western church for centuries.

1208 Church declares a crusade against Albigensians.

1209 Francis of Assisi gives away his wealth and starts group of traveling preachers (Franciscans).

1211 Mongol Genghis Khan, whose mother is a Nestorian, rises to power. Conquers China, Iran, and Iraq.

1212 Children's Crusade disaster. Thousands of children die at sea or are sold into slavery.

1212 Alfonso VII of Castile leads a coalition against the Moors and drives them out of Spain (the battle of Las Navas de Tolosa).

1215 Fourth Lateran Council condemns Waldensians and Albigensians; affirms doctrine of transubstantiation. In 1231, the Papal Inquisition is established.

1216 Dominican order forms, dedicated to spiritual reform.

1217 Fifth Crusade to defeat Egypt fails. Francis of Assisi crosses enemy lines to preach to the sultan.



The seaport Acre, the last Crusader stronghold, falls to Egyptian Mamluks in 1291.

1229 Crusaders recover Jerusalem by negotiation. In 1244 the Muslims recapture Jerusalem by force.

1255 Thomas Aquinas, the most influential medieval theologian, writes *Summa Theologiae*.

1266 Mongol leader, Kublai Khan, asks the pope to send 100 Christian teachers to baptize him and teach his people. The pope sends seven. In 1295 the Mongols begin to convert to Islam.

1274 Byzantine Empire rebuilt. Second Council of Lyon decrees unification of the eastern and western church, but unification is rejected in the East.

AD 1300

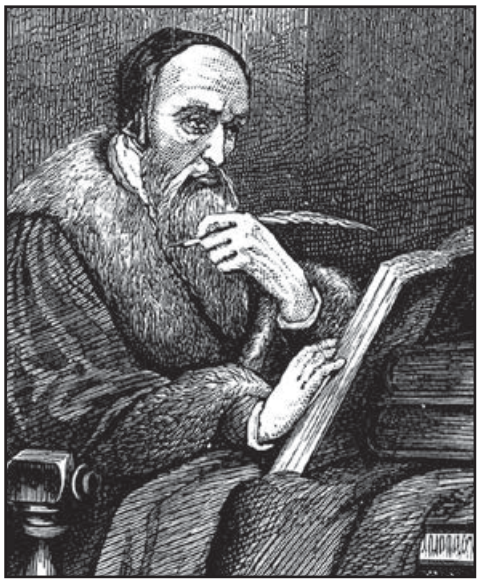
1302 Pope claims supremacy over secular rulers.

1302 Franciscans active in Mongol empire.

1309 The "Babylonian Captivity": for the next 70 years, the papacy resides in Avignon, France. The new pope favors French policies; convenes the Council of Vienne that abolishes the Order of Knights Templar and gives their wealth to King Philip IV of France.

1312-1324 Marsilius of Padua writes *Defensor pacis*, stating that the church should be ruled by general councils. He is condemned as heretical.

1348-1351 The Bubonic plague, also known as the Black Death, kills 33% of the people in Europe (about 40 million). People blame the disease (which is transmitted by fleas living on rats) on the Avignon papacy, the Jews, or personal immorality.



John Wycliffe

1371 John Wycliffe, English priest and diplomat, proposes that papal taxation and civil power should be limited. He challenges some church doctrines, including transubstantiation. He believes Scripture should be available to the people in their own language. People inspired by Wycliffe (derisively called "Lollards," meaning mumblers), translate the entire Bible into English (1382) from Latin, and call it the Wycliffe Bible.

1373 Julian of Norwich, English mystic.

1376 Catherine of Sienna, mystic, sees a vision calling the new pope, Gregory XI, to return the papacy to Rome, which he does in 1377.

1378 Great Papal Schism: Two or three popes at one time. The College of Cardinals elects an Italian pope, Urban VI, but later denies the validity of the decision and elects Clement VII instead. Urban remains in Rome. Clement goes to Avignon, France. The schism continues until 1417.

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AD 1400

1408 In England, it becomes illegal to translate or read the Bible in English without permission of a bishop.

1413 Jan Hus of Bohemia (Czechoslovakia) writes *De Ecclesia*, which supports ideas popularized by Wycliffe.

1414-1418 Council of Constance rejects Wycliffe's teachings and burns Jan Hus at the stake as a heretic. It affirms that general councils are superior to popes (conciliarism), a decision later overturned. Pope Martin V is elected; the Great Papal Schism ends.

1418 Thomas À Kempis, a German monk, writes the *Imitation of Christ*, a devotional.

1431 Joan of Arc, a French peasant girl during the Hundred Years' War, sees visions and hears voices telling her to save France. She leads a successful military expedition at Orleans. Later she is taken prisoner, tried for witchcraft, and is burned. In 1456, the verdict is reversed.



Joan of Arc

1438 Council of Florence affirms the primacy of the pope over general councils. It declares reunion between the Roman and Orthodox churches, but is not accepted by the Orthodox.

c. 1450 Beginning of the Renaissance. The popes of the Renaissance (1447-1521) are notable more for their intrigues and quest for power than for their pastoral care or desire for reform.

1453 Ottoman Turks capture Constantinople and make the Church of St. Sophia (Hagia Sophia) a mosque. Scholars flee to the West with Greek literary and scientific manuscripts, including manuscripts of the Bible. These manuscripts help to revive classical learning during the Renaissance.

Plans to build a new St. Peter's Basilica in Rome begin, including efforts to raise funds for construction.

1456 Johann Gutenberg prints the Latin Vulgate, the first book printed using moveable metal type. The invention of printing makes the Bible accessible to more people who previously could not afford handmade copies, which cost a year's wage.



Page from the Gutenberg Bible

1479 The Spanish Inquisition begins at the initiation of King Ferdinand V and Queen Isabella of Spain, and is approved by the pope. It is established to investigate and punish heretics. It targets Jews, Muslims, and Protestants. Its cruel methods (torture, death by burning), secret trials, and favoritism toward the Spanish monarchy continue despite protests from Rome. The Franciscan and Dominican friars who serve as judges often misuse their power. It is finally suppressed in 1820. Catholics today condemn the methods used.

1492 Thousands of Jews are expelled from Spain.

The last of the Muslim regions of Spain falls to Ferdinand and Isabella. Muslims are forced to convert to Christianity.

Columbus discovers the Americas.

Peak of papal corruption: Rodrigo Borgia buys cardinals' votes and becomes Pope Alexander VI.

1493 Pope Alexander VI avoids war by dividing newly discovered lands in the Americas and Africa between Spain and Portugal. Vast colonizing of the New World by explorers for the next 150 years. Settlers wishing to exploit the land and the people conflict with missionaries (Dominicans, Franciscans, and Jesuits) who spread the gospel and advocate for the Indians.

1497-1498 Dominican friar Savonarola preaches reform. He encourages the people of Florence, Italy, to burn luxury items and return to a humbler Christian life. He sells church property and gives the proceeds to the poor. Despite his initial popularity with the common people, he is caught in a political conflict with Alexander VI and is excommunicated. His popularity wanes and later he is executed for heresy.

Christianity reaches Senegal, Guinea Bissau, Mauritania, Haiti, Dominican Republic, Kenya, and Equatorial Guinea.

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AD 1500

1500 Decline of Christianity in China, Persia, Nubia (Southern Egypt and Ethiopia), and areas influenced by Islam.

Moscow claims to be the center of Christianity after the fall of Constantinople.

1503-1512 Pope Julius II commissions Michelangelo to finish painting the Sistine Chapel. In 1506, the foundation stone of St. Peter's Basilica is laid.

1512-1517 Council of Lateran V is held to address a variety of concerns, including church reform.

1516 Erasmus, priest and Greek scholar, publishes a Greek translation of the New Testament. Later editions of his Greek text form the basis of the *textus receptus* and are used by Martin Luther, William Tyndale, and the King James Bible (Authorized Version).



Martin Luther, becomes convinced that faith alone justifies the Christian, not works (Eph. 2:8-9)—a doctrine supported by Augustine's writings.

1517 Martin Luther posts his 95 *theses* on the door of the church in Wittenberg. They call for an end to abuses involved in methods of selling indulgences. The Protestant Reformation begins.

1519 Swiss Ulrich Zwingli spreads reform.

1522 Luther translates the New Testament into German.

1525 William Tyndale makes an English translation of the New Testament from Greek without permission and smuggles copies into England. He is burned at the stake.

1525 The Anabaptist movement, predecessor to Brethren and Mennonite churches, teaches believers' baptism only, democratic decision making, and separation of church and state.

1529 The term Protestantism becomes associated with Lutheranism, Zwinglianism, and Calvinism. Protestant characteristics: acceptance of the Bible as the only source of revealed truth, the doctrine of justification by faith alone, and the priesthood of all believers.

1530 Augsburg Confession adopted by Lutherans.

1534 Act of Supremacy makes British monarch Henry VIII head of the English church, breaking away from Roman Catholic control. The new "Church of England" (Anglican Church) sets forth a doctrinal statement: *The 39 Articles*.

1535 The Munster Rebellion. Anabaptists take over Munster and are slaughtered. Later, under the leadership of Menno Simons, the group adopts pacifism.

1536 John Calvin's *Institutes of the Christian Religion* explains Protestant beliefs, including predestination.



1537 The Matthew's Bible is the first English Bible published with the king's permission. On the last page of the Old Testament, the translator prints Tyndale's initials in 2 ½ inch letters to honor him. Many Bibles in common languages begin to appear.

1540 Ignatius Loyola's Society of Jesus (Jesuits) approved. They vow to evangelize the heathen.

1545-1563 Council of Trent (Catholic Counter-Reformation) condemns indulgence sellers, immorality of clergy, nepotism (appointing family members to church offices), and Protestantism.

1549 The Church of England's *Book of Common Prayer* unites most English churches in a middle route between Catholicism and Protestantism.

Jesuit Francis Xavier begins missionary efforts in the Indies and Japan: 100,000 converts attributed to him.

1555 Queen Mary Tudor restores Roman Catholicism to England, bans Protestant translations of the Bible, and persecutes Protestants. Many Protestants flee to Geneva, Switzerland, where they print the Geneva Bible (1560).

1560 John Knox's Reformed church begins in Scotland.

1558 Queen Elizabeth I becomes queen of England and Supreme Governor of the Church of England. She aims for a compromise between Catholics and Protestants. In 1570, she is excommunicated by the pope, and in turn persecutes Catholics.

1562 Heidelberg Catechism is formed. It is the most widely held Protestant doctrinal statement for centuries.

1568 Bishops Bible, Church of England translation.

1577 Formula of Concord defines Lutheran beliefs.

1582/1609 Catholic scholar Gregory Martin translates the Rheims-Douay Bible from the Vulgate (Latin) while in exile in France.

1596 Council of Brest-Litovsk. Most Orthodox in Kiev, Czechoslovakia, Hungary, and Polish Galatia (Uniat Churches) join communion with Roman Catholic church.

1598 Edict of Nantes grants freedom of worship to French Protestants (Huguenots) after 30 years of persecution. In 1685, the Edict is revoked by Louis XIV.

Christianity spreads throughout Thailand, Cambodia, Macao, South Korea, South America and Africa through Catholic missionary efforts (through monastic orders), conquest, and colonization. Few Protestant efforts during the next 200 years.

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AD 1600

1601 Jesuit missionary and scholar, Matteo Ricci, starts evangelizing China by befriending intellectuals in the emperor's court in Peking (Beijing). Ricci is one of the first missionaries to adopt the dress and customs of the land he seeks to evangelize. His methods are criticized by other Catholics as too tolerant toward the idolatrous Confucian custom of ancestor worship.

1603 Dutch Reformed theologian Jacobus Arminius's studies of the Epistle to the Romans lead him to doubt Calvin's doctrine of predestination. He sets forth doctrines that emphasize man's ability to choose Christ and Christ's death for all people (Arminianism).

1605 Gunpowder Plot fails. Catholic fanatics attempt to kill England's King James I and blow up the houses of Parliament in order to seize the government.

1609 The first Baptist church is founded in Amsterdam by John Smyth, who baptizes himself (by pouring).

1611 King James Version Bible (KJV), also known as the Authorized Version (AV), is published. King James I of England commissions 54 scholars to undertake a new Bible translation, which takes six years to complete. The scholars use the Bishops Bible and Tyndale's Bible as well as available Greek and Hebrew manuscripts. After slow initial acceptance, this becomes the most popular Bible for the next 300 years.


The Gospel according to S. John.

CHAP. I.

A page from the King James Bible, also known as the Authorized Version (even though it never received official royal authorization).

1618 Dutch Reformed Synod of Dort denounces Arminianism and responds to Arminius's five criticisms of Calvinism with five points of Calvinism. They are (using the mnemonic *tulip*): the **t**otal depravity of mankind (mankind's inability to choose Christ), **u**nconditional election, **l**imited atonement, the **i**rresistibility of grace, and the final **p**erseverance of the saints (an elect person cannot "lose" his salvation).

1622 Creation of the Congregation de *Propaganda Fide* for Roman Catholic missionary efforts.

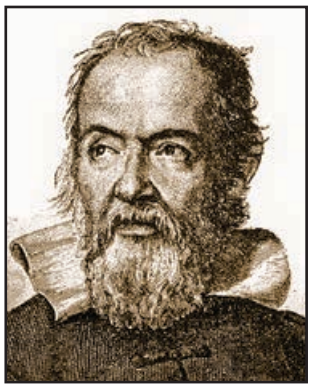
1620-1630s Separatists reject the Church of England and sail to America on the *Mayflower*. Later Puritans, who wish to cleanse the church, arrive and start colonies.

1629 Orthodox Patriarch of Constantinople, Cyril Loukaris (Lucar), befriends Protestants and presents the earliest known copy of the Bible in Greek (*Codex Alexandrinus*, fifth century AD) to Charles I of England.

1630 Catholicism wiped out in Japan, thousands of martyrs.

Coptic and Syrian Orthodox churches decline.

1633 The Sisters of Charity founded by Vincent de Paul.


Galileo

1642 Death of Galileo, scientist, who agreed with Copernicus's theory that the earth moved around the sun. He was censured by the church and kept from teaching his views because his proofs were inadequate. The case was closed in his favor in 1992.

Power struggles between Charles I and the Parliament lead to civil war in England. Puritan member of Parliament, Oliver Cromwell, defeats the king's troops. Later as Lord Protector, he seeks tolerance for many Protestant groups.

1646 Westminster Confession accepted as the statement of Presbyterianism in Scotland and England.

1647 Beginnings of the Quaker movement (the Society of Friends) under preacher George Fox.

1648 End of the Thirty Years' War. Catholics and Protestants given equal rights in most of the Holy Roman Empire.

1649 In America, Iroquois Indians destroy Huron Indians and their Jesuit mission.

1654 Conversion of Blaise Pascal, French mathematician and theologian.

1655 Waldensians break from Roman Catholicism and embrace Protestantism. Catholics launch persecutions.

1667 John Milton writes *Paradise Lost*.

1673 The British Test Act bans Catholics from holding public office unless they deny certain doctrines.

1678 John Bunyan's *Pilgrim's Progress* published.

1685 Edict of Nantes revoked. Huguenots flee France.

1689 English Parliament issues Toleration Act (tolerating all Protestant groups, but not Roman Catholics).

1692 Chinese emperor officially allows Christianity. Ricci's initial 2,000 converts multiply to 300,000.

1698 First missionary societies formed by Protestants.

Christianity spreads to Bermuda, Uruguay, Taiwan, Barbados, St. Kitts-Nevis, Laos, Montserrat, Antigua, Virgin Islands, Grenada, Anguilla, Belize, Gambia, Polynesia, Chad, Micronesia, Gabon, Bahamas, Benin.

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AD 1700

1700 Slave trafficking from Africa increases.

1704 Pope Clement XI condemns "Chinese Rites," the mixture of Confucianism and ancestor worship with Christianity in China. Persecution against Christians begins; thousands are killed.

1705 Death of Philipp Jakob Spener, the "father of Pietism." Pietism emphasizes feelings, a personal religious experience, and living a life of intense devotion.

1706 First Presbyterian church in America. It is governed by a board of elders (presbyters).

1707 Isaac Watts writes more than 600 hymns in his life.

1721 Peter the Great appoints the Holy Synod to head the Russian Orthodox church, putting the church under the state's control until 1917.

1722 Count Nikolaus Ludwig von Zinzendorf welcomes fleeing Hussites from Moravia (Moravian Brethren) to live on his lands. The pietistic colony that forms, "Herrnhut," sends out missionaries to Africa, India, and the Americas.

1724 Greek Catholic (Melkite) church established in what is now Lebanon. Primarily located in Ethiopia and parts of Egypt, the Melkite church had accepted the Council of Chalcedon in 451, rejecting monophysitism.

1729 Jonathan Edwards, one of America's greatest preachers and theologians, preaches in Northampton.



Anglican minister John Wesley and his brother Charles are converted through contact with Moravians.

1738 Conversions of John and Charles Wesley. Their emphasis on living a holy life by doing specific spiritual disciplines each week is derided as "methodist." Eventually the descriptive is accepted with pride, and Methodism spreads rapidly in the Church of England.

Charles Wesley pens more than 6,000 hymns, including "And Can It Be" and "O For a Thousand Tongues to Sing," and "Hark, the Herald Angels Sing."

Freemasonry condemned by Pope Clement XII (and later popes). The pope forbids Catholics to join.

1739 George Whitefield, Anglican preacher, gives open-air evangelistic messages.

John Wesley travels throughout Britain on horseback, reportedly giving 40,000 sermons during his lifetime.

1740 The Great Awakening in New England, led by Whitefield. Revival spreads throughout colonial America.

1741-1742 George Frideric Handel writes the *Messiah*.

1759 Powerful Jesuit order suppressed. In 1773, it is dissolved by the pope. In 1814, Jesuits are reestablished.

1764 John Newton, former slave trader converts, writes "Amazing Grace."

1769 Serra founds the first of nine missions in California.

1771 John Wesley sends Francis Asbury to preach in America. The American Methodist Church becomes a separate organization in 1784.

1773 First independent Black Baptist church is established in America.

1780 "Sunday school" is developed in England by Robert Raikes out of concern for urban poor.

1781 Immanuel Kant's *Critique of Pure Reason*. Reason cannot deny the existence of God, the soul, or eternity.

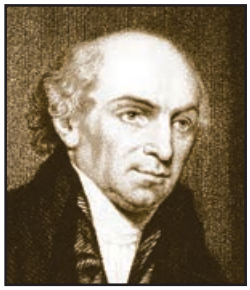
1784 "Conference of Methodists" forms a group within the Church of England.

The Russian Orthodox send missionaries to Alaska.

1785 Korean Christianity expands, then is exterminated.

1789 The French Revolution results in a new government and a new religion hostile to Christianity, "The Cult of Reason." Thousands of Catholic and some Protestant clergy are executed. Ten years later the French invade Rome, and take Pope Pius VI prisoner to France.

1792 Second Great Awakening: revival sweeps New England for 30 years.



William Carey, often called the father of modern Protestant missions

1793 William and Dorothy Carey of England sail for India. Carey writes a significant work on the Great Commission and offers strategies for fulfilling it at a time when many Protestants believe that "when God pleases to convert the heathen, he'll do it without consulting you or me."

The Baptist Missionary Society and other missionary societies formed during this century.

1795 Many American churches, including the Baptists, begin to divide over the issue of slave holding.

1797 Methodists separate from the Church of England to form a distinct church.

Christianity spreads to Nepal, Seychelles, Falkland Islands, Turks and Caicos Islands, Pitcairn Island, Sierra Leone, Norfolk Island, and Tonga.

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AD 1800

1801 French leader Napoleon Bonaparte reconciles with new pope temporarily (Concordat of 1801) and makes himself emperor in 1804. France reinvades Rome and takes Pius VII to France as a prisoner.

1807 William Wilberforce, member of Parliament and devout Christian, leads Parliament to abolish the slave trade in the British Empire. He and other Christians also address social problems including exploitative child labor, illiteracy, prison reform, education, and reinstating civil rights for Jews and Catholics.

1811 Thomas and Alexander Campbell's Restoration Movement gives rise to the Disciples of Christ and some Church of Christ groups.

1813 Adoniram and Ann Judson arrive in Burma.



Richard Allen, founder of the AME Church

1816 The African Methodist Episcopal Church (AME) is founded by Richard Allen, a free Black, in Philadelphia. In 1821, the African Methodist Episcopal Zion Church forms.

1822 Congregation for the Propagation of the Faith (reestablished by Pope Pius VII) spurs Roman Catholic missionary efforts in Ethiopia, Mongolia, North Africa (Charles Lavigerie, founder of the White Fathers) and Hawaii (Fr. Damien, works with lepers 16 years and dies of leprosy).

1827 John Nelson Darby of the Plymouth Brethren creates the first dispensational system (dividing history into spiritual eras or dispensations), which influences Cyrus Scofield's teachings of the 1900s.

1830 Friedrich Schleiermacher, the "Father of Liberal Protestant Theology," teaches that God is *within* human reality, not above it.

Joseph Smith, Jr., founds the Church of the Latter-day Saints (Mormonism), which denies the Trinity.

1833 Oxford Movement calls the Church of England to return to "high church" practices and doctrines.

1835 Charles Finney leads revival in New York.

1836 George Müller opens faith orphanage in England.

1840 David Livingstone, missionary, goes to Africa.

1844 Søren Kierkegaard's *Philosophical Fragments*.

The YMCA and YWCA (Young Men's/Women's Christian Association) form in London during the Industrial Revolution to introduce Christianity to new large populations in urban areas.

Adventist Movement begins with William Miller.

1854 Baptist preacher Charles H. Spurgeon draws such great crowds that a church is built for him in England.

Immaculate Conception dogma is pronounced by Pope Pius IX. It states that Mary, Jesus' mother, was free from original sin, a belief debated since the Middle Ages.



Dwight L. Moody

1855 Dwight L. Moody, shoe salesman in Chicago, converts and works with the YMCA. He develops a simple message of repentance and salvation and the work of the Holy Spirit ("higher life"). Moody, Finney, and singer Ira Sankey mark the beginning of "revivalism": revival meetings held in urban areas.

1859 Charles Darwin writes *Origin of the Species*.

1863 Seventh-day Adventist Church founded.

1864 Catholics in Korea persecuted by revolutionaries.

1865 Hudson Taylor begins China Inland Mission.

1865 After the U.S. Civil War, many former slaves join with other African-Americans to start denominations in America, including the Black Baptists and the Colored Methodist Episcopal Church (CME, later the C is changed to mean Christian).

1870 First Vatican Council (Roman Catholic) on faith and the church declares papal infallibility dogma.

1875-1879 Christian Science and Jehovah's Witnesses (Watchtower Bible and Tract Society) founded. Both deny Christ's deity.

1878 The Salvation Army is founded by William Booth and his wife, Catherine Munford, both Methodist preachers, to minister to the poor.

1880 Moody leads the nondenominational Northfield Conferences, which emphasize holiness, dispensationalism, missions, evangelism, and the Spirit-filled life.

1887 B.B. Warfield, Reformed theologian at Princeton.

1895 The five "fundamentals" of the faith are set forth by the Evangelical Alliance to define the line between fundamentalism and modernism (radical liberalism). They are the inerrancy of Scripture, the deity of Jesus, the Virgin birth, Jesus' death providing substitutionary atonement, Jesus' physical resurrection, and his imminent return.

1895 Turks massacre 300,000 Armenian Christians.

Christianity spreads to Botswana, Madagascar, Djibouti, Somalia, Zambia, Rwanda, Liberia, Samoa, Transkei, New Hebrides, Lesotho, Uganda, Hong Kong, and Pacific Islands.

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AD 1900

1901 Amy Carmichael, Irish missionary to India for 53 years, starts work at Donavur for children in danger.

Boxer Rebellion: Chinese kill missionaries and converts.

Many revivalists now preach premillennialism.

1906 Azusa Street revivals, led by William Seymour, emphasize living a holy life demonstrated by Spirit baptism and evidenced by speaking in tongues. Beginnings of Pentecostalism.

Albert Schweitzer writes *Quest for the Historical Jesus*.

1909 Scofield Bible published. Cyrus Scofield links verses from various books of the Bible in an attempt to explain God's actions in human history—fitting history into seven distinct spiritual eras (dispensations).

1914 Assemblies of God, and later Church of God and Four-Square Gospel denominations, form in the wake of the Azusa Street revivals.

1917 Communism spreads anti-religious ideology through Europe, Asia, and Latin America. Christianity is eradicated from education and worship. Millions are imprisoned and killed.

1919 Karl Barth's *Commentary on Romans*. Birth of neo-orthodoxy, which challenges liberalism with an emphasis on the Bible and on God's transcendence.

1925 Billy Sunday, the "baseball preacher," preaches salvation and temperance revivals.

Scopes "Monkey" Trial (State of Tennessee v. John Scopes) on the teaching of evolution.

1930-1950 Many Protestant denominations split over issues involving modernism, higher life, or dispensationalism, including the Presbyterian Church in the USA and the Northern Baptist Convention.

1934 Wycliffe Bible Translators is founded by Cam Townsend. Wycliffe and other organizations translate the Bible into other languages. In 1914 there are portions of the Bible in 600 languages. By 1980, the Bible is translated into more than 1,600 languages.

1941 Rudolf Bultmann leads movement to "demythologize" the Bible.

1933-1945 Rise of Nazism, leading to World War II and the death of 6 million Jews and millions of Christians.

1945 Dietrich Bonhoeffer, Lutheran pastor and a leader of the underground church in Germany, is hanged for plotting to kill Adolph Hitler.

1945 Franciscan priest Maxmilian Kolbe, prisoner in Auschwitz, volunteers to die and is executed in place of a fellow prisoner.

1948 Discovery of the Dead Sea Scrolls, the oldest known copies of portions of the Bible (c. 100 BC).

Modern political State of Israel established.

1949 Organized Christian churches exist in every country in the world except for Afghanistan, Saudi Arabia and Tibet, according to *World Christian Encyclopedia*.



Billy Graham, a Southern Baptist minister, preaches the largest crusade in history—1.1 million people in Seoul, Korea, in 1973.

Billy Graham's Los Angeles Crusade launches his ministry. Over the next five decades, he preaches to more people than any evangelist in history.

World Council of Churches formed by representatives from all major Christian denominations except the Roman Catholics.

1954 Scientology and Unification Church founded. Neither accepts the Trinity or the deity of Jesus Christ.

1950-1960s Explosion of Christianity in newly independent African countries. Approximately 200 million Christians by 1980.

1962 Second Vatican Council (Roman Catholic) accepts Protestants as "separated brethren," encourages translating and reading the Bible, revokes the excommunication of the Great Schism (1054), upholds papal infallibility and encourages services (the Mass) to be held in each common language rather than in Latin.

1963 C.S. Lewis, author of *Mere Christianity*, dies.

1964 Baptist minister Martin Luther King, Jr., receives Nobel Peace Prize for civil rights efforts.

1970s Many major national and international crusades held: Latin America (Luis Palau), worldwide Here's Life crusade (Campus Crusade), Korea (Billy Graham). Jesus Movement in the USA; charismatic movement.

Largest church in the world is now in Seoul, Korea.

1997 Death of Mother Teresa of Calcutta, Catholic nun, who spent 50 years caring for the poor and dying.

Pope John Paul II apologizes for the Roman Catholic Church's lack of moral leadership during the Holocaust.

1998 *The Jesus Film*, an evangelistic film, is seen by more than 5 billion people since 1979.

2004 *The Passion of the Christ* movie released. Depicts Jesus' suffering, death, and resurrection.

Persecution of Christians continues around the world.

Christianity spreads to the Antarctic. There are still 2,000 groups of people who have no portion of the Bible in their own language.

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Old Testament







100 OLD TESTAMENT EVENTS

EVENT 1	Creation of all things (Gen. 1)
EVENT 2	Institution of marriage (Gen. 2:18–25)
EVENT 3	Fall of man and promise of a redeemer (Gen. 2:15–17; 3:1–24)
EVENT 4	Murder of Abel and birth of Seth (Gen. 4:1–25)
EVENT 5	Removal of Enoch to heaven without dying (Gen. 5:18–24)
EVENT 6	Protection of Noah, his family, and selected animals during the Great Flood (Gen. 6–8)
EVENT 7	Giving of the rainbow covenant (Gen. 9:1, 11–13)
EVENT 8	Tower of Babel judgment (Gen. 11:1–9)
EVENT 9	Conversion, call, and commission of Abraham (Gen. 12:1–3)
EVENT 10	Meeting between Abraham and Melchizedek (Gen. 14:18–20)
EVENT 11	Confirmation of the Abrahamic Covenant (Gen. 15:1–9)
EVENT 12	Birth of Ishmael (Gen. 16)
EVENT 13	Institution of circumcision and changing of Abram's and Sarai's names (Gen. 17)
EVENT 14	Destruction of Sodom and Gomorrah (Gen. 19)
EVENT 15	Birth of Isaac (Gen. 21:1–7)
EVENT 16	Offering up of Isaac (Gen. 22:1–14)
EVENT 17	Marriage of Isaac and Rebekah (Gen. 24)
EVENT 18	Birth of Esau and Jacob (Gen. 25:21–26)
EVENT 19	Transfer of birthright and blessing from Esau to Jacob (Gen. 27:6–16)
EVENT 20	Flight of Jacob and his marriages to Leah and Rachel (Gen. 28:10–29:28)
EVENT 21	Wrestling match between Jacob and a "Man" (Gen. 32:6–32)
EVENT 22	Selling of Joseph in slavery and his rule in Egypt (Gen. 37:3–28; 41:1–44)
EVENT 23	Joseph reveals himself to his brothers and Jacob's family moves to Egypt (Gen. 45:1–11; 46:1–7)
EVENT 24	The dying Jacob blesses his 12 sons in Egypt (Gen. 49:1–28)
EVENT 25	The sufferings of Job and the sovereignty of God (Job 1:1–2:7; 42:10–12)
EVENT 26	Slavery of the Israelites in Egypt (Ex. 1:8–14)
EVENT 27	Rescue of the baby Moses from the Nile (Ex. 2:1–10)
EVENT 28	Call of Moses at the burning bush (Ex. 3:1–10)
EVENT 29	The ten plagues and the first Passover (Ex. 7:14–13:16)
EVENT 30	The Red Sea crossing (Ex. 14:16–30)
EVENT 31	Giving of manna (Ex. 16:14–18, 31, 35)
EVENT 32	Institution of the Sabbath (Ex. 16:25–30; 31:14–17)
EVENT 33	Moses strikes the rock at Rephidim and prays for Israel (Ex. 17:1–14)

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EVENT 34	The Ten Commandments given at Mt. Sinai (Ex. 20:3–17; 34:29–32)
EVENT 35	Worship of the golden calf at Sinai (Ex. 32:1–6)
EVENT 36	Moses intercedes for Israel and view's God's glory (Ex. 32:30–32; 33:18–23)
EVENT 37	Building of the tabernacle and anointing Aaron as the first high priest (Ex. 25:1–9; 29:4–9)
EVENT 38	Giving of the Levitical feasts and ordinance of the red heifer (Lev. 23:4–27; Num. 19:2–9)
EVENT 39	Miriam's leprosy (Num. 12:1–13)
EVENT 40	The unfavorable report from the spies (Num. 13:1–14:10)
EVENT 41	Korah's rebellion and Aaron's rod that budded (Num. 16:1–33; 17:6–8)
EVENT 42	Moses' sin and Aaron's death (Num. 20:7–29)
EVENT 43	People are healed by looking at the serpent of brass (Num. 21:5–9)
EVENT 44	Balaam's futile attempts to curse Israel (Num. 22:26; 23:8–23; 24:2–17)
EVENT 45	Repeating of God's law to Israel's next generation (Deut. 1:3; 6:1–5)
EVENT 46	Completion of the Pentateuch (Deut. 31:9, 24–26)
EVENT 47	Transfer of leadership from Moses to Joshua (Deut. 31:7–14; 34:9)
EVENT 48	Moses blesses the 12 tribes, views the Promised Land, and dies (Deut. 33:1–34:12)
EVENT 49	Jordan River crossing and fall of Jericho (Josh. 1–3; 6:2–20)
EVENT 50	Setting up of the tabernacle at Shiloh and the division of the land (Josh. 18:1–10)
EVENT 51	Final words of Joshua to Israel (Josh. 23:1–11; 24:14–15)
EVENT 52	Four key judges: Deborah/Barak, Gideon, Jephthah, and Samson (Judg. 4;6–8; 11; 13–16)
EVENT 53	The marriage of Boaz and Ruth (Ruth 4:13–17)
EVENT 54	Prayer of Hannah. Birth, call, and ministry of Samuel (1 Sam. 1:11–28; 3:1–20)
EVENT 55	Anointing of Saul as Israel's first king (1 Sam. 8:4–9:17; 10:1)
EVENT 56	Rejection of Saul and the anointing of David as king (1 Sam. 13:13–14; 15:22–23; 16:1–14)
EVENT 57	David's victory over Goliath (1 Sam. 17:4–49)
EVENT 58	Saul's persecution of David and David's kindness to Saul (1 Sam. 18:10–12; 24:1–12; 26:5–18)
EVENT 59	Saul's visit to the witch of Endor and subsequent death on the battlefield (1 Sam. 28:7–16; 31:1–6)
EVENT 60	David's kingship over all Israel (2 Sam. 2:4; 5:1–5)
EVENT 61	David captures Jerusalem from the Jebusites and recovers the ark of the covenant (2 Sam. 5–6)
EVENT 62	Giving of the Davidic Covenant (2 Sam. 7:1–16)
EVENT 63	David's sins of adultery and murder (2 Sam. 11:2–5, 14–15)
EVENT 64	Punishment of David. Birth of Solomon (2 Sam. 12:7–25)
EVENT 65	Rebellion of David's son Absalom (2 Sam. 15:1–6)

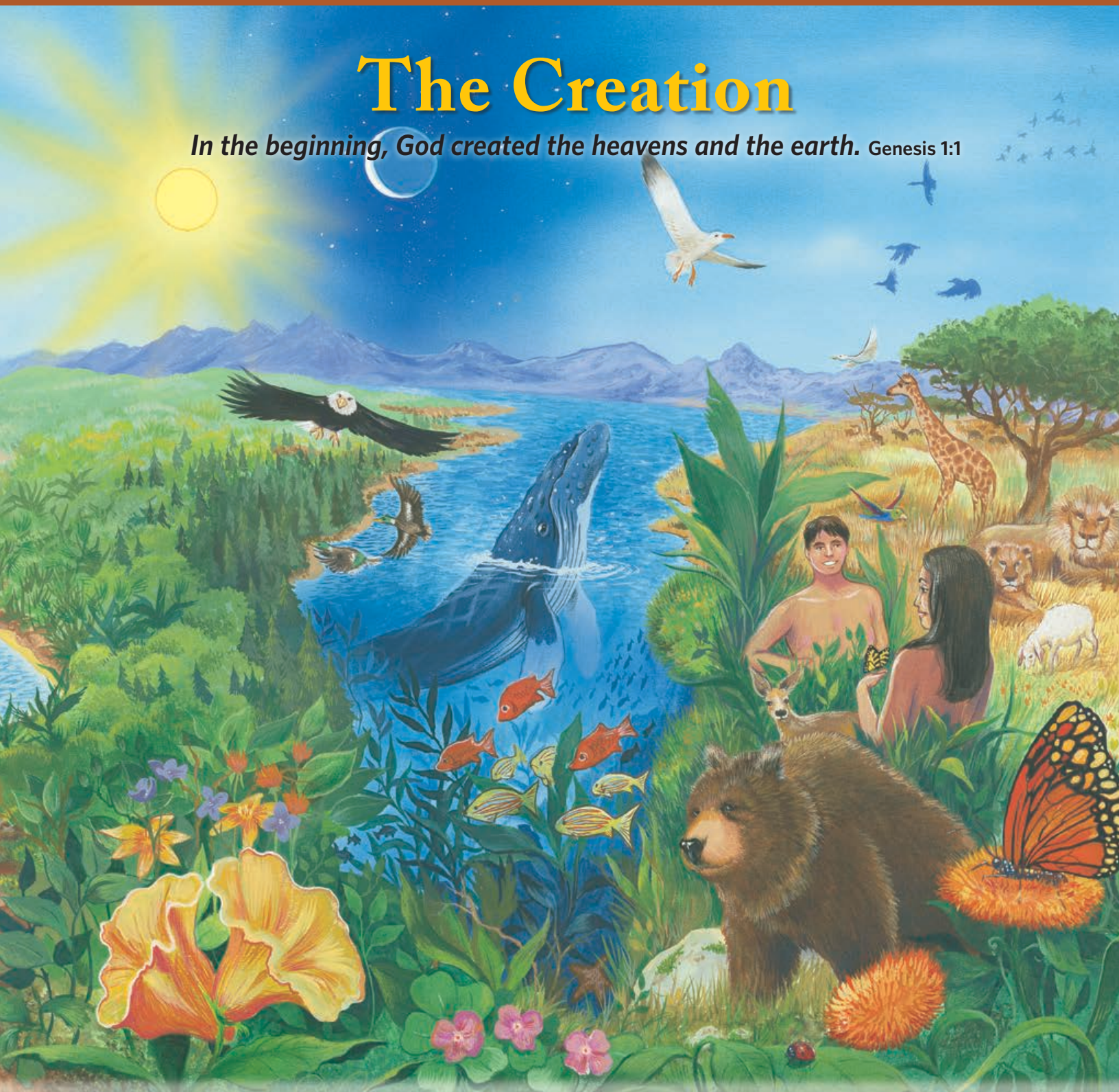
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EVENT 66	David's sin in numbering the people (1 Chron. 21:1–27)
EVENT 67	Solomon's request for wisdom (1 Kings 3:5–10)
EVENT 68	Completion of Israel's first temple (1 Kings 6:1, 38; 8:1, 6)
EVENT 69	Queen of Sheba's Visit with King Solomon (1 Kings 10:1–7)
EVENT 70	Solomon's many wives, his idolatry, and God's anger against him (1 Kings 11:1–13)
EVENT 71	The United Kingdom divides (1 Kings 12:1–20)
EVENT 72	Elijah raises the widow of Zarephath's dead son (1 Kings 17:1–24)
EVENT 73	Elijah's confrontation on Mt. Carmel (1 Kings 18:20–40)
EVENT 74	Elijah is carried to heaven in a chariot of fire (2 Kings 2:1–11)
EVENT 75	The healing of Namaan (2 Kings 5:1–3, 9–14)
EVENT 76	Deliverance of starving Samaria (2 Kings 6:24–29; 7:1–16)
EVENT 77	Jehoshaphat's prayer for deliverance (2 Chron. 20:1–17)
EVENT 78	Isaiah's vision of God's glory (Isa. 6:1–8)
EVENT 79	The divine sign refused by Ahaz (Isa. 7:1–14)
EVENT 80	The protection of Joash from Athaliah's bloody slaughter of the royal family (2 Kings 11:1–16)
EVENT 81	The stoning of Zechariah, Judah's godly high priest (2 Chron. 24:15–22)
EVENT 82	Jonah and the great revival and repentance in the city of Nineveh (Jonah 3:1–10)
EVENT 83	The extension of Hezekiah's life (2 Kings 20:1–11)
EVENT 84	Conversion of wicked King Manasseh (2 Chron. 33:1–16)
EVENT 85	Assyrian captivity of the ten northern tribes (2 Kings 18:9–12)
EVENT 86	The deliverance of Jerusalem from the Assyrians (Isa. 37:33–36)
EVENT 87	Discovering the law of Moses in Josiah's reign (2 Kings 22:1–11; 23:1–3)
EVENT 88	Call of Jeremiah and the burning of his scroll (Jer. 1:4–10; 36:1–32)
EVENT 89	Prophecy of the new covenant when God will forgive his people (Jer. 31:31–34)
EVENT 90	Call of Ezekiel and the departure of the glory cloud (Ezek. 1:3–28; 3:16–17; 10:3–4, 18; 11:22–23)
EVENT 91	Destruction of Jerusalem, the first temple and the Babylonian captivity (2 Chron. 36:14–21)
EVENT 92	Interpretation of Nebuchadnezzar's dream by Daniel (Dan. 2:27–45)
EVENT 93	Divine protection of three Hebrew men in a furnace of fire (Dan. 3:23–28)
EVENT 94	Interpreting by Daniel of the handwriting on the wall (Dan. 5:1–28)
EVENT 95	Divine protection of Daniel in a den of lions (Dan. 6:16–23)
EVENT 96	The return decree of King Cyrus (2 Chron. 36:22–23; Ezra 1:5; 2:64)
EVENT 97	Completion of the second temple (Ezra 3:10–13; 6:14–15)
EVENT 98	Revivals under Ezra and Nehemiah (Ezra 9:1–6; 10:1–5; Neh. 8:1–12)
EVENT 99	Deliverance of the Jews from their enemies in Esther's time (Est. 8:7–11; 9:1–5)
EVENT 100	Rebuilding of the Jerusalem walls (Neh. 2:5–18; 6:15)

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The Creation

In the beginning, God created the heavens and the earth. **Genesis 1:1**



DAY 1
Light (Day), Darkness (Night) *Gen. 1:2–5*

DAY 2
Sky (Separate from the Water) *Gen. 1:6–8*

DAY 3
Seas, Dry Land, Plants, Trees *Gen. 1:9–13*

DAY 4
Sun, Moon, Stars *Gen. 1:14–19*

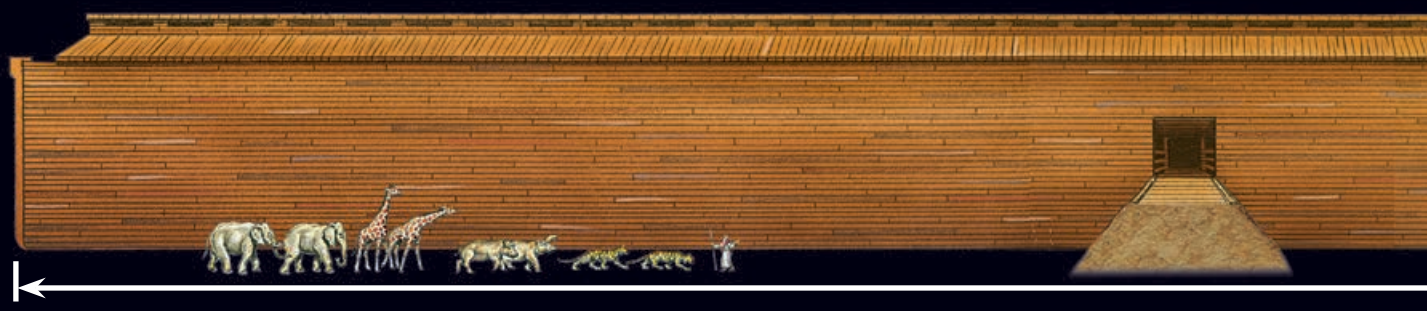
DAY 5
Creatures of the Sea, Birds *Gen. 1:20–23*

DAY 6
Animals of the Land, Man and Woman *Gen. 1:24–31*

DAY 7
God rested. Blessed the seventh day. *Gen. 2:1–3*

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NOAH'S ARK







About 100 to 120 Years

God Grieves Over Corrupt Earth; Tells Noah to Build an Ark

God is sorrowful about the great wickedness and violence in all the people on the earth, and sees their evil thoughts. He tells Noah, who is righteous and "walked with God," that He will destroy the people and the earth with a flood. God gives Noah plans to build an ark and be saved. Noah does everything God tells him to do. Building the ark took about 100 years when Noah was about the ages of 500 to 600. Gen. 6:3-22; 5:32; 7:6



7 Days

God Shuts Door of Ark

God tells Noah and the animals to go into the ark. After seven days, God shuts them in.

Genesis 7:7, 10, 16



40 Days

The Flood Begins

Underground waters burst forth and rain falls 40 days and nights covering the ground. Noah, his three sons, and their wives are safe in the ark along with every kind of animal and bird. Genesis 7:11



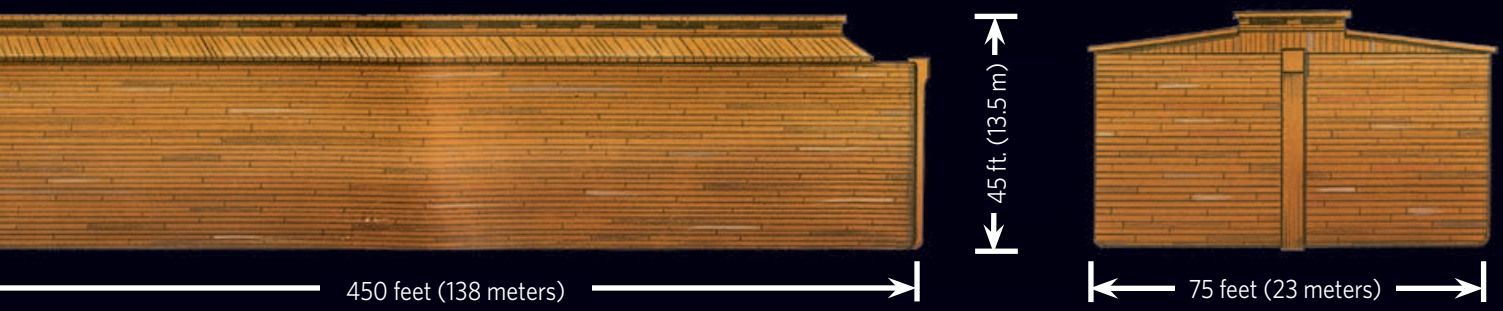
110 Days

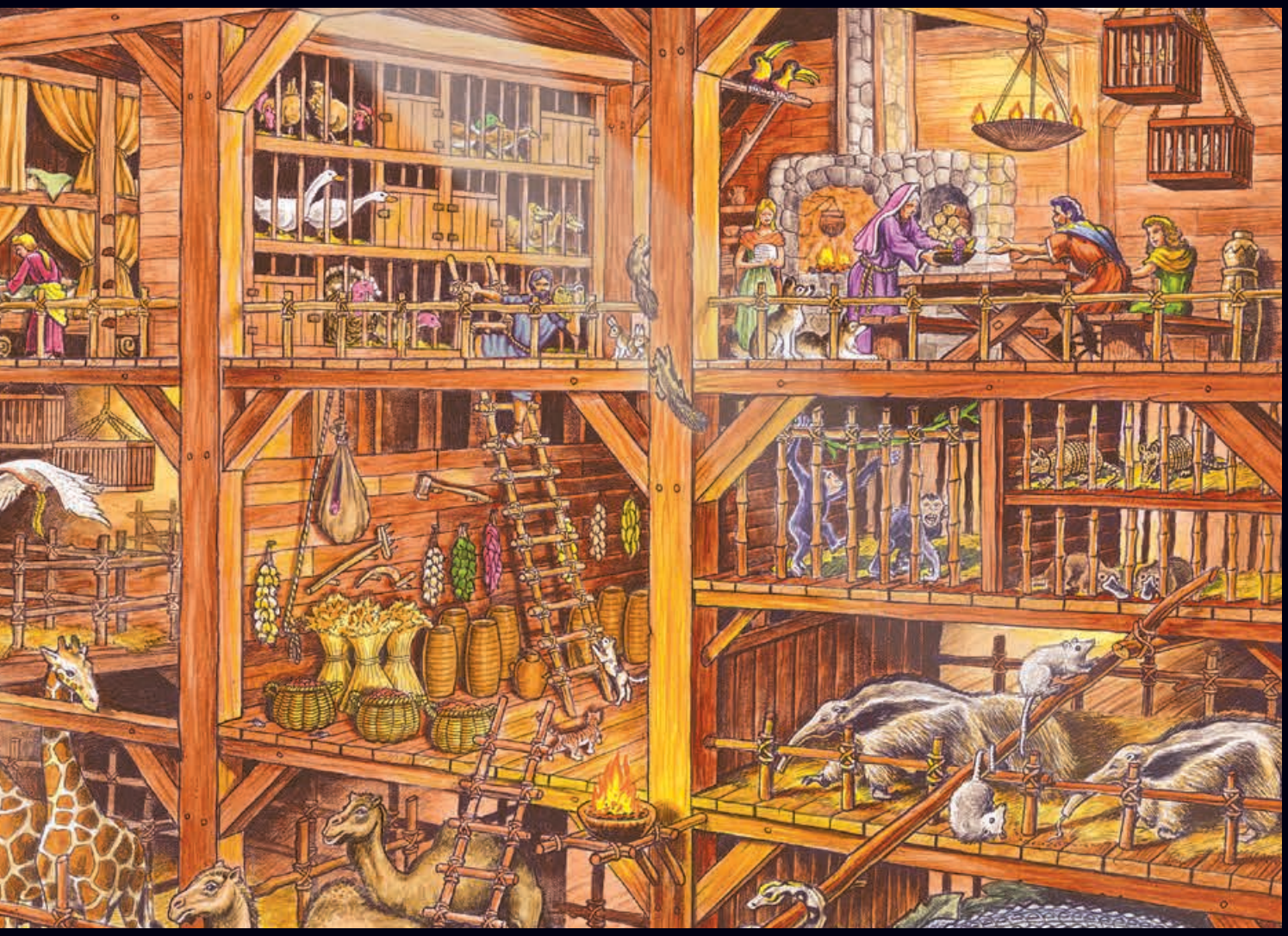
Water Covers All The Earth

After the rain ends, the water covers all the land and mountains. The ark floats safely high above the ground. Even the highest mountains are under more than 20 feet (nearly 7 meters) of flood waters. Nothing is left alive anywhere on earth, except for Noah and those in the ark. The water covers the earth for 150 days. God sends a wind across the waters and the waters recede. Genesis 7:17–8:1

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74 Days

The Water Goes Down and The Ark Rests

God does not forget Noah, his family, and the animals in the ark. He makes the water go down. On the 17th day of the seventh month of the year, the ark rests in the Ararat mountains, five months from the start of the flood.

Genesis 8:1-4



40 Days

Mountain Tops Are Seen

The water lowers. The mountain tops can be seen on the first day of the 10th month, two and a half months later. After 40 days, Noah checks the water.

Genesis 8:5, 6



28 Days

Noah Sends Out Birds

Noah sends a raven out of a window. Then he sends a dove every seven days. At last it brings an olive leaf; and finally it doesn't return. Genesis 8:6-12



22 Days

601 Years Old

Noah was 600 years old when the rain began. Now he is age 601 on the first day of the year. Noah wonders if the land is dry.

Genesis 7:11; 8:13



57 Days

Noah Opens the Roof

Noah opens the ark roof and sees that the earth is almost dry. By the 27th day of the second month, the earth is completely dry. God tells Noah that they can leave the ark and the animals can go, reproduce, and live all over the earth.

Genesis 8:13-19



A New Start

Noah builds an altar and offers animal and bird sacrifices pleasing to the Lord. The rainbow is a sign of God's promise to never again destroy all creatures with a flood.

Genesis. 8:20-9:17

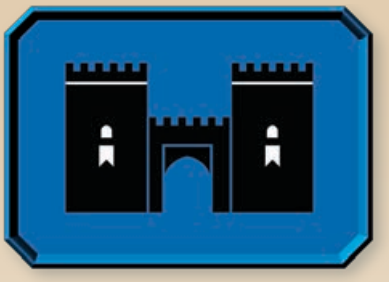
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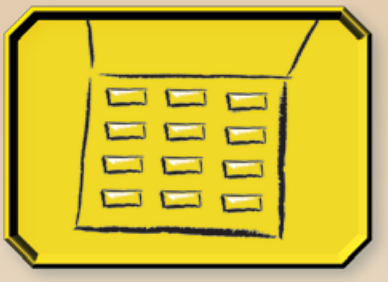
Twelve Tribes of Israel



Reuben
"See, a son!"
Water



Simeon
"Hearing"
Gate



Levi
"Attached"
Breastplate of the high priest



Judah
"Praise"
Lion



Dan
"Judge"
Snake



Naphtali
"My struggle"
Deer



Gad
"Good fortune" / "warrior"
Tents



Asher
"Happy"
Tree



Issachar
"There is a reward"
Donkey



Zebulun
"Dwelling"
Ship



Joseph
"He will increase"
Sheaf of grain



Benjamin
"Son of the right hand"
Wolf

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The 12 Tribes of Israel

The 12 Tribes of Israel were the family groups descended from the biblical patriarch Jacob. The tribes are important because God worked through the tribes to fulfill his purposes—especially his purpose of bringing from the tribe of Judah, Jesus the Savior, the Lion of Judah.

- In the book of Genesis, we see God blessing and working through a family: Jacob and his 12 sons. (God renames Jacob as "Israel.")
- Then God works through a nation: Israel—the descendants of Jacob's sons arranged into 12 tribes. God brings them out of Egypt and into the Promised Land.
- In the New Testament, we notice God working through a different group of 12: Jesus' 12 disciples. They spread the good news of salvation.
- In the book of Revelation, we are reminded of a remnant of 144,000 people sealed by God—12,000 from each of the 12 tribes of Israel.

Breastplate of the High Priest

In the Old Testament, the high priest wore a breastplate made of linen and gold with 12 inlaid, precious stones inscribed with the names of the tribes.

- Exodus 28:15–30 lists the stones right to left, as Hebrew is read right to left. The tribal names inscribed on the stones may have followed the order of how the tribes marched in the wilderness (Num. 2–3).
- Instead of Levi and Joseph, the tribes of Joseph's sons—Manasseh and Ephraim—were represented on the breastplate.
- The exact identity and color of some of the stones remain uncertain.

Zebulun	Issachar	Judah
Gad	Simeon	Reuben
Benjamin	Manasseh	Ephraim
Naphtali	Asher	Dan

Time Line

Dates are approximate

Abraham is called by God to go to Canaan; God makes a covenant with Abraham that Abraham's descendants will be "a great nation" (Gen. 12:1–7).

2080 BC

1928-1908

Jacob (Abraham's grandson) marries Leah and Rachel; they and their handmaidens bear 12 sons (Gen. 29–30).

Joseph is sold into slavery by his brothers. In Egypt, he rises to prominence (Gen. 37–41).

1897-1884

Famine prompts Jacob's family to migrate to Egypt where they are reunited with Joseph (Gen. 42–46).

1876

Jacob blesses his sons on his deathbed (Gen. 49).

1859

In Egypt: Jacob's descendants remain there 430 years, part of that time in slavery.

The Exodus: Moses leads the Israelites (Jacob's descendants) out of Egypt (Ex. 3–14).*

First census of Israelite tribes at Sinai (Num. 1–3).

1446

Wilderness Wanderings: Israelites live in the wilderness for 40 years.

Tabernacle built at Sinai (Ex. 26). Tribes camp around tabernacle under their family banners (Num. 2).

Second census in Moab (Num. 26). Moses blesses tribes before his death (Deut. 33).

1406-1405

Joshua leads the tribes into Canaan and divides the land among the tribes (Josh. 1).

Era of Judges begins*

1350

1051

King Saul unites the tribes into one kingdom (1 Sam. 9–11).

King David conquers Jerusalem (2 Sam. 5).

1011

*Some scholars date the exodus at c. 1290. For this "low date," the dates for wilderness wanderings and beginning of the era of judges would slide to the right 156 years, compressing the era of judges.

Kingdom splits: Southern tribes become Kingdom of Judah; Northern tribes become Kingdom of Israel (1 Kings 12).

960

King Solomon builds the temple in Jerusalem (1 Kings 6).

931

722

Assyria conquers Kingdom of Israel (2 Kings 17).

Babylonia conquers Kingdom of Judah, destroys temple, exiles people to Babylon (2 Kings 25). In exile, distinctions between the tribes become less important. The people become known as Jews.

586

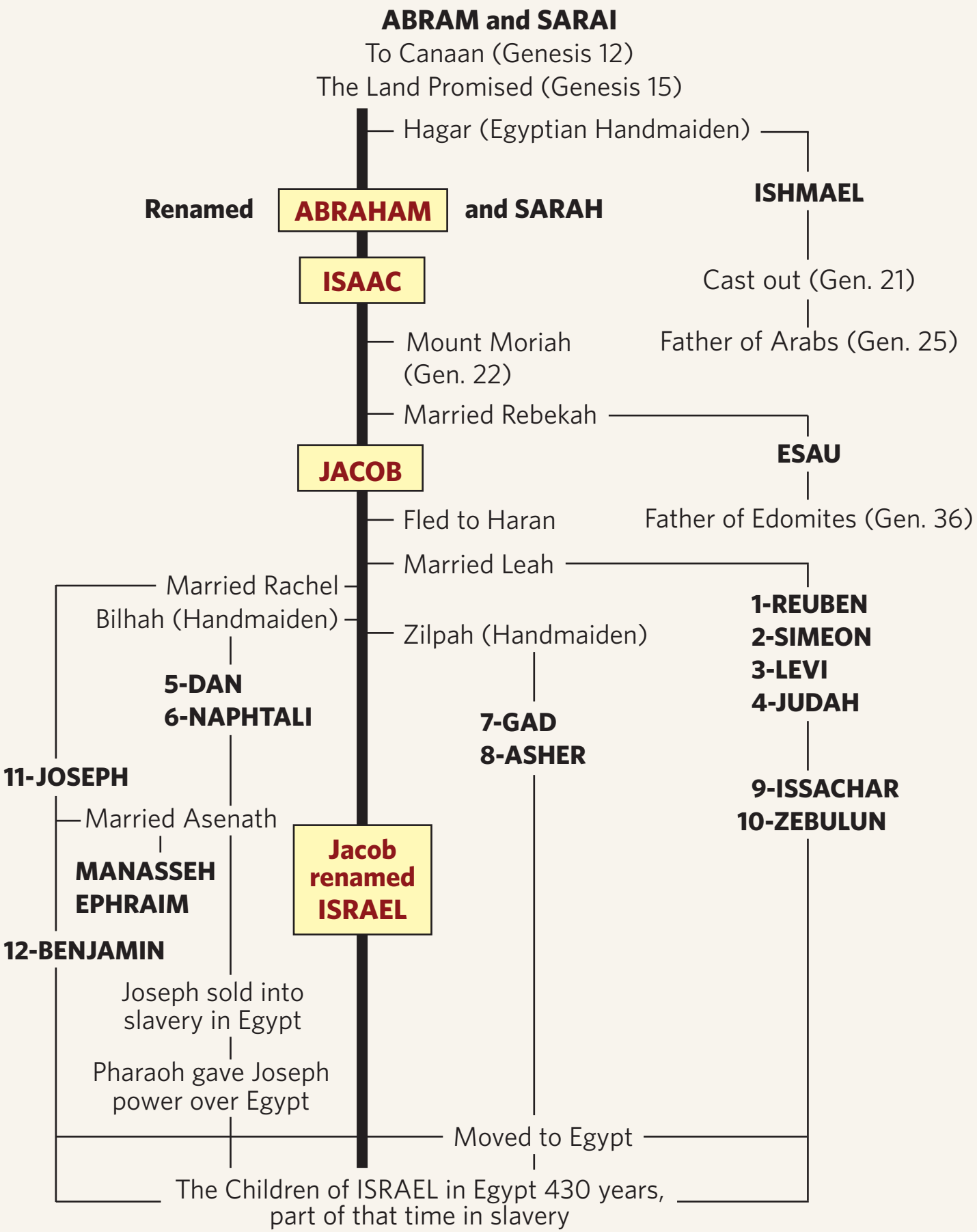
538-516 BC

Persia conquers Babylonia and allows the Jews to return to the land and rebuild the temple in Jerusalem (2 Chron. 36:23).

Tribe symbols are based on tradition and most reflect Jacob's blessings in Genesis 49. Bible scholars differ about the dates, meanings of names, and specific tribe locations. We have tried to ensure that the material presented here is consistent with widely held interpretations among Bible scholars.

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The Families of Abraham, Isaac, and Jacob (Israel)



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Meaning: "See, a son!"

Symbol: Water (or mandrake plant; Gen. 30:14)

Stone/Color: Turquoise (or emerald) / Greenish-blue

Family: First son of Jacob, born to Leah

Reuben

"See, a son!"

Size: First Census: 46,500. Second Census: 43,730.

Location: The tribe settled outside the Promised Land, east of the Jordan River in rich pasture lands suitable for their large herds and flocks (Num. 32:1). Included Mt. Nebo from which Moses viewed the Promised Land.

Jacob's Blessing: Jacob called his firstborn "my might, the first sign of my strength, excelling in honor, excelling in power." But Reuben had relations with Bilhah, Rachel's handmaiden (Gen. 35:22), so Jacob rebuked him saying that he is "unstable as water" and he will "no longer excel" (Gen. 49:3–4 NKJV).

Moses' Blessing: "Let Reuben live and not die, nor his people be few" (Deut. 33:6).

Notable: Reuben intervened on behalf of Joseph to save him from being killed by his brothers. Nevertheless, when Reuben returned, he discovered that his brothers had sold Joseph to slave traders (Gen. 37).

The tribe of Reuben kept their word by helping the other tribes conquer the Promised Land, though they themselves settled outside the land (Num. 32; Josh. 1:12–18). Yet at other times, they seemed indecisive and failed to assist in battle (Judg. 5:15–17).



Meaning: "Hearing"—God has heard

Symbol: Gate, like the gate of Shechem (or a sword)

Stone/Color: Lapis lazuli (or sapphire) / Blue

Family: Second son of Jacob, born to Leah

Simeon

God Has Heard

Size: First Census: 59,300. Second Census: 22,200. Between the two censuses—a span of 40 years—the size of the tribe significantly decreased. Though it's not clear why, it's possible that they suffered more severely than the other tribes from the plagues recorded in the book of Numbers (See Num. 25).

Location: Enclave of land in Judah, likely with scattered settlements in Judah. Included Beersheba.

Jacob's Blessing: Along with his brother Levi, Simeon attacked the people of the city of Shechem to avenge the assault on his sister Dinah (Gen. 34:24–31). Jacob rebuked Levi and Simeon saying, "their swords are weapons of violence. Let me not enter their council ... for they have killed men in their anger.... I will scatter them in Jacob and disperse them in Israel" (Gen. 49:5–7).

Moses' Blessing: Moses does not mention the tribe of Simeon.

Notable: When Jacob's sons went to Egypt to buy food during a famine, Joseph imprisoned Simeon as a guarantee that Benjamin, their youngest brother, would be brought to Joseph (Gen. 42–43).

The tribe was known for being shepherds, often migrating in search of pasturelands for their flocks, possibly a fulfillment of Jacob's prophecy that Simeon will be scattered and dispersed (1 Chron. 4:24–43).

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Meaning: "Attached" Leah believed that having given birth to another son, Jacob would become attached to her.

Symbol: Breastplate of the high priest

Stone/Color: Not represented on the breastplate / Often associated with the tabernacle colors: gold, purple, blue, and red.

Family: Third son of Jacob, born to Leah

Levi

"Attached"

Size: First Census: Not counted with the other tribes because they were caretakers of the tabernacle, not fighting men. They were counted separately and numbered 22,000. Second Census: 23,000.

Location: Joshua gave them 48 towns throughout the Promised Land in which to live and serve as ministers of the law among the tribes.

Jacob's Blessing: Along with his brother Simeon, Levi attacked the people of the city of Shechem to avenge the assault on his sister Dinah (Gen. 34:24–31). Jacob rebuked them for the attack (Gen. 49:5–7).

Moses' Blessing: "Bless all his skills, Lord, and be pleased with the work of his hands" (Deut. 33:11).

Notable: The priests were chosen from the tribe of Levi. Levites who were not chosen to be priests, however, still participated in caretaking of the tabernacle (Num. 3:5–10). Once a year, on the Day of Atonement, the high priest wore the breastplate with the precious stones and entered the Most Holy Place of the tabernacle. He sprinkled a sacrificed animal's blood on the mercy seat of the ark of the covenant to atone for the people's sins (Lev. 16). The Levites sided with the Southern Kingdom of Judah and migrated to Jerusalem after the Northern Kingdom engaged in idol worship and rejected the Levites as priests (2 Chron. 11:13–17). When the Jews returned to the land after exile, Ezra had to send a special delegation to persuade some of the Levites to return (Ezra 8:15–36). Moses, Aaron (the first high priest), Miriam, Ezra, Ezekiel, John the Baptist, and Barnabas were from the tribe of Levi.



Meaning: "Praise"

Symbol: Lion

Stone/Color: Carnelian (or ruby) / Red

Family: Fourth son of Jacob, born to Leah

The genealogy in the Gospel of Matthew shows how Jesus was a descendant of Judah through the royal lineage of King David (Matt 1; Ps. 89:3-4; Isa 9:6; Heb. 7:14; Rev. 5:5). Christ was born in Bethlehem as Micah prophesied (Mic. 5:2).

Judah

"Praise"

Size: First Census: 74,600. Second Census: 76,500. Largest of the tribes.

Location: Very large allotment of land. Included Jerusalem, Bethlehem, Hebron, and Gaza.

Jacob's Blessing: "You are a lion's cub, Judah; you return from the prey, my son. Like a lion he crouches and lies down, like a lioness—who dares to rouse him? The scepter will not depart from Judah, nor the ruler's staff from between his feet, until he to whom it belongs shall come and the obedience of the nations shall be his" (Gen. 49:9–10).

Moses' Blessing: "Hear, LORD, the cry of Judah; bring him to his people. With his own hands he defends his cause. Oh, be his help against his foes!" (Deut. 33:7).

Notable: Judah convinced his brothers to spare Joseph's life and sell him to slave traders for a profit instead of kill him (Gen. 37). Later, Judah unknowingly had relations with his daughter-in-law Tamar. When it was revealed, he confessed his wrongdoing (Gen. 38). The tribe of Judah led the other tribes on their march toward the Promised Land. The tribe camped on the east side of the tabernacle—the only side with an entrance (Num. 2). Leaders like Caleb, David, and Zerubbabel were from the tribe of Judah, as were prophets like Amos, Micah, Isaiah, and Zephaniah.

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Meaning: "Judge"

Symbol: Snake (or scales of justice)

Stone/Color: Topaz (or beryl) / Color unknown, possibly light green

Family: Fifth son of Jacob, born to Rachel's handmaiden Bilhah

Dan

Size: First Census: 62,700. Second Census: 64,400.

Location: Small portion of land that included Joppa (Tel Aviv today). The tribe, however, failed to conquer the Philistines in the land and migrated to the northernmost part of Canaan (Judg. 18).

Jacob's Blessing: "Dan will govern his people.... Dan will be a snake beside the road" (Gen. 49:17–18).

Moses' Blessing: "Dan is a lion's cub, springing out of Bashan" (Deut. 33:22).

Notable: The tribe of Dan is reprimanded in the Song of Deborah for not joining in battle (Judg. 5:17). Samson was from this tribe (Judg. 13:2, 24). King Jeroboam built a pagan temple in Dan (1 Kings 12:29). Amos includes Dan in his list of idolaters (Amos 8:14).



Meaning: "My struggle"

Symbol: Deer (doe)

Stone/Color: Jasper / Reddish-brown

Family: Sixth son of Jacob, born to Rachel's handmaiden Bilhah

Naphtali

Size: First Census: 53,400. Second Census: 45,400.

Location: Hill country of Galilee.

Jacob's Blessing: "Naphtali is a doe let loose; He bears beautiful fawns" (or "gives beautiful words" Gen. 49:21).

Moses' Blessing: Naphtali is "full of blessing" (Deut. 33:23).

Notable: In the Song of Deborah, the tribe is praised for its courage (Judg. 5:18). Barak was from Naphtali (Judg. 4:6). The tribe assisted Gideon in battle (Judg. 7:23). They volunteered fighting men to support David against King Saul (1 Chron. 12). Jesus began his ministry in Galilee, fulfilling Isaiah's prophecy (Matt. 4:13–22; Isa. 9:1–2).



Meaning: "Good fortune" (or "warrior")

Symbol: Tents, like a battlefield camp

Stone/Color: Emerald (or diamond) / Possibly a stone with little color

Family: Seventh son of Jacob, born to Leah's handmaiden Zilpah

Gad

Size: First Census: 45,650. Second Census: 40,500.

Location: Fertile land outside the Promised Land, along the Jordan River (Num. 32).

Jacob's Blessing: "Gad will be attacked by a band of raiders, but he will attack them at their heels" (Gen. 49:19).

Moses' Blessing: Gad is commended for carrying "out the LORD's righteous will, and his judgments concerning Israel" (Deut. 33:21).

Notable: Gadites who supported David in his conquest of Jerusalem were described as "brave warriors, ready for battle and able to handle the shield and spear" (1 Chron. 12:8).

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Meaning: "Happy"

Symbol: Tree (or food)

Stone/Color: Onyx / Black

Family: Eighth son of Jacob, born to Leah's handmaiden Zilpah

Asher

Size: First Census: 41,500. Second Census: 53,400. The tribe significantly increased.

Location: Northern coastal region along the Mediterranean Sea.

Jacob's Blessing: "Asher's food will be rich; he will provide delicacies fit for a king" (Gen. 49:20).

Moses' Blessing: "Let [Asher] be favored by his brothers, and let him bathe his feet in oil" (Deut. 33:24).

Notable: Asher is not included in King David's list of chief rulers, possibly indicating that by the time of David the tribe had lost its significance (1 Chron. 27:16–22). The prophetess Anna, who recognized the infant Jesus as the Messiah, was from the tribe of Asher (Luke 2:36–38).



Meaning: "There is a reward"

Symbol: Donkey (or sun and moon)

Stone/Color: Chrysolite (or topaz) / Yellowish-green

Family: Ninth son of Jacob, born to Leah

Issachar

Size: First Census: 54,400. Second Census: 64,300.

Location: Fertile Jezreel Valley. Included Nazareth.

Jacob's Blessing: "Issachar is a sturdy donkey.... When he sees how good the countryside is and how pleasant the land, he will bend his shoulder to the load and submit himself to hard labor" (Gen. 49:14–15 NLT).

Moses' Blessing: Mentioned along with Zebulun as tribes who will "feast on the abundance of the seas, and on the treasures hidden in the sand" (Deut. 33:18–19).

Notable: Deborah commended the tribe of Issachar for standing with the Israelites in battle (Judg. 5:15). During the time of David, the tribe was known for its wisdom: "men who understood the times and knew what Israel should do" (1 Chron. 12:32).



Meaning: "Dwelling"

Symbol: Ship

Stone/Color: Beryl (emerald) / Possibly green

Family: Tenth son of Jacob, born to Leah

Zebulun

Size: First Census: 57,400. Second Census: 60,500.

Location: Small portion of southern Galilee.

Jacob's Blessing: "Zebulun will live by the seashore and become a haven for ships" (Gen. 49:13).

Moses' Blessing: Zebulun and Issachar will "feast on the abundance of the seas, and on the treasures hidden in the sand" (Deut. 33:18–19).

Notable: Deborah commended this tribe for risking their lives (Judg. 5:18). They supported David with "undivided loyalty" (1 Chron. 12:33). When Hezekiah called for spiritual renewal, people from Asher, Manasseh, and Zebulun humbled themselves and traveled to Jerusalem (2 Chron. 30:10). Jesus began his ministry in Galilee—the land of Zebulun and Naphtali—fulfilling Isaiah's prophecy (Matt. 4:13–22; Isa. 9:1–2).

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Meaning: Joseph: "He will increase."

Manasseh: "One who forgets." God made Joseph forget all his hardships (Gen. 41:51).

Ephraim: "Double fruitfulness." God made Joseph fruitful in the land of his suffering (Gen. 41:52).

Symbol: Sheaf of grain (or grapevine)

Stone/Color:
Manasseh: Agate / Yellowish-brown

Ephraim: Jacinth / Orangish-red

Family: Eleventh son of Jacob, born to Rachel. Joseph's sons are Manasseh and Ephraim.

Joseph

"He will increase"

Size: Manasseh: First Census: 32,300. Second Census: 52,700. Population greatly increased.

Ephraim: First Census: 40,500. Second Census: 32,500. Population decreased.

Location: The descendants of Joseph's two sons became recognized as two tribes and were given territory when they entered the Promised Land.

Manasseh: Two large portions of land east and west of the Jordan River. The eastern section (Golan Heights and part of Syria today) was outside the Promised Land. Those in the eastern section are referred to in the Bible as the half-tribe of Manasseh.

Ephraim: Small portion of land (part of the West Bank today). Included Bethel where Abraham built an altar (Gen. 12:8) and where God confirmed the Abrahamic covenant with Jacob (Gen. 28).

Jacob's Blessing: Joseph is "a fruitful vine" (Gen. 49:22). Jacob blessed Joseph's sons saying that Ephraim would be greater than Manasseh the firstborn (Gen. 48).

Moses' Blessing: "May the LORD bless [Joseph's] land ... with the best gifts of the earth and its fullness" (Deut. 33:13–17).

Notable: Though Joseph was sold into slavery by his jealous brothers, God raised Joseph to a place of prominence in Egypt. Joseph stored up grain for a coming famine. When his brothers traveled to Egypt to purchase grain during the famine, Joseph was reconciled to them. He said, "You intended to harm me, but God intended it for good to accomplish what is now being done, the saving of many lives" (Gen. 50:20). Jeroboam (who led the secession of northern tribes), Joshua, Deborah, and Samuel were from the tribe of Ephraim (Judg. 4; 1 Sam. 1; 1 Kings 12; 1 Chron. 7).



Meaning: "Son of the right hand"

Symbol: Wolf

Stone/Color: Amethyst / Purple

Family: Twelfth son of Jacob, born to Rachel. Rachel named him Ben-Oni, "son of my sorrows," as she was dying in childbirth, but Jacob renamed him Benjamin, "son of the right hand" which indicates a favored son (Gen. 35:18).

Benjamin

"Son of the right hand"

Size: First Census: 35,400. Second Census: 45,600.

Location: Small portion of land just north of Jerusalem, a strategic position in ancient Israel.

Jacob's Blessing: "Benjamin is a ravenous wolf; in the morning he devours the prey, in the evening he divides the plunder" (Gen. 49:27).

Moses' Blessing: "Let the beloved of the LORD rest secure in him, for he shields him all day long" (Deut. 33:12).

Notable: In Egypt, Joseph tested his brothers by saying that he would keep Benjamin as his slave. When Judah pleaded with Joseph not to deprive his father of Benjamin, Joseph was moved to reveal his true identity and be reconciled with his brothers (Gen. 44–45). In the era of the judges, a civil war nearly obliterated the tribe of Benjamin (Judg. 20). King Saul was from the tribe of Benjamin (1 Sam. 9:1–2). After Saul's death, the tribe fought against David for control of the kingdom, but eventually sided with David (2 Sam. 2). Jeremiah, Mordecai, and the apostle Paul were from the tribe of Benjamin (Jer. 1:1; Est. 2:5–6; Phil. 3:5).

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The Exodus



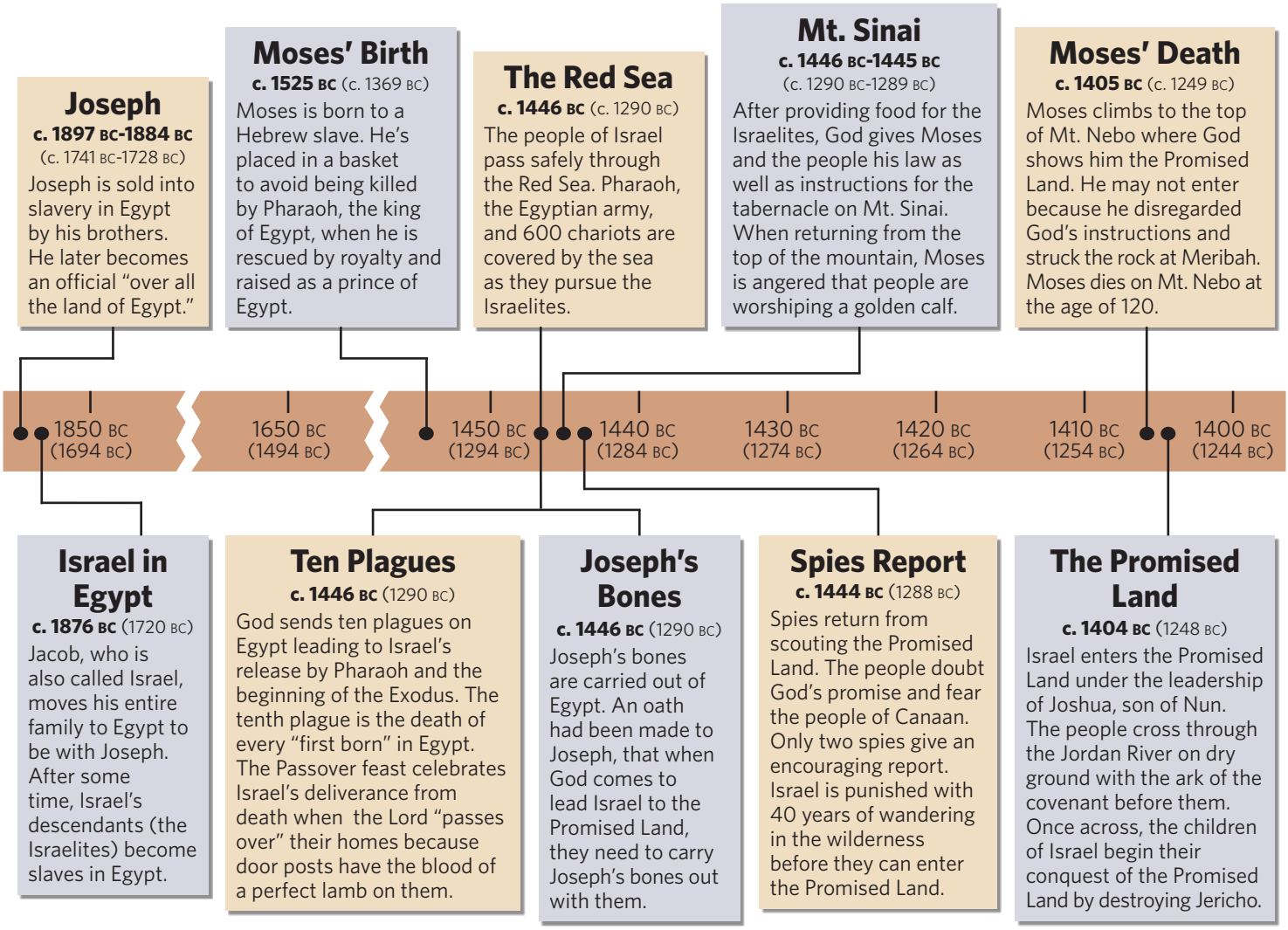
Art as seen in the Thompson Chain Reference® Bible.

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Time Line of the Exodus

c. 1897 BC-1404 BC (Low Date: c. 1741 BC-1248 BC)



Some scholars date the exodus around 1290 BC (low date) and others date it about 156 years earlier 1446 BC (high date).

Key People

Moses

Moses led the children of Israel out of Egypt and through the wilderness. Moses was the key figure during the exodus. He received the law from God on Mt. Sinai, and is known as the author of the Torah, the first five books of the Old Testament.

Aaron

Aaron was Moses' older brother and spokesperson. Aaron was the first high priest and all high priests after him had to be a descendant of Aaron. Aaron died on Mt. Hor at age 123.

Pharaoh

Pharaoh was a king of Egypt and was considered to be a god to the Egyptians. God hardened Pharaoh's heart so he could prove to Pharaoh, Egypt, and the Israelites that he is the true God.

Miriam

Miriam was Moses' older sister. She was the first woman called a prophetess in Scripture. Miriam was an important leader during the exodus. Like Aaron, she was successful when she supported Moses, but failed when she went against him. She died at Kadesh, just before entering the Promised Land.

Joshua, son of Nun

Joshua was the leader of the military during the exodus and was one of the two spies to give an encouraging report from Canaan. He lead the Israelites into the Promised Land after Moses died. Joshua died and was buried at Timnath Serah in the hill country of Ephraim after conquering the lands of Canaan for Israel.

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THE TABERNACLE



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Key to the Tabernacle

1 The Tabernacle (Enlarged to show detail)
(Ex. 26:1–37) (The new holy temple; Eph. 2:19–22)
30 cubits long x 10 cubits wide x 10 cubits high
(45 ft x 15 ft x 15 ft or 13.8 m x 4.6 m x 4.6 m)
The general appearance of the tabernacle was that of a rectangular box. It was divided into two sections—the Holy Place and the Most Holy Place (Holy of Holies).
a. Goats' hair covering with linen beneath (Ex. 25:4; 26:7)
b. Ram skin covering dyed red (Ex. 25:5; 26:14)
c. Badger, porpoise, or sea cow skin covering (Ex. 25:5)
d. Boards (48 boards, Ex. 26:15-25)
e. Sockets (100 total, 96 silver sockets for the boards, four under the pillars of the veil)
f. Bars (Ex. 26:26–29)
g. Pillars, hooks (Ex. 26:32–37; 36:36–38)
h. Curtains at the entrance (Ex. 26:1–6)

2 The High Priest and His Holy Garments
(Ex. 28:1–43; 39:1–31) (A great high priest; Heb. 4:14–15)
a. Embroidered coat (Ex. 28:4; Ps. 132:9)
b. Robe with golden bells and pomegranates (Ex. 28:34)
c. Ephod and girdle (Ex. 28:4)
d. Breastplate and the Urim and Thummim (Ex. 28:30)
e. Stones in the breastplate (12 tribes of Israel) (Ex. 28:17–21)
f. Shoulder stones of onyx (Ex. 28:9–12; 39:6–7)
g. Mitre (Ex. 28:4, 39)
h. Turban or Holy Plate or crown (diadem) of gold inscribed, "Holy to the Lord" (Ex. 28:36; 29:6)
i. The Censer of burning coals (Lev. 16:12–13; Heb. 9:4)

3 The Holy Place
(Ex. 26:33, Heb. 9:2, 6)
10 cubits wide x 20 cubits long (15 ft x 30 ft or 4.6 m x 9.2 m)
The priests entered into the Holy Place daily to minister to the Lord. The table of showbread (bread of the presence) stood on the right. The seven-branched golden lampstand stood on the left. The altar of incense stood in the Holy Place right in front of the veiled Most Holy Place.

4 The Golden Lampstand (Candlestick)
(Ex. 25:31–40)
The lampstand was made of pure, hammered gold, one solid piece. It had a central shaft with six branches, three on each side, making it a seven-branched lampstand. Each branch had knobs, flowers, and an almond-shaped bowl to hold pure olive oil. It was part of the priests' ministry to keep the lamp burning perpetually.

5 The Table of Showbread (Bread of the Presence)
(Ex. 25:23–30; Heb. 9:2)
2 cubits long x 1 cubit wide x 1½ cubits high
(36 in x 18 in x 27 in or 92 cm x 46 cm x 69 cm)
The table of showbread was made of shittim (acacia) wood. It was overlaid with gold and had a crown or frame of gold around it that was as wide as a man's hand. A ring of gold was put on each of the four legs, to put the carrying poles through. The carrying poles were made of shittim wood overlaid with gold. Also made of pure gold were the dishes, pans, pitchers and bowls. Twelve loaves of bread were placed on the table, six in a row. Fresh bread was placed there every Sabbath.

6 The Altar of Incense
(Ex. 30:1–10; Heb. 9:2)
1 cubit long x 1 cubit wide x 2 cubits high
(1½ ft x 1½ ft x 3 ft or 46 cm x 46 cm x 92 cm)
The altar of incense was made from shittim (acacia) wood. Its four corners each had a horn made from one piece. Its top, sides, and horns were overlaid with gold, with a crown or molding all around the top. Aaron, the high priest, burned incense upon it every morning and evening. Once a year, on the Day of Atonement, the horns of the altar were sprinkled with the blood of the sin offering.

7 The Veil
(Ex. 26:31–33; Heb. 10:19–20)
A woven veil of blue, purple, and scarlet thread, with designs of cherubim embroidered on it, was hung on four pillars of acacia wood overlaid with gold. Four gold hooks were put in four sockets of silver. The veil was hung from these, and was a divider between the Holy Place and the Most Holy Place.

8 The Most Holy Place (Holy of Holies)
(Ex. 26:3– 34, Heb. 9:3)
10 cubits long x 10 cubits wide (15 ft x 15 ft or 4.6 m x 4.6 m)
Also called the Holy of Holies, here resided the ark of the covenant. It was exactly one-half the length of the Holy Place. The shekinah glory of God rested upon the lid of the ark (mercy seat). The high priest entered the Most Holy Place once a year, on the Day of Atonement, to sprinkle blood on the mercy seat to atone for his sins and the people's sins.

9 The Ark of the Covenant
(Ex. 25:10–16; Heb. 9:4)
2½ cubits long x 1½ cubits wide x 1½ cubits high
(45 in x 27 in x 27 in or 115 cm x 69 cm x 69 cm)
The ark was made of acacia wood. It was overlaid with gold, inside and out. A gold crown or molding was set around the edge of the top. Four gold rings, one in each leg were placed for the carrying poles. The poles were acacia wood overlaid with gold. The mercy seat was set on top of the ark.

10 The Mercy Seat
(Ex. 25:17–22; Heb. 9:5)
2½ cubits long x 1½ cubits wide (45 in x 27 in or 115 cm x 69 cm)
The mercy seat was made of pure gold. It had a winged cherub on each side, facing each other with wings outstretched above them, toward each other. The mercy seat was beaten or hammered from one solid piece of gold. It was placed above the ark.

11 The Gate of the Court
(Ex. 27:16; 38:18–19; John 10:9)
20 cubits wide x 5 cubits high (30 ft x 7½ ft or 9.2 m x 2.3 m)
The entrance to the court was made with:
a. Hanging curtains (blue, purple, scarlet, white) (Ex. 27:16; 38:18)
b. Four pillars of brass (Ex. 27:14–16; 38:14–15)
c. Sockets of bronze (brass) (Ex. 27:14–16)
d. Hooks and fillets (clasps) of silver (tops of pillars) (Ex. 27:10–11)

12 The Offerings
(Heb. 8:3; 9:11–14, 18–22; 10:1–4)
- Burnt offering (bull, sheep, goats or birds) (Lev. 1:1–17)
- Grain offering (Lev. 2:1–16)
- Peace offering (goat or lamb) (Lev. 3:1–17)
- Sin offering (bull or lamb) (Lev. 4:1–35)
- Trespass offering (female of the flock, lamb, goat kid, or bird or grain) (Lev. 5–6)

13 The Court Fence (Not shown to scale)
(Ex. 27:9–18; 38:9-17; 40:33)
100 cubits long x 50 cubits wide x 5 cubits high
(150 ft x 75 ft x 7 ½ ft or 46 m x 23 m x 2.3 m)
The court fence was the outer border of the tabernacle site. It consisted of the following:
a. Linen curtains (white) (Ex. 27:9–16; Rev. 19:8)
b. Pillars, sockets, hooks, and fillets (tops and rods) (Ex. 27:11, 17)
c. Pins of bronze (brass) (Ex. 27:19; 38:20)

14 The Bronze Altar (Brazen Altar)
(Ex. 27:1–8, 40:6, 10, 29)
5 cubits long x 5 cubits wide x 3 cubits high
(7½ ft x 7½ ft x 4½ ft or 23 m x 23 m x 1.38 m)
The bronze altar was made of shittim (acacia) wood. It was square and covered with bronze (brass). The four corners had horns overlaid with bronze. Also there were pans to receive ashes, shovels, basins, fleshhooks (forks), and fire pans, all of bronze. A bronze grate with a bronze ring in each corner was put under the brazen altar. Staves (carrying poles) were made of shittim wood covered with bronze to carry the altar.

15 The Bronze Laver (Basin)
(Ex. 30:17–21; 40:7, 30–32; Eph. 5:26; Heb. 10:22)
A large laver (basin) of bronze, in which the Aaron and his sons washed their hands and feet, was placed between the bronze altar and the tabernacle. The Lord said if they did not wash when they came near the altar to minister, they would die.

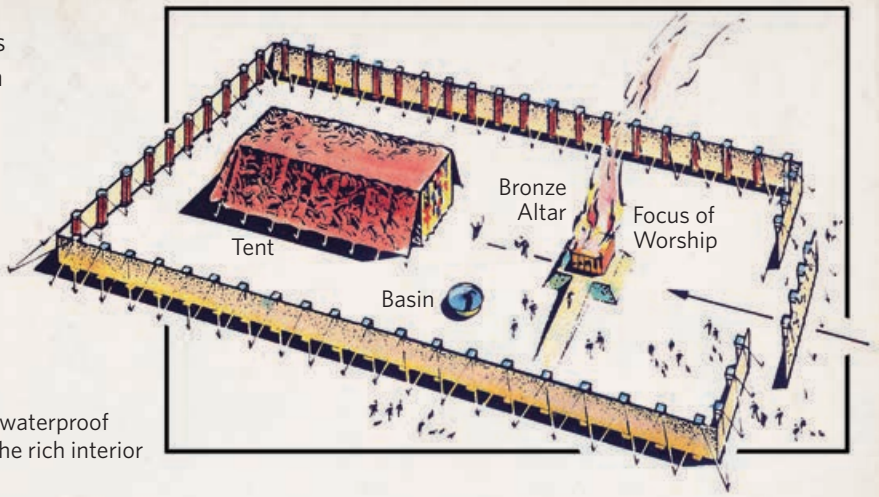
16 The Cloud and the Pillar of Fire
(Ex. 25:8, 22; 29:43; 40:34–38)
The Lord manifested his presence with a cloud by day and a pillar of fire by night. It would rest above the tabernacle, directly above the mercy seat. When the cloud or pillar of fire moved, the children of Israel followed it. Wherever it stopped, they camped there until it moved again.

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The Tabernacle

The new religious observances taught by Moses in the desert centered on rituals connected with the tabernacle, and amplified Israel's sense of separateness, purity, and oneness under the Lordship of Yahweh.

A few desert shrines have been found in Sinai, notably at Serabit el-Khadem and at Timnah in the Negev, and show marked Egyptian influence.



Hides of sea cows providing a waterproof covering and "camouflaging" the rich interior from enemies and bandits

Ram skins, dyed red

Goat hair

Fine twisted linen, blue, purple and scarlet yarn, with cherubim embroidered by skilled craftsmen

High priest approaching the ark of the covenant

Inside the ark were the tablets of the Law given to Moses, a sample of mana from the wilderness and Aaron's rod.

Most Holy Place

Table with Bread of Presence

Ark of the Covenant

Posts—acacia wood overlaid with gold, gold tops and silver bases

Holy Place

Wall

Incense Altar

Crossbars

Lampstand

Upright frames—acacia wood overlaid with gold

Silver bases

N

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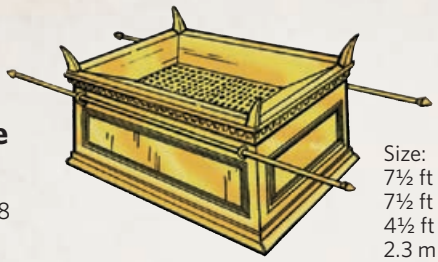
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The Tabernacle: Pattern of Worship

1

The Bronze Altar

Ex. 27:1–8



Size:
7½ ft long x
7½ ft wide x
4½ ft high
2.3 m x 2.3 m x 1.3 m

God wanted to dwell among his people. How does a holy God dwell among sinful people? First God required the people to sacrifice a perfect animal for their sins (Lev. 17:11). The blood of the animal was important to justify the people before God. Only the finest animal—a perfect one—was good enough. Sacrifices needed to be offered on a regular basis (Heb. 9:25).

The person bringing the offering would put his hand on the head of the lamb while it was killed. This symbolically put the person's sins onto the animal, and the animal died in his place.

To think about:

- Jesus is our perfect sacrifice and shed his blood for our sins. (John 1:29; Rev. 13:8; Heb. 10:10; Rom. 4:25.) Jesus was not only the perfect sacrifice, but his sacrifice covered all sin—past and future. No more sacrifices are required.
- In Romans 12:1, we are told to present our bodies as a living sacrifice. What does this mean to you?

2

The Bronze Laver

Ex. 30:18; 38:8



Size: None indicated

The next step was for the priests only. In fact, the rest of the work was performed by the priests on behalf of the people.

After making the sacrifice, the priest washed himself at the bronze laver. This washing purified the priest and prepared him to enter the tabernacle. In Exodus 30:20, God says they must wash so that they do not die when they enter the tabernacle.

The bronze laver was made from brass mirrors donated by the women. The Bible does not describe the laver completely, but perhaps it had a shiny mirrored surface which would help the priest wash thoroughly and to remind him that the Lord sees past the outward appearance, straight into the heart.

To think about:

- Even though we Christians have accepted Jesus' sacrificial death on our behalf, we too need to be cleansed.
- Read 1 John 1:8–9. How would Jesus' disciples understand this verse?

3

The Golden Lampstand

Ex. 25:31–40; 26:35



Size: Dimensions are unknown

From the laver, the priest passed through a veil into the Holy Place. The room he entered had three objects: a golden lampstand on the south, a table on the north, and an altar of incense to the west just before the veil to the most holy place, the Most Holy Place (Holy of Holies).

The unique lampstand was beaten from a single piece of gold. It was not pieced together. Scripture tells us it was fueled by oil, not wax. It had lamps at the top of each branch, not candles.

Its purpose was to provide light in this otherwise dark room. Trimming the lamp wicks to keep them burning brightly was an important job for the priest.

To think about:

- Jesus called himself the light of the world in many places in the Bible (John 12:46).
- Christians are called to be lights. See Acts 13:47. How are we lights?

4

The Table of Showbread

Ex. 25:23–30



Size:
3 ft long x
1½ ft wide x
2¼ ft high
92 cm x 46 cm x
69 cm

On the table of showbread, Aaron and his sons placed twelve loaves of bread (bread of the presence) made from fine flour. These twelve loaves represented the twelve tribes of Israel. The table with the loaves was a continual remainder of the everlasting promises, the covenant between God and the children of Israel, and a memorial of God's provision of food. The bread was eaten by Aaron and his sons and was replaced every week on the Sabbath.

To think about:

- Jesus called himself the Bread of Life (John 6:35, 51). He said that those who came to him would never hunger again. Physical bread—even the special bread of the tabernacle—is consumed. But the spiritual Bread of Life, Jesus, gives eternal life.
- Hebrews 8:6–7 and 10:16 tell of a better covenant through Jesus, one superior to the Old Testament covenant to Israel. The law would be written on people's hearts, not on tablets of stone.

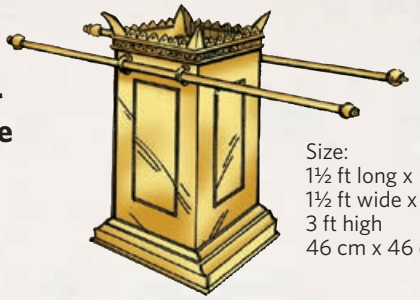
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5

The Altar of Incense

Ex. 30:1–10



Size:
1½ ft long x
1½ ft wide x
3 ft high
46 cm x 46 cm x 92 cm

The Lord required that special incense be burned constantly on the altar of incense. It was a special sweet incense, a mixture of spices to be used only for the tabernacle (Ex. 30:35–37). God specifically required this recipe. None other was to be burned on the altar. It was a matter of life and death, as Leviticus 10:1–2 clearly shows us, when two of Aaron's sons offered a "strange fire" before the Lord and were struck dead. In the New Testament, the priest Zechariah was in the Holy Place when an angel appeared near the altar of incense (Luke 1:5–13). The angel announced that God had heard his prayers and he and his wife would have a son (John the Baptist).

To think about:

- Incense represents the prayers of the faithful. There are several references to this in the book of Revelation (5:8; 8:3–4).
- Are our prayers a sweet incense toward God?

6

The Veil

Ex. 26:33; 30:10



Size:
At least 15 ft
wide 4.6 m

The veil separated the holy place from the most holy place where the ark of the covenant was kept. It was a barrier between God and humans. Once a year, Aaron would enter the Most Holy Place (Holy of Holies) through this veil. The veil was a heavy woven cloth stretching for ten cubits (15 ft or 4.6 m). There was no separation in the middle. The high priest had to go around the side to enter the most holy place. Later when the temple was constructed, it followed a similar design. The veil of the temple was torn from top to bottom when Jesus died. This symbolizes the ability of every believer, not just a high priest, to approach God through the death of Jesus.

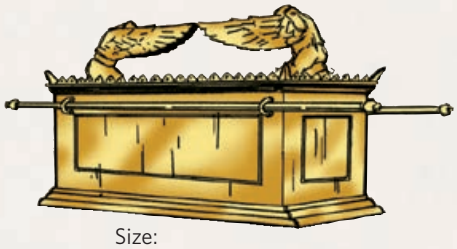
To think about:

- For hundreds of years, the Israelites needed a human high priest to represent them before God (1 Tim. 2:5; Heb. 8:1; 9:11; 10:11–12). Name a few ways in which Jesus is a better high priest than Aaron.

7

The Ark of the Covenant and the Mercy Seat

Ex. 25:10, 14–16; 25:22; Heb. 9



Size:
3¾ ft long x 2¼ ft wide x 2¼ ft high
1.15 m x 69 cm x 69 cm

The central focus of the entire tabernacle was the Most Holy Place (Holy of Holies) where God spoke to the high priest above the mercy seat—the area where the winged cherubim face each other. Annually, the high priest would sprinkle blood on the mercy seat to atone for the sins of all the people.

God's purpose and desire is to dwell among his people and to commune with them. The layout of the tabernacle, along with the steps of sacrifice, cleansing, and remembering God's promises are all designed to bring sinful mankind to a loving and holy God.

To think about:

- Christianity is not a religion in which humans reach to know God. It is God who approaches his creatures and makes it possible for them to know him (John 6:44; Eph. 2:8–9).
- Our efforts to be "good people" are not enough to approach God. Jesus alone is the Way to God (John 14:6; Heb. 10:19–23).

Israelites Communed with God through the Tabernacle	Christians Commune with God through Jesus
1. Bronze altar for sacrifices	Christ's sacrifice
2. Bronze laver for washing	Cleansing through confession
3. Lampstand	Enlightened by the Holy Spirit
4. Table of showbread	Fed by the Living Word
5. Altar of incense	Prayer, communication, intercession
6-7. Through the veil into the Most Holy Place	Entering God's presence boldly through Christ
8. Priests and the garments	Service to God and others

Why is the tabernacle important today?

1. Today, we are God's dwelling place. (1 Cor. 6:19)
2. God's holy presence is among us. (Ex. 40:34–38)
3. As believers, we are part of a priesthood. (1 Peter 2:5–9; Rev. 5:10; 20:6; Heb. 4:16)
4. The tabernacle shows a pattern of worship prescribed by God. (Heb. 10:19–25)

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The Garments of the High Priest

- The priest dressed first in a tunic and mitre (a turban) of fine linen.
- The mitre had a gold plate (or crown) inscribed with the words "HOLINESS TO THE LORD" just over the priest's forehead. The Hebrew words can also be translated "Set Apart as Holy to the Lord." This was worn in the Lord's presence so that the people's sacrifices would always be acceptable to God.
- The priest wore a blue robe with the ephod (a vest or waist coat) with stones on each shoulder bearing the names of the sons of Israel.
- Over the ephod, the priest wore a gold breastplate that was set with twelve precious stones carved with the names of the twelve tribes of Israel. This was worn over his heart and was to continually remind the Lord of his people.
- The Urim and Thummim were kept in the priest's pocket over his heart as objects used to determine the Lord's will for his people.

To think about:

Our service to God is to be holy and set apart. As we pray for others and bring their names and burdens to God, we remember that God loves his children with deep affection. (Read Jer. 31:3.)

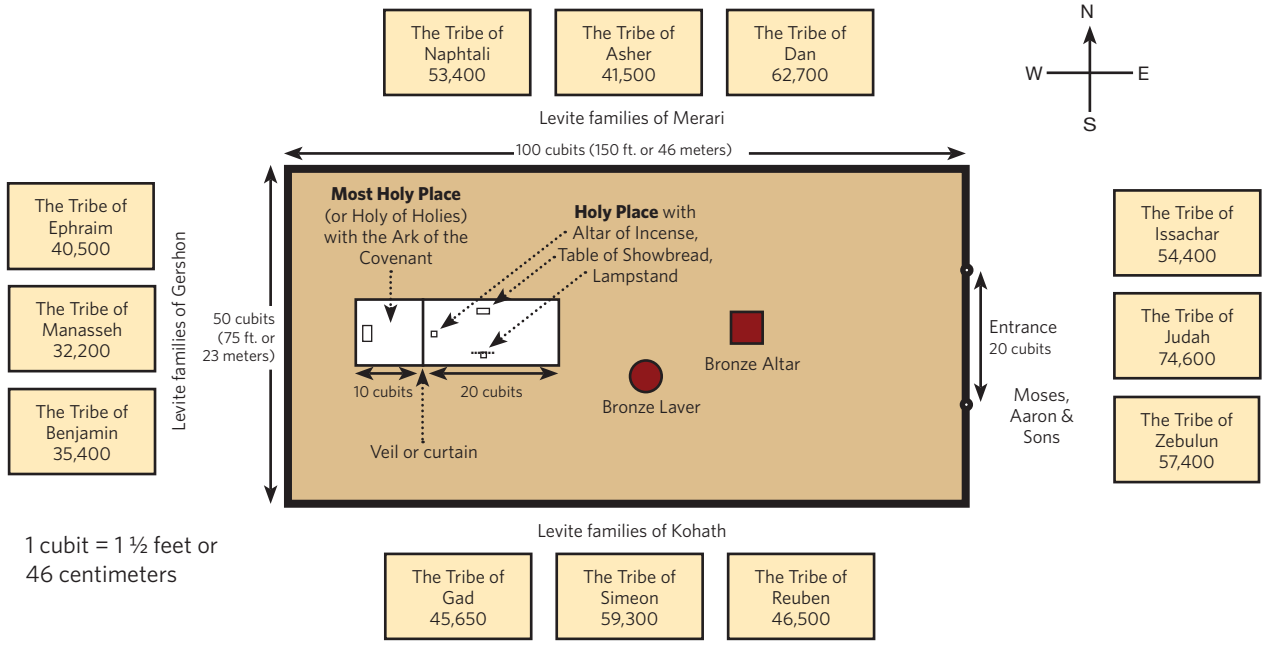
Christ is our example as high priest: he is righteous and merciful. He was willing to sacrifice his life for us and now lives to intercede for us (Matt. 20:25–28; Heb. 7:25).

Ex. 28:4–42

The high priest's life was dedicated to serving the Lord and representing the people before their God. The design of the priestly garments was an expression of God's righteousness and merciful love for his people.



The Tabernacle



1 cubit = 1 ½ feet or 46 centimeters

What is the Tabernacle?

The tabernacle was a moveable "tent of meeting" that God commanded Moses to build (Ex. 25:1–2; 25:8–9). God wanted to dwell among his people, the Israelites. He wanted to have fellowship with them and be able to communicate with them (Ex. 25:22).

The tabernacle and its courtyard were constructed according to a pattern set by God, not by Moses. We study the tabernacle to understand the steps that the Lord laid out for a sinful people to approach a holy God. The tabernacle became the place that God dwelt with his people for 400 years: from the exodus until the time of King Solomon when the temple was built.

The tabernacle was in the center of the Israelite camp. The 12 tribes of Israel were encamped around it. The figures in the boxes refer to the number of males age 20 or over in each tribe (Num. 1–3). The total would be 603,550.

Fascinating Facts about the Tabernacle:

- There are 50 chapters in the Bible that discuss the tabernacle.
- The tabernacle would have fit in half of a football or soccer field.
- The tabernacle of the Old Testament was a "shadow" of things in heaven. Hebrews 8:1–5 tells us that the real tabernacle is in heaven. This is where Jesus himself is our high priest.
- The tabernacle was built using many expensive materials: gold, silver, bronze, precious woods, and rare cloth. In modern terms the cost would exceed $1 million. Offerings from the Israelites paid for the materials (Ex. 35:22–36:3).
- The Israelites were so generous they gave more than was needed. Moses had to command them to stop giving (Ex. 36:6).

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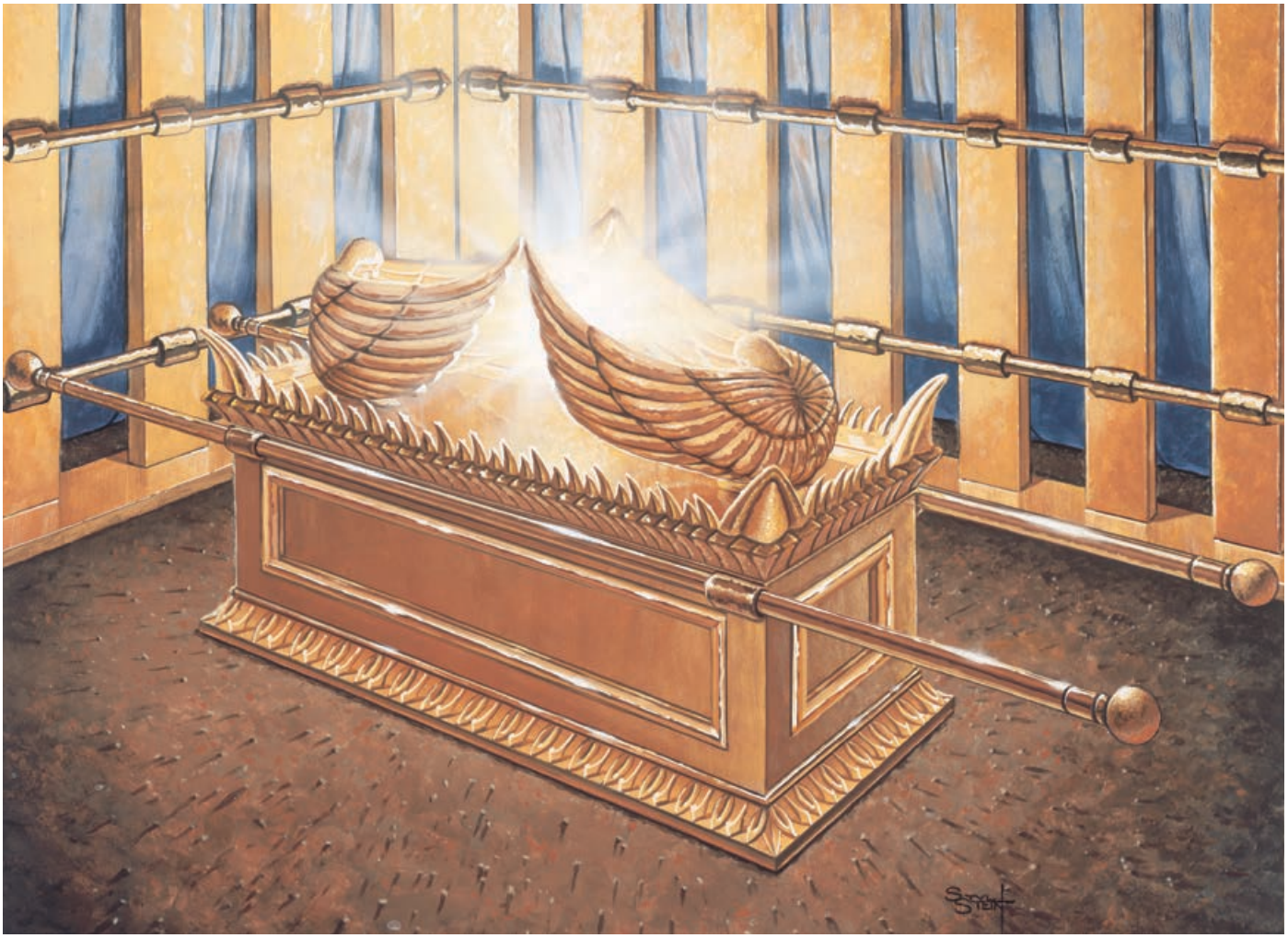
Sacrifices in the Tabernacle

SACRIFICE	MEANING TODAY
Sin Offering and Guilt Offering *(Lev. 4–6; Num. 15:1–12)* Sin offerings and guilt offerings focused on paying for sin. The sin offerings atoned for sins against God. The guilt offerings addressed sins against others, and included paying damages with interest. Various animals were offered, depending on the person's position and income. Priests and leaders, as examples to others, had to offer larger sacrifices for sin, while the poor offered what they could afford. Blood was sprinkled on the altar, the parts of the animals were burned, often with wine poured on them (drink offering). Other parts were roasted for the priests. Since the priests were full-time tabernacle workers, sacrificed animals were their main source of food. 	**Christ's Offering** Isa. 53:10; Matt. 20:28; 2 Cor. 5:21 **Paying for Damages** Matt. 5:23–24; Luke 19:1–10 **Poor** Luke 2:2–24; 21:1–4 **Leaders as Examples** 1 Tim. 3:1–7; 5:19–20 **Providing for Christian Workers** Phil. 4:18; 1 Cor. 9:13–14; 1 Tim. 5:17–18
Burnt Offering *(Lev. 1)* This sacrifice represented complete dedication and surrender to God. The animal, usually an unblemished male, bears the worshiper's sins, and dies in his/her place. After the blood was sprinkled on the altar, the animal was completely burned up. None of it was roasted for eating. 	**Surrender** Ps. 51:16–17; Matt. 26:39; Rom. 12:1 **Dedication** Phil. 2:17; 2 Tim. 4:6–7
Grain (Meal) Offering *(Lev. 2)* This offering was given to God in thankfulness. The people brought fine flour, unleavened cakes, or roasted grain to the priests. The priests burned a symbolic handful at the altar, and could partake of the rest. There was very little ceremony involved. 	**Giving** Matt. 26:6–10; 2 Cor. 9:7–11 **Praise** Ps. 100; Heb. 13:15–16 **Thankfulness** Ps. 147; Phil. 4:6
Fellowship (Peace) Offering *(Lev. 2; 7:11–21)* This offering symbolized fellowship and peace with God through shed blood. After some meat was ceremonially waved and given to the priests, worshipers and their guests could share in the feast as a meal with God. 	**God's Peace** Col. 1:20; Acts 10:36 **God's Feast** Luke 14:15–24; 1 Cor. 11:17–26; Jude 1:12; Rev. 3:20

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Ark of the Covenant



The ark of the covenant was the place where God met and talked with Moses (Ex. 25:22). It was made of acacia wood and covered with gold.

The tabernacle (the "tent of meeting") was built to house the ark. The ark was the first item of furniture constructed after God told Moses to build the tabernacle (Ex. 25:10–22).

The ark was intended to be the central focus of the Most Holy Place in the tabernacle and later the temple (Ex. 40:1–21). The ark rested in the Most Holy Place which was separated from the Holy Place by a thick veil (Ex. 26:31–33). The heavy veil in the temple was torn from top to bottom at the moment of Jesus' death (Matt. 27:50–51). The torn veil symbolizes the free access believers have through Christ to the presence of God (Heb. 6:19-20; 10:19-20).

God set apart the tribe of Levi to carry the ark and stand before him, to serve him, and to bless his name (Deut. 10:8). Only the high priest was allowed to enter the Most Holy Place once a year (Lev. 16) the Day of Atonement, to sacrifice and to sprinkle blood on the mercy seat (the top of the ark where the winged cherubim face each other) to atone for the sins of the people (Ex. 37:6–9; 2 Sam. 6:2; Ps. 99:1).

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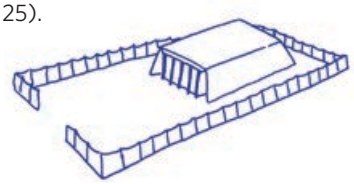
The Journey of the Ark of the Covenant from Mt. Sinai



Manna laid before the testimony (Ex. 16:33–34).

Aaron's rod laid before the testimony (Num. 17:8–10).

1. God gives Moses directions to build the ark of the covenant (Ex. 25).
2. The veil is woven (Ex. 26:31–33).
3. The ark in the tabernacle (Ex. 40:1–21).
4. The ark is carried for 40 years in wilderness (Lev. 16; Num. 4, 10, 14; Deut. 10).



5. Priests carry the ark across the Jordan River (Josh. 3).

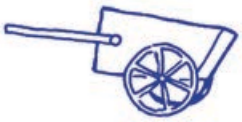


6. People build a memorial after the Jordan parts (Josh. 4).

7. The ark is carried around Jericho (Josh 6).



8. After taking Ai, the covenant was remembered at Mt. Ebal (Josh. 8).
9. Tabernacle at Shiloh (Josh. 18:1).
10. Ark taken to Bethel (Judg. 20:27).
11. The Lord speaks to the child Samuel who is sleeping near the ark at Shiloh (1 Sam. 1:3; 3:3).
12. Philistines take the ark (1 Sam. 4).



13. Philistines return the ark to Beth Shemesh (1 Sam. 6).
14. Men struck dead by the Lord for looking into the ark (1 Sam. 6:19–21).
15. Ark brought to the house of Abinadab in Kiriath Jearim and stays there 20 years (1 Sam. 7).
16. Saul brings the ark to war camp temporarily (1 Sam. 14:18).
17. Ark moved on a cart to the house of Obed-Edom for three months. Uzzah struck dead (2 Sam. 6).
18. David brings the ark to Jerusalem and places in tent set up for it (2 Sam. 6:12–17).



19. David flees Jerusalem but sends ark back to Jerusalem (2 Sam. 15).



20. Solomon has ark brought into Most Holy Place in the temple (1 Kings 8).
21. Josiah recovers book of the law and puts ark in temple (2 Chron. 34:14–35:3).

Scholars believe that when the Babylonians destroyed Jerusalem (586 BC), and plundered the temple, the ark was either taken by Nebuchadnezzar and destroyed, or hidden by Levites. Its existence, or location, remain uncertain today.



22. Prophecy of Jeremiah that the ark would not be thought of or missed nor will another be made. It will be replaced by the Lord's presence (Jer. 3:16–17).

"But only the high priest entered the inner room, and that only once a year, and never without blood, which he offered [by sprinkling on the ark] for himself and for the sins the people had committed in ignorance. ... When Christ came as high priest of the good things that are already here, he went through the greater and more perfect tabernacle that is not man-made, that is to say, not a part of this creation. He did not enter by means of the blood of goats and calves; but he entered the Most Holy Place once for all by his own blood, having obtained eternal redemption."
— Hebrews 9:7, 11–12



"Then God's temple in heaven was opened, and within his temple was seen the ark of his covenant. And there came flashes of lightning, rumblings, peals of thunder, an earthquake and a great hailstorm."
—Revelation 11:19

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The Ten Commandments—Exodus 20:3–17

	COMMANDMENT	BIBLE EXAMPLE	MODERN EXAMPLE
RESPECT FOR GOD You shall love the Lord your God with all your heart.	**1. You shall have no other gods before me.**	The Exodus Ex. 34:11–14	Put God first. A "god" may be anything a person allows to rule his daily life: deities of other religions, superstitions, horoscopes, bad habits or addictions, friends, heroes, desire for money, fame or power.
	2. You shall not make for yourself an idol.	The Golden Calf Ex. 32:1–8	Put your faith in God only. Worshiping or serving any man-made thing that is thought to have supernatural power: statues of gods of other religions, crystals, pictures, jewelry, amulets, charms, rabbit's foot, or objects thought to have power or "good luck."
	3. You shall not misuse the name of the LORD your God.	Don't use God's name in a false oath. Lev. 19:12	Treat God's name with respect. Don't use God's name lightly in making promises or in any other way. This is the name that raised people from the dead, caused blind to see, and made the paralyzed to walk. It is a powerful name and needs to be used with the right attitude.
	4. Remember the Sabbath day by keeping it holy.	God provides enough on the sixth day for the seventh. Ex. 16:23–30	In Jesus' time, very religious people obeyed this commandment by refusing to do any kind of work—even to the point of not helping people in need. Jesus said that Sabbath was made for our benefit. People should rest from their normal work, but also be available to do good to others. Today Christians set aside the day to worship God and meet with other Christians.
RESPECT FOR PEOPLE Love your neighbor as yourself.	**5. Honor your father and your mother so that you may live long in the land the LORD your God is giving you.**	Jesus was obedient to Mary and Joseph. Luke 2:51	Treat your parents with respect no matter what. Your parents have made many sacrifices to raise you. They have changed diapers, lost sleep, bought food, toys and clothes, paid doctor bills and changed their schedules to help you. Even if you don't get along with your parents, they deserve your gratitude. If your parents ask you to do something wrong, respectfully tell them no and suggest a good alternative that they might consider.
	6. You shall not murder.	Each person is made in God's image. Gen. 9:6	Personal revenge belongs to God. God will make things right in the end. God has set up governments and rules to deal with murders. Life and death are in God's hands. Examples: no revenge killing, murder, suicide, abortion or euthanasia ("mercy killing"). Jesus said we should love our enemies and pray for them.
	7. You shall not commit adultery.	Joseph runs from temptation. Gen. 39:1–13	Stay true to your husband or wife. Marriage vows made before God should be kept in spite of difficulties. Sex is only within the marriage relationship. No rape or incest. Avoid sexual temptation: provocative movies, television, websites, magazines, video games, pictures and books. Jesus said that even thinking about another person lustfully is wrong.
	8. You shall not steal.	Achan steals. Josh. 6:17–19; 7:1–5	Respect other's possessions. Don't take things that don't belong to you. Examples: shoplifting (taking candy, toys, or anything from a store), taking money or valuables from others, cheating on tests and taxes, reproducing or distributing music, photos, or any material without permission.
	9. You shall not give false testimony against your neighbor.	Honesty toward neighbors. Lev. 19:13	Be trustworthy. Don't falsely accuse or blame someone else. Don't lie about them or to them. Don't gossip. Don't lie to God and to yourself by believing you are perfect. Keep your promises.
	10. You shall not covet ... anything that belongs to your neighbor.	Life is more than possessions. Ecc. 5:9–18; 6:12	Be content with what you have. Don't long for things that belong to others. Example: their house, car, job, bike, toys, jewelry, clothing, or friends. Ask God to give you what you need. He promises that he will take care of your needs. Seek wisdom and good character, not riches.

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The Judges



Judge	Description	Years Judged
OTHNIEL	After 8 years of oppression from King Cushan of Aram, Othniel went to war and delivered Israel.	40 years
EHUD	After 18 years of oppression from King Eglon of Moab, Ehud killed Eglon, went to war against Moab, and was victorious.	80 years
SHAMGAR	Shamgar killed 600 of the Philistines with a poking device used to move animals along.	unknown
DEBORAH	After 20 years of oppression from King Jabin of Canaan, Deborah convinced Barak to attack. Barak was victorious.	40 years
GIDEON	After 7 years of Midianite oppression, Gideon defeated the Midianites with only 300 men, using trumpets and jars.	40 years
TOLA	The son of Puah son of Dodo from the tribe of Issachar. He lived in Ephraim.	23 years
JAIR	A man from Gilead who had 30 sons who rode 30 donkeys, and they had 30 towns in Gilead.	22 years
JEPHTHAH	After 18 years of Ammonite oppression, Jephthah delivered Israel after making a vow with the Lord.	6 years
IBZAN	Ibzan was from Bethlehem. He had 30 sons and 30 daughters.	7 years
ELON	Elon was from the tribe of Zebulun.	10 years
ABDON	Abdon, son of Hillel, had 40 sons and 30 grandsons who rode on 70 donkeys.	8 years
SAMSON	A Nazarite with superhuman strength. He killed 1,000 Philistines with a jawbone; destroyed a Philistine temple.	20 years

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Feasts of the Bible

Holiday	Date Observed	Scripture Basis	General Information
PASSOVER (Pesach) פֶּסַח	14 NISAN (March or April)	Leviticus 23:4–5 Exodus 12:1–4	**Commemorates God's Deliverance of Israel Out of Egypt** Pesach (PAY-sahk) means to "pass over." The Passover meal, seder (SAY der), commemorates the Israelites' deliverance from slavery in Egypt. The Lord sent Moses to lead the children of Israel from Egypt to the Promised Land. When first confronted by Moses, Pharaoh refused to let the people go. After sending nine plagues, the Lord said the firstborn males of every house would die unless the doorframe of that house was covered with the blood of a perfect lamb. That night, the Lord "passed over" the homes with blood on the doorframes. The tenth plague brought death to the firstborn sons of Egypt, even taking the life of Pharaoh's own son. Finally, Pharaoh let the children of Israel go. Passover was to be a lasting ordinance for generations to come.
UNLEAVENED BREAD (Hag HaMatzot) חַג הַמַּצּוֹת	15-21 NISAN (March or April)	Leviticus 23:6–8 Exodus 12:15–20	**In Leviticus 23, Hag HaMatzot (Hawg Hah-MAHT-zot) or Hag HaMatzah, also known as the "Feast of Unleavened Bread,"** is mentioned as a separate feast on the fifteenth day of the same month as Passover. Today, however, the feasts of Pesach, Unleavened Bread, and Firstfruits have all been incorporated into the celebration of Passover, and reference to Passover means all three feasts. Passover is celebrated for eight days, 14–21 Nisan. The Lord said that for seven days the children of Israel must eat unleavened bread. This bread, made in a hurry without yeast, represents how the Lord brought the Israelites out of Egypt in haste. In Scripture, leaven also represents sin. Today, cleansing the house before Passover is often a symbolic search to remove any hypocrisy or wickedness. Unleavened Bread is one of the three pilgrimage feasts when all Jewish males were required to go to Jerusalem to "appear before the LORD" (Deut. 16:16).
FIRSTFRUITS (Reishit) ראשית	16 NISAN (March or April)	Leviticus 23:9–14	**Offerings are Given for the Spring Barley Harvest** On Reishit (Re-SHEET) people offered the first ripe sheaf (firstfruits) of barley to the Lord as an act of dedicating the harvest to him. On Passover, a marked sheaf of grain was bundled and left standing in the field. On the next day, the first day of Unleavened Bread, the sheaf was cut and prepared for the offering on the third day. On this third day, Reishit, the priest waved the sheaf before the Lord. Counting the days (omer) then begins and continues until the day after the seventh Sabbath, the 50th day, which is called Shavuot or Pentecost (the next feast on the calendar). Jewish people rarely celebrate Reishit today, but it has great significance for followers of Jesus as the most important day of the year, the day of Jesus' resurrection.
FEAST of WEEKS or PENTECOST (Shavuot) שָׁבֻעוֹת	6 SIVAN (May or June)	Leviticus 23:15–22	**Offerings are Given and Commemorates the Giving of the Law** Fifty days after Passover, Shavuot (Sha-voo-OTE) is celebrated. Also known as Pentecost, Feast of Weeks, the Feast of Harvest, and the Latter Firstfruits, it is the time to present an offering of new grain of the summer wheat harvest to the Lord. It shows joy and thankfulness for the Lord's blessing of harvest. Often called Matan Torah (giving of the Law), it is tied to the Ten Commandments because it is believed God gave Moses the Ten Commandments at this time. The book of Ruth is often read to celebrate the holiday. Shavuot is one of the three pilgrimage feasts when all Jewish males were required to go to Jerusalem to "appear before the LORD" (Deut. 16:16).

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PASSOVER

Yeshua (Jesus)

Jesus ate the Passover with his disciples, saying that he had eagerly desired to eat this Passover with them before he suffered and that he would not eat it again until the kingdom of God comes (Luke 22:7–16). After the Passover meal, they sang a hymn and went to the Mount of Olives (Matt. 26:30). The hymn sung during Passover is the Hallel which includes Psalm 118:22: "The stone the builders rejected has become the cornerstone." Jesus is the cornerstone that the builders rejected (Matt. 21:42; 1 Peter 2:7). Jesus was crucified as the "Lamb of God who takes away the sin of the world" (John 1:29). The Lord's Supper is a remembrance of his sacrifice as the perfect Passover Lamb and the fulfillment of the new covenant between God and man (Luke 22:20; 1 Cor. 5:7; Eph. 2:11–13). Prophecy of this sacrifice is found in Psalm 22. The Hebrew prophet Isaiah also spoke of the sufferings and sacrifice of the Messiah (Isa. 53).

Fascinating Facts

- Jesus' parents traveled to Jerusalem yearly to celebrate Passover. At age 12, Jesus went with them (Luke 2:41–50).
- The Passover lamb must be a perfect male with no blemish (Ex. 12:5).
- The cup of the Lord's Supper is the third cup of the Passover Seder, the Cup of Redemption. The bread of the Lord's Supper is the Afikomen. It is the matzah that is broken, hidden, found, bought for a price, and then eaten to end the meal. *Afikomen* means "I came" in Greek.

Scriptures: Ex. 12; Num. 9; 28:16–25; 2 Chron. 35:1–19; Ezra 6:19; Ezek. 45:21; Matt. 26; Mark 14; Luke 22; John 6:4; 11; 13; 19; 1 Cor. 5:7

UNLEAVENED BREAD

Unleavened bread (matzah) is a symbol of Passover. Leaven represents sin (Luke 12:1; 1 Cor. 5:7–8). Matzah stands for "without sin" and is a picture of Jesus, the only human without sin. Jesus said that the "bread of God is he who comes down from heaven and gives life to the world" and that he (Jesus) is the "bread of life," the "bread that came down from heaven," "the living bread" which a person may eat and not die (John 6:32, 35, 41, 48). While leaven is a symbol of sin, the Messiah is "unleavened" or sinless. He conquers the grave with his resurrection because he is not a sinner under the curse of death. Jesus was scourged and pierced at his crucifixion. As the prophet Isaiah proclaims, "By his stripes we are healed" (Isa. 53:5 KJV). All of the festivals instituted by God, including Passover and Unleavened Bread, are "shadows of things to come" (Col. 2:17).

- The only type of bread eaten during the eight days of Passover/Unleavened Bread is matzah. It is made with flour and water only, not any leaven. It is striped and pierced during baking. Matzot is plural for matzah.
- The utensils used must never touch leaven. Bakery goods are made with matzah meal.
- On the night before Passover, the father does a final search for any remaining leaven in the house. Traditionally, by candlelight, he sweeps any remaining bread crumbs onto a wooden spoon with a goose feather. When finished, the bread crumbs, the feather, and the spoon are placed in a bag and burned the next morning.

Scriptures: Ex. 23:15; 34:18; 2 Chron. 30; Ezra 6:22; Acts 12:3; 20:6

FIRSTFRUITS

Firstfruits is a picture of Jesus' resurrection. Jesus rose on the third day of Passover season, 16 Nisan, the day of Firstfruits. That event gave new meaning to this agricultural holiday. The apostle Paul, a Jewish believer and rabbi, wrote, "But Christ has indeed been raised from the dead, the firstfruits of those who have fallen asleep. For since death came through a man, the resurrection of the dead comes also through a man. For as in Adam all die, so in Christ all will be made alive. But each in turn: Christ, the firstfruits; then, when he comes, those who belong to him" (1 Cor. 15:20–23). Jesus' resurrection is the promise of the future resurrection of believers (John 5:28–29). Although most believers in Jesus have never heard of Reishit, they celebrate it as Resurrection Day, or Easter.

Biblical events that happened on this day:

- The manna, which God provided from heaven as food for the Israelites while they wandered in the wilderness, stopped after they crossed the Jordan River into the Promised Land (Josh. 5:10–12).
- Queen Esther risked her life to save the Jewish people from annihilation (Est. 3:12–5:7).
- Jesus rose from the dead on the third day (Luke 24:44–47).

PENTECOST

Jesus told his disciples to wait in Jerusalem following his crucifixion, resurrection, and ascension. They were all together in the upper room for Shavuot on the 50th day after the Sabbath of Passover week, thus, the first day of the week. The Holy Spirit filled the house, with a sound like a mighty wind and what appeared to be tongues of fire, and filled the disciples (Acts 2). The apostle Peter referred to the prophet Joel who said that God would "pour out his Spirit on all flesh" (Joel 2:28–32). Peter also said that the risen and exalted Jesus had poured out the Holy Spirit (Acts 2:32–33). The people responded to Peter's message with repentance, and about 3,000 were baptized (Acts 2:41). The new covenant between God and Israel (Jer. 31:31; Heb. 9:14–15) was initiated on Shavuot, 50 days after the death of Christ.

- Shavuot is celebrated 50 days after Passover, so it became known as Pentecost, which means "50" in Greek. The days from Passover to Shavuot are counted at weekly Sabbath services.
- Special foods for this holiday are dairy foods, such as cheesecake and cheese blintzes, because the Law is compared to milk and honey.
- Homes and synagogues are decorated with flowers and greenery, which represent the harvest and the Torah as a "tree of life." Observant Jews often spend the night reading and studying the Torah.

Scriptures: Ex. 34:22; Deut. 16:9–10; 2 Chron. 8:13; Ezek. 1 (Traditional reading); Acts 2:1–41; 20:16; 1 Cor. 16:8; James 1:18

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Holiday	Date Observed	Scripture Basis	General Information
FEAST of TRUMPETS or NEW YEAR (Yom HaTeruah, Rosh HaShanah) רֹאשׁ הַשָּׁנָה	1 TISHRI (September or October)	Leviticus 23:23–25	**The Beginning of the Civil New Year** The Ten Days of Repentance with Rosh HaShanah (Rosh Ha-SHA-nah) on the first day and Yom Kippur on the last day make up the High Holy Days. Jewish tradition says that God writes every person's words, deeds, and thoughts in the Book of Life, which he opens and examines on this day. If good deeds outnumber sinful ones for the year, that person's name will be inscribed in the book for another year on Yom Kippur. During the Rosh HaShanah synagogue services, the shofar (ram's horn) is blown 100 times.
DAY of ATONEMENT (Yom Kippur) יוֹם כִּפֻּר	10 TISHRI (September or October)	Leviticus 23:26–32	**The Day the High Priest Makes Atonement for Sin** Yom Kippur (Yome Ki-POOR), also known as Day of Atonement, is the most solemn holy day of the Jewish people. *Yom* means "day" and *Kippur* means "atonement" or "covering." *Atonement* means the reconciliation of God and humankind. The ten days which include Rosh HaShanah and Yom Kippur are known as the "days of repentance." Yom Kippur is the final day of judgment when God judges the people. The shofar (ram's horn) is blown at the end of the evening prayer service for the first time since Rosh HaShanah. In Bible times, the high priest sacrificed an animal to pay for his sins and the sins of the people. When the high priest was finished with the atonement sacrifice, a scapegoat was released into the wilderness to carry Israel's sins away (Lev. 16:8–10, 20–22, 29–34).
FEAST of BOOTHS or TABERNACLES (Sukkot) חַג הַסֻּכּוֹת	15–22 TISHRI (September or October)	Leviticus 23:33–43	**Commemorates the Forty-Year Wilderness Journey** Sukkot (Soo-KOTE or SOO-kote), also known as "Feast of Tabernacles," is a week-long celebration of the fall harvest and a time to build booths (temporary shelters of branches) to remember how the Hebrew people lived under God's care during their forty years in the wilderness (Neh. 8:14–17). The celebration is a reminder of God's faithfulness and protection. Jewish people continue to celebrate Sukkot by building and dwelling in temporary booths for eight days. The four special plants used to cover the booths are citron, myrtle, palm, and willow (Lev. 23:39–40).
FEAST of DEDICATION (Hanukkah / Chanukah) חֲנֻכָּה	25 KISLEV-2 TEVET (November or December)	John 10:22 Also Book of Maccabees (Apocrypha)	**Commemorates the Purification of the Temple** Hanukkah (KHA-noo-kah), the Feast of Dedication, celebrates the Maccabees' victory over the Greeks and the rededication of the temple in 165 BC after Seleucid king Antiochus Epiphanes defiled it by sacrificing a pig on the altar. The Maccabees' victory is recorded in the books of Maccabees in the Apocrypha. Hanukkah is also known as the Feast of Lights because of a legendary miraculous provision of oil in the temple. After cleansing the temple, the supply of oil to relight the eternal flame (the symbol of God's presence) was only enough for one day. But God performed a great miracle, and the flame burned for the eight days necessary to purify new oil.
FEAST of LOTS (Purim) פּוּרִים	14 or 15 ADAR (February or March)	Book of Esther	**Commemorates the Preservation of the Jewish People** Purim (POOR-im) marks the deliverance of the Jews through Jewish Queen Esther in Shushan, Persia (Susa, Iran). The annual celebration of Purim is a joyous feast remembering the foiled plot of Haman to kill all the Jews living within King Xerxes's (Ahasuerus's) kingdom. Esther's cousin Mordecai uncovered the plot and warned Esther, who then told the king. The king had Haman executed, and 14 and 15 Adar became days of joy and feasting (Est. 9:18–32). Purim is celebrated on 14 Adar in most cities except those cities surrounded by walls since the time of Joshua. Walled cities celebrate Purim on 15 Adar (Shushan Purim).

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Yeshua (Jesus)	Fascinating Facts	
Rosh HaShanah is sometimes referred to as the Day of Judgment. Jesus said he has the authority to judge people (John 5:24–27) and the apostle Paul referred to him as the judge of "the living and the dead" (2 Tim. 4:1). God does have a book of life; Revelation 21:27 calls it the "Lamb's book of life." The only way to have one's name inscribed in it is through faith in Jesus as Savior from sin, and then it is permanent (John 10:27–30). Those whose names are not in the book will be judged and sentenced to hell: "Anyone whose name was not found written in the book of life was thrown into the lake of fire" (Rev. 20:15).	• A common custom is sending cards to relatives and friends to wish them a happy, healthy, and prosperous new year. The message includes the greeting, *L'shanah tovah tikatevoo*, which means "May you be inscribed [in the Book of Life] for a good year." • It is traditional to eat apple slices dipped in honey. The apples represent provision, and the honey represents sweetness for the coming year. Scriptures: Num. 29:1–6	FEAST of TRUMPETS
The Holy of Holies, in the temple, was separated from the congregation by a veil from floor to ceiling. It was entered once a year on Yom Kippur, when the high priest offered the blood sacrifice of atonement on behalf of the people. When Jesus died on the cross, the thick veil was ripped from top to bottom (Luke 23:44–46). Christ came as high priest and entered the Holy of Holies (heaven itself) once for all, not by the blood of goats and calves but by his own blood, having obtained eternal redemption (Heb. 9:11–28). Believers in Jesus accept his sacrifice on the cross as the final atonement for sin, "being justified freely by his grace through the redemption that is in Christ Jesus" (Rom. 3:21–25). When Messiah returns, Israel will look on him, whom they pierced, and repent (Zech. 12:10). On this day of repentance, Israel will be forgiven and permanently restored (Isa. 66:7–14; Rom. 11:26).	• After the temple was destroyed in AD 70, Jewish people could no longer offer the prescribed sacrifices for atonement of sins. They have substituted prayer, good works, and charitable donations hoping to take away the penalty for their sins. • Yom Kippur is a day of fasting. No work is done on this day, including at home. Many Jewish people spend the day at synagogue, praying for forgiveness of their sins. Immediately after the evening service, they have a "break fast" meal. • The book of Jonah is read during the afternoon service. Scriptures: Lev. 25:9; Num. 29:7–11; Ezek. 45:20; Zech. 12:10–13:9; Acts 27:9	DAY of ATONEMENT
Two ceremonies were part of the last day of Sukkot: (1) Giant golden lampstands were lit in the temple courtyard, and people carrying torches marched around the temple, then set these lights around the walls of the temple, indicating that Messiah would be a light to the Gentiles (Isa. 49:6). (2) A priest carried water from the pool of Siloam to the temple, symbolizing that when Messiah comes the whole earth will know God "as the waters cover the sea" (Isa. 11:9). When Jesus attended the Feast of Tabernacles, on the last day of the feast, he said, "If anyone is thirsty, let him come to me and drink (John 7:37). The next morning while the torches were still burning, he said, "I am the light of the world" (John 8:12). Sukkot represents the final harvest when all nations will share in the joy and blessings of God's kingdom (Zech. 14:16–19).	• The sukkah, or booth, is a temporary structure built of wood or wood and canvas. The roof is made of branches and leaves, with enough open spaces to see the stars. It is decorated with fall flowers, leaves, fruits, and vegetables. Many Jewish people erect booths on their lawns or balconies and eat at least one meal a day in them. • A lulav, made up of willow, palm, and myrtle branches, is waved in all four directions (north, south, east, and west) and up and down to symbolize that God's presence is everywhere. Scriptures: Num. 29:12–40; Deut. 16:13–15; Ezra 3:4; John 7	FEAST of BOOTHS
Although the history behind Hanukkah is recorded in books that were written in the time between the Hebrew Scriptures and the New Testament, the book of John tells us that it was celebrated in Jesus' day (John 10:22–23). The Feast of Dedication is a reminder of those who courageously remain faithful to God in the face of persecution. One of the major themes throughout the New Testament is remaining faithful to Christ, especially during persecution (Matt. 5:10–12; 1 Cor. 4:12; 2 Cor. 4:9). The book of Revelation speaks specifically to the persecution believers will face before the return of Christ (Rev. 2:10; 13:10).	• Hanukkah is primarily a family celebration that centers around the lighting of a nine-candle menorah, or candlestick, called a hanukkiyah. Each night another candle is lit with the center candle called a shammash, or servant candle, until all nine are lit. • Holiday foods include latkes (potato pancakes) and donuts fried in oil. The oil is a reminder of the miracle of the oil. • Perhaps because Hanukkah falls close to Christmas, it is now traditional to give presents, often one per night. • Children play dreydel games with a top that reminds them of the great miracle of God's deliverance from the Greeks.	FEAST of DEDICATION
Purim is a celebration of God's faithful protection of his people. The Jews of Esther's day were delivered from an irrevocable decree of the Persian king Ahasuerus. God also has an irrevocable decree that all people are sinners and deserve death (Gen. 2:17; Rom. 3:23). However, the Messiah delivers all who believe in him from that irrevocable decree as well (Isa. 53; Rom. 6:23). Many have and may continue to persecute believers in Messiah, but Isaiah's prophecy says that they will not prevail because "God is with us," or literally because of *Immanuel* (Isa. 8:10). God's name is not mentioned in the book of Esther, but his providence and provision are obvious.	• The word *purim* means "lots" and refers to the lot Haman cast to decide the day for the destruction of the Jewish people (Est. 3:7). • Purim is a happy and noisy holiday. To celebrate, the megillah (scroll of the book of Esther) is read in the synagogue. Whenever Haman is mentioned, everyone boos, stamps their feet, and shakes noisemakers (called groggers). Whenever Mordecai is mentioned, everyone cheers. • Hamantashen are three-cornered cookies which represent Haman's hat. Other customs include parades, dressing up as characters and reenacting the story of Esther, parties, carnivals, and giving gifts to the poor (Est. 9:22).	FEAST of LOTS

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Feasts *and* Holidays Calendar

The Gregorian calendar, used by most western nations today, was established by Pope Gregory VIII in 1582. It is a solar calendar. The Jewish calendar uses both lunar and solar movements. The months are determined by the moon, and the year is determined by the sun. The Jewish day begins at sunset.

There are 12 months in the Jewish calendar, each with 29 or 30 days. Approximately every third year is a leap year containing an extra month. This adjustment is necessary to ensure that the major festivals stay in their appointed seasons.

To determine the Jewish calendar year, simply add 3761 to the western calendar year. For example, the Jewish year 5776 begins on September 14 of the Gregorian year 2015.

Gregorian Year	**2015**	**2016**	**2017**	**2018**	**2019**	**2020**	**2021**	**2022**
Holiday	(Starts at sundown the previous day)							
Pesach (Passover)	April 4	April 23	April 11	March 31	April 20	March 10	March 28	April 16
Hag HaMatzot (Unleavened Bread)	April 5	April 24	April 12	April 1	April 21	March 11	March 29	April 17
Reishit (Firstfruits)	April 6	April 25	April 13	April 2	April 22	March 12	March 30	April 18
Shavuot (Pentecost)	May 24	June 12	May 31	May 20	June 9	May 29	May 17	June 5
Jewish Year	**5776**	**5777**	**5778**	**5779**	**5780**	**5781**	**5782**	**5783**
Rosh HaShanah (New Year; Trumpets)	Sept. 14	Oct. 3	Sept. 21	Sept. 10	Sept. 30	Sept. 19	Sept. 7	Sept. 26
Yom Kippur (Day of Atonement)	Sept. 23	Oct. 12	Sept. 30	Sept. 19	Oct. 9	Sept. 28	Sept. 16	Oct. 5
Sukkot (Tabernacles or Booths)	Sept. 28	Oct. 17	Oct. 5	Sept. 24	Oct. 14	Oct. 3	Sept. 21	Oct. 10
Hanukkah (Feast of Dedication)	Dec. 7	Dec. 25	Dec. 13	Dec. 3	Dec. 23	Dec. 11	Nov. 29	Dec. 19
Purim (Feast of Lots)	March 5 2015	March 24 2016	March 12 2017	March 1 2018	March 21 2019	March 10 2020	Feb. 26 2021	March 17 2022

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Prophets

Biblical prophets were God's servants especially called to be his witnesses. God sent prophets to his people during times of crisis. Old Testament prophets were intermediaries between God and his people. They brought the word of God to people. As Scriptures says, *"Surely the Sovereign Lord does nothing without revealing his plan to his servants the prophets"* (Amos 3:7).

PROPHET	PROPHESIED	DATE (BC)*	HOME/LOCATION
Samuel	To Israel	1060–1020	Ramah
Elijah	To Israel	870–845	Tishbe
Elisha	To Israel	845–800	Abel Meholah
Jonah	To Nineveh	781	Jerusalem
Amos	To Israel	765–754	Tekoa
Isaiah	To Judah	760–673	Jerusalem
Hosea	To Israel	758–725	Israel
Micah	To Judah	738–698	Gath Hepher
Nahum	Concerning Nineveh	658–615	Moresheth-gath
Jeremiah	To Judah	650–582	Anathoth
Zephaniah	To Judah	640–626	Unknown
Ezekiel	To Exiles in Babylonia	620–570	Babylon
Daniel	In Babylon	620–540	Babylon
Habakkuk	To Judah	608–598	Elkosh
Obadiah	Concerning Edom	590	Jerusalem
Zechariah	To Judah	522–509	Unknown
Haggai	To Judah	520	Unknown
Malachi	To Judah	465	Unknown
Joel	To Judah	450	Jerusalem

* Dates are approximate

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Kings of the United & Divided Kingdoms

United Kingdom

NAME	EVALUATION	REIGN (BC)	END OF LIFE	REFERENCE
Saul	Good to Bad	1051–1011	Died in Battle	1 Sam. 9–31; 1 Chron. 8–10
David	Good	1011–971	Natural Causes	1 Sam. 16—1 Kings 2; 1 Chron. 11–29
Solomon	Mostly Good	971–931	Natural Causes	1 Kings 1–11; 2 Chron. 1–9

Divided Kingdom — Kings of Israel (Northern Kingdom)

NAME	EVALUATION	REIGN (BC)	END OF LIFE	REFERENCE
Jeroboam	Bad	931–910	Judged by God	1 Kings 11:26–14:20; 2 Chron. 9:29–13:20
Nadab	Bad	910–909	Murdered by Baasha	1 Kings 15:25–31
Baasha	Bad	909–886	Natural causes	1 Kings 15:27–16:7; 2 Chron. 16:1–6
Elah	Bad	886–885	Murdered by Zimri	1 Kings 16:6–14
Zimri	Bad	885 (7 days)	Suicide	1 Kings 16:9–20
Omri*	Bad	885–874	Natural causes	1 Kings 16:15–28
Ahab	Bad	874–853	Wounded in battle	1 Kings 16:28–22:40; 2 Chron. 18:1–34
Ahaziah	Bad	853–852	Fell to his death	1 Kings 22:40—2 Kings 1:18; 2 Chron. 20:35–37
Joram (Jehoram)	Bad	852–841	Murdered by Jehu	2 Kings 3:1–9:25; 2 Chron. 22:5–7
Jehu	Bad	841–814	Natural causes	2 Kings 9:1–10:36; 2 Chron. 22:7–9
Jehoahaz	Bad	814–798	Natural causes	2 Kings 13:1–9
Jehoash	Bad	798–782	Natural causes	2 Kings 13:9–14:16; 2 Chron. 25:17–25
Jeroboam II	Bad	793–753	Natural causes	2 Kings 14:23–29
Zechariah	Bad	753	Murdered by Shallum	2 Kings 14:29–15:12
Shallum	Bad	752 (1 month)	Murdered by Menahem	2 Kings 15:10–15
Menahem	Bad	752–742	Natural causes	2 Kings 15:14–22
Pekahiah	Bad	742–740	Murdered by Pekah	2 Kings 15:22–26
Pekah	Bad	752–732	Murdered by Hoshea	2 Kings 15:25–31; 2 Chron. 28:5–8
Hoshea	Bad	732–722	Removed by Assyria	2 Kings 15:30–17:6

*Tibni unsuccessfully contended for the throne against Omri (885–880 BC). 1 Kings 16:21–22

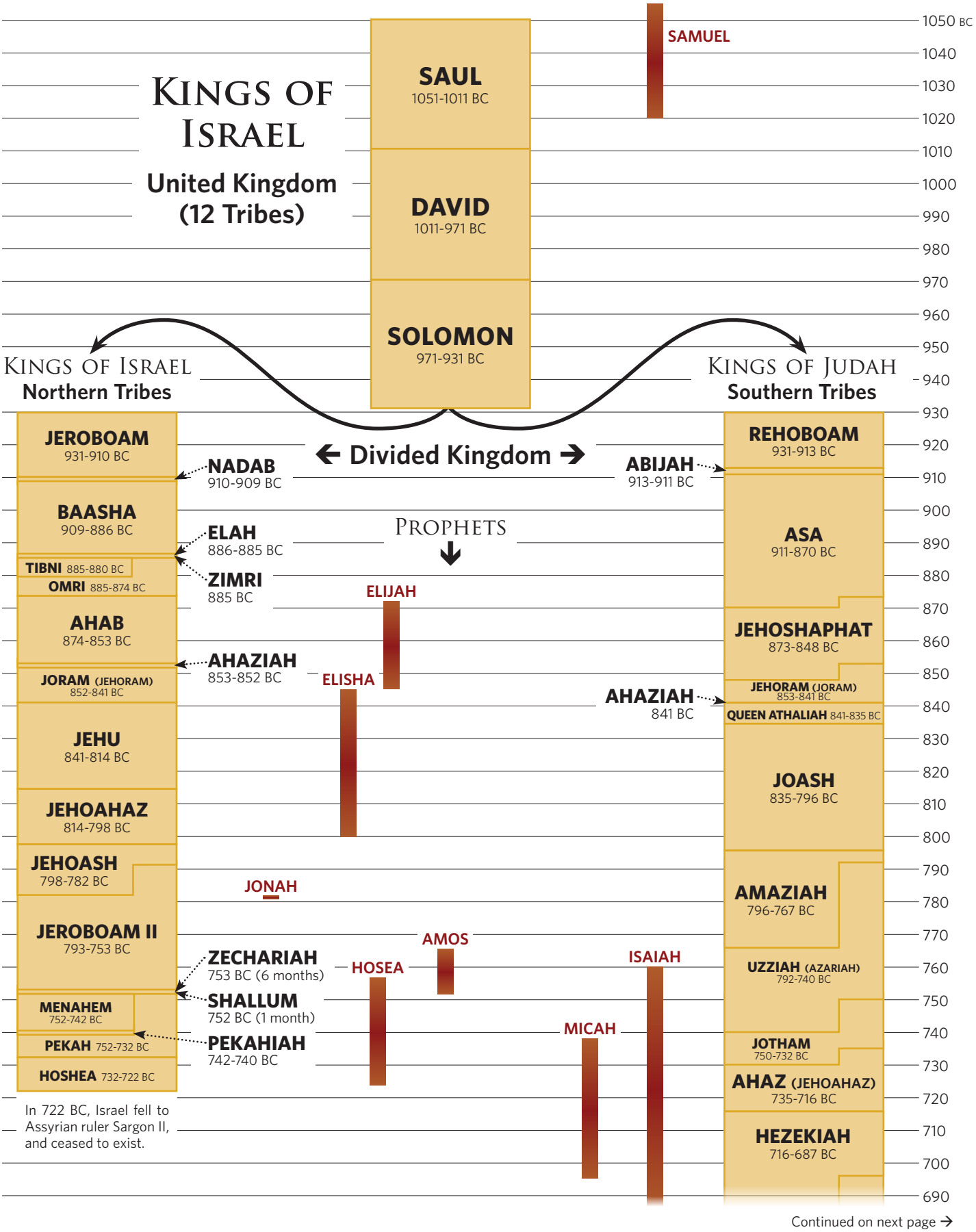
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DIVIDED KINGDOM — KINGS OF JUDAH (SOUTHERN KINGDOM)

NAME	EVALUATION	REIGN (BC)	END OF LIFE	REFERENCE
Rehoboam	Bad	931–913	Natural causes	1 Kings 11:42–14:31 2 Chron. 9:31–12:16
Abijah	Bad	913–911	Natural causes	1 Kings 14:31–15:8 2 Chron. 12:16–14:1
Asa	Good	911–870	Natural causes	1 Kings 15:8–23 2 Chron. 14:1–16:14
Jehoshaphat	Good	873–848	Natural causes	1 Kings 22:41–50 2 Chron. 17:1–21:1
Jehoram **(Joram)**	Bad	853–841	Stricken by God	2 Kings 8:16–24 2 Chron. 21:1–20
Ahaziah	Bad	841	Murdered Jehu	2 Kings 8:24–9:29 2 Chron. 22:1–9
Queen Athaliah	Bad	841–835	Murdered by army	2 Kings 11:1–20 2 Chron. 22:10–23:21
Joash	Good	835–796	Murdered by servants	2 Kings 11:1–12:21 2 Chron. 22:10–24:27
Amaziah	Good	796–767	Murdered by officials	2 Kings 12:21; 14:1–20 2 Chron. 24:27–25:28
Uzziah **(Azariah)**	Good	792–740	Stricken by God (leprosy)	2 Kings 15:1–7 2 Chron. 26:1–23
Jotham	Good	750–732	Natural causes	2 Kings 15:32–38 2 Chron. 26:23–27:9
Ahaz **(Jehoahaz)**	Bad	735–716	Natural causes	2 Kings 16:1–20 2 Chron. 27:9–28:27
Hezekiah	Good	716–687	Natural causes	2 Kings 18:1–20:21 2 Chron. 28:27–32:33
Manasseh	Bad	697–643	Natural causes	2 Kings 21:1–18 2 Chron. 32:33–33:20
Amon	Bad	643–641	Murdered by servants	2 Kings 21:18–26 2 Chron. 33:20–25
Josiah	Good	641–609	Wounded in battle	2 Kings 21:26–23:30 2 Chron. 33:25–35:27
Johoahaz **(Shallum)**	Bad	609 (3 months)	Removed by Egypt	2 Kings 23:30–34 2 Chron. 36:1–4
Jehoiakim **(Eliakim)**	Bad	609–598	Died in Babylon	2 Kings 23:34–24:6 2 Chron. 36:5–8
Johoiachin **(Jeconiah)**	Bad	598–597	Removed by Babylon	2 Kings 24:6–16 2 Chron. 36:8–10
Zedekiah **(Mattaniah)**	Bad	597–586	Removed by Babylon	2 Kings 24:17–25:26 2 Chron. 36:10–21

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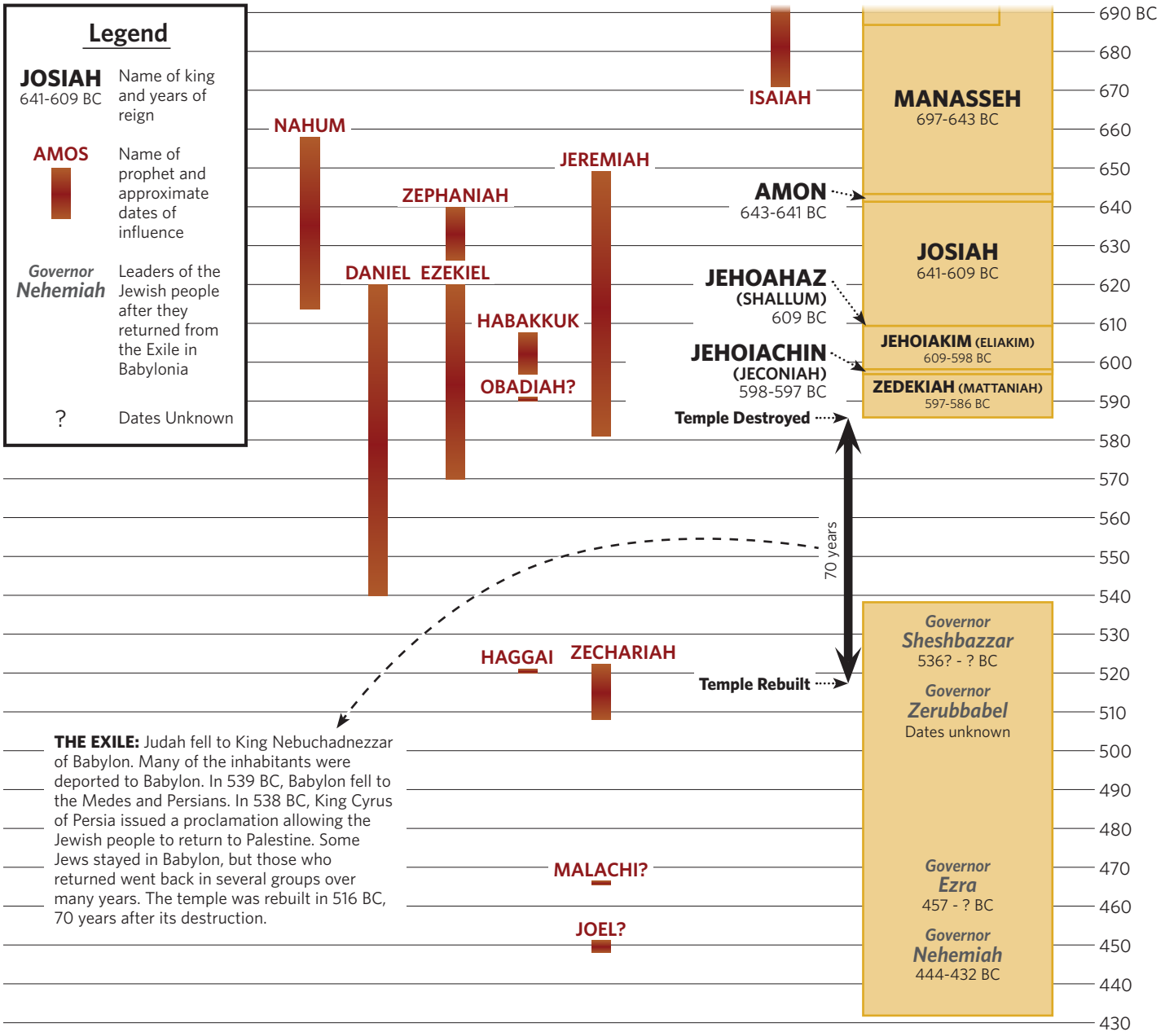
Kings & Prophets



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Fascinating Facts

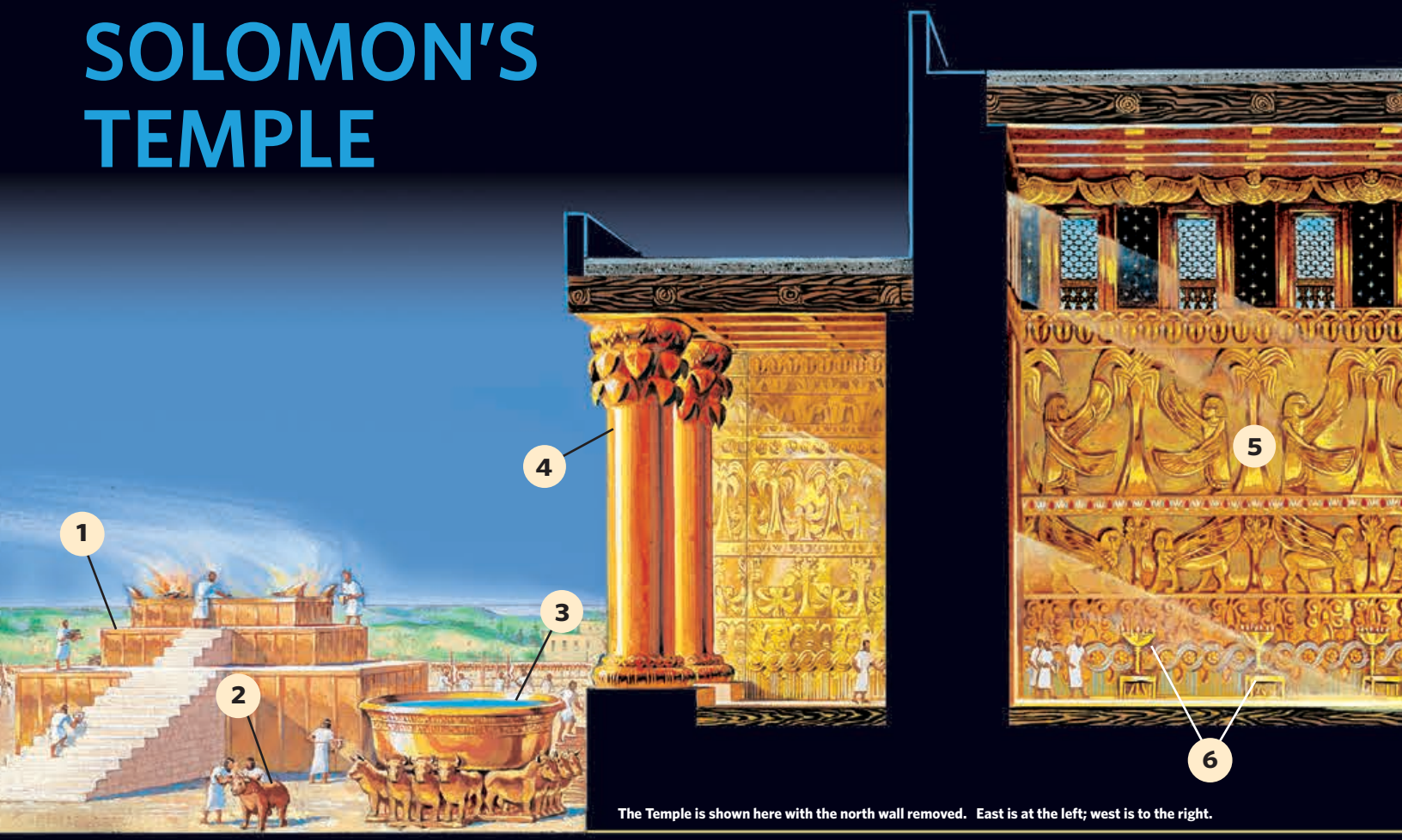
DOMINANT POWERS IN THE MIDDLE EAST:
900-612 BC - Assyria 612-539 BC - Babylonia 539-332 BC - Medo-Persia

What made a king "good" or "bad"?
The biblical writers were not as interested in a king's abilities as an administrator as they were in the king's desire to follow God's commands. Kings that followed God's law and those who outlawed the altars to foreign gods, the high places, and idol worship were designated as good. Those who did not, were evil. The Bible uses the phrase "He did evil in the eyes (or *sight*) of the Lord," to evaluate the king's reign. In secular history, one of the important kings was Omri of Israel, who conquered the Moabites; but in the Bible this evil king's victories go unmentioned.

Dates of the kings adapted from Edward R. Thiele's *Chronology of the Hebrew Kings*. Used by permission of Zondervan.
Dates of the prophets from Alfred J. Hoerth's *Archaeology and the Old Testament*. Used by permission of Baker Book House.
Special thanks to Alfred J. Hoerth, Director of Archaeology, Emeritus, Wheaton College.

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SOLOMON'S TEMPLE



The Temple is shown here with the north wall removed. East is at the left; west is to the right.

BRONZE ALTAR
Fires transformed sacrifice to ash.

"THE SEA" held 17,500 gallons (66 kiloliters) for ceremonial washing (1 Kings 7:23).

BRONZE PILLARS
"Jakin" and "Boaz" supported the roof of the **PORTICO**.

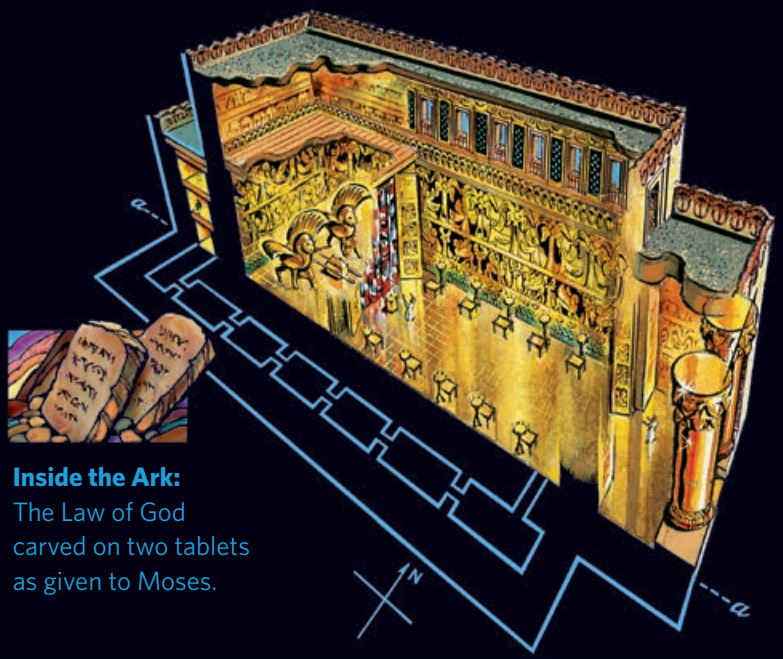
HOLY PLACE

LAMPSTANDS, TABLES
for bread of the presence.

BIBLICAL SOURCES
1 Kings 6–8; 1 Chron. 28–29; 2 Chron. 2–5. Interior dimensions (in Royal Cubits) Length: 102.5 ft (31.5 m) Width: 34.2 ft (10.5 m) Height: 5 stories (15.75 m) (In common cubits)—90 ft (27 m) by 30 ft (9 m); 4½ stories high (13.5 m)



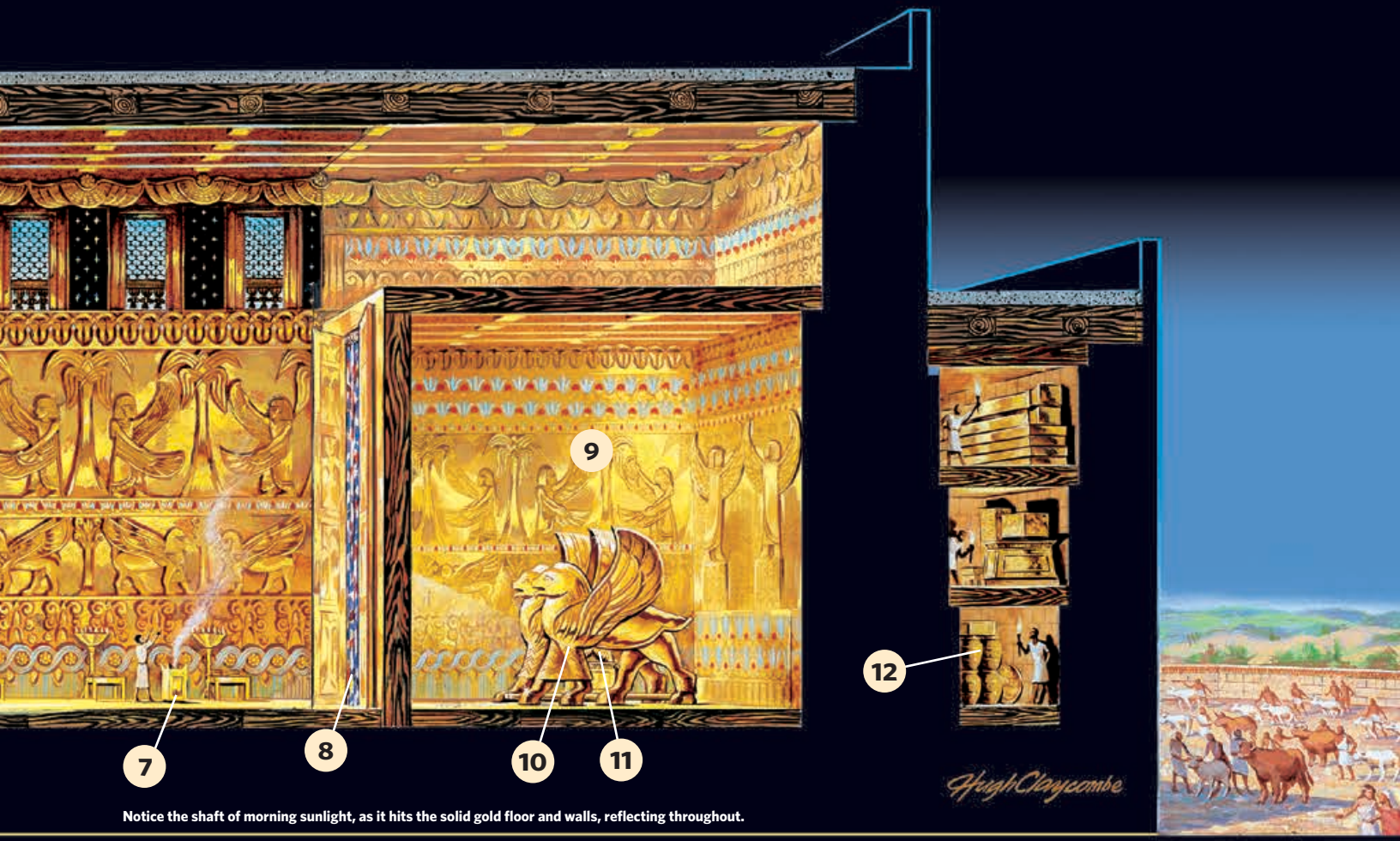
ARK OF THE COVENANT—Beneath wings of guarding cherubim was this gold-covered chest carried from the wilderness of Sinai. Its lid was regarded as the very throne of God; upon it the high priest placed life (blood) and from here God poured forth his mercy.



Inside the Ark:
The Law of God carved on two tablets as given to Moses.

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Notice the shaft of morning sunlight, as it hits the solid gold floor and walls, reflecting throughout.

INCENSE ALTAR for time of prayer.

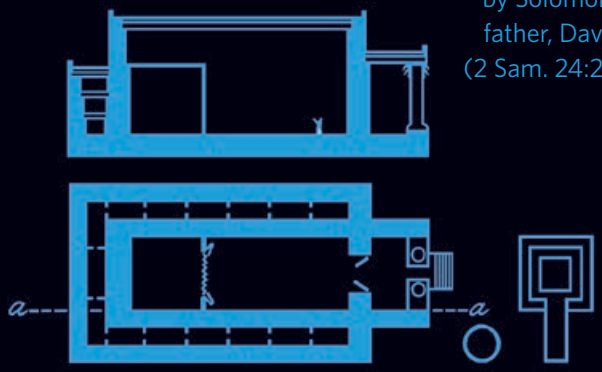
BARRIER TAPESTRY "veil" or "curtain" with blue, purple, crimson design on linen.

CHERUBIM—Massive sculptures touched each other wingtip to wingtip and wall to wall.

STORE ROOMS or "Treasuries" three stories high surrounded temple on sides and rear, and contained the king's wealth.

Living creatures being led to the temple for sacrifice. Their blood would bear away the sin of a repenting and praying people temporarily.

BEDROCK upon which the temple rested was once a threshing floor honorably purchased by Solomon's father, David. (2 Sam. 24:24)



ART FORMS—"On the walls ... he (Solomon) carved cherubim, palm trees," "so he overlaid the whole interior with gold" (1 Kings 6). These were not objects of worship but only for God. Cherubim were winged spiritual beings guarding sacred objects. Scripture says the temple was decorated with various colors, turquoise, and marble, inlaid and painted possibly similar to other ancient temples.

SACRIFICE—Creature killed and its blood (life) drained away into vessels, placed on horns and base of altar then (daily) before Barrier Tapestry. Other portions were eaten or burned.

THE TEMPLE CONSTRUCTION began in 966 BC, took seven years to build, and was destroyed by the Babylonians in 586 BC. Solomon relied on the architects of King Hiram of Tyre. Therefore, his temple was an expression of the Syrian "long room plan" of that region and period of history.

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THE TEMPLE TOUR

The temple in the Bible was built in 960 BC by King Solomon. To understand the temple's purpose, it is important to know that God made the world and established the rules. God told Adam that the result of sin was death, Adam disobeyed, and sin, death, and disease entered the world. In spite of this, God loved his people and had mercy.

Before Jesus' death and resurrection, God provided a way to atone for sin so that people could be in his holy presence. God allowed the blood of a perfect animal to temporarily take the place of the sinner's life. This blood sacrifice took away sin and made the sinner right with God temporarily. God loved the world so much that he sent his son Jesus to atone, or take away, a believer's sin once and for all. The blood of Jesus Christ was the final sacrifice needed (Gen. 2:17; 4:3–7; Lev. 1; 16:1–2; Isa. 59:2; Rom. 3:23; Heb. 10:26–31).

Here are steps to peace with God during the time of the temple ("Then") and today ("Now").

1 BRONZE ALTAR

Then: God required the people to regularly sacrifice a perfect animal (lambs, goats, doves, bulls) for their sins. The blood of the animal justified the people before God and restored their relationship with him.
Now: Jesus is our perfect sacrifice. He led a sinless life and willingly died for our sins to make us right with God for all time. No more sacrifices are required (Lev. 17:11; Heb. 9:25; John 1:29; Rev. 13:8; Heb. 10:10; Rom. 4:25).

2 SACRIFICE

Then: The person bringing the offering put his hand on the head of the animal while it was killed, symbolically putting his sins onto the animal. The animal died in his place.
Now: Jesus is the Lamb of God, just as bulls or lambs were sacrificed. We are told to present our bodies as a living sacrifice acceptable to God, holy, not conformed to the world, and with a renewed mind (John 1:29; Rom. 12:1–2).

We are to offer God another kind of sacrifice: praising his name, doing good, and sharing with others (Heb. 13:15–16).

3 "THE SEA" (Bronze Basin)

Then: Priests washed themselves at the basin, purifying themselves before entering the temple. It was about 15 feet (4.6 m) across and held more than 10,000 gallons (38,000 liters) of water. It stood on 12 bronze oxen.
Now: Believers in Christ are saved and cleansed by the blood of Jesus. Even though we have accepted Jesus' sacrificial death on our behalf, we too need to be cleansed, spiritually. If we confess our sins, God will forgive and cleanse us (Ex. 30:18; 38:8; 1 Kings 7:23–26; 1 John 1:7–10).

4 BRASS PILLARS (Bronze Pillars)

Then: The pillars, called "Jakin" on the right and "Boaz" on the left, supported the roof of the portico. They were 27 feet (9 m) high.
Now: Those who are faithful to Jesus through trials will be made "a pillar" in the temple of God (Rev. 3:12).

5 HOLY PLACE

Then: Only priests were allowed to enter the Holy Place. They did this daily.
Now: Believers in Jesus have been made holy through Jesus' sacrifice and can go directly to God (Ex. 29–30; Heb. 9–10).

6 GOLDEN LAMPSTANDS AND TABLES OF SHOWBREAD

Then: Ten gold lampstands and ten tables for bread were made for the temple (1 Kings 7:49; 2 Chron. 4:7–8, 19–20).
Now: Christ is the light of the world and the bread of life (John 9:5; 6:48–51).

7 GOLDEN INCENSE ALTAR

Then: Prayers were offered at the gold altar of incense where special sweet incense required by God was burned.
Now: The prayers of God's people are a sweet incense to God (1 Kings 6:22; 2 Chron. 4:19; Ex. 30:35–37; Rev. 5:8).

8 THE VEIL

(Curtain, doors of olive wood)
Then: The veil separated the Holy Place from the Most Holy Place where the ark of the covenant rested, separating a holy God from sinful people. Once a year only the high priest entered here.
Now: Believers in Jesus may enter God's presence through prayer because they are made acceptable to God by the blood of Jesus, the great high priest. When Jesus died, the temple veil tore in two from top to bottom (2 Chron. 3:14; 1 Kings 6:31–35; Ex. 25–26; Matt. 27:51; Heb. 10:19–22).

9 MOST HOLY PLACE

Then: The Most Holy Place (Holy of Holies) was God's throne room where he would meet and give his commands, between the two cherubim, on the mercy seat over the ark of the covenant. The high priest sprinkled blood on the mercy seat on the Day of Atonement to atone for the sins of the people for that year.
Now: Believers can come boldly before God's throne of grace (Heb. 14:16).

10 CHERUBIM

Then: Massive olive-wood sculptures of cherubim, winged creatures, represented the guardians of God's divine presence. These cherubim were overlaid with gold and they touched each other, wingtip to wingtip and wall to wall. When God banished man from the garden of Eden, he placed cherubim and a flaming sword to guard the way to the tree of life (1 Kings 6:19–29; Gen. 3:24).
Now: Believers can have eternal life in God's presence through faith in Jesus Christ (John 3:16–17).

11 ARK OF THE COVENANT

Then: The ark was a carved wooden box overlaid with gold. Inside was the Law of God (the Ten Commandments) inscribed on two tablets of stone. Its lid, the mercy seat, represented the meeting place between God and humans (Ex. 25:10–22).
Now: God wants to commune with us today. He made it possible to know him through Jesus (John 14:6; Heb. 9:4; 10:22).

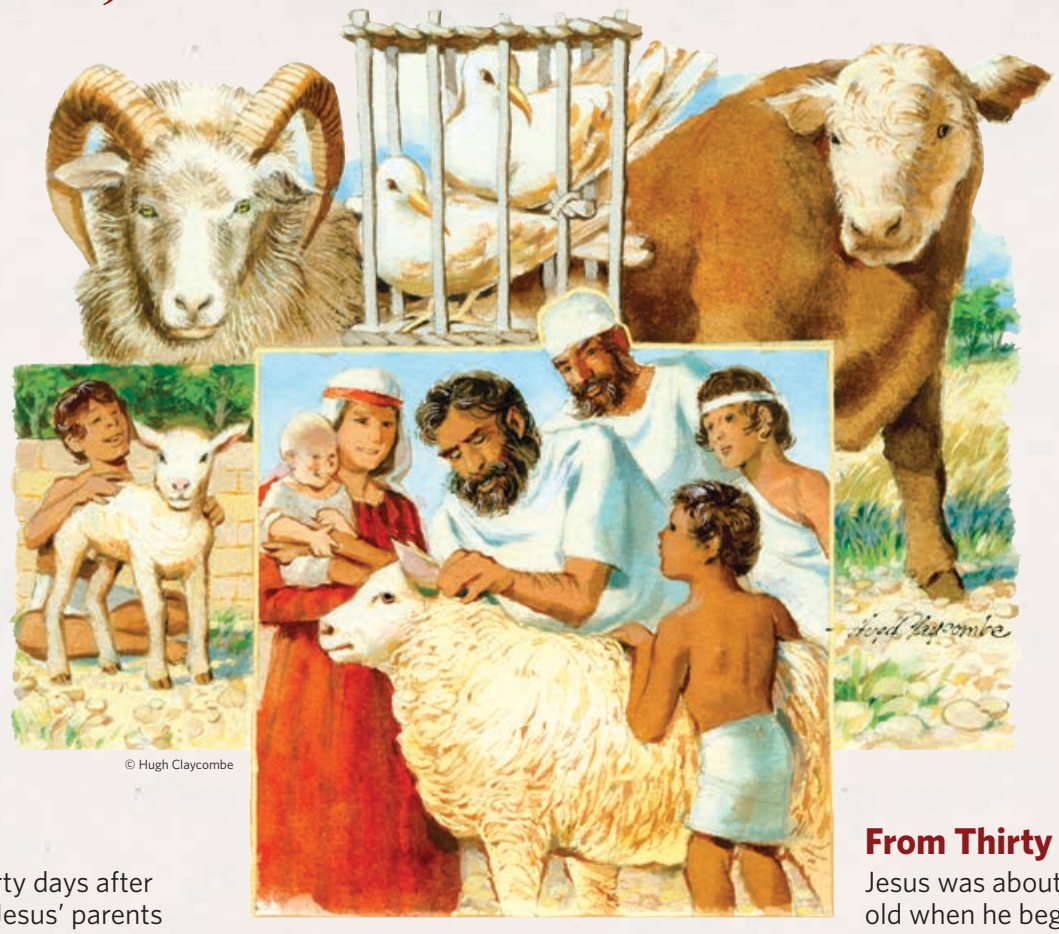
12 STOREROOMS (Treasuries)

Then: Three-story rooms contained the treasures of God's temple and the dedicated gifts. These treasures were plundered several times.
Now: We are commanded by Jesus to not lay up treasures for ourselves on earth, but to lay up treasures in heaven (1 Chron. 28:11–12; Matt. 6:19–21).

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JESUS AND THE TEMPLE



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Birth

About forty days after his birth Jesus' parents brought him into the temple to be presented to the Lord, as required in the Law. They would have offered a sacrifice of a pair of doves or two young pigeons. (Luke 2:22–24; Lev. 12:3–8)

The Holy Spirit revealed to Simeon, a righteous and devout man, that he would see the Lord's Christ before he died. Moved by the Spirit, he came into the temple and took the baby Jesus in his arms and praised God, saying, "My eyes have seen your salvation . . . a light for revelation to the Gentiles and for glory to your people Israel." (Luke 2:25–33)

An elderly prophetess Anna, who was worshiping, fasting and praying in the temple night and day, gave thanks to God and spoke about the child to all who were looking forward to the redemption of Jerusalem. (Luke 2:36-38)

Twelve Years Old

When Jesus was twelve years old, his family went to the Passover feast in Jerusalem. Three days after it ended, his parents found him in the temple courts, sitting among the teachers, listening and answering questions. All who heard him were astonished at his understanding and answers. He said he had to be doing his Father's business. (Luke 2:41–50)

From Thirty Years Old

Jesus was about thirty years old when he began his ministry. After he was baptized, he was tempted by the devil for forty days. The Devil led him to the highest point of the temple and dared him to throw himself down since he was the Son of God. Jesus said, "It is written, you must not put the Lord your God to the test." The Devil left for awhile. (Matt. 3:16–17; 4:1–7; Luke 4:1–13; Deut. 6:16)

Jesus taught in the temple often. (Matt. 12; 21; 24; 26:55; Mark 11–15; Luke 18–21; 22:53; John 2–10; 18:20)

Jesus drove out all those buying and selling in the temple. He said that his house was a house of prayer, but they had made it a den of thieves. (Matt. 21:12–13; Mark 11:15–17; Luke 19:45–46; John 2:14–15)

Jesus healed blind and sick people in the temple. (Matt. 21:14)

Jesus told parables in the temple. (Matt. 21:23–46; 22:1–14; Mark 12:1–11)

Jesus watched people give money in the temple. He commented on the widow who gave all she had. (Mark 12:41; Luke 21)

Jesus said that he was greater than the temple. (Matt. 12:6)

He said, "Destroy this temple, and I will raise it again in three days," referring to his death and resurrection. (John 2:19–22; 22:21)

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Psalm 23

Psalm 23 is one of the dearest passages of the Bible. It is a beautiful reminder that the Lord is caring and compassionate. It reminds us that, like sheep, we depend on God's care and provision.

PSALM 23	THE SHEPHERD'S CARE	APPLICATION
The LORD is my shepherd.	Sheep are able to recognize their shepherd. Care for sheep means ownership of them.	I am like a sheep under God's care. I belong to him.
I shall not be in want.	Sheep may wander off in search of "greener pastures." A stray sheep becomes easy prey for predators.	God meets my deepest needs.
He makes me lie down in green pastures.	Sheep will not rest until they are free from conflict with other sheep, and predators, pests, and hunger. The shepherd's protection is crucial for sheep to rest.	God makes me free to rest.
He leads me beside quiet waters.	Sheep will not drink from waters moving too swiftly because they are not good swimmers, laden down with heavy woolen coats. Shepherds lead them to still waters.	I can drink deeply of God's Holy Spirit who is water to my thirsty soul.
He restores my soul.	Sheep may become "cast," stuck on their backs, unable to get up. A sheep struggling to get up can quickly become dehydrated in the summer sun or become prey for wild animals. The shepherd helps the sheep stand up again.	God cares for and keeps my heart and mind.
He guides me in paths of righteousness for his name's sake.	Sheep are creatures of habit. By overgrazing they will destroy their own pastures. They must be led to new pastureland. Only shepherds know they best way to get their sheep there.	God will lead me on the right path because of his great promise.
Even though I walk through the valley of the shadow of death, I will fear no evil, for you are with me.	Valleys on the way to high pastureland often have the best grass, but those valleys can also be places of dark danger for sheep.	God knows and deals with my fears about the deadly dangers of life.
Your rod and your staff, they comfort me.	Sheep need to learn to trust their shepherd. The shepherd's rod protects and disciplines; it guides and saves.	God's discipline and guidance makes me feel safe.
You prepare a table before me in the presence of my enemies.	Often shepherds must prepare the pasture to remove poisonous plants. Predators often wait at the margins of the tableland for a chance to attack.	God provides for my hunger, even when my enemies surround me.
You anoint my head with oil.	Flying insects often plague sheep in summer. Oil is a natural bug repellant that also aids in the healing of skin.	God takes care of my bodily needs.
My cup overflows.	The good shepherd is willing to take the sheep to better grazing and water sources even if it means cost and danger.	My provision from God is abundant.
Surely goodness and love will follow me all the days of my life.	Sheep can aid in the fertility of the land, transforming wilderness into parkland and fertile fields. The good shepherd makes blessing follow his sheep.	God's goodness and grace will be with me my whole life.
And I will dwell in the house of the LORD forever.	Sheep, after spending the summer in high pastures, are taken back to the shepherd's property in the fall and winter.	I shall live eternally with God.

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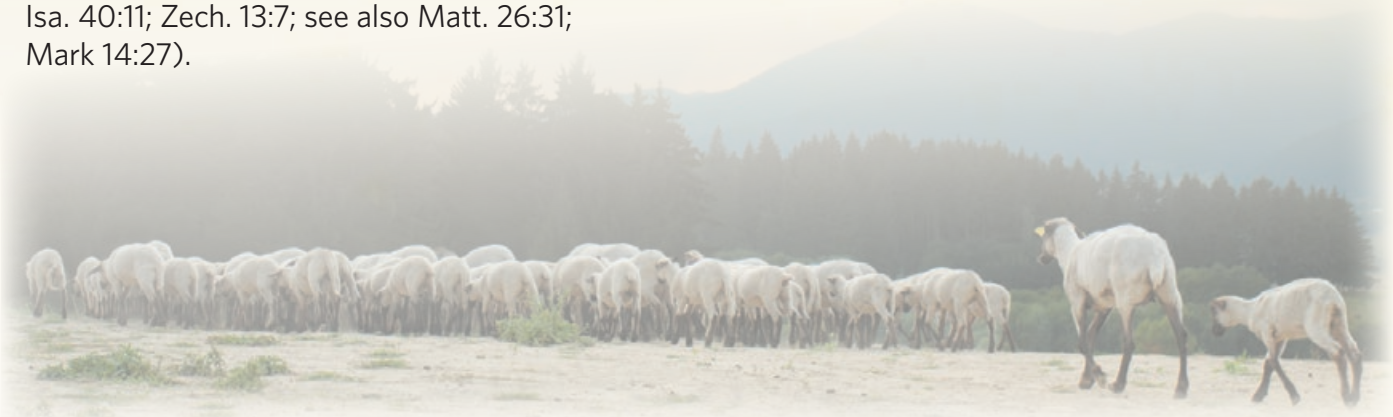
Shepherd Imagery in the Bible

OLD TESTAMENT

- God is the Shepherd (Gen. 49:24; Ps. 23; 80:1;).
- God's appointed leaders are undershepherds (Ezek. 34).
- Many people in the Old Testament were shepherds by trade, like Abel, Abraham, Isaac, Rachel, Jacob, Moses, and David.
- Foreign leaders were sometimes called shepherds when their leadership impacted God's people (Isa. 44:28).
- The prophets depicted the distress of Israel without leadership or bad leaders in terms of a flock without a shepherd (Ezek. 34:1–10; Zech. 10:2; 13:7).
- The prophets used shepherd imagery to point to the Messiah to come (Ezek. 34:22–24; 37:24; Isa. 40:11; Zech. 13:7; see also Matt. 26:31; Mark 14:27).

NEW TESTAMENT

- Jesus is our Chief Shepherd (1 Peter 5:34).
- Jesus is our Good Shepherd (John 10:1–30).
- Jesus is our Great Shepherd (Heb. 13:20).
- Jesus had compassion on the large crowds who came out to see him because they were "like sheep without a shepherd" (Matt. 9:36; Mark 6:34).
- Jesus used sheep and shepherds in his parables (Matt. 12:11–12; 18:12–14; 25:31–46).
- Jesus commissioned his disciples to care for his sheep (Matt. 10:6, 16; John 21:16–17).
- Jesus is the lamb of sacrifice (John 1:29; Acts 8:32; 1 Peter 1:19; Rev. 5:6).
- Elders are shepherds under Christ (1 Peter 5:2).

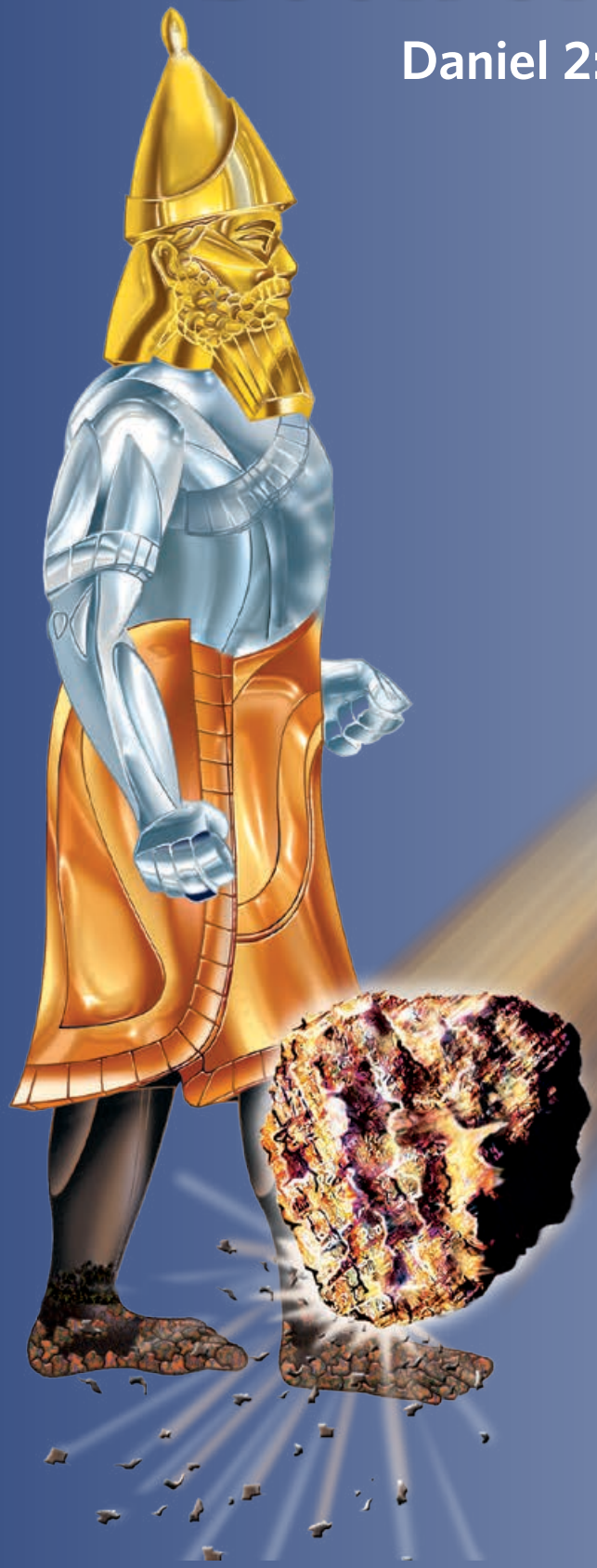


SHEPHERD'S DUTIES	JESUS' ACTIONS
Leads the sheep to safe pasture and water.	Calls disciples to follow wherever he leads (Matt. 4:18–22; John 10:4–9).
Protects the sheep from predators, pests, parasites, other sheep, and natural dangers.	Warns, intercedes and rescues (Mark 8:15; John 17:12–15; Matt. 20:28; John 10:15).
Feeds the sheep, including removing poisonous plants and providing access to foliage on high branches or after a snowfall.	Feeds the crowds. He himself is the bread of life (Matt. 14:13–21; 15:32–39; John 6:22–71).
Cares for the weak or sick lambs.	Cares for the weak and sick (Matt. 14:14; 34–36).
Disciplines wayward sheep and retrieving the lost.	Rebukes his disciples and finds those who have lost their way (Matt. 14:29–31; 16:23; Luke 22:31–34).
Protects cultivated land and crops from the sheep.	Guides his disciples in the way of caring about others (Luke 6:27–36).
Prevents over grazing.	Teaches his disciples to be wise and harmless (Matt. 10:16).

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Statue in the Book of Daniel

Daniel 2:26–45



Head of Fine Gold
Babylonia (626–539 BC)

Chest and Arms of Silver
Medo-Persia (539–332 BC)

Belly and Thighs of Bronze
Greece (332–63 BC)

Legs of Iron and Feet of Iron and Clay
A Divided Kingdom/Rome

The Stone
The Everlasting Kingdom of God

"There before you stood a large statue—an enormous, dazzling statue, awesome in appearance."

—Daniel 2:31

The illustration of the statue is based on a carving of King Nebuchadnezzar's grandson, Nabonidus. It is the most accurate representation of the Babylonian style of art.

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Head of Fine Gold—Babylonia (626-539 BC)





Historical and Bible Background

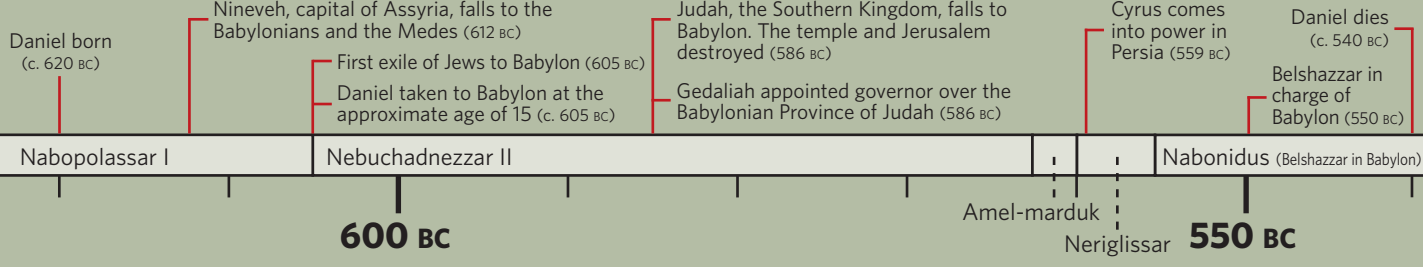
- About 600 years before Jesus was born, Babylonia (Iraq today) was the most powerful and wealthy kingdom in the Middle East.
- King Nebuchadnezzar of Babylon besieged Jerusalem and took Daniel and others captive to Babylon to serve in his court. Nebuchadnezzar also took some of the sacred objects and vessels from the temple of God back to Babylon.
- One night, Nebuchadnezzar had a dream. The king threatened to kill his advisors if they could not both tell him the dream and interpret it (Dan. 2:5–11).
- Daniel asked the king for some time to interpret the dream. After Daniel prayed, God revealed the dream and its meaning to him (Dan. 2:12–23).
- The dream showed a statue with four sections. The head was gold. The chest was silver. The belly and thighs were bronze. The legs were made of iron and the feet were iron mixed with clay. A large rock struck and destroyed the statue and became a huge mountain and filled the whole earth (Dan. 2:31–35).
- Daniel told King Nebuchadnezzar the dream and interpreted it (Dan. 2:36–45). The king made Daniel ruler over Babylon.

Head of the Statue (Daniel 2)

- The head of the statue, made from fine gold, represented the kingdom of Babylonia, which the Lord gave King Nebuchadnezzar to rule.
- The gold symbolized the superior power of Babylonia.
- Eventually Babylonia would be destroyed by an inferior kingdom.
- When King Nebuchadnezzar heard Daniel's interpretation, he said, "Surely your God is the God of gods and the Lord of kings and a revealer of mysteries, for you were able to reveal this mystery."

Vision of Beasts – Lion (Daniel 7)

- More than 50 years after King Nebuchadnezzar's dream, Daniel had a vision about four great beasts (that were like a lion with eagle's wings, a bear, a leopard, and a terrifying powerful beast).
- The four beasts are four kingdoms. Nebuchadnezzar of the Babylonian kingdom is compared to a lion in Jeremiah 4:7; 50:44, and to an eagle in Ezekiel 17:3,11–12.
- Images of lions with eagle's wings were popular in Babylonia, and can be found on ancient Babylonian architecture and currency. (Daniel 7:4)



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Chest and Arms of Silver—Medo-Persia (539-332 BC)





Historical and Bible Background

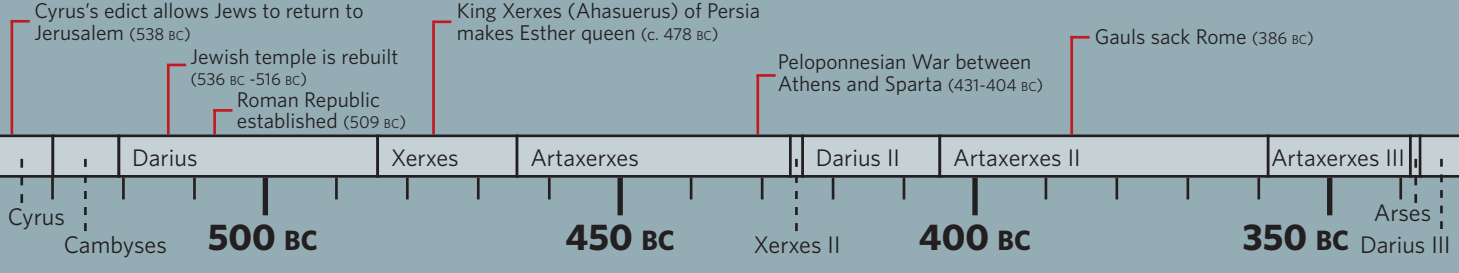
- In 539 BC, Darius the Mede (from Media) took Babylon without a fight.
- By 538 BC, Mesopotamia and Judah were under Persian rule. Later the Persians gained control of Egypt and Libya.
- King Cyrus and the other kings of the Persian empire developed a policy that allowed all people the freedom to worship their own gods, and live their own ways.
- In 538 BC, Cyrus issued a decree ordering the restoration of the Jewish community. Jews were allowed to return to Jerusalem and rebuild the temple (Ezra 1:2–4).
- The Persians paid to rebuild the temple in Jerusalem (Ezra 6:8).
- The vessels taken by King Nebuchadnezzar of Babylon were returned to their rightful place in Jerusalem (Ezra 1:7–11).
- In 457 BC, King Artaxerxes of Persia sent Ezra to Judah for religious reform and spiritual guidance (Ezra 7:1–6).
- Nehemiah governed Judah from 444-430 BC. While in Judah, Nehemiah rebuilt the walls of Jerusalem.

Chest and Arms of Statue (Daniel 2)

- The chest and arms made of silver represented the kingdom of Medo-Persia, which is the second power that would rise after Babylonia.
- Silver, which is of lesser value than gold, symbolized the inferior status of Medo-Persia to Babylonia.
- Eventually Persia would be conquered by another kingdom.

Vision of Beasts – Bear (Daniel 7)

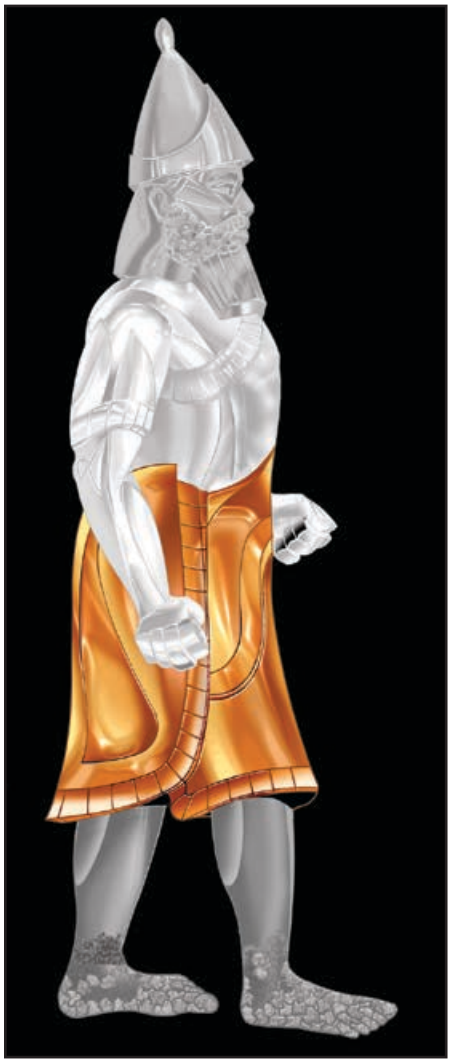
- Daniel's vision of the beasts had shown a beast that looked like a bear.
- The bear was raised on one side, which may illustrate the dominance of Persia over Media.
- It had three ribs in its mouth, which may have illustrated the three major empires Persia conquered (Babylon, Egypt, and Lydia).
- The bear was commanded to devour much flesh, which may have been a reference to Persia's military expansion throughout the ancient world.

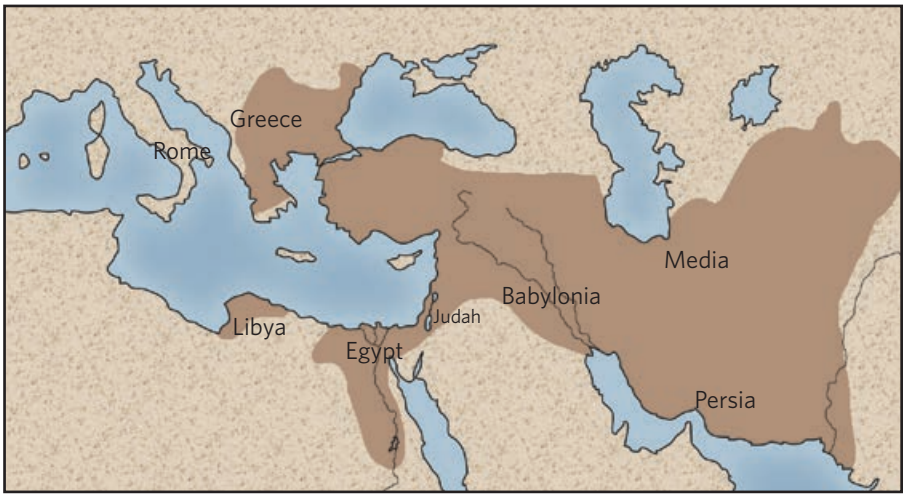


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Belly and Thighs of Bronze—Greece (332-63 BC)





Historical and Bible Background

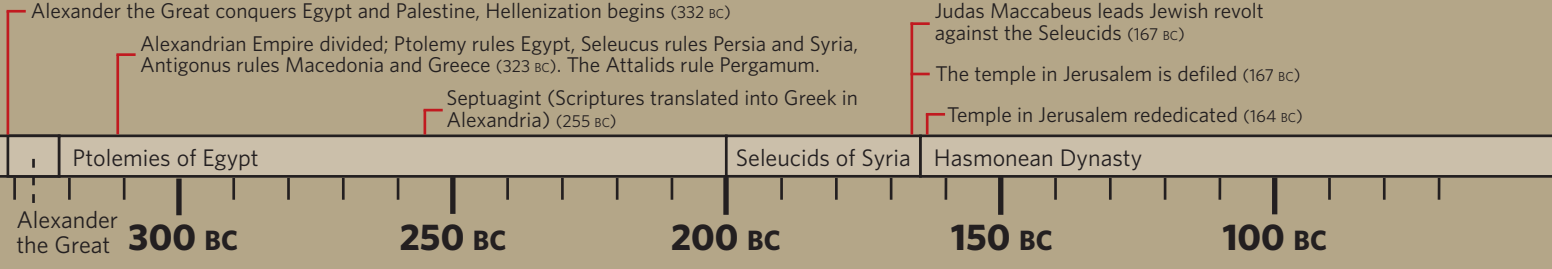
- In 332 BC, Alexander the Great of Greece conquered the kingdom of Persia, and expanded his kingdom as far east as the Indus river.
- Alexander the Great brought with him rapid Hellenization, the spread of Greek culture, language, and religion into the entire civilized world.
- After Alexander's death in 323 BC, his generals fought over the conquered land.
- After more than 40 years of struggles and warfare (323–280 BC), four major divisions emerged: Egypt (Ptolemies), Syria (Seleucids), Macedonia (Antigonids), and Pergamum (Attalids).
- For over 150 years, the Jews were either under the control of the Ptolemies or the Seleucids.
- From 175–163 BC, the Seleucid ruler Antiochus IV Epiphanes tried to force the Jews to abandon their law and adopt Greek culture. In 167 BC, he desecrated the Jewish temple by sacrificing a pig on an altar to the Greek god Zeus.
- In response to the desecration of the temple, a Jewish priest named Judas Maccabeus led a revolt.
- Maccabeus won, and in 164 BC, the temple was cleansed and rededicated. This rededication is celebrated every year as Hanukkah.

Belly and Thighs of Statue (Daniel 2)

- The belly and thighs made of bronze represent the kingdom of Greece. This third kingdom would extend throughout the known world.
- Bronze, which is of lesser value than silver, symbolized the inferior status of Greece to that of Persia.
- Eventually Greece would be conquered by another kingdom.

Vision of Beasts – Leopard (Daniel 7)

- Daniel's vision of the leopard with four heads and four wings may represent the kingdom of Greece.
- The four wings may illustrate the speed of Alexander the Great's conquest.
- The four heads may represent the division of Alexander's kingdom into four provinces after Alexander's death: Egypt under the Ptolemies, Syria under the Seleucids, Macedonia under the Antigonids, and Pergamum under the Attalids.



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Legs of Iron and Feet of Iron and Clay—Rome





Historical and Bible Background

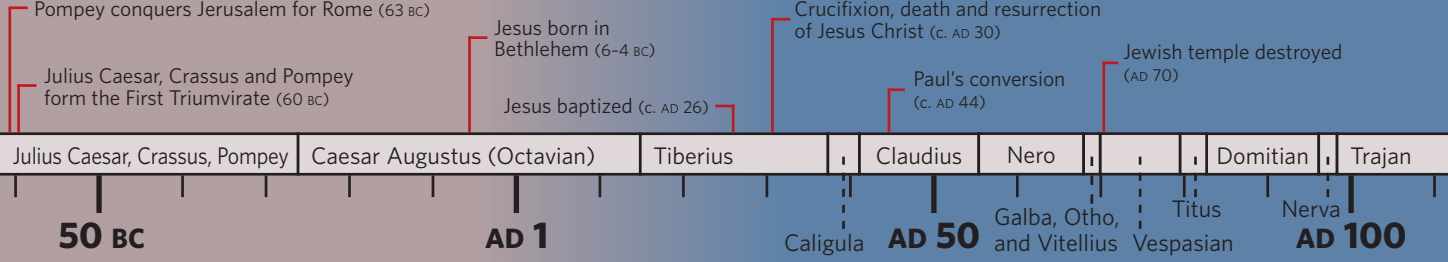
- Scholars suggest that the fourth kingdom is the Roman empire, however the Bible does not specifically identify this kingdom as Rome.
- In 63 BC, Roman General Pompey conquered Jerusalem.
- On March 15, 44 BC, Julius Caesar was assassinated by Brutus and Cassius, who fled to the East. Two years later, Octavian and Mark Antony defeated Brutus and Cassius at the Battle of Philippi.
- In 37 BC, Herod the Great was appointed king of Judea by Octavian and Mark Antony.
- In 27 BC, Caesar Augustus (Octavian) became the first Roman Emperor.
- During his reign, Herod the Great began to refurbish the temple in Jerusalem.
- Jesus was born in Bethlehem, c. 6–4 BC.
- In AD 6, Judea became a Roman province ruled by a governor.
- Jesus Christ was crucified by the governor of Judea, Pontius Pilate. Three days after his death, Jesus rose from the dead and was seen by more than 500 people (c. AD 30).
- In AD 70, the Romans destroyed the Jewish temple and Jerusalem.
- Over time, the Roman Empire weakened due to conflict within its borders and invaders attacking from outside.
- The Roman Empire fell in AD 476.

Legs and Feet of Statue (Daniel 2)

- The legs were made of iron and the feet were a mixture of both iron and clay.
- The legs of iron suggest that this kingdom would be strong as iron and would break, smash and crush things.
- This kingdom would be a divided kingdom, different from the others, both strong and weak, like iron is strong and clay is brittle.
- This kingdom would have a mixture of people who would not be united (Dan. 2:41–43; 7:23).

Vision of Beasts – Terrifying Beast (Daniel 7)

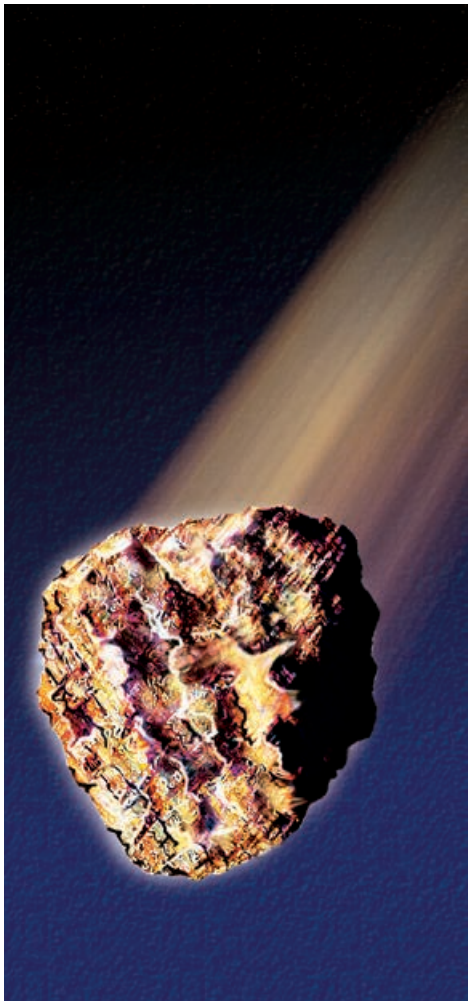
- Daniel had a vision of a terrifying beast with ten horns and iron teeth.
- The beast's ten horns are ten kings that would rise from this kingdom.
- After them, another man (the "little horn" with eyes and a mouth that boasts) would speak against God and persecute God's people. Three of the first horns (kings) would be uprooted. Eventually the terrifying beast would be thrown into the blazing fire.



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Stone Cut Out—Everlasting Kingdom





Bible References & Spiritual Application

- The stone represents God's eternal kingdom that is more powerful than any other kingdom.
- At the time of Daniel, the temple in Jerusalem was in shambles and the people of Israel were placed in captivity. The defeated captives may have feared that their God was weak and unfaithful.
- Daniel's writing demonstrates that in the midst of despair, God is still present, powerful, and in control. Kingdoms and rulers come and go, but God is ultimately in charge (Dan. 2:20–21; 7:9–14, 27).
- Despite Babylonia's wealth and power, Daniel emphasized that God's kingdom is eternal and more powerful than any earthly kingdom (Dan. 2:44).
- The book of Daniel shows that God did not forget his promises. God's promises have been fulfilled in the Son of Man (Dan. 7:13–14), who established an everlasting kingdom on earth (Dan. 2:44; 7:27).

The Rock (Daniel 2)

- A stone was cut out, not by human hands, and it struck the statue on its feet of iron and clay and broke them in pieces. Then the rest of the statue broke into pieces and what remained was carried away in the wind. Then the stone that struck the statue became a great mountain that filled the whole earth.
- Daniel told the king that God will set up a kingdom that will crush all earthly kingdoms and bring them to an end.
- God's kingdom will never be destroyed and will endure forever.

Vision of Beasts
The Son of Man (Daniel 7)

- After seeing the four beasts in a vision, Daniel saw one like a son of man, coming with the clouds of heaven.
- The son of man (Jesus) approached the Ancient of Days (God, the Father) and was led into his presence.
- The son of man was given authority, glory and sovereign power.
- All peoples, nations and people of every language worshiped him.
- His dominion is an everlasting dominion that will not pass away, and his kingdom will never be destroyed.

The Son of Man – The Alpha and Omega, the beginning and the end, the first and the last. Revelation 22:13

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The Statue and the Vision of Beasts

NEBUCHADNEZZAR'S DREAM (Daniel 2)	**DANIEL'S VISION** (Daniel 7)	**THE KINGDOMS** (Dates Kingdom occupied Judah)
HEAD (FINE GOLD)	**LION** with eagle's wings	**BABYLONIA** King Nebuchadnezzar to Belshazzar (605 BC – 539 BC)
CHEST AND ARMS (SILVER)	**BEAR** raised on one side; three ribs in its mouth	**MEDO-PERSIA** King Cyrus to Darius III (539 BC – 332 BC)
BELLY AND THIGHS (BRONZE)	**LEOPARD** with four wings and four heads	**GREECE** Alexander the Great and the Four Divisions (332 BC – 63 BC)
LEGS (IRON) & **FEET** (IRON AND CLAY)	**BEAST** iron teeth, ten horns; small horn with eyes and mouth	**A DIVIDED KINGDOM** Many scholars believe this kingdom to be Rome (63 BC through the time of Jesus)
STONE (CUT OUT, NOT BY HUMAN HANDS)	**SON OF MAN** (Jesus Christ)	**THE EVERLASTING KINGDOM OF GOD**

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New Testament







Genealogy of Jesus

The Gospel of Matthew

Matthew lists the genealogy from Abraham to Jesus
Matt. 1:1–16

The Gospel of Luke

Luke lists the genealogy from Jesus to Adam
Luke 3:23–38

The Gospel of Matthew	The Gospel of Luke
Abraham	Adam
Isaac	Seth
Jacob	Enosh
Judah and Tamar ♀	Kenan
Perez	Mahalalel
Hezron	Jared
Ram	Enoch
Amminadab	Methuselah
Nahshon	Lamech
Salmon and Rahab ♀	Noah
Boaz and Ruth ♀	Shem
Obed	Arphaxad
Jesse	Cainan
King David and Uriah's wife (Bathsheba) ♀	Shelah
King Solomon	Eber
King Rehoboam	Peleg
King Abijah	Reu
King Asa	Serug
King Jehoshaphat	Nahor
King Jehoram	Terah
King Uzziah	Abraham
King Jotham	Isaac
King Ahaz	Jacob
King Hezekiah	Judah
King Manasseh	Perez
King Amon	Hezron
King Josiah	Ram
King Jeconiah	Amminadab
Shealtiel	Nahshon
Zerubbabel	Salmon
Abiud	Boaz
Eliakim	Obed
Azor	Jesse
Zadok	David
Akim	Nathan
Elihud	Mattatha
Eleazar	Menna
Matthan	Melea
Jacob	Eliakim
Joseph, the husband of Mary ♀	Jonam
JESUS	Joseph
	Judah
	Simeon
	Levi
	Matthat
	Jorim
	Eliezer
	Joshua
	Er
	Elmadam
	Cosam
	Addi
	Melki
	Neri
	Shealtiel
	Zerubbabel
	Rhesa
	Joanan
	Joda
	Josek
	Semein
	Mattathias
	Maath
	Naggai
	Esli
	Nahum
	Amos
	Mattathias
	Joseph
	Jannai
	Melki
	Levi
	Matthat
	Heli
	Joseph
	JESUS

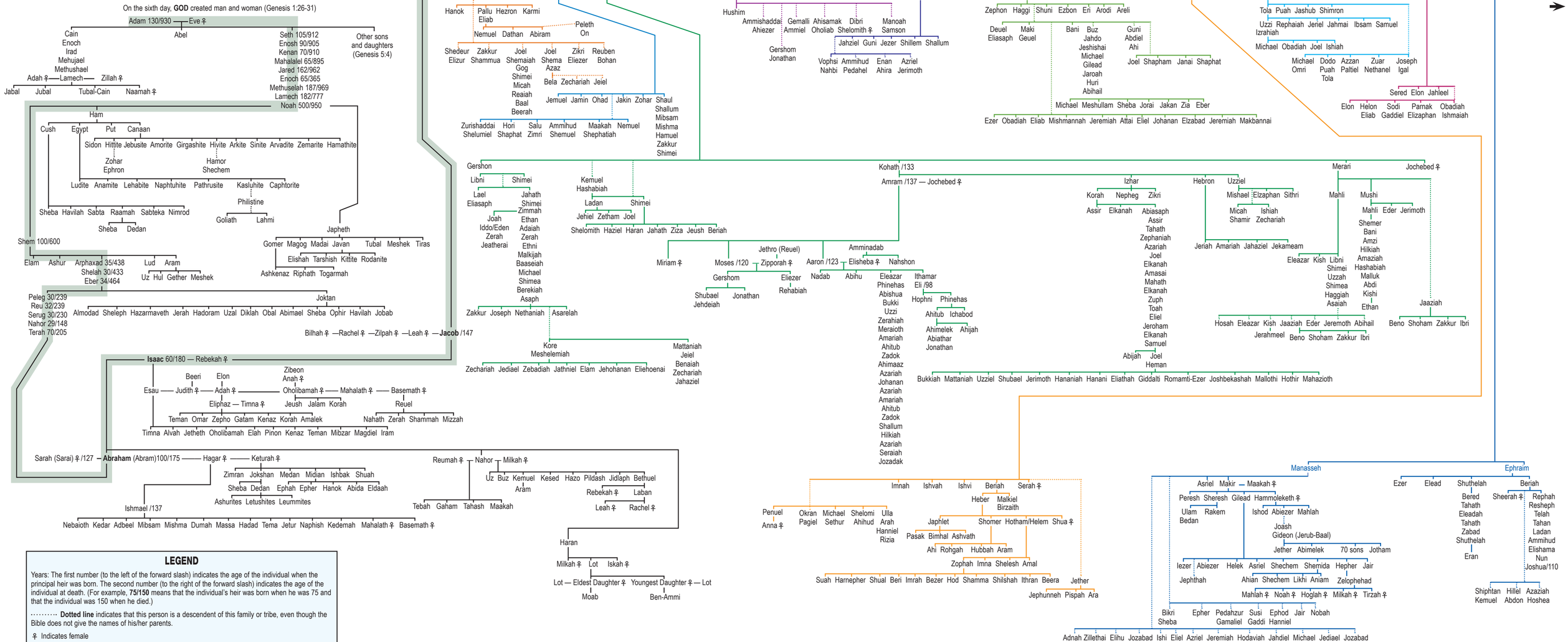
Legend

♀ = Female
= Names common in both genealogies

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Genealogy of Jesus



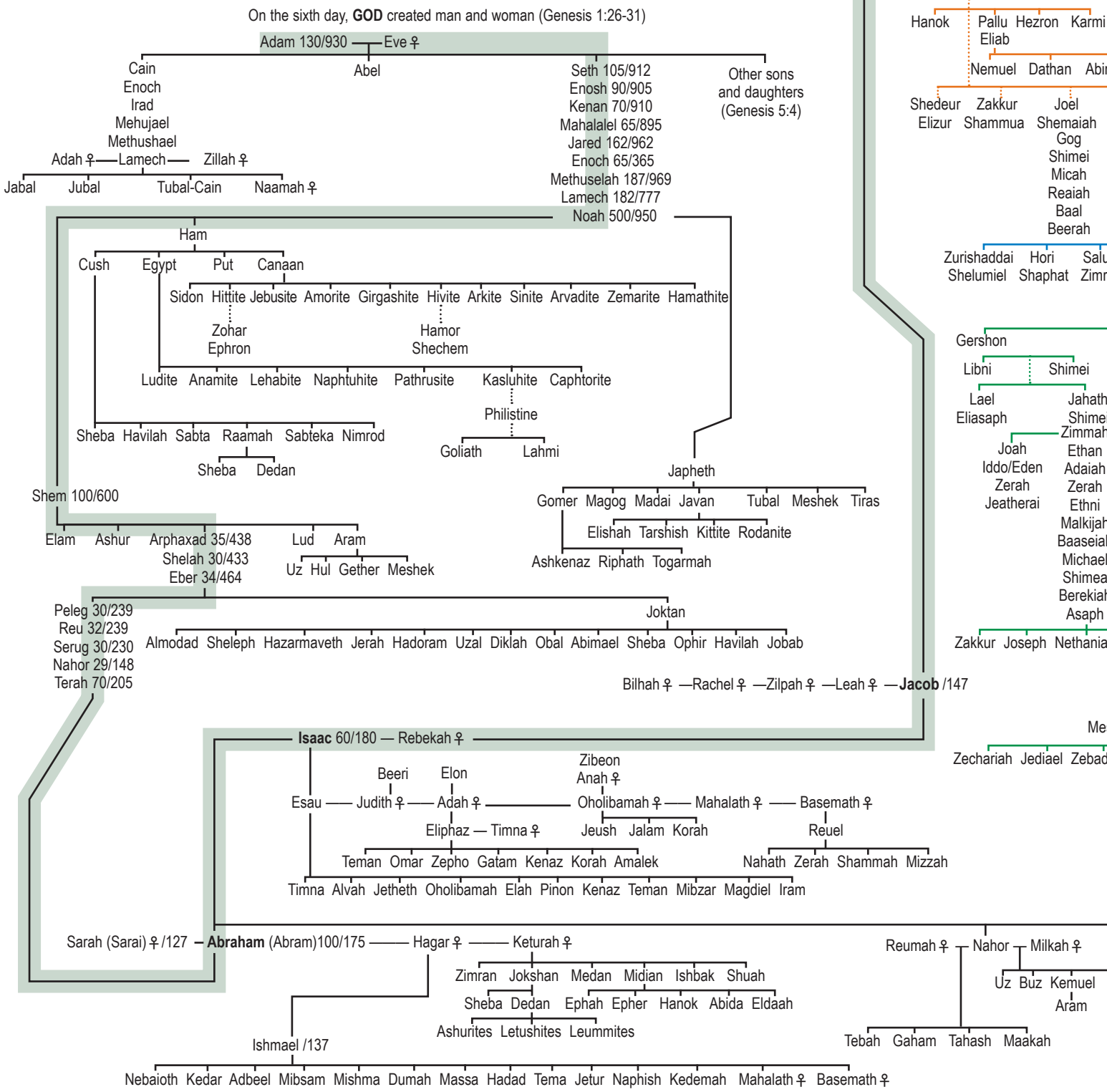
LEGEND

Years: The first number (to the left of the forward slash) indicates the age of the individual when the principal heir was born. The second number (to the right of the forward slash) indicates the age of the individual at death. (For example, **75/150** means that the individual's heir was born when he was 75 and that the individual was 150 when he died.)

····· **Dotted line** indicates that this person is a descendent of this family or tribe, even though the Bible does not give the names of his/her parents.

♀ Indicates female

Genealogy of Jesus

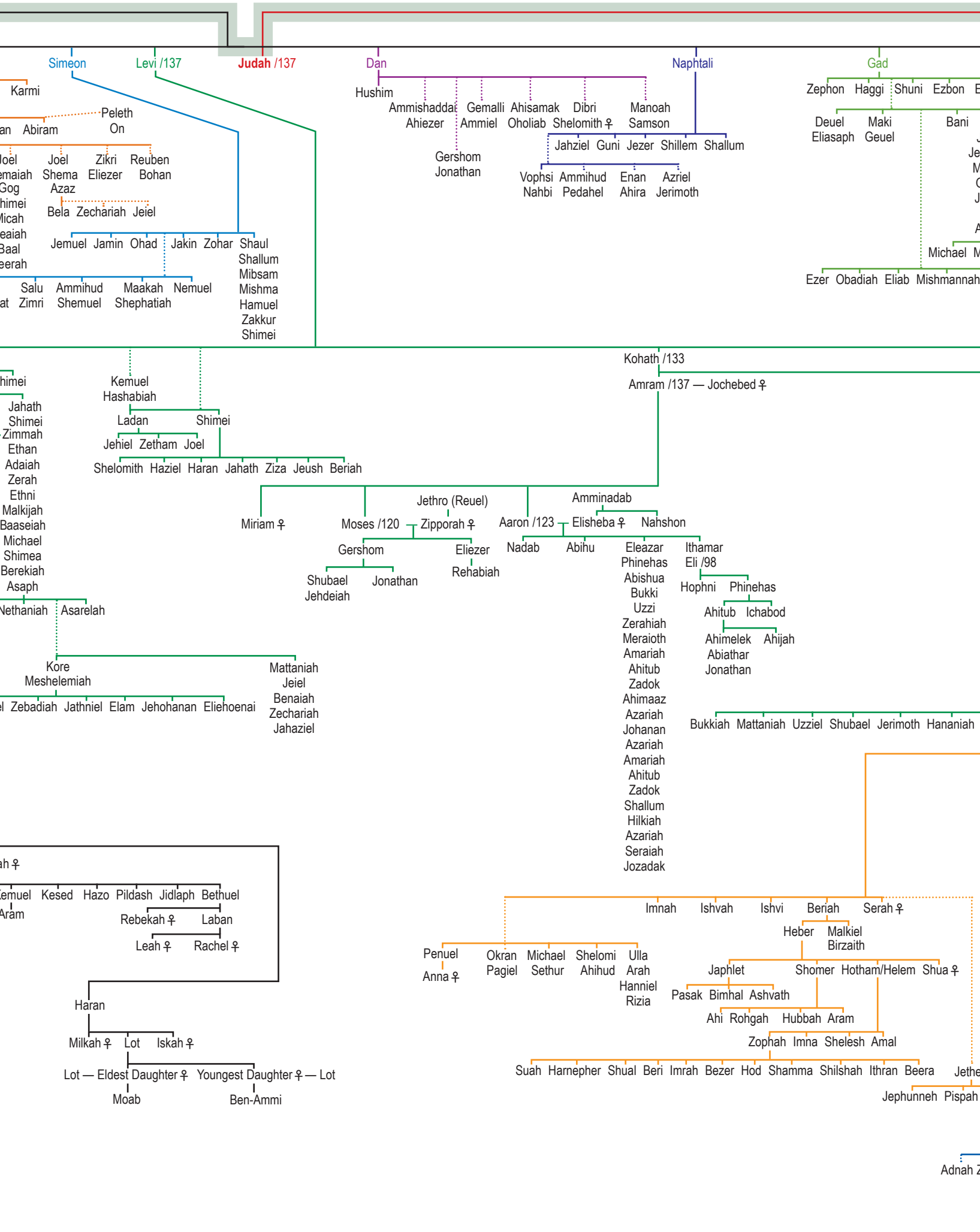


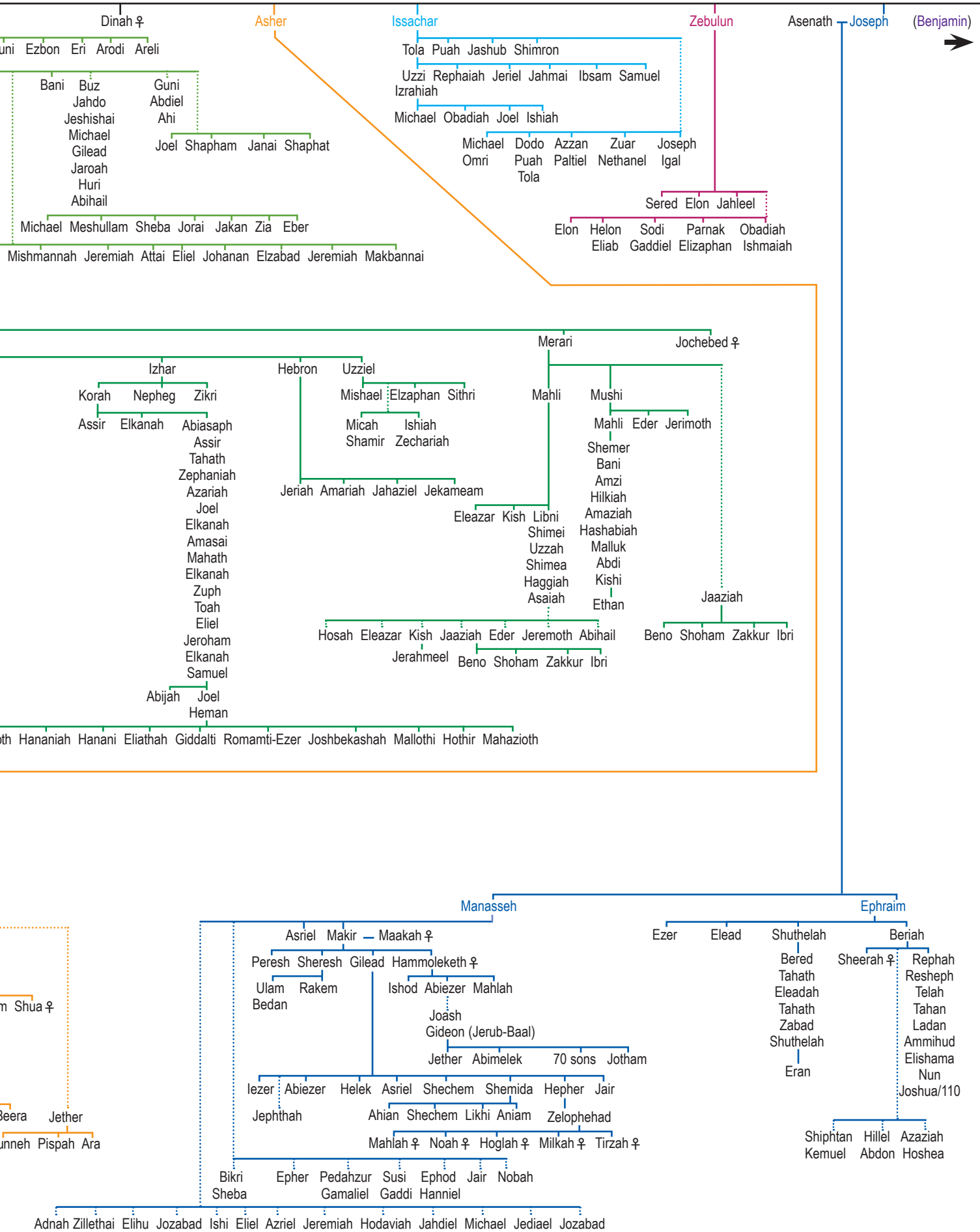
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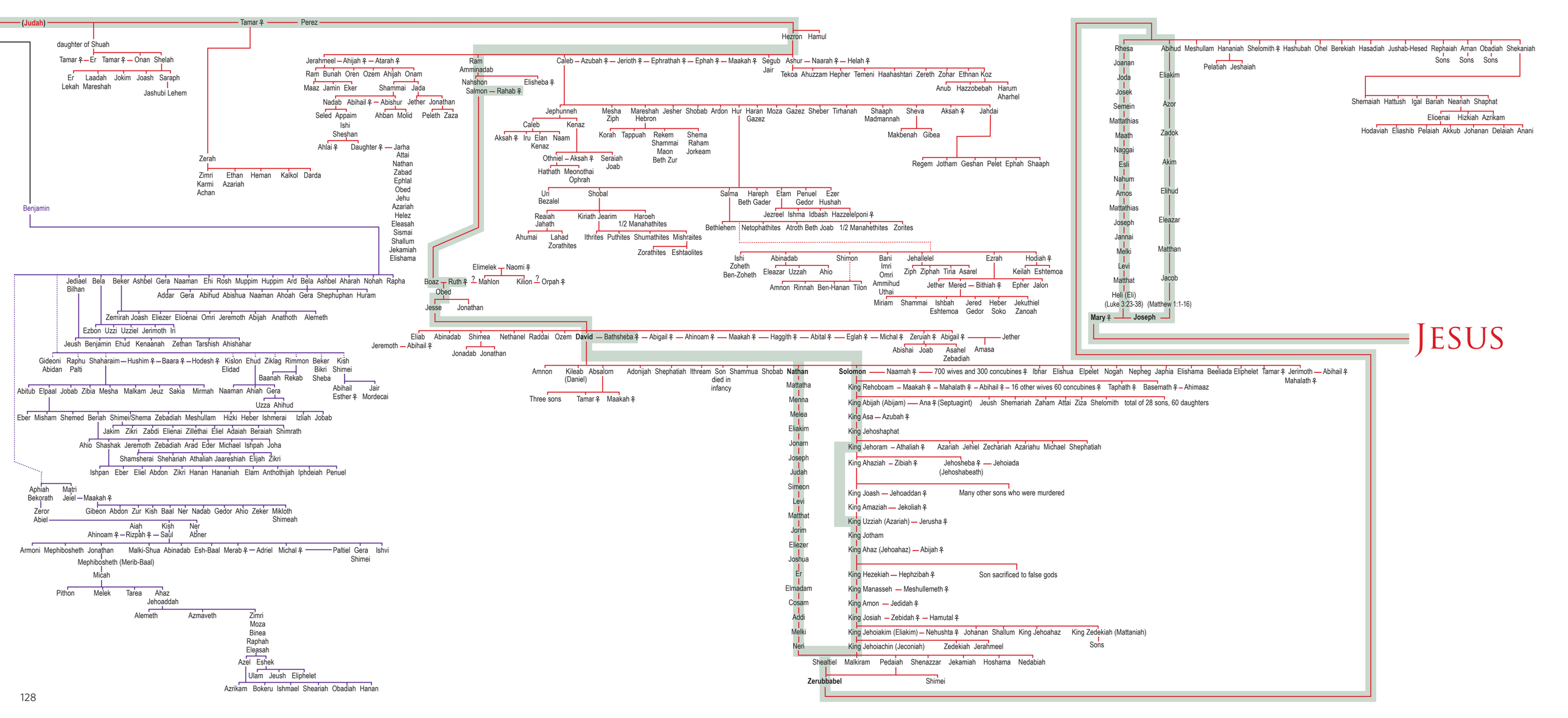
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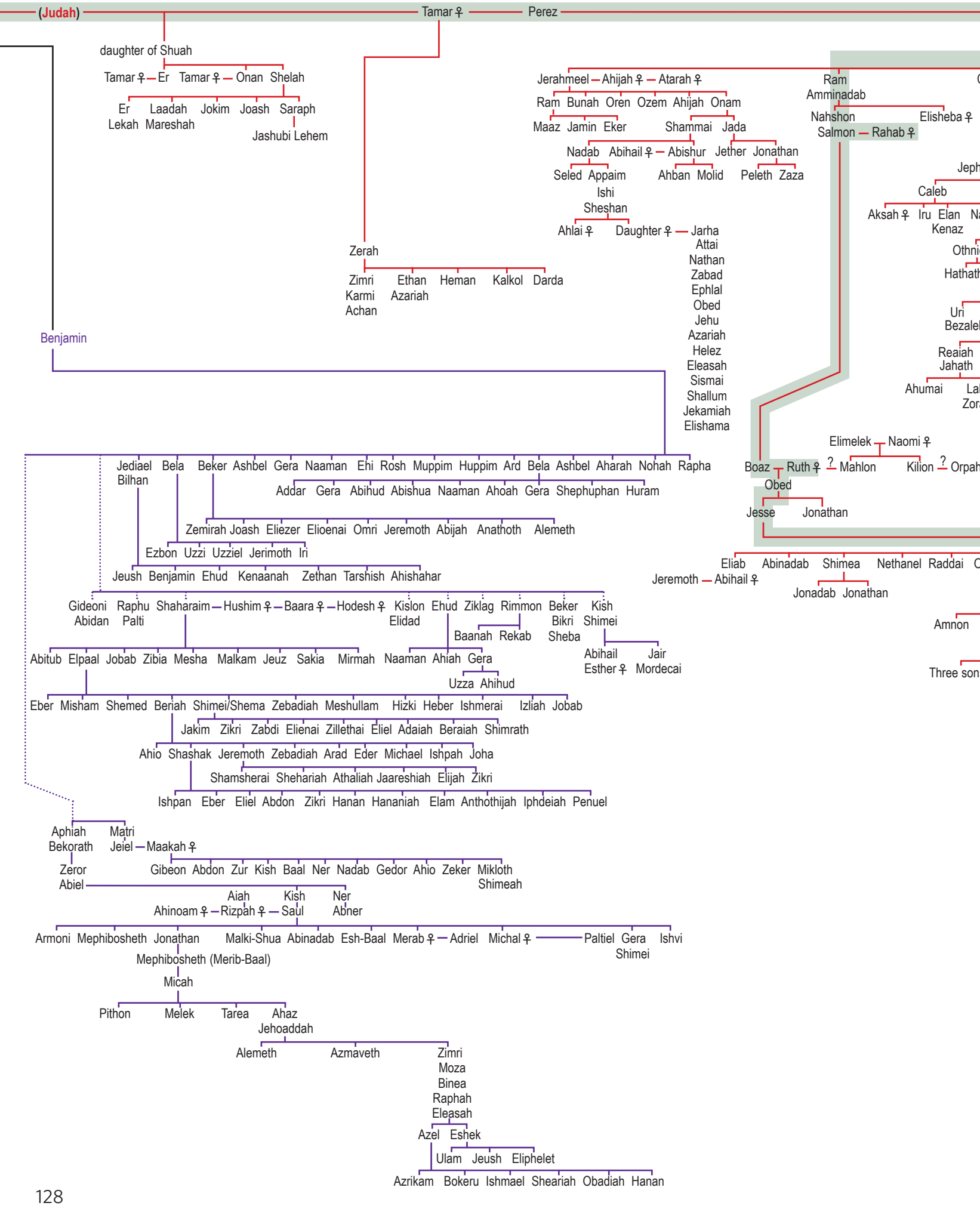
····· **Dotted line** indicates that this person is a descendent of this family or tribe, even though the Bible does not give the names of his/her parents.

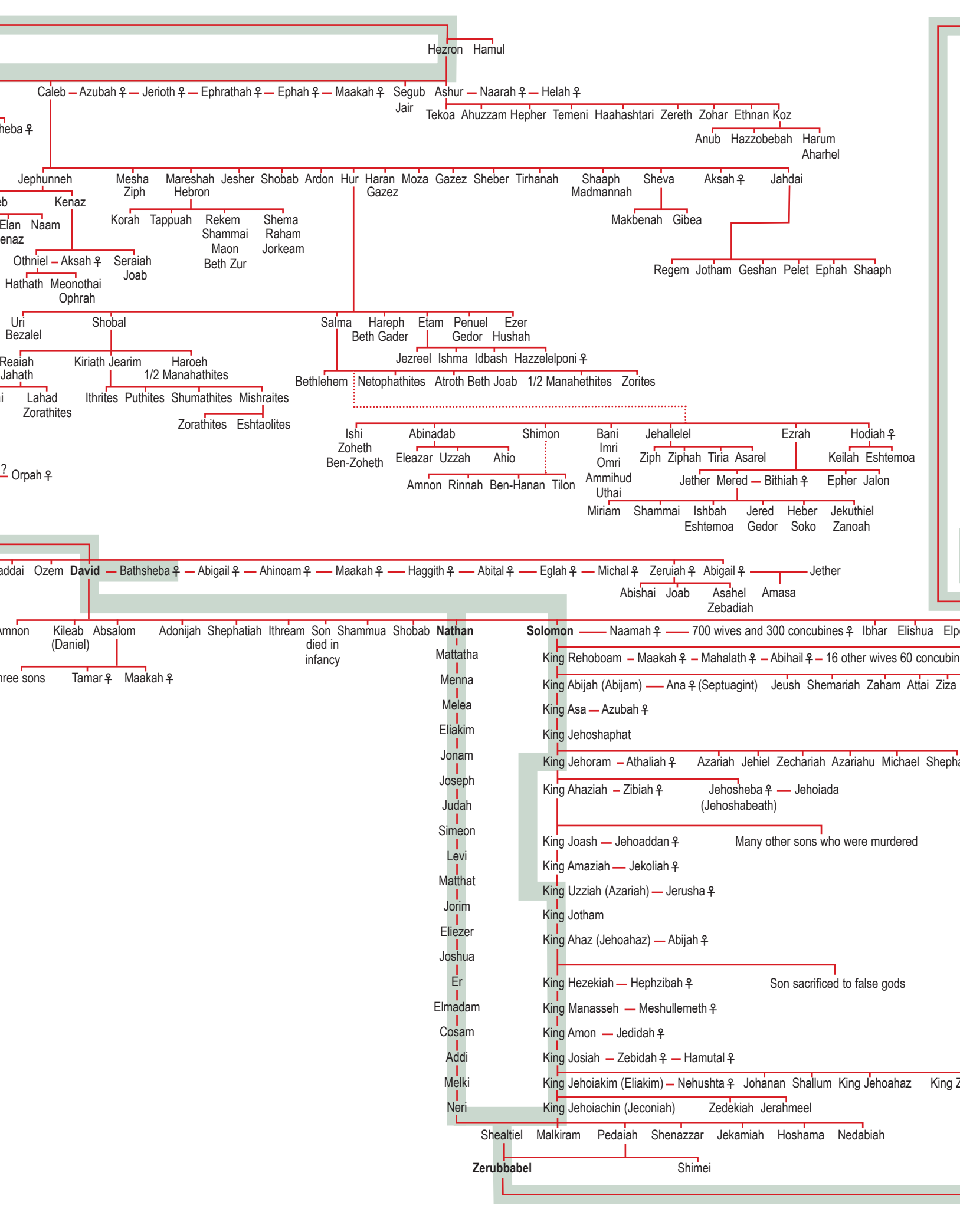
♀ Indicates female

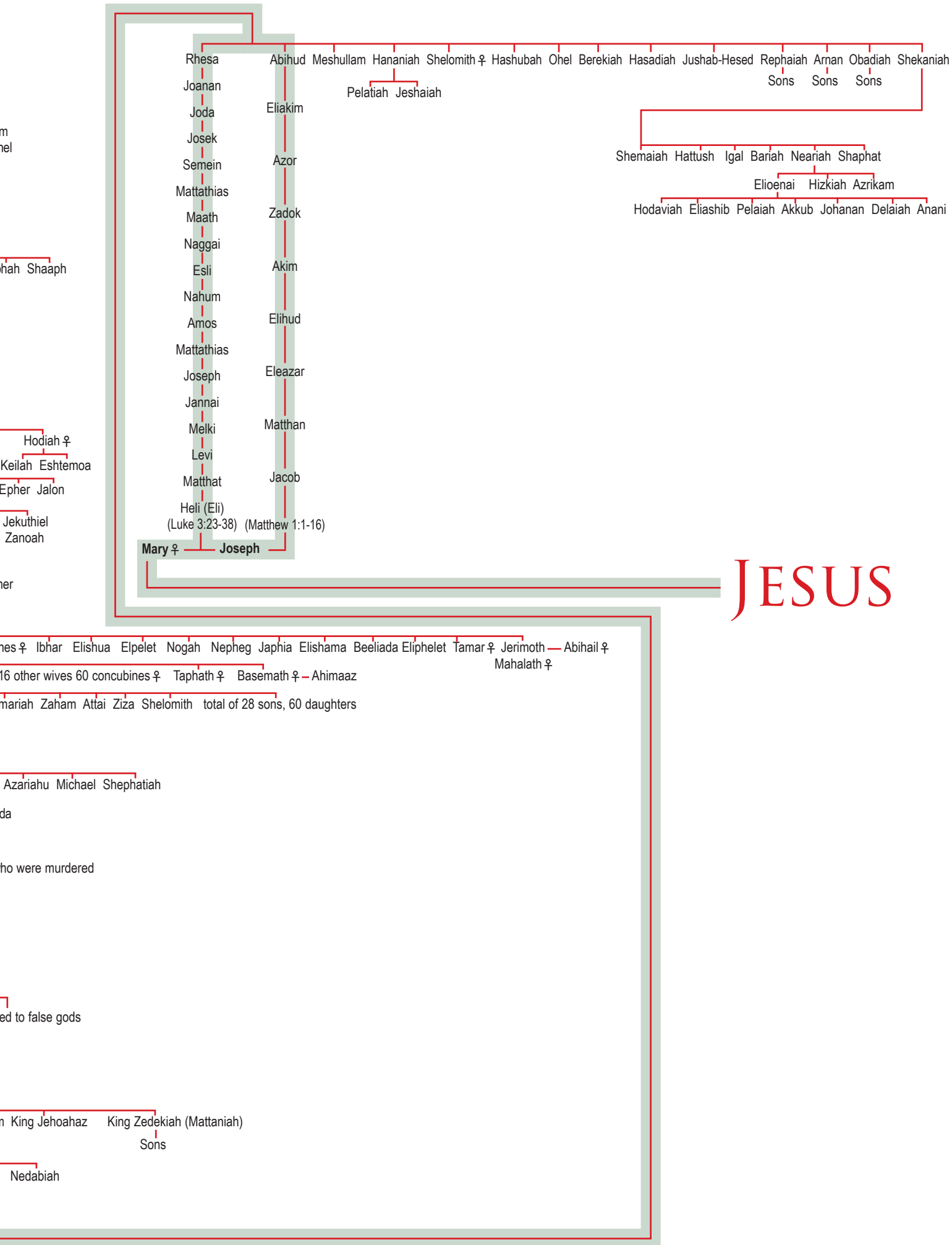

Simeon
Levi /137
Judah /137
Dan
Naphtali
Gad
Karmi
Peleth
On
Abiram
Joel
Shema
Azaz
Zikri
Eliezer
Reuben
Bohan
Bela
Zechariah
Jeiel
Jemuel
Jamin
Ohad
Jakin
Zohar
Shaul
Shallum
Mibsam
Mishma
Hamuel
Zakkur
Shimei
Salu
Zimri
Ammihud
Shemuel
Maakah
Shephatiah
Nemuel
Hushim
Ammishaddai
Ahiezer
Gemalli
Ammiel
Ahisamak
Oholiab
Dibri
Shelomith ♀
Manoah
Samson
Gershom
Jonathan
Jahziel
Guni
Jezer
Shillem
Shallum
Vophsi
Nahbi
Ammihud
Pedahel
Enan
Ahira
Azriel
Jerimoth
Zephon
Haggi
Shuni
Ezbon
Deuel
Eliasaph
Maki
Geuel
Bani
Michael
Ezer
Obadiah
Eliab
Mishmannah
Jahath
Shimei
Zimmah
Ethan
Adaiah
Zerah
Ethni
Malkijah
Baaseiah
Michael
Shimea
Berekiah
Asaph
Nethaniah
Asarelah
Kemuel
Hashabiah
Ladan
Shimei
Jehiel
Zetham
Joel
Shelomith
Haziel
Haran
Jahath
Ziza
Jeush
Beriah
Kohath /133
Amram /137 — Jochebed ♀
Miriam ♀
Moses /120
Jethro (Reuel)
Zipporah ♀
Gershom
Eliezer
Shubael
Jehdeiah
Jonathan
Rehabiah
Aaron /123
Amminadab
Elisheba ♀
Nahshon
Nadab
Abihu
Eleazar
Phinehas
Abishua
Bukki
Uzzi
Zerahiah
Meraioth
Amariah
Ahitub
Zadok
Ahimaaz
Azariah
Johanan
Azariah
Amariah
Ahitub
Zadok
Shallum
Hilkiah
Azariah
Seraiah
Jozadak
Ithamar
Eli /98
Hophni
Phinehas
Ahitub
Ichabod
Ahimelek
Ahijah
Abiathar
Jonathan
Kore
Meshelemiah
Zebadiah
Jathniel
Elam
Jehohanan
Eliehoenai
Mattaniah
Jeiel
Benaiah
Zechariah
Jahaziel
Bukkiah
Mattaniah
Uzziel
Shubael
Jerimoth
Hananiah
Imnah
Ishvah
Ishvi
Beriah
Serah ♀
Heber
Malkiel
Birzaith
Penuel
Anna ♀
Okran
Pagiel
Michael
Sethur
Shelomi
Ahihud
Ulla
Arah
Hanniel
Rizia
Japhlet
Shomer
Hotham/Helem
Shua ♀
Pasak
Bimhal
Ashvath
Ahi
Rohgah
Hubbah
Aram
Zophah
Imna
Shelesh
Amal
Suah
Harnepher
Shual
Beri
Imrah
Bezer
Hod
Shamma
Shilshah
Ithran
Beera
Jephunneh
Pispah
Kemuel
Kesed
Hazo
Pildash
Jidlaph
Bethuel
Aram
Rebekah ♀
Laban
Leah ♀
Rachel ♀
Haran
Milkah ♀
Lot
Iskah ♀
Lot — Eldest Daughter ♀
Youngest Daughter ♀ — Lot
Moab
Ben-Ammi


Dinah ♀
Asher
Issachar
Zebulun
Asenath
Joseph
(Benjamin)
uni Ezbon Eri Arodi Areli
Bani Buz Jahdo Jeshishai Michael Gilead Jaroah Huri Abihail
Guni Abdiel Ahi
Joel Shapham Janai Shaphat
Michael Meshullam Sheba Jorai Jakan Zia Eber
Mishmannah Jeremiah Attai Eliel Johanan Elzabad Jeremiah Makbannai
Tola Puah Jashub Shimron
Uzzi Rephaiah Jeriel Jahmai Ibsam Samuel
Izrahiah
Michael Obadiah Joel Ishiah
Michael Omri
Dodo Puah Tola
Azzan Paltiel
Zuar Nethanel
Joseph Igal
Sered Elon Jahleel
Elon Helon Eliab
Sodi Gaddiel
Parnak Elizaphan
Obadiah Ishmaiah
Merari
Jochebed ♀
Izhar
Hebron
Uzziel
Mahli
Mushi
Korah Nepheg Zikri
Assir Elkanah Abiasaph
Assir Tahath Zephaniah Azariah Joel Elkanah Amasai Mahath Elkanah Zuph Toah Eliel Jeroham Elkanah Samuel
Abijah Joel
Heman
Mishael Elzaphan Sithri
Micah Ishiah
Shamir Zechariah
Jeriah Amariah Jahaziel Jekameam
Mahli Eder Jerimoth
Shemer Bani Amzi Hilkiah Amaziah Hashabiah Malluk Abdi Kishi
Ethan
Eleazar Kish Libni
Shimei Uzzah Shimea Haggiah Asaiah
Jaaziah
Hosah Eleazar Kish Jaaziah Eder Jeremoth Abihail
Jerahmeel
Beno Shoham Zakkur Ibri
Beno Shoham Zakkur Ibri
oth Hananiah Hanani Eliathah Giddalti Romamti-Ezer Joshbekashah Mallothi Hothir Mahazioth
Manasseh
Ephraim
Asriel Makir — Maakah ♀
Peresh Sheresh Gilead Hammoleketh ♀
Ulam Rakem
Bedan
Ishod Abiezer Mahlah
Joash
Gideon (Jerub-Baal)
Jether Abimelek 70 sons Jotham
Iezer Abiezer Helek Asriel Shechem Shemida Hepher Jair
Jephthah
Ahian Shechem Likhi Aniam Zelophehad
Mahlah ♀ Noah ♀ Hoglah ♀ Milkah ♀ Tirzah ♀
Bikri Sheba
Epher Pedahzur Gamaliel Susi Gaddi Ephod Hanniel Jair Nobah
Adnah Zillethai Elihu Jozabad Ishi Eliel Azriel Jeremiah Hodaviah Jahdiel Michael Jediael Jozabad
m Shua ♀
Beera Jether
unneh Pispah Ara
Ezer Elead
Shuthelah
Bered Tahath Eleadah Tahath Zabad Shuthelah
Eran
Beriah
Sheerah ♀
Rephah Resheph Telah Tahan Ladan Ammihud Elishama Nun Joshua/110
Shiphtan Kemuel
Hillel Abdon
Azaziah Hoshea


(Judah)
Tamar ♀
Perez
daughter of Shuah
Tamar ♀ — Er
Tamar ♀ — Onan
Shelah
Er
Laadah
Jokim
Joash
Saraph
Lekah
Mareshah
Jashubi Lehem
Hezron
Hamul
Jerahmeel — Ahijah ♀ — Atarah ♀
Ram
Bunah
Oren
Ozem
Ahijah
Onam
Maaz
Jamin
Eker
Shammai
Jada
Nadab
Abihail ♀ — Abishur
Jether
Jonathan
Seled
Appaim
Ishi
Ahban
Molid
Peleth
Zaza
Sheshan
Ahlai ♀
Daughter ♀ — Jarha
Attai
Nathan
Zabad
Ephlal
Obed
Jehu
Azariah
Helez
Eleasah
Sismai
Shallum
Jekamiah
Elishama
Ram
Amminadab
Nahshon
Salmon — Rahab ♀
Elisheba ♀
Caleb — Azubah ♀ — Jerioth ♀ — Ephrathah ♀ — Ephah ♀ — Maakah ♀
Segub
Jair
Ashur — Naarah ♀ — Helah ♀
Tekoa
Ahuzzam
Hepher
Temeni
Haahashtari
Zereth
Zohar
Ethnan
Koz
Anub
Hazzobebah
Harum
Aharhel
Zerah
Zimri
Karmi
Achan
Ethan
Azariah
Heman
Kalkol
Darda
Jephunneh
Caleb
Aksah ♀
Iru
Elan
Naam
Kenaz
Othniel — Aksah ♀
Hathath
Meonothai
Ophrah
Seraiah
Joab
Mesha
Ziph
Mareshah
Hebron
Jesher
Shobab
Ardon
Hur
Haran
Gazez
Moza
Sheber
Tirhanah
Korah
Tappuah
Rekem
Shammai
Maon
Beth Zur
Shema
Raham
Jorkeam
Shaaph
Madmannah
Sheva
Makbenah
Gibea
Aksah ♀
Jahdai
Regem
Jotham
Geshan
Pelet
Ephah
Shaaph
Uri
Bezalel
Shobal
Reaiah
Jahath
Ahumai
Lahad
Zorathites
Kiriath Jearim
Haroeh
1/2 Manahathites
Ithrites
Puthites
Shumathites
Mishraites
Zorathites
Eshtaolites
Salma
Hareph
Beth Gader
Etam
Penuel
Gedor
Ezer
Hushah
Jezreel
Ishma
Idbash
Hazzelelponi ♀
Bethlehem
Netophathites
Atroth Beth Joab
1/2 Manahethites
Zorites
Ishi
Zoheth
Ben-Zoheth
Abinadab
Eleazar
Uzzah
Ahio
Shimon
Amnon
Rinnah
Ben-Hanan
Tilon
Bani
Imri
Omri
Ammihud
Uthai
Jehallelel
Ziph
Ziphah
Tiria
Asarel
Ezrah
Jether
Mered — Bithiah ♀
Miriam
Shammai
Ishbah
Eshtemoa
Jered
Gedor
Heber
Soko
Hodiah ♀
Keilah
Eshtemoa
Epher
Jalon
Jekuthiel
Zanoah
Rhesa
Joanan
Joda
Josek
Semein
Mattathias
Maath
Naggai
Esli
Nahum
Amos
Mattathias
Joseph
Jannai
Melki
Levi
Matthat
Heli (Eli)
(Luke 3:23-38)
Abihud
Eliakim
Azor
Zadok
Akim
Elihud
Eleazar
Matthan
Jacob
(Matthew 1:1-16)
Meshullam
Hananiah
Pelatiah
Jeshaiah
Shelomith ♀
Hashubah
Ohel
Berekiah
Hasadiah
Jushab-Hesed
Rephaiah
Sons
Arnan
Sons
Obadiah
Sons
Shekaniah
Shemaiah
Hattush
Igal
Bariah
Neariah
Shaphat
Elioenai
Hizkiah
Azrikam
Hodaviah
Eliashib
Pelaiah
Akkub
Johanan
Delaiah
Anani
Mary ♀ — Joseph
JESUS
Benjamin
Jediael
Bilhan
Bela
Beker
Ashbel
Gera
Naaman
Ehi
Rosh
Muppim
Huppim
Ard
Bela
Ashbel
Aharah
Nohah
Rapha
Addar
Gera
Abihud
Abishua
Naaman
Ahoah
Gera
Shephuphan
Huram
Zemirah
Joash
Eliezer
Elioenai
Omri
Jeremoth
Abijah
Anathoth
Alemeth
Ezbon
Uzzi
Uzziel
Jerimoth
Iri
Jeush
Benjamin
Ehud
Kenaanah
Zethan
Tarshish
Ahishahar
Gideoni
Abidan
Raphu
Palti
Shaharaim
Hushim ♀
Baara ♀
Hodesh ♀
Kislon
Elidad
Ehud
Ziklag
Rimmon
Beker
Bikri
Sheba
Kish
Shimei
Baanah
Rekab
Abihail
Esther ♀
Jair
Mordecai
Abitub
Elpaal
Jobab
Zibia
Mesha
Malkam
Jeuz
Sakia
Mirmah
Naaman
Ahiah
Gera
Uzza
Ahihud
Eber
Misham
Shemed
Beriah
Shimei
Shema
Zebadiah
Meshullam
Hizki
Heber
Ishmerai
Izliah
Jobab
Jakim
Zikri
Zabdi
Elienai
Zilthai
Eliel
Adaiah
Beraiah
Shimrath
Ahio
Shashak
Jeremoth
Zebadiah
Arad
Eder
Michael
Ishpah
Joha
Shamsherai
Sheheriah
Athaliah
Jareshiah
Elijah
Zikri
Ishpan
Eber
Eliel
Abdon
Zikri
Hanan
Hananiah
Elam
Anthothijah
Iphdeiah
Penuel
Aphiah
Bekorath
Matri
Jeiel — Maakah ♀
Zeror
Abiel
Gibeon
Abdon
Zur
Kish
Baal
Ner
Nadab
Gedor
Ahio
Zeker
Mikloth
Shimeah
Aiah
Kish
Ner
Ahinoam ♀ — Rizpah ♀ — Saul
Abner
Armoni
Mephibosheth
Jonathan
Malki-Shua
Abinadab
Esh-Baal
Merab ♀ — Adriel
Michal ♀ — Paltiel
Gera
Ishvi
Shimei
Mephibosheth (Merib-Baal)
Micah
Pithon
Melek
Tarea
Ahaz
Jehoaddah
Alemeth
Azmaveth
Zimri
Moza
Binea
Raphah
Eleasah
Azel
Eshek
Ulam
Jeush
Eliphelet
Azrikam
Bokeru
Ishmael
Sheariah
Obadiah
Hanan
Elimelek — Naomi ♀
Mahlon
Kilion
Orpah ♀
Boaz — Ruth ♀
Obed
Jesse
Jonathan
Eliab
Abinadab
Shimea
Jeremoth — Abihail ♀
Jonadab
Jonathan
Nethanel
Raddai
Ozem
David — Bathsheba ♀ — Abigail ♀ — Ahinoam ♀ — Maakah ♀ — Haggith ♀ — Abital ♀ — Eglah ♀ — Michal ♀
Zeruiah ♀
Abigail ♀
Jether
Abishai
Joab
Asahel
Zebadiah
Amasa
Amnon
Kileab (Daniel)
Absalom
Three sons
Tamar ♀
Maakah ♀
Adonijah
Shephatiah
Ithream
Son died in infancy
Shammua
Shobab
Nathan
Mattatha
Menna
Melea
Eliakim
Jonam
Joseph
Judah
Simeon
Levi
Matthat
Jorim
Eliezer
Joshua
Er
Elmadam
Cosam
Addi
Melki
Neri
Shealtiel
Zerubbabel
Malkiram
Pedaiah
Shimei
Shenazzar
Jekamiah
Hoshama
Nedabiah
Solomon — Naamah ♀ — 700 wives and 300 concubines ♀
Ibhar
Elishua
Elpelet
Nogah
Nepheg
Japhia
Elishama
Beeliada
Eliphelet
Tamar ♀
Jerimoth — Abihail ♀
Mahalath ♀
King Rehoboam — Maakah ♀ — Mahalath ♀ — Abihail ♀ — 16 other wives 60 concubines ♀
Taphath ♀
Basemath ♀ — Ahimaaz
King Abijah (Abijam) — Ana ♀ (Septuagint)
Jeush
Shemariah
Zaham
Attai
Ziza
Shelomith
total of 28 sons, 60 daughters
King Asa — Azubah ♀
King Jehoshaphat
King Jehoram — Athaliah ♀
Azariah
Jehiel
Zechariah
Azariahu
Michael
Shephatiah
King Ahaziah — Zibiah ♀
Jehosheba ♀ — Jehoiada
(Jehoshabeath)
King Joash — Jehoaddan ♀
Many other sons who were murdered
King Amaziah — Jekoliah ♀
King Uzziah (Azariah) — Jerusha ♀
King Jotham
King Ahaz (Jehoahaz) — Abijah ♀
King Hezekiah — Hephzibah ♀
Son sacrificed to false gods
King Manasseh — Meshullemeth ♀
King Amon — Jedidah ♀
King Josiah — Zebidah ♀ — Hamutal ♀
King Jehoiakim (Eliakim) — Nehushta ♀
Johanan
Shallum
King Jehoahaz
King Zedekiah (Mattaniah)
Sons
King Jehoiachin (Jeconiah)
Zedekiah
Jerahmeel


(Judah)
Tamar ♀
Perez
daughter of Shuah
Tamar ♀ — Er
Tamar ♀ — Onan
Shelah
Er
Lekah
Laadah
Mareshah
Jokim
Joash
Saraph
Jashubi Lehem
Zerah
Zimri
Karmi
Achan
Ethan
Azariah
Heman
Kalkol
Darda
Jerahmeel — Ahijah ♀ — Atarah ♀
Ram
Bunah
Oren
Ozem
Ahijah
Onam
Maaz
Jamin
Eker
Shammai
Jada
Nadab
Abihail ♀ — Abishur
Jether
Jonathan
Seled
Appaim
Ishi
Sheshan
Ahban
Molid
Peleth
Zaza
Ahlai ♀
Daughter ♀ — Jarha
Attai
Nathan
Zabad
Ephlal
Obed
Jehu
Azariah
Helez
Eleasah
Sismai
Shallum
Jekamiah
Elishama
Ram
Amminadab
Nahshon
Elisheba ♀
Salmon — Rahab ♀
Jeph
Caleb
Aksah ♀
Iru
Elan
Kenaz
Othni
Hathath
Uri
Bezalel
Reaiah
Jahath
Ahumai
Lah
Zora
Benjamin
Jediael
Bilhan
Bela
Beker
Ashbel
Gera
Naaman
Ehi
Rosh
Muppim
Huppim
Ard
Bela
Ashbel
Aharah
Nohah
Rapha
Addar
Gera
Abihud
Abishua
Naaman
Ahoah
Gera
Shephuphan
Huram
Zemirah
Joash
Eliezer
Elioenai
Omri
Jeremoth
Abijah
Anathoth
Alemeth
Ezbon
Uzzi
Uzziel
Jerimoth
Iri
Jeush
Benjamin
Ehud
Kenaanah
Zethan
Tarshish
Ahishahar
Elimelek — Naomi ♀
Boaz — Ruth ♀ — ? Mahlon
Kilion — ? Orpah
Obed
Jesse
Jonathan
Eliab
Abinadab
Shimea
Nethanel
Raddai
Jeremoth — Abihail ♀
Jonadab
Jonathan
Amnon
Three sons
Gideoni
Abidan
Raphu
Palti
Shaharaim — Hushim ♀ — Baara ♀ — Hodesh ♀
Kislon
Elidad
Ehud
Ziklag
Rimmon
Beker
Bikri
Sheba
Kish
Shimei
Baanah
Rekab
Abihail
Esther ♀
Jair
Mordecai
Abitub
Elpaal
Jobab
Zibia
Mesha
Malkam
Jeuz
Sakia
Mirmah
Naaman
Ahiah
Gera
Uzza
Ahihud
Eber
Misham
Shemed
Beriah
Shimei/Shema
Zebadiah
Meshullam
Hizki
Heber
Ishmerai
Izliah
Jobab
Jakim
Zikri
Zabdi
Elienai
Zillethai
Eliel
Adaiah
Beraiah
Shimrath
Ahio
Shashak
Jeremoth
Zebadiah
Arad
Eder
Michael
Ishpah
Joha
Shamsherai
Shehariah
Athaliah
Jaareshiah
Elijah
Zikri
Ishpan
Eber
Eliel
Abdon
Zikri
Hanan
Hananiah
Elam
Anthothijah
Iphdeiah
Penuel
Aphiah
Bekorath
Zeror
Abiel
Matri
Jeiel — Maakah ♀
Gibeon
Abdon
Zur
Kish
Baal
Ner
Nadab
Gedor
Ahio
Zeker
Mikloth
Shimeah
Aiah
Rizpah ♀
Kish
Saul
Ner
Abner
Ahinoam ♀
Armoni
Mephibosheth
Jonathan
Malki-Shua
Abinadab
Esh-Baal
Merab ♀ — Adriel
Michal ♀ — Paltiel
Gera
Shimei
Ishvi
Mephibosheth (Merib-Baal)
Micah
Pithon
Melek
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Ahaz
Jehoaddah
Alemeth
Azmaveth
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Binea
Raphah
Eleasah
Azel
Eshek
Ulam
Jeush
Eliphelet
Azrikam
Bokeru
Ishmael
Sheariah
Obadiah
Hanan


Hezron Hamul
Caleb – Azubah ♀ – Jerioth ♀ – Ephrathah ♀ – Ephah ♀ – Maakah ♀ Segub Jair
Ashur – Naarah ♀ – Helah ♀
Tekoa Ahuzzam Hepher Temeni Haahashtari Zereth Zohar Ethnan Koz
Anub Hazzobebah Harum Aharhel
heba ♀
Jephunneh
Mesha Ziph
Mareshah Hebron
Jesher Shobab Ardon Hur Haran Gazez Moza Gazez Sheber Tirhanah
Shaaph Madmannah
Sheva
Aksah ♀
Jahdai
Kenaz
Elan Naam
enaz
Korah Tappuah Rekem Shammai Maon Beth Zur Shema Raham Jorkeam
Makbenah Gibea
Othniel – Aksah ♀ Seraiah Joab
Hathath Meonothai Ophrah
Regem Jotham Geshan Pelet Ephah Shaaph
Uri Bezalel
Shobal
Salma Hareph Beth Gader Etam Penuel Gedor Ezer Hushah
Reaiah Jahath
Kiriath Jearim Haroeh 1/2 Manahathites
Jezreel Ishma Idbash Hazzelelponi ♀
Lahad Zorathites
Ithrites Puthites Shumathites Mishraites
Bethlehem Netophathites Atroth Beth Joab 1/2 Manahethites Zorites
Zorathites Eshtaolites
Ishi Zoheth Ben-Zoheth
Abinadab
Shimon
Bani Imri Omri Ammihud Uthai
Jehallelel
Ezrah
Hodiah ♀
Eleazar Uzzah Ahio
Ziph Ziphah Tiria Asarel
Keilah Eshtemoa
Amnon Rinnah Ben-Hanan Tilon
Jether Mered – Bithiah ♀ Epher Jalon
Miriam Shammai Ishbah Eshtemoa Jered Gedor Heber Soko Jekuthiel Zanoah
Orpah ♀
addai Ozem David – Bathsheba ♀ – Abigail ♀ – Ahinoam ♀ – Maakah ♀ – Haggith ♀ – Abital ♀ – Eglah ♀ – Michal ♀ Zeruiah ♀ Abigail ♀ Jether
Abishai Joab Asahel Zebadiah
Amasa
mnon Kileab (Daniel) Absalom
Adonijah Shephatiah Ithream Son died in infancy Shammua Shobab Nathan Solomon – Naamah ♀ – 700 wives and 300 concubines ♀ Ibhar Elishua Elp
hree sons Tamar ♀ Maakah ♀
Mattatha
Menna
Melea
Eliakim
Jonam
Joseph
Judah
Simeon
Levi
Matthat
Jorim
Eliezer
Joshua
Er
Elmadam
Cosam
Addi
Melki
Neri
King Rehoboam – Maakah ♀ – Mahalath ♀ – Abihail ♀ – 16 other wives 60 concubin
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King Jehoshaphat
King Jehoram – Athaliah ♀ Azariah Jehiel Zechariah Azariahu Michael Shepha
King Ahaziah – Zibiah ♀ Jehosheba ♀ – Jehoiada (Jehoshabeath)
King Joash – Jehoaddan ♀ Many other sons who were murdered
King Amaziah – Jekoliah ♀
King Uzziah (Azariah) – Jerusha ♀
King Jotham
King Ahaz (Jehoahaz) – Abijah ♀
King Hezekiah – Hephzibah ♀ Son sacrificed to false gods
King Manasseh – Meshullemeth ♀
King Amon – Jedidah ♀
King Josiah – Zebidah ♀ – Hamutal ♀
King Jehoiakim (Eliakim) – Nehushta ♀ Johanan Shallum King Jehoahaz King Z
King Jehoiachin (Jeconiah) Zedekiah Jerahmeel
Shealtiel Malkiram Pedaiah Shenazzar Jekamiah Hoshama Nedabiah
Zerubbabel
Shimei


Rhesa
Joanan
Joda
Josek
Semein
Mattathias
Maath
Naggai
Esli
Nahum
Amos
Mattathias
Joseph
Jannai
Melki
Levi
Matthat
Heli (Eli)
(Luke 3:23-38)
Abihud
Eliakim
Azor
Zadok
Akim
Elihud
Eleazar
Matthan
Jacob
(Matthew 1:1-16)
Meshullam
Hananiah
Pelatiah
Jeshaiah
Shelomith ♀
Hashubah
Ohel
Berekiah
Hasadiah
Jushab-Hesed
Rephaiah
Sons
Arnan
Sons
Obadiah
Sons
Shekaniah
Shemaiah
Hattush
Igal
Bariah
Neariah
Shaphat
Elioenai
Hizkiah
Azrikam
Hodaviah
Eliashib
Pelaiah
Akkub
Johanan
Delaiah
Anani
Mary ♀
Joseph
JESUS
Ibhar
Elishua
Elpelet
Nogah
Nepheg
Japhia
Elishama
Beeliada
Eliphelet
Tamar ♀
Jerimoth
Mahalath ♀
Abihail ♀
16 other wives 60 concubines ♀
Taphath ♀
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Ahimaaz
Zaham
Attai
Ziza
Shelomith
total of 28 sons, 60 daughters
Azariahu
Michael
Shephatiah
King Jehoahaz
King Zedekiah (Mattaniah)
Sons
Nedabiah
Hodiah ♀
Keilah
Eshtemoa
Epher
Jalon
Jekuthiel
Zanoah
Shaaph

100 Prophecies Fulfilled by Jesus

Jesus' Birth

Prophecy	Old Testament References	New Testament Fulfillment
Be of the offspring of the woman; shall bruise the serpent's head	**Genesis 3:14–15** So the LORD God said to the serpent . . . "And I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel."	**Galatians 4:4** But when the time had fully come, God sent his Son, born of a woman, born under law. **Hebrews 2:14** Since the children have flesh and blood, he too shared in their humanity so that by his death he might destroy him who holds the power of death . . . that is, the devil. **1 John 3:8** He who does what is sinful is of the devil, because the devil has been sinning from the beginning. The reason the Son of God appeared was to destroy the devil's work.
All nations shall be blessed through Abraham	**Genesis 18:17–18** Then the LORD said . . . "Abraham will surely become a great and powerful nation, and all nations on earth will be blessed through him." Also Genesis 12:3; 22:18; 26:4; 28:14	**Acts 3:25–26** "He said to Abraham, 'Through your offspring all peoples on earth will be blessed.' When God raised up his servant, he sent him first to you to bless you." Also Matthew 1:1, 17; Galatians 3:16
Be of the tribe of Judah	**Genesis 49:8–10** "Judah, your brothers will praise you . . . The sceptre will not depart from Judah, nor the ruler's staff from between his feet, until he comes to whom it belongs and the obedience of the nations is his." **Micah 5:2** "But you, Bethlehem Ephratah, though you are small among the clans of Judah, out of you will come for me one who will be ruler over Israel, whose origins are from of old, from ancient times."	**Matthew 1:1–3** A record of the genealogy of Jesus Christ the son of David, the son of Abraham . . . Jacob the father of Judah and his brothers, Judah the father of Perez and Zerah. **Hebrews 7:14** For it is clear that our Lord descended from Judah . . . **Revelation 5:5** Then one of the elders said to me, "Do not weep! See, the Lion of the tribe of Judah, the Root of David, has triumphed. He is able to open the scroll and its seven seals."
Be born in the town of Bethlehem of Judea (Judah)	**Micah 5:2–5** "But you, Bethlehem Ephratah, though you are small among the clans of Judah, out of you will come for me one who will be ruler over Israel, whose origins are from of old, from ancient times."	**Matthew 2:1–6** After Jesus was born in Bethlehem in Judea, during the time of King Herod, Magi from the east came to Jerusalem and asked, "Where is the one who has been born king of the Jews?"
Be born a king of the line of David	**Isaiah 9:7** He will reign on David's throne and over his kingdom. Also 2 Samuel 7:12–13 Jeremiah 23:5; 30:9	**Matthew 1:1** A record of the genealogy of Jesus Christ the son of David, the son of Abraham. Also Luke 1:32; Acts 13:22–23
A child to be born	**Isaiah 9:6** For to us a child is born . . . he will be called Wonderful Counselor, Mighty God.	**Luke 2:11** Today in the town of David a Savior has been born to you; he is Christ the Lord.
Be born of a virgin	**Isaiah 7:13–14** Then Isaiah said, "Hear now, you house of David! Is it not enough to try the patience of men? Will you try the patience of my God also? Therefore the LORD himself will give you a sign: The virgin will be with child and will give birth to a son, and will call him Immanuel (*God with us*)."	**Matthew 1:18–23** His mother Mary was pledged to be married to Joseph, but before they came together, she was found to be with child through the Holy Spirit. **Luke 1:26–35** God sent the angel . . . to a virgin pledged to be married to a man named Joseph, a descendant of David. The virgin's name was Mary.
Kings shall bring him gifts, fall down before him	**Psalm 72:10–11** The kings of Tarshish and of distant shores will bring tribute to him; the kings of Sheba and Seba will present him gifts. All kings will bow down to him and all nations will serve him.	**Matthew 2:1–11** After Jesus was born in Bethlehem in Judea, during the time of King Herod, Magi from the east came to Jerusalem . . . On coming to the house, they saw the child with his mother Mary, and they bowed down and worshipped him. Then they opened their treasures and presented him with gifts of gold and of incense and of myrrh.
Be born of the seed of Abraham	Genesis 17:7–8; 26:3–4	Matthew 1:1, 17; Galatians 3:16, 29; Hebrews 2:16
Be born of the seed of Isaac	Genesis 17:19; 21:12; 26:2-4	Matthew 1:2, 17; Romans 9:7; Hebrews 11:17–19
Be of the seed of Jacob; a star out of Jacob	Genesis 28:13–14; Numbers 24:17, 19	Matthew 1:2; Luke 1:33; 3:23–38
Be a firstborn son, sanctified	Exodus 13:2; Numbers 3:13; 8:17	Luke 2:7, 23
Be a rod out of the stem of Jesse	Isaiah 11:1–2	Matthew 1:6; Acts 13:22–23
Massacre of children	Jeremiah 31:15	Matthew 2:16–18
Have eternal existence	Micah 5:2	John 1:1, 4; 8:58; Colossians 1:15–19

Color Key	
	Prophecies more than 1,200 years before Jesus' birth are highlighted in green.
	Prophecies more than 800 years before Jesus' birth are highlighted in yellow.
	Prophecies more than 500 years before Jesus' birth are highlighted in blue.

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Jesus' Life and Ministry

Prophecy	Old Testament References	New Testament Fulfillment
Be called out of Egypt	**Hosea 11:1** "When Israel was a child, I loved him, and out of Egypt I called my son."	**Matthew 2:13–15, 19–21** So he . . . took the child and his mother during the night and left for Egypt.
Be rejected by his brothers	**Psalm 69:8** I am a stranger to my brothers, an alien to my own mother's sons.	**John 7:3–5** Jesus' brothers said to him, "You ought to leave here . . . so that your disciples may see the miracles you do." For even his own brothers did not believe in him.
Rulers take council against him	**Psalm 2:1–2** Why do the nations conspire and the peoples plot in vain? The kings of the earth take their stand and the rulers gather together against the LORD and against his Anointed One.	**Matthew 12:14** But the Pharisees went out and plotted how they might kill Jesus. **Matthew 26:3–4** Then the chief priests and the elders . . . plotted to arrest Jesus in some sly way and kill him. **Matthew 26:47** Judas . . . arrived. With him was a large crowd armed with swords and clubs, sent from the chief priests and the elders of the people. See also Luke 23:11–12
Be rejected as capstone	**Psalm 118:22–23** The stone the builders rejected has become the capstone; the LORD has done this, and it is marvellous in our eyes.	**Matthew 21:42** Jesus said to them, "Have you never read in the Scriptures: "'The stone the builders rejected has become the capstone.'"
Was to enter the temple	**Malachi 3:1** "Then suddenly the Lord you are seeking will come to his temple; the messenger of the covenant, whom you desire, will come." (Haggai 2:7, 9)	**Matthew 21:12-16** Jesus entered the temple area and drove out all who were buying and selling there. See also Mark 11:11; Luke 2:25–47; 19:45–47
Call those who were not his people	**Isaiah 55:4–5** Surely you will summon nations you know not, and nations that do not know you will hasten to you. Also Hosea 2:23	**Romans 9:23–26** Even us, whom he also called, not only from the Jews but also from the Gentiles?
The King comes to Jerusalem riding on a donkey	**Zechariah 9:9** See, your king comes to you, righteous and having salvation, gentle and riding on a donkey, on a colt, the foal of a donkey.	**Mark 11:1–10** When they brought the colt to Jesus and threw their cloaks over it, he sat on it. Also Matthew 21:1–5; Luke 19:28–38; John 12:14–15
Be a "stone of stumbling" to the Jews	**Isaiah 8:14** And he will be a sanctuary; but for both houses of Israel he will be a stone that causes men to stumble and a rock that makes them fall. And for the people of Jerusalem he will be a trap and a snare.	**Romans 9:31–33** Israel. . . stumbled over the "stumbling-stone." As it is written: "See, I lay in Zion a stone that causes men to stumble and a rock that makes them fall, and the one who trusts in him will never be put to shame." **1 Peter 2:7–8** They stumble because they disobey the message—which is also what they were destined for.
Upon his coming, the deaf hear and the blind see	**Isaiah 29:18** In that day the deaf will hear the words of the scroll, and out of gloom and darkness the eyes of the blind will see. **Isaiah 35:5** Then will the eyes of the blind be opened and the ears of the deaf unstopped.	**Matthew 11:5** The blind receive sight, the lame walk, those who have leprosy are cured, the deaf hear, the dead are raised, and the good news is preached to the poor. Also Mark 7:37; Luke 7:19–22; John 9:39
Fulfill promises to Jews and be a light to the Gentiles	**Isaiah 42:6** "I will keep you and will make you to be a covenant for the people and a light for the Gentiles." **Isaiah 49:6** "I will also make you a light for the Gentiles, that you may bring my salvation to the ends of the earth."	**Luke 2:25–32** "A light for revelation to the Gentiles and for glory to your people Israel." **Acts 26:23** "That the Christ would suffer and, as the first to rise from the dead, would proclaim light to his own people and to the Gentiles."
A new everlasting covenant	**Jeremiah 31:31–34** "I will make a new covenant with the house of Israel and with the house of Judah. It will not be like the covenant I made with their forefathers . . . I will put my law in their minds and write it on their hearts." Also Jeremiah 32:37–40; 50:5	**Luke 22:15–20** "This cup is the new covenant in my blood." **Hebrews 10:15–20** "This is the covenant I will make with them after that time . . . " a new and living way opened for us. Also Matthew 26:27–29; Mark 14:22–24; Luke 22:15–20; 1 Corinthians 11:25; Hebrews 8:8-12
Be a prophet like Moses, speaking God's words	Deuteronomy 18:15, 18–19	Matthew 21:11; Luke 7:16; 24:19; John 6:14; 7:40; Acts 3:18–22
Be hated without reason	Psalm 35:19; 69:4	John 15:24–25

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Jesus' Life and Ministry

Prophecy	Old Testament References	New Testament Fulfillment
Come to do the will of God	Psalm 40:7–8	Matthew 26:39; Hebrews 10:5–9
Anointed by God	Psalm 45:6–7	Hebrews 1:8, 9
Have great zeal for God's house	Psalm 69:9	John 2:17
Care for the poor and needy	Psalm 72:12–14	Luke 7:22
Speak in parables with hidden meaning	Psalm 78:2	Matthew 13:10–16; 34–35; Luke 8:10
Will pray for his enemies	Psalm 109:4	Matthew 5:44; Luke 23:34
Be a priest after the order of Melchizedek	Psalm 110:4	Hebrews 5:1–6; 6:20; 7:15–17
People's hearts are hardened	Isaiah 6:9–10	Matt. 13:13–15; John 12:37–40; Acts 28:24–27
His ministry in Zebulun, Naphtali, and Galilee	Isaiah 9:1–2	Matthew 4:12–16
The government is on his shoulders	Isaiah 9:6	Matthew 28:18; 1 Corinthians 15:24–25
Someone will prepare for the coming of the Lord	Isaiah 40:3–5	Matthew 3:3; Mark 1:3; Luke 3:3–5; John 1:23
The Spirit of the Lord rests upon him	Isaiah 11:2; 42:1; 61:1–2	Matt. 3:16; Mark 1:10; Luke 3:22; 4:18; John 1:32; 3:34; Acts 10:38
Be a healer and savior, do miracles	Isaiah 35:4–6	Matthew 9:30; 11:4–6; 12:22; 20:34; 21:14; Mark 7:32–35; John 9:1–7; 11:47
Be a shepherd who tends his sheep	Isaiah 40:10–11	John 10:11; Hebrews 13:20; 1 Peter 2:25
Be a servant of God	Isaiah 42:1–4	Matthew 12:16–21
The Redeemer to come out of Zion	Isaiah 59:16–20	Romans 11:26–27
Nations shall walk in the light of the Lord	Isaiah 60:1–3	Matthew 4:16; Luke 2:32; John 12:46
Anointed to preach liberty to the captives	Isaiah 61:1–2	Luke 4:16–21; Acts 10:38
His Spirit poured out upon people	Joel 2:28–32	Acts 2:16–23
David's house shall be restored	Amos 9:11–12	Acts 15:16–18
God shall dwell among his people	Zechariah 2:10–13	John 1:14; Revelation 21:3
A new priesthood established	Zechariah 3:8	1 Peter 2:5, 9; Revelation 1:6, 5:10
Messenger sent to prepare the way before him	Malachi 3:1	Matthew 11:10; Mark 1:2–4, 7; Luke 7:27–28
Prophet sent before the day of the Lord	Malachi 4:5–6	Matthew 11:13–14; Mark 9:11–13; Luke 1:17; 7:27–28

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Jesus' Death and Resurrection

Prophecy	Old Testament References	New Testament Fulfillment
Be Passover sacrifice with no bone broken	**Exodus 12:46** It must be eaten inside one house; take none of the meat outside the house. Do not break any of the bones. **Numbers 9:12** They must not leave any of it till morning or break any of its bones. When they celebrate the Passover, they must follow all the regulations. Also Psalm 34:20	**John 19:31–36** But when they came to Jesus and found that he was already dead, they did not break his legs. . . . These things happened so that the scripture would be fulfilled: "Not one of his bones will be broken."
Be hung upon a tree as a curse for us	**Deuteronomy 21:23** Be sure to bury him that same day, because anyone who is hung on a tree is under God's curse. You must not desecrate the land the LORD your God is giving you as an inheritance.	**Galatians 3:13** Christ redeemed us from the curse of the law by becoming a curse for us, for it is written: "Cursed is everyone who is hung on a tree."
Be thirsty during his execution	**Psalm 22:15** My strength is dried up like a potsherd, and my tongue sticks to the roof of my mouth; you lay me in the dust of death.	**John 19:28** Later, knowing that all was now completed, and so that the Scripture would be fulfilled, Jesus said, "I am thirsty."
Be accused by false witnesses	**Psalm 27:12** Do not hand me over to the desire of my foes, for false witnesses rise up against me, breathing out violence. **Psalm 35:11** Ruthless witnesses come forward; they question me on things I know nothing about.	**Matthew 26:60** Many false witnesses came forward. **Mark 14:55–61** Then some stood up and gave this false testimony against him.
Be struck on the head	**Micah 5:1** They will strike Israel's ruler on the cheek with a rod.	**Matthew 27:30** They spat on him, and took the staff and struck him on the head again and again.
Have hands and feet pierced	**Psalm 22:16** Dogs have surrounded me; a band of evil men has encircled me, they have pierced my hands and my feet. **Zechariah 12:10** "They will look on me, the one they have pierced, and they will mourn for him as . . . for a firstborn son."	**Matthew 27:35** They had crucified him. Also John 19:18, 34–37 **John 20:25–29** "Unless I see the nail marks in his hands . . . and put my hand into his side, I will not believe it." . . . Then he said ". . . Reach out your hand and put it into my side." . . .
Have soldiers cast lots for his coat	**Psalm 22:18** They divide my garments among them and cast lots for my clothing.	**John 19:23–24** This garment was seamless . . . "Let's not tear it," they said to one another. "Let's decide by lot who will get it." Also Matthew 27:35; Mark 15:24; Luke 23:34
Be given gall and vinegar (sour wine)	**Psalm 69:20–22** They put gall in my food and gave me vinegar for my thirst.	**Matthew 27:34** There they offered Jesus wine to drink, mixed with gall; but after tasting it, he refused to drink it. Also Matthew 27:48; Mark 15:23; 15:36; Luke 23:36; John 19:29
Be beaten and spat upon	**Isaiah 50:6** I offered my back to those who beat me, my cheeks to those who pulled out my beard; I did not hide my face from mocking and spitting.	**Matthew 26:67** Then they spat in his face and struck him with their fists. Others slapped him. **Matthew 27:26–30** They spat on him, and took the staff and struck him on the head again and again. Also Mark 14:65; 15:15–19; Luke 22:63–65; John 19:1
Be betrayed by a friend	**Psalm 41:9** Even my close friend, whom I trusted, he who shared my bread, has lifted up his heel against me. **Psalm 55:12–14** If an enemy were insulting me, I could endure it; if a foe were raising himself against me, I could hide from him. But it is you, a man like myself, my companion, my close friend, with whom I once enjoyed sweet fellowship as we walked with the throng at the house of God.	**Matthew 26:14–16** Then one of the Twelve . . . the one called Judas Iscariot . . . went to the chief priests and asked, "What are you willing to give me if I hand him over to you?" **Matthew 26:23** Jesus replied, "The one who has dipped his hand into the bowl with me will betray me." Also Matthew 26:47–50; Luke 22:19–23, 48; John 13:18–30; 18:2–5
Be despised and rejected	**Isaiah 53:2–3** He was despised and rejected by men . . . Like one from whom men hide their faces he was despised, and we esteemed him not.	**Luke 17:25** But first he must suffer many things and be rejected by this generation. **Luke 23:18** "Away with this man! Release Barabbas to us!" Also Matthew 26:67; John 1:11
Be accused and afflicted, but did not open his mouth	**Isaiah 53:7** He was oppressed and afflicted, yet he did not open his mouth; he was led like a lamb to the slaughter, and as a sheep before her shearers is silent, so he did not open his mouth.	**Matthew 27:12** When he was accused by the chief priests and the elders, he gave no answer. **Luke 23:9** He plied him with many questions, but Jesus gave him no answer. Also Matthew 26:62–63; 27:14; Mark 14:61; 15:5; John 19:9
Commit his spirit into God's hand	**Psalm 31:5** Into your hands I commit my spirit; redeem me, O LORD, the God of truth.	**Luke 23:46** Jesus called out with a loud voice, "Father, into your hands I commit my spirit." When he had said this, he breathed his last.

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Jesus' Death and Resurrection

Prophecy	Old Testament References	New Testament Fulfillment
Be buried with the rich	**Isaiah 53:9** He was assigned a grave with the wicked, and with the rich in his death, though he had done no violence, nor was any deceit in his mouth.	**Matthew 27:57–60** There came a rich man from Arimathea, named Joseph, who had himself become a disciple of Jesus. he asked for Jesus' body, . . . and placed it in his own new tomb. . . .
Be numbered (crucified) with transgressors	**Isaiah 53:12** He poured out his life unto death, and was numbered with the transgressors.	**Matthew 27:38** Two robbers were crucified with him. Also Mark 15:27–28; Luke 22:37; 23:32–33
The thirty pieces of silver buy the potter's field	**Zechariah 11:12–13** So they paid me thirty pieces of silver. . . . I took the thirty pieces of silver and threw them into the house of the LORD to the potter.	**Matthew 27:3, 6–10** Judas . . . returned the thirty silver coins to the chief priests and the elders . . . they decided to use the money to buy the potter's field.
Be sold for thirty pieces of silver	Zechariah 11:12	Matthew 26:14–15
Be Passover male lamb, without blemish, slain, with blood applied as protection from judgment	Exodus 12:1–11 Isaiah 53:7	John 1:29–36; 1 Corinthians 5:7–8; 1 Peter 1:18–19; Revelation 5:6–13; 7:14; 21:22–27; 22:1–4
Be lifted up, just as Moses lifted up a serpent	Numbers 21:8–9	John 3:14–15
Be raised from the dead	Psalm 16:8–11	Luke 24:6–8; John 20; Acts 1:3; 2:32; 13:34–37; 2 Timothy 2:8
Conquer death through his resurrection	Psalm 16:8–11; 49:15; 86:13	Acts 2:24–36; 13:30–39; 1 Corinthians 15:3–4
Feel forsaken by God	Psalm 22:1	Matthew 27:46; Mark 15:34
Be mocked and insulted by many	Psalm 22:7–8, 17	Matthew 27:31, 39–43; Mark 15:29–32; Luke 23:35–39
Friends stand afar off	Psalm 38:11; 88:18	Matthew 26:56–58; 27:55; Mark 15:40; Luke 23:49
Ascend on high	Psalm 68:18	Luke 24:51; Acts 1:9; Ephesians 4:8
Reproaches of others fall on him	Psalm 69:9	Romans 15:3
Another to succeed Judas	Psalm 109:7–8	Acts 1:16–20
Be a Son who is given	Isaiah 9:6	John 3:16; Romans 8:32
Swallow up death in victory	Isaiah 25:8	1 Corinthians 15:54–57
Be mistreated, hardly recognized	Isaiah 52:14	Hebrews 5:8; 1 Peter 2:21
Bare our griefs and carry our sorrows	Isaiah 53:4–5	Matthew 8:17; Romans 5:6–8
Be wounded for our transgressions	Isaiah 53:5	1 Corinthians 15:3; 2 Corinthians 5:21; 1 Peter 3:18
Be led as a lamb to the slaughter	Isaiah 53:7	John 1:29, 36; Acts 8:28–35; 1 Peter 1:19; Revelation 5:6
Be sinless and without guile	Isaiah 53:9	1 Peter 2:22
Make intercession for the transgressors	Isaiah 53:12	Luke 23:34 "Father, forgive them for they know not what they do."
Be made into an offering for sin	Isaiah 53:10, 11	Acts 10:43; 13:38–39; Romans 3:21–26; 4:5–8; Ephesians 1:7; 1 Peter 2:21–25; 1 John 2:2
Be "cut off" at a specific time after Jerusalem wall is rebuilt, before the temple is destroyed	Daniel 9:24–26; Zechariah 9:9	Matt. 21:1–5; 1:15; 24:1–2; Luke 19:37–38; John 12:13–15
His body would be pierced	Zechariah 12:10	John 19:34–37
Shepherd smitten, sheep scattered (deserted by his followers)	Zechariah 13:6–7	Matthew 26:31, 56; Mark 14:27; John 16:32

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Jesus' Titles and Attributes

Prophecy	Old Testament References	New Testament Fulfillment
"I Am" (Jehovah)	Exodus 3:13-15	John 8:24; 13:19
A Prophet like Moses	Deuteronomy 18:18-19	John 1:21; 6:14; Acts 3:22-23; Hebrews 3:1-6
The throne of David established forever	2 Samuel 7:12-13, 16, 25-26; Psalm 89:3-4, 36-37; Isaiah 9:7; 1 Chronicles 17:11-14, 23-27	Luke 1:32-33; Acts 2:29-36; 2 Timothy 2:8; Hebrews 1:8
The promised Redeemer	Job 19:25-27; Psalm 130:7-8	Galatians 4:4-5; Titus 2:13-14
	Isaiah 59:20	
The Son of God	Psalm 2:7	Matt. 3:17; 8:29; 16:16; Mark 1:11; Luke 1:32, 35; Acts 13:33; Hebrews 1:5; 5:5; 2 Peter 1:17
Delights to do God's will	Psalm 40:8	John 4:34; 6:38
A King known for righteousness, anointed	Psalm 45:1-7	Hebrews 1:8-9
Seed of David	Psalm 89:3-4	John 7:42; Acts 13:22-23
The firstborn over all creation	Psalm 89:27	Romans 8:29; Colossians 1:15
Never changing, everlasting	Psalm 102:24-27	Hebrews 1:10-12; 13:8
David's son; David's Lord at God's right hand	Psalm 110:1	Matthew 22:41-45; Mark 12:35-37; 16:19; Acts 7:56; Romans 1:3; Ephesians 1:20; Hebrews 1:3
A Priest according to the order of Melchizedek	Psalm 110:4	Hebrews 5:5-6, 10; 6:20; 7:1-22
The Chief Cornerstone	Psalm 118:22-23	Matthew 21:42; Mark 12:10-11; Luke 20:17; Acts 4:10-12; Ephesians 2:20; 1 Peter 2:4-7
The way of repentance for all nations	Isaiah 2:2-4	Luke 24:47
Immanuel, God with us	Isaiah 7:14; 8:8-10	Matt. 1:21-23; John 1:14; 14:8-11; Colossians 2:9
A stone of stumbling, a rock of offense	Isaiah 8:14-15	Matt. 21:42-44; Romans 9:32, 33; 1 Peter 2:6-8
The light which has shone out of darkness	Isaiah 9:1-2	Matthew 4:14-16; Luke 1:7, 9; 2:32; John 1:4-5
Prince of Peace	Isaiah 9:6	John 14:27; Acts 10:36; Romans 5:1; Ephesians 2:14; Col. 1:20
Full of wisdom, power and righteousness	Isaiah 11:1-10	Acts 10:38; 1 Corinthians 1:30; Ephesians 1:17; Colossians 2:2-3
The key of the house of David is upon his shoulder	Isaiah 22:21-25	Revelation 3:7
The stone in Zion, a sure foundation	Isaiah 28:16	Romans 9:33; 1 Peter 2:6
God's elect Servant, in whom he delights	Isaiah 42:1-4	Matthew 12:17-21; Philippians 2:7
Spirit of the LORD shall rest on him	Isaiah 61:1	Matthew 3:16; Luke 4:18
The Righteous Branch	Jeremiah 23:5-6; 33:15-16	Romans 3:22; 1 Cor. 1:30; 2 Cor. 5:21; Philippians 3:9
The Good Shepherd	Ezekiel 34:23-24; 37:24	John 10:11; Hebrews 13:20; 1 Peter 2:25
The enthroned High Priest	Zechariah 6:12-13	Hebrews 7:11-28; 8:1-2
Sun of Righteousness; the Dayspring; our Light	Malachi 4:2-3	Luke 1:78; Ephesians 5:14; 2 Peter 1:19; John 8:12; Revelation 2:28; 22:16

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Events in the Life of Jesus

Event	Matthew	Mark	Luke	John
Birth in Bethlehem	1:18-25		2:1-20	
Childhood	2:1-23		2:21-52	
Baptism/Ministry Begins	3:13-17	1:9-11	3:21-23	1:19-34
Performs First Miracle				2:1-11
Calls Disciples	4:18-22; 9:9; 10	1:16-20; 2:13-14; 3:13-19; 16:13-17	5:1-11, 27-28; 6:13-16; 9:1-6	1:38-51
Heals and Forgives Sin	9:1-8	2:1-12	5:17-26	
Sermon on the Mount	5:1–8:1		6:17-49	
Calms the Storm	8:23-27	4:35-41	8:22-25	
Feeds the 5,000	14:13-21	6:32-44	9:10-17	6:1-13
Walks on Water	14:22-33	6:45-51		6:16-21
Transfiguration	17:1-8	9:2-8	9:28-36	
Heals the Blind	9:27-31; 12:22-23; 20:29-34	8:22-26; 10:46-52	18:35-43	9:1-41
Parable of the Good Samaritan			10:25-37	
Parable of the Prodigal Son			15:11-32	
Raises Lazarus				11:38-44
Heals Ten Lepers			17:11-19	
Blesses Children	19:13-15	10:13-16	18:15-17	
Palm Sunday	21:1-11	11:1-10	19:29-40	12:12-15
Clears the Temple	21:12-13	11:15-17	19:45-46	2:14-17
Last Supper	26:17-29	14:12-25	22:7-20	
Betrayed	26:47-56	14:43-52	22:47-53	18:2-12
Suffers	27:26-34	15:16-24	22:63-65	19:1-17
Dies on the Cross	27:35-50	15:25-37	23:33-46	19:18-30
Rises from the Dead	28:1-8	16:1-8	24:1-12	20:1-10
Appears to Others	28:9-10, 16-20	16:9-18	24:13-50	20:11-31; 21:1-14
Ascends to Heaven		16:19	24:51-53	

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Miracles of Jesus

Miracle	Matthew	Mark	Luke	John
Healing				
Man with Leprosy	8:1–4	1:40–45	5:12–15	
Centurion's Servant	8:5–13		7:1–10	
Peter's Mother-in-law	8:14–15	1:29–31	4:38–9	
Cast out Demons	8:28–34	5:1–20	8:26–39	
Paralyzed Man	9:1–8	2:1–12	5:17–26	
Woman with Hemorrhage	9:20–22	5:25–34	8:43–48	
Two Blind Men	9:27–31			
Mute, Demon-Possessed Man	9:32–33		11:14	
Man with Shriveled Hand	12:9–13	3:1–5	6:6–10	
Blind, Mute, Possessed Man	12:22–23			
Canaanite Woman's Daughter	15:21–28	7:24–30		
Boy with a Demon	17:14–21	9:14–29	9:37–42	
Blind (Bartimaeus)	20:29–34	10:46–52	18:35–43	
Deaf Mute		7:31–37		
Possessed Man in Synagogue		1:21–28	4:31–37	
Blind Man at Bethsaida		8:22–26		
Crippled Woman			13:10–17	
Man with Dropsy			14:1–4	
Ten Lepers			17:11–19	
High Priest's Servant			22:49–51	
Official's Son				4:46–54
Sick Man at Pool of Bethesda				5:1–15
Man Born Blind				9:1–41
Power Over Nature				
Calming the Storm	8:23–27	4:35–41	8:22–25	
Feeding the 5,000	14:13–21	6:32–44	9:10–17	6:1–13
Walking on Water	14:22–33	6:45–51		6:16–21
Feeding the 4,000	15:29–38	8:1–9		
Coin in Fish	17:24–27			
Fig Tree Withered	21:18–22	11:12–14, 20–25		
Large Catch of Fish			5:4–11	
Water Turned to Wine				2:1–11
Another Large Catch of Fish				21:1–11
Raising the Dead				
Jairus's Daughter	9:18–19, 23–26	5:21–24, 35–43	8:40–42, 49–56	
Widow's Son			7:11–17	
Lazarus				11:1–44

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Parables of Jesus

Parable	Matthew	Mark	Luke
Lamp under a Bowl	5:14–16	4:21–22	8:16–17; 11:33–36
Wise and Foolish Builders	7:24–27		6:46–49
New Cloth on an Old Garment	9:16	2:21	5:36
New Wine in Old Wineskins	9:17	2:22	5:37–38
Sower and the Seeds	13:3–8, 18–23	4:3–8, 13–20	8:5–8, 11–15
Weeds in the Field	13:24–30, 36–43		
Mustard Seed	13:31–32	4:30–32	13:18–19
Yeast	13:33		13:20–21
Hidden Treasure	13:44		
Valuable Pearl	13:45–46		
Net of Good and Bad Fish	13:47–50		
Owner of a House	13:52		
Lost Sheep	18:12–14		15:4–7
Unmerciful Servant	18:23–35		
Workers in the Vineyard	20:1–16		
Two Sons	21:28–32		
Evil Tenants	21:33–44	12:1–11	20:9–18
Wedding Banquet	22:2–14		14:16–24
Fig Tree	24:32–35	13:28–31	21:29–33
Faithful vs. Wicked Servant	24:45–51		12:42–48
Ten Virgins	25:1–13		
Talents	25:14–30		19:12–27
Sheep and Goats	25:31–46		
Growing Seed		4:26–29	
Watchful Servants		13:32–37	12:35–40
Money Lender			7:41–43
Good Samaritan			10:30–37
Friend in Need			11:5–8
Rich Fool			12:16–21
Unfruitful Fig Tree			13:6–9
Lowest Seat at the Feast			14:7–14
Cost of Discipleship			14:28–33
Lost Coin			15:8–10
Prodigal Son			15:11–32
Shrewd Manager			16:1–13
Rich Man and Lazarus			16:19–31
Master and His Servant			17:7–10
Persistent Widow			18:2–8
Pharisee and Tax Collector			18:9–14

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What Do the Beatitudes Mean?

Jesus surprised his disciples by telling them what kind of people would be blessed by God. His list of traits are called the Beatitudes, meaning "to bless" or "to make happy."

Poor in Spirit
This word was taken from a Greek word meaning "to crouch." It can mean lowly, afflicted, helpless, powerless to solve a problem, lacking wealth and education, or begging. Is there a problem or situation in your life that is beyond your control? Are you reduced to begging God for help? God promises to help the poor of spirit.

Mourn
This word means "to wail." This is deeper than sadness; it is despond and despair. Do you know anyone who is crushed with the disappointments of life? God promises to comfort.

Meek
Meekness means humility, a gentleness of spirit, or a mild disposition. A meek person is one who trusts God and accepts today's circumstances as God's best for them, even if situations in their lives are painful, frightening, frustrating, or annoying. Two of the most powerful people in the Bible, Jesus and Moses, were considered "meek" (Num. 12:3; Matt. 11:29; 21:5).

Hunger and thirst for righteousness
These people eagerly desire (or crave) righteousness. Righteousness is holy and upright living, conforming to God's standard.

Merciful
These people are kind, even to those who treat them without respect. They forgive. God is kind to us, even though sometimes we treat him and his commands without respect. Isaiah 55:7 says, "Let the wicked . . . turn to the LORD, and he will have mercy on them, and to our God, for he will freely pardon." Is there someone you need to pardon? If we refuse to forgive, God will not forgive us.

Pure in Heart
This person approaches life with innocence and blamelessness. Psalm 73:1 says, "Surely God is good . . . to those who are pure in heart."

Peacemakers
These are people who want peace. They do not stir up fights or arguments. They do not look for reasons to complain or to say bad things about others. James 3:18 says, "Peacemakers who sow in peace, reap a harvest of righteousness."

Persecuted for righteousness
These people are teased, harassed, harmed or bothered by others because they choose to do what is right. Jesus said, "A servant is not greater than his master.If they persecuted me, they will persecute you also" (John 15:20). He said, "Rejoice in that day and leap for joy, because great is your reward in heaven" (Luke 6:23). You will have a great reward when you suffer for the Lord.

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The Twelve Disciples


Peter


Philip


James


James

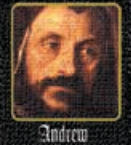

Bartholomew


Thaddaeus


John


Matthew


Simon the Zealot


Andrew


Thomas


Judas Iscariot

Who Are the Twelve Disciples?

THEIR BACKGROUNDS

- They were twelve Jewish men whom Jesus called to follow him during his three-year ministry on earth.
- The twelve disciples were from the Galilee region in the north except for Judas Iscariot, who was from Judea in the south.
- Their occupations ranged from fisherman to tax collectors and revolutionaries.
- Some were married (Mark 1:29–31; 1 Cor. 9:3–6).
- Some were well-versed in Scripture (John 1:46).

THEIR PURPOSE

- After being baptized by John the Baptist and spending forty days in the wilderness, Jesus started teaching and many people started following him.
- After a night of prayer and meditation, Jesus chose twelve men out of all those who were following him.
- These twelve men would be Jesus' main focus of instruction.
- These disciples were selected to let the world know of God's love, that God sent Jesus to redeem the world (John 17:23).

THEIR MISSION

- These are the twelve men who, for the most part, would prove to be valuable companions to Jesus.
- Their instruction and conversations would become the teachings, knowledge, and instruction for the church that would later grow and spread.
- Jesus knew their personalities, both strong and weak.
- Jesus knew that these men would disappoint him, desert him, deny him, and betray him.
- Jesus knew that these men, once filled with the Holy Spirit, would be the first witnesses of the gospel, carrying God's message of redemption to Judea, Samaria, and the ends of the earth.
- The twelve tribes of Israel were blessed in order to be a blessing to all nations. In a similar way, these twelve men, along with all disciples of Jesus who follow their lead, were to bless all nations (Gal. 3:8). Followers of Christ are commanded to go out and make disciples of all nations, baptizing them in the name of the Father, the Son, and the Holy Spirit (Matt. 28:19).

Being a Disciple of Christ

BEGINNING THE JOURNEY: COUNT THE COST

- Jesus said that whoever wants to follow him, that person must deny himself and take up his cross. He said that if one wants to save his life he will lose it, but if he loses his life for Jesus and for the gospel, he will save it.
- When Simon Peter, James, and John encountered Jesus, they pulled their boats up on shore, left everything and followed him.

FOLLOWING CHRIST TOGETHER: FELLOWSHIP

- Jesus prayed that his followers would be brought to complete unity.
- The followers of Jesus were not to give up meeting together and were to encourage one another.

SERVING CHRIST AND OTHERS

- Jesus said that whoever wants to become great among his disciples must be a servant, just as Jesus himself did not come to be served, but to serve, and "to give his life a ransom for many."

FAILURES AND FORGIVENESS

- When Jesus was arrested all the disciples deserted him and fled, and Peter denied knowing him because he feared for his life.
- Later Jesus said that the disciples would receive power when the Holy Spirit came to them and that they would share the good news in Jerusalem, and in all Judea and Samaria, and all over the earth.

IN THE POWER OF THE SPIRIT

- Jesus promised the disciples that he would send the Holy Spirit to them, and that the Holy Spirit would guide them and provide them with gifts that would help them carry out their mission.
- Paul wrote to the Corinthian church informing them that there is only one Spirit, but different kinds of gifts. There is only one God, but several kinds of good works.

Mark 8:34–35; 14:71–72; Luke 5:11; John 16:5–16; 17:23; Heb. 10:25; Matt. 20:26–28; 26:56; Acts 1:8; 1 Cor. 12:4–12

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Peter



James, son of Zebedee

	Peter	James, son of Zebedee
Other Names	• Simeon bar Jona (Simon, son of Jona) • Cephas ("rock" or "stone") • Simon Peter • Simon	• Son of Zebedee • Boanerges (Son of Thunder) • "James the Elder" • "James the Great"
General Information	• Son of Jona and born in Bethsaida (John 1:42–44) • Lived in Capernaum (Matt. 8:5–14) • Fisherman (Matt. 4:18) • Brother of Andrew (Matt. 4:18) • Partner with James and John (Luke 5:10) • Married (Matt. 8:14) • One of the pillars of the Jerusalem church (Gal. 2:9) • Boldly preached, healed, and ministered to Jews and Gentiles after Pentecost (Acts 2–12) • Imprisoned by Herod for preaching and rescued by an angel of the Lord (Acts 12:3–19) • Wrote 1 Peter and 2 Peter	• Son of Zebedee. (Matt. 4:21) • Son of Salome. (Matt. 27:56; Mark 16:1) • Fisherman with his father and his brother (Matt. 4:18–22) • Brother of John (Matt. 4:21) • Partner with Peter (Luke 5:10) • Put to death by the sword by Herod Agrippa I. The only one of the twelve disciples whose death for his faith was recorded in Scripture (Acts 12:2)
Personality & Character	• Impulsive (Matt. 14:28), yet cowardly (Matt. 14:30; 26:69–74) • Hot tempered (John 18:10), yet tenderhearted (Matt. 26:75) • Insightful (Matt. 16:16), yet dense (Matt. 16:21–23) • Courageous and solid after Pentecost (Acts 5:27–30)	• Vengeful and fiery (Luke 9:54) • Selfish and conceited (Mark 10:35–37) • Committed to Christ and courageous to the end (Acts 12:2)
Encounters with Jesus	• Was called to be a fisher of people (Matt. 4:19) • Left everything to follow Jesus (Luke 5:11) • One of the three disciples in the core group of disciples (Mark 5:37; 9:2; 13:3; 14:33) • Simon said Jesus is the Christ, Son of the living God. Jesus names him Peter (rock) and said, "Upon this rock I will build my church, and the gates of Hell will not prevail against it." (Matt. 16:16–19) • Was reprimanded because he refused to accept that Jesus had to die (Matt. 16:23) • Witnessed Jesus' Transfiguration (where Jesus' divinity was revealed) (Mark 9:2–8) • Was sent to prepare the upper room for the Last Supper (Luke 22:8) • Jesus predicted that Peter would deny knowing him three times (Luke 22:31–34) • Was with Jesus in the Garden of Gethsemane (Matt. 26:36–46) • Jesus instructed Peter after his resurrection (John 21:15–19)	• Was called to be a fisher of people (Matt. 4:19) • Left everything to follow Jesus (Luke 5:11) • One of the three disciples in the core group of disciples (Mark 5:37; 9:2; 13:3; 14:33) • Jesus named him and John "Sons of Thunder" (Mark 3:17) • Was rebuked with his brother John for requesting God to rain fire on a Samaritan village (Luke 9:54–55) • Witnessed Jesus' Transfiguration (where Jesus' divinity was revealed) (Mark 9:2–8) • Jesus responded to James's and John's request to sit at his right and left in the kingdom (Mark 10:35–43) • Was with Jesus in the Garden of Gethsemane (Matt. 26:36–46) • Witnessed the miraculous catch of fish on the Sea of Galilee after Jesus' resurrection (John 21:2–7)
Key Lesson	God can forgive sins and strengthen the faith of those who love him.	Stand firm in the face of persecution.
Stories	• Papias (second-century Christian) recorded that Mark served as Peter's scribe and wrote the Gospel of Mark based on Peter's testimony. • According to some stories, Peter asked to be crucified upside down. Peter may have been crucified during the reign of Nero in Rome. • Symbols for Peter are sometimes keys, representing the keys to the kingdom of heaven (Matt. 16:19)	• Some claim he was the first bishop in Spain. • Symbols of James sometimes include the bishop's hat and the sword, which is in reference to his martyrdom.

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John



Andrew



Philip

John	Andrew	Philip
• Son of Zebedee • "The Evangelist" • Boanerges (Son of Thunder) • "The Revealer" • "The Beloved Disciple" (The disciple whom Jesus loved)	• "Protokletos" (First Called)	• None
• Son of Zebedee (Matt. 4:21) • Son of Salome (Matt. 27:56; Mark 16:1) • Fisherman with his father and his brother (Matt. 4:18–22) • Brother of James (Matt. 4:21) • Partner with Peter (Luke 5:10) • One of the pillars of the Jerusalem church (Gal. 2:9) • Healed and preached (Acts 3–4; 8) • Exiled to the island of Patmos (Rev. 1:1, 9) • Wrote the Gospel of John, 1, 2, and 3 John, and Revelation.	• Son of Jona (John 1:42) • Born in Bethsaida (John 1:44) • Lived in Capernaum with Peter (Mark 1:29) • Fisherman (Matt. 4:18) • Brother of Simon Peter (Matt. 4:18) • Disciple of John the Baptist (John 1:35–40) • Listed as one of Christ's twelve disciples (Matt. 10:2–4; Mark 3:16–19; Luke 6:14–16) • The name Andrew derives from Greek, meaning "manly."	• Born in Bethsaida(John 1:44) • Well versed in Scripture (John 1:45–46) • Listed as one of Christ's twelve disciples (Matt. 10:2–4; Mark 3:16–19; Luke 6:14–16) • The disciple Philip is often confused with Philip the evangelist found in Acts. • The name Philip derives from Greek, meaning "he who loves horses." • Philip probably spoke Greek (John 12:20–21)
• Vengeful and fiery (Luke 9:54) • Judgmental (Mark 9:38) • Selfish (Mark 10:35-37) • Bold, loving and compassionate after Pentecost (Acts 4:13; 1 John 4)	• Enthusiastic about Christ (John 1:35–42) • Inquisitive (John 1:35–38) • Resourceful (John 6:8–9)	• Practical (John 6:7) • Helpful (John 12:20–21) • Literal and confused (John 14:8)
• One of the three disciples in the core group of disciples (Mark 5:37; 9:2; 13:3; 14:33) • Suggested that driving out demons could only be performed by those who follow Jesus and his disciples (Mark 9:38) • Witnessed Jesus' Transfiguration (where Jesus' divinity was revealed) (Mark 9:2–8) • Was sent to prepare the upper room for the Last Supper (Luke 22:8) • Reclined next to Jesus during the Last Supper (John 13:23) • Was given the responsibility at the cross to take care of Mary, Jesus' mother (John 19:26–27) • Ran ahead of Peter to see Jesus' empty tomb and expressed faith by "seeing and believing" (John 20:2–8) • Witnessed the miraculous catch of fish on the Sea of Galilee after Jesus' resurrection (John 21:2–7)	• First to follow Jesus (John 1:35–40) • Called to be a fisher of people (Matt. 4:19) • Sent out on a mission to the Jews to preach "the kingdom of heaven is at hand," heal the sick, cleanse the lepers, raise the dead, and cast out demons (Matt. 10:5–8) • Informed Jesus that several Greeks wanted to see him (John 12:20–22) • Told Jesus of the boy with five loaves of bread and two fish (John 6:8–9) • Was present when Jesus appeared to the disciples after the resurrection (John 20:19–25) • Was present for the Great Commission when Jesus sent his disciples to all nations (Matt. 28:16–20) • Witnessed Jesus being taken up into heaven (Acts 1:8–9)	• The third disciple Jesus called (John 1:43) • Brought Nathanael (Bartholomew) to Jesus (John 1:45–46) • Jesus tested him regarding the feeding of the multitude (John 6:5–7) • Informed Jesus that several Greeks wanted to see him (John 12:20–22) • Asked Jesus to show him the Father (John 14:8–9) • Was present at the Last Supper (Matt. 26:20)
God's love, evident in Jesus Christ, saves, transforms, and unites all believers.	Go out and eagerly share the good news about Jesus Christ.	All the knowledge in the world does not compare to the truth found in Jesus.
• Some stories suggest that John was released from exile on the island of Patmos and returned to Ephesus (Turkey today). • Stories suggest that John died in Ephesus around AD 100. • Symbols of John sometimes include the eagle (Rev. 4:7) and a book.	• Some suggest that Andrew preached in Greece, Asia Minor, and Russia. • A seventh-century story suggests that Andrew was crucified on an X-shaped cross by a Roman proconsul. • The symbol for Andrew is sometimes the X-shaped cross.	• Tradition suggests that Philip lived and preached in Scythia (Ukraine today). • Some stories suggest that Philip was crucified on a tall cross at Hierapolis of Phrygia (Turkey today). • Symbols for Philip sometimes include loaves of bread (John 6:5–7) and a tall cross.

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Bartholomew



Matthew



Thomas

	Bartholomew	Matthew	Thomas
Other Names	• Nathanael	• Levi • Levi the son of Alphaeus	• Didymus (Twin) • Judas Thomas • "Doubting Thomas"
General Information	• Born and/or raised in Cana of Galilee (John 21:2) • Well versed in the Hebrew Scriptures (John 1:46) • Listed as one of Christ's twelve disciples (Matt. 10:2–4; Acts 1:13) • The name Bartholomew derives from Greek, meaning "son of Tolmai." • The name Nathanael derives from the Hebrew, meaning "God has given."	• Son of Alphaeus (Mark 2:14) • From Capernaum (Mark 2:1–17) • Tax collector in Galilee (Matt. 9:9) • Possible brother of James son of Alphaeus (Mark 3:18) • Listed as one of Christ's twelve disciples (Matt. 10:2–4; Acts 1:13) • Wrote the Gospel of Matthew • The name Matthew derives from Hebrew, meaning "gift of God."	• He was a twin (John 20:24) • Listed as one of Christ's twelve disciples (Matt. 10:2–4; Mark 3:16–19; Luke 6:14–16)
Personality & Character	• Skeptical (John 1:46) • Honest (John 1:47) • Faithful (John 1:49)	• Penitent (Matt. 9:9; 10:2) • Hospitable (Matt. 9:10)	• Inquisitive (John 14:5) • Doubtful (John 20:24–25) • Courageous (John 11:16) • Faithful (John 20:24–29)
Encounters with Jesus	• Jesus told Nathanael that he was an honest Israelite and informed him that he saw him sitting under the fig tree (John 1:47–48) • Nathanael said that Jesus was the "Son of God" and "King of Israel" (John 1:49) • Jesus enlightened Nathanael with what to expect (John 1:50–51) • Witnessed the miraculous catch of fish and ate breakfast with Jesus after his resurrection (John 21:2–7)	• Matthew left his tax collector booth to follow Jesus (Matt. 9:9) • Matthew invited Jesus over to dine with him and his corrupt friends (Matt. 9:10) • Sent out on a mission to the Jews to preach "the kingdom of heaven is at hand," heal the sick, cleanse the lepers, raise the dead, and cast out demons (Matt. 10:5–8) • Was present at the Last Supper (Matt. 26:20)	• Courageously encouraged disciples to go to Bethany (John 11:16) • Asked Jesus how to know where Jesus was going (John 14:5) • Doubted Jesus' resurrection saying he would have to touch his wounds in order to believe (John 20:25) • Affirmed that Jesus was Lord and God (John 20:28) • Witnessed the miraculous catch of fish and ate breakfast with Jesus after his resurrection (John 21:2–7)
Key Lesson	Believers are called to test all things with Scripture and remain true to its principles.	Jesus Christ is for everyone, even sinners and outcasts.	Jesus can overcome doubts and lead believers to faithfulness.
Stories	• Some suggest that Bartholomew ministered to Asia Minor and India and the Armenian church claims Bartholomew as their founder. • Tradition suggests that Bartholomew was flayed alive in Armenia. • The symbol for Bartholomew is sometimes a blade.	• Some stories suggest that Matthew ministered to Persia, Macedonia, Syria, Parthia, Media, and Ethiopia bringing the good news to kings. • Some stories suggest that Matthew died a martyr. • The symbol for Matthew is sometimes a bag of coins in reference to his occupation as a tax collector before he encountered Jesus.	• Stories suggest that Thomas traveled to India and founded the Christian church there. • Some suggest Thomas was killed by a spear for his faith, and was buried in India. • Some say Thomas was a carpenter. • Symbols for Thomas include the spearhead and the T-square.

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James, son of Alphaeus



Thaddaeus



Simon the Zealot



Judas Iscariot

James, son of Alphaeus	Thaddaeus	Simon the Zealot	Judas Iscariot
• James the son of Alphaeus • "James the Younger" • "James the Less"	• Jude • Judas the son of James • Lebbaeus	• Simon the Cananaean	• "Judas the Betrayer" • Judas the son of Simon
• Son of Alphaeus. (Mark 3:18) • Possible brother of Matthew (Levi) the tax collector, also the son of Alphaeus (Mark 2:14) • Listed as one of Christ's twelve disciples (Matt. 10:3; Acts 1:13) • James the son of Alphaeus is often confused with James the brother of Jesus (who wrote the book of James) or James the brother of Joseph.	• Son of James (Luke 6:16) • Listed as one of Christ's twelve disciples. (Matt. 10:2–4; Acts 1:13) • The Aramaic meaning of both Thaddaeus and Lebbaeus is the same, "beloved" or "dear to the heart." • The name "Judas" derives from the Hebrew name Judah, meaning "praise." • Jude is sometimes confused with Judas the brother of Jesus, Judas Barsabbas, and Judas Iscariot.	• Was a Zealot. (Matt. 10:4; Mark 3:18; Luke 6:15; Acts 1:13) • Listed as one of Christ's twelve disciples (Matt. 10:2–4; Acts 1:13) • The name Simon derives from the Hebrew name Shimon, meaning "hearing." • The word "Cananaean" derives from an Aramaic word meaning "zealous one."	• Treasurer for the group of disciples; was a thief (John 12:5–6; 13:29) • Betrayed Jesus, felt remorse, threw the blood money in the temple and hanged himself. The chief priest used the money to purchase the potter's field, fulfilling prophecy (Matt. 27:3–10). • Purchased the Field of Blood and fell headlong and "burst open" (Acts 1:18–20) • Was replaced by Matthias who was added to the eleven apostles (Acts 1:26)
• Unknown	• Inquisitive (John 14:22) • Confused (John 14:22)	• Patriotic (Matt. 10:4) • Loyal (Mark 3:18) • Passionate (Luke 6:15) • Sacrificial (Acts 1:13)	• Greedy (Matt. 26:14–16) • Deceitful (Matt. 26:25) • Treacherous (Matt. 26:47–50) • Remorseful (Matt. 27:3–5)
• Selected as one of Christ's twelve disciples (Matt. 10:2–4; Luke 6:14–16) • Sent out on a mission to the Jews to preach "the kingdom of heaven is at hand," heal the sick, cleanse the lepers, raise the dead, and cast out demons (Matt. 10:5–8) • Was present at the Last Supper (Matt. 26:20) • Was present when Jesus appeared to the disciples after the Resurrection (John 20:19–25)	• Selected as one of Christ's twelve disciples (Matt. 10:2–4; Acts 1:13) • Sent out on a mission to the Jews to preach "the kingdom of heaven is at hand," heal the sick, cleanse the lepers, raise the dead, and cast out demons (Matt. 10:5–8) • Asked Jesus how he would reveal himself to his followers and not to the world (John 14:22) • Was present at the Last Supper (Matt. 26:20)	• Selected as one of Christ's twelve disciples (Matt. 10:2–4; Acts 1:13) • Sent out on a mission to the Jews to preach "the kingdom of heaven is at hand," heal the sick, cleanse the lepers, raise the dead, and cast out demons (Matt. 10:5–8) • Was present at the Last Supper (Matt. 26:20) • Was present for the Great Commission and Jesus' Ascension into heaven (Matt. 28:16)	• Selected as one of Christ's twelve disciples (Matt. 10:4; Luke 6:15) • Jesus referred to Judas as the devil (John 6:70–71) • Criticized Mary for anointing Jesus with expensive perfume (John 12:4–8) • Conversed with Jesus during the Last Supper (Matt. 26:23–25; John 13:27–28) • The devil entered his heart at the Last Supper (John 13:2) • Betrayed Jesus for 30 pieces of silver (Matt. 26:14–16; 47–51)
All followers of Jesus can still accomplish the work of God without being in the limelight.	Jesus will reveal his truths to believers who follow him.	One should be willing to sacrifice his or her politics to follow Jesus.	Not all who claim to follow Jesus are faithful to him and his goals.
• Some suggest that James, son of Alphaeus, belonged to the revolutionary group known as the Zealots. • Some say that James was arrested by the Jews, thrown off the temple, and then beaten to death by a club.	• Some suggest that Thaddaeus belonged to the revolutionary group, the Zealots. • Some scholars believe that Thaddaeus authored the book of Jude, although most believe the author is Judas, the brother of Jesus. • The symbol for Thaddaeus is sometimes a gold ship with silver sails before a red horizon, which is a reference to the ship he took on missionary journeys.	• One story suggests that Simon was the bridegroom at the wedding in Cana. • Some stories suggest that Simon was a missionary to Persia. • The symbol for Simon is sometimes a book resting on a fish, which is a reference to Simon fishing for people.	• Judas was possibly from Kerioth in Judea. • Some scholars suggest that Judas was a member of the Zealot sect known as the Sicarii, who were dagger-bearing assassins.

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Other Disciples in the New Testament

Other Followers of Jesus ▼	Apostles, Evangelists and Teachers ▼	Important Leaders ▼
Cleopas: Follower of Jesus who spoke with Jesus on the road to Emmaus (Luke 24:18)	**Apollos**: Missionary (Acts 18:18–27; 1 Cor. 1:12; 3:4–6, 22; 4:6; 16:12; Titus 3:13)	**Ananias**: Disciple and healer (Acts 9:11)
James: Brother of Jesus, leader of Jerusalem church, and author of James (Matt. 13:55–56; Acts 12:17)	**Aquila**: Teacher and missionary (Acts 18; Rom. 16:3; 1 Cor. 16:19; 2 Tim. 4:19)	**Archippus**: Leader of house church (Col. 4:17; Philem. 2)
Joanna: Follower of Jesus (Luke 8:3; 24:10)	**Barnabas**: Missionary, apostle, and partner with Paul (Acts 4:36; 9–15; 1 Cor. 9:6; Gal. 2:1, 9, 13; Col. 4:10)	**Aristarchus**: Missionary and fellow prisoner with Paul (Acts 19:29; 20:4; 27:2; Col. 4:10; Philem. 24)
Joseph of Arimathea: Follower of Jesus (Matt. 27:57; John 19:38)	**Junia**: Apostle (Rom. 16:7)	**Epaphras**: Preacher, fellow worker and prisoner with Paul (Col. 1:7; 4;12; Philem. 23)
Joseph Barsabbas: Follower of Jesus (Acts 1:23)	**Luke**: Physician, worker, and prisoner with Paul, and author of Luke (Col. 4:14; 2 Tim. 4:11)	**Epaphroditus**: Fellow worker with Paul (Phil. 2:25; 4:18)
Judas (Jude): Brother of Jesus and author of the book of Jude (Matt. 13:54–55; Mark 6:3; Jude 1)	**Mark (John Mark)**: Missionary, cousin to Barnabas, and author of the Gospel Mark (Acts 12; 1 Peter 5:13)	**Judas Barsabbas**: Prophet (Acts 15:22–35)
Lazarus: Friend and follower of Jesus (John 11–12)	**Paul (Saul)**: Apostle, missionary, and author of Romans to Philemon (Acts to Philemon; 2 Peter 3:15)	**Lucius of Cyrene**: Prophet and teacher in the church at Antioch (Acts 13:1)
Mary, the mother of James and Joseph: Follower of Jesus (Matt. 27:55; 28:5–7)	**Philip the Evangelist**: Deacon and missionary (Acts 6:5; 8)	**Manaen**: Prophet and teacher of the church in Antioch (Acts 13:1)
Mary of Bethany: Friend and follower of Jesus (Luke 10:38–42; John 11–12)	**Priscilla**: Teacher and missionary (Acts 18; Rom. 16:3; 1 Cor. 16:19; 2 Tim. 4:19)	**Mnason**: An early disciple (Acts 21:16)
Mary Magdalene: Follower of Jesus (Matt. 27–28; Mark 15–16; Luke 8:2; 24:10; John 20)	**Silas**: Missionary (Acts 15–18; 2 Cor. 1:19; 1 Thess. 1:1; 2 Thess. 1:1; 1 Peter 5:12)	**Philemon**: Leader of a house church (Philem. 1)
Matthias: Follower who replaced Judas Iscariot (Acts 1:15–26)	**Stephen**: Deacon, missionary, preacher, and martyr (Acts 6–8; 11:19; 22:20)	**Phoebe**: Deacon and helper of Paul (Rom. 16:1–2)
Salome: Follower of Jesus (Mark 15:40)	**Timothy**: Pastor and teacher (Acts 16–20; Rom. 16:21; 1 Cor. 4:17; Phil. 2:19–22; 1 and 2 Timothy)	**Simeon (Niger)**: Prophet and teacher in the church at Antioch (Acts 13:1)
Susanna: Follower of Jesus (Luke 8:3)	**Titus**: Pastor and teacher (2 Cor. 2:13; 7:6; 8:6–23; 12:18; Gal. 2:1–3; Titus 1:4–5)	**Tychicus**: Pastor and fellow worker with Paul (Eph. 6:21; Col. 4:7)

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The Lord's Prayer

Matthew 6:9–13 and Luke 11:2–4

Jesus' disciples had seen him pray many times. They must have made the connection between Jesus' intense prayer life and the power he showed in every aspect of life. Finally, one disciple asked Jesus to teach them how to pray. Jesus gave them a simple, yet powerful, prayer that has come to be known as "The Lord's Prayer."

This prayer reveals God's attributes (characteristics) and includes seven petitions. The two main sections of the prayer divide with the words "your" and "us." The first part centers on God. Only by focusing on the patient, loving Father can we find the attitude that puts our own needs in perspective. The second part focuses on our needs—body, soul, and spirit—and the needs of others.

	Petition	The Lord's Prayer	God's Attribute	Meaning
		Our Father in heaven	Fatherly Love	God is a loving, compassionate Father who gives life, provides for, and protects those who trust him.
"Your"	1	Hallowed be your name	Holiness	To *hallow* means to make holy. To hallow God's name means to honor it as holy and sacred.
"Your"	2	Your kingdom come	Sovereignty	God has supreme power and authority over everything in heaven and earth.
"Your"	3	Your will be done, on earth as it is in heaven	Authority	God's perfect will is always being done in heaven. But on earth, human free will results in evil. We ask that God's will would take place on earth.
"Us"	4	Give us today our daily bread	Providence	God is able to provide for all our needs. The Greek word for bread represents not just food, but every physical thing we need.
"Us"	5	And forgive us our debts, as we also have forgiven our debtors	Mercy	We ask God to forgive the wrong we have done. God will forgive us only as much as we forgive those who have injured us. God is merciful and he expects us to be also.
"Us"	6	And lead us not into temptation	Protection	We pray for protection from all the things that trip us up and undo us. The Holy Spirit gives us strength to withstand temptation.
"Us"	7	But deliver us from the evil one.	Deliverance	God's deliverance from enemies is a legitimate concern. We can be confident in our prayers for deliverance because we are more than conquerors through Christ.

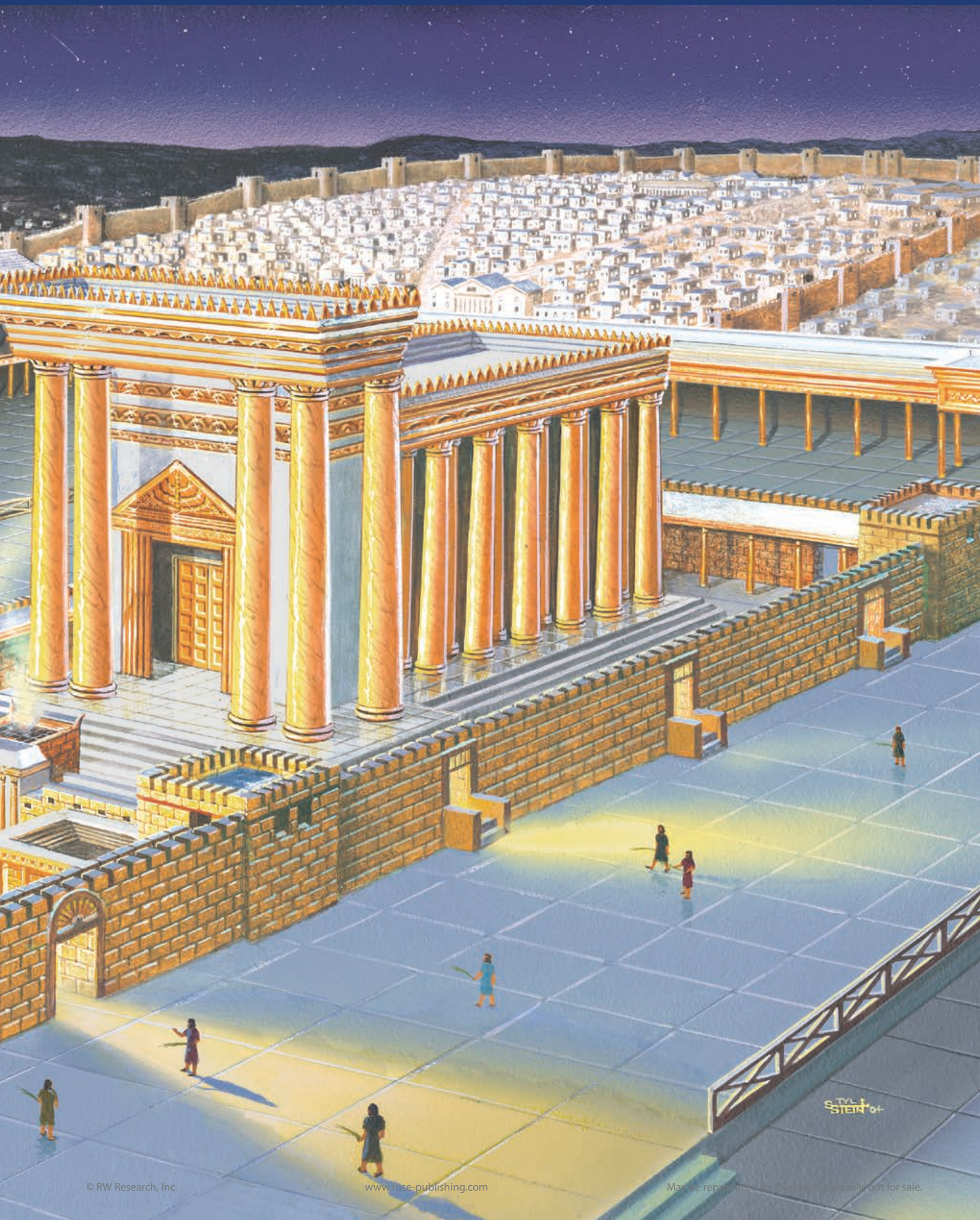
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HEROD'S TEMPLE



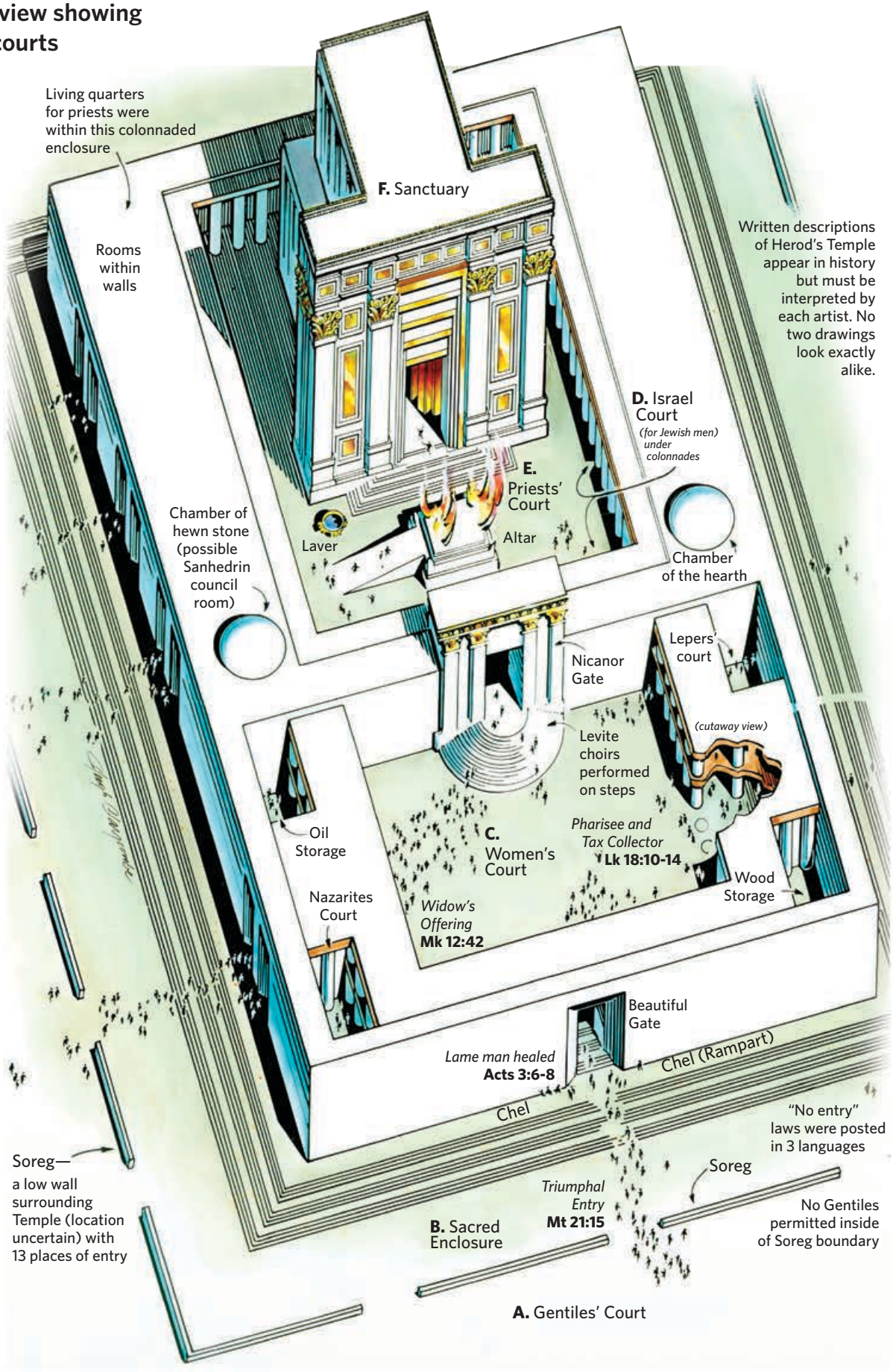
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Herod's Temple – 20 BC–AD 70

Aerial view showing outer courts

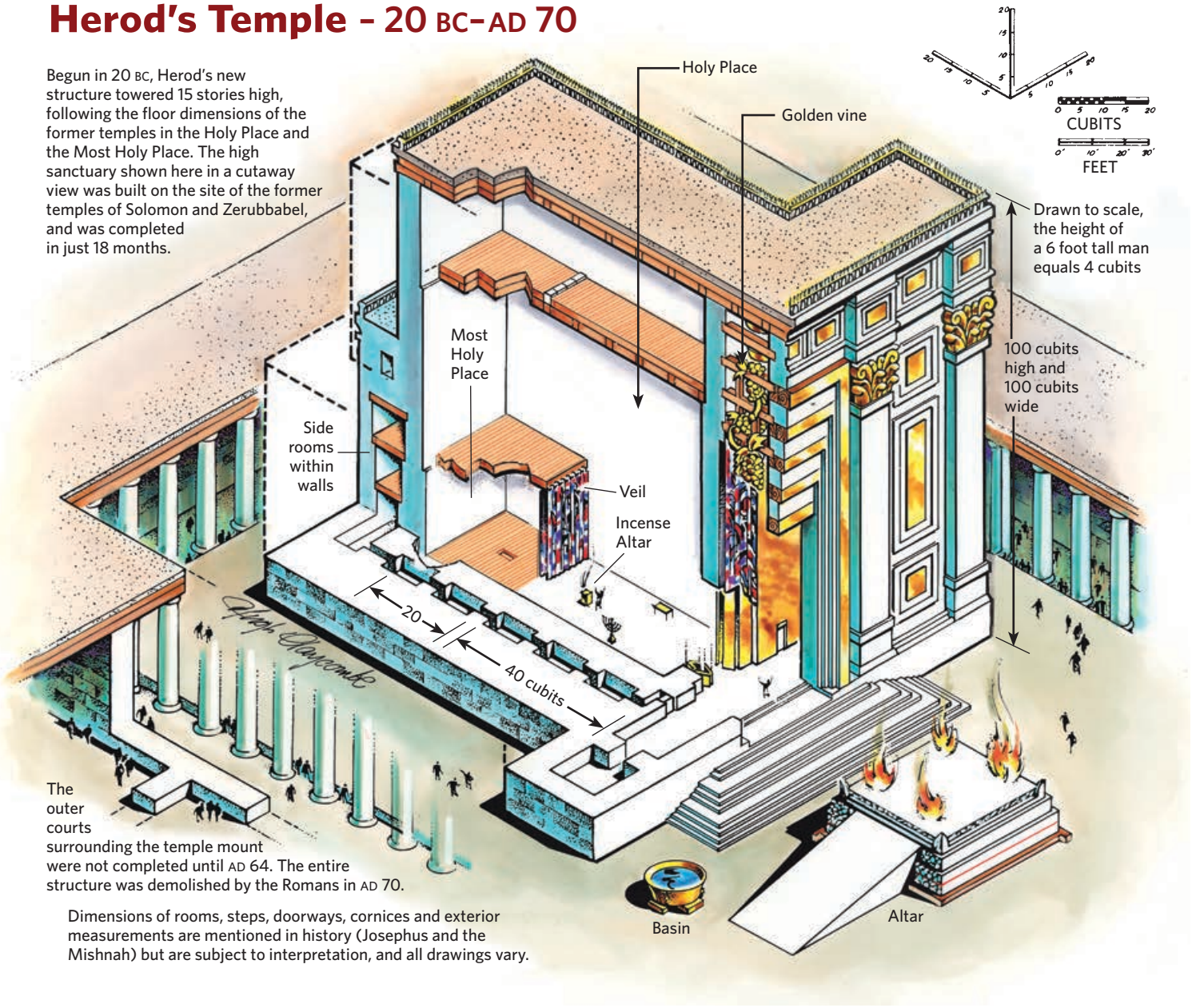


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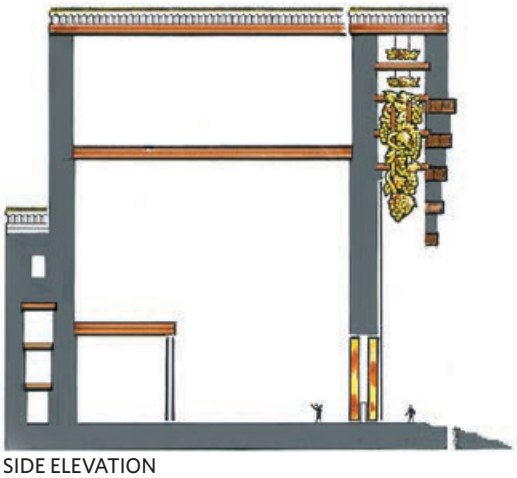
Herod's Temple – 20 BC–AD 70

Begun in 20 BC, Herod's new structure towered 15 stories high, following the floor dimensions of the former temples in the Holy Place and the Most Holy Place. The high sanctuary shown here in a cutaway view was built on the site of the former temples of Solomon and Zerubbabel, and was completed in just 18 months.

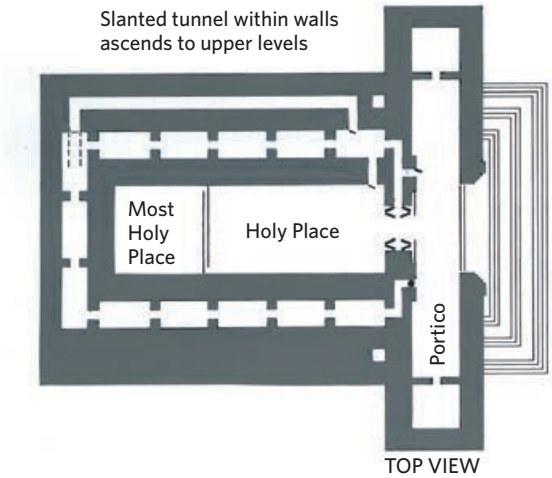


The outer courts surrounding the temple mount were not completed until AD 64. The entire structure was demolished by the Romans in AD 70.

Dimensions of rooms, steps, doorways, cornices and exterior measurements are mentioned in history (Josephus and the Mishnah) but are subject to interpretation, and all drawings vary.



SIDE ELEVATION



TOP VIEW

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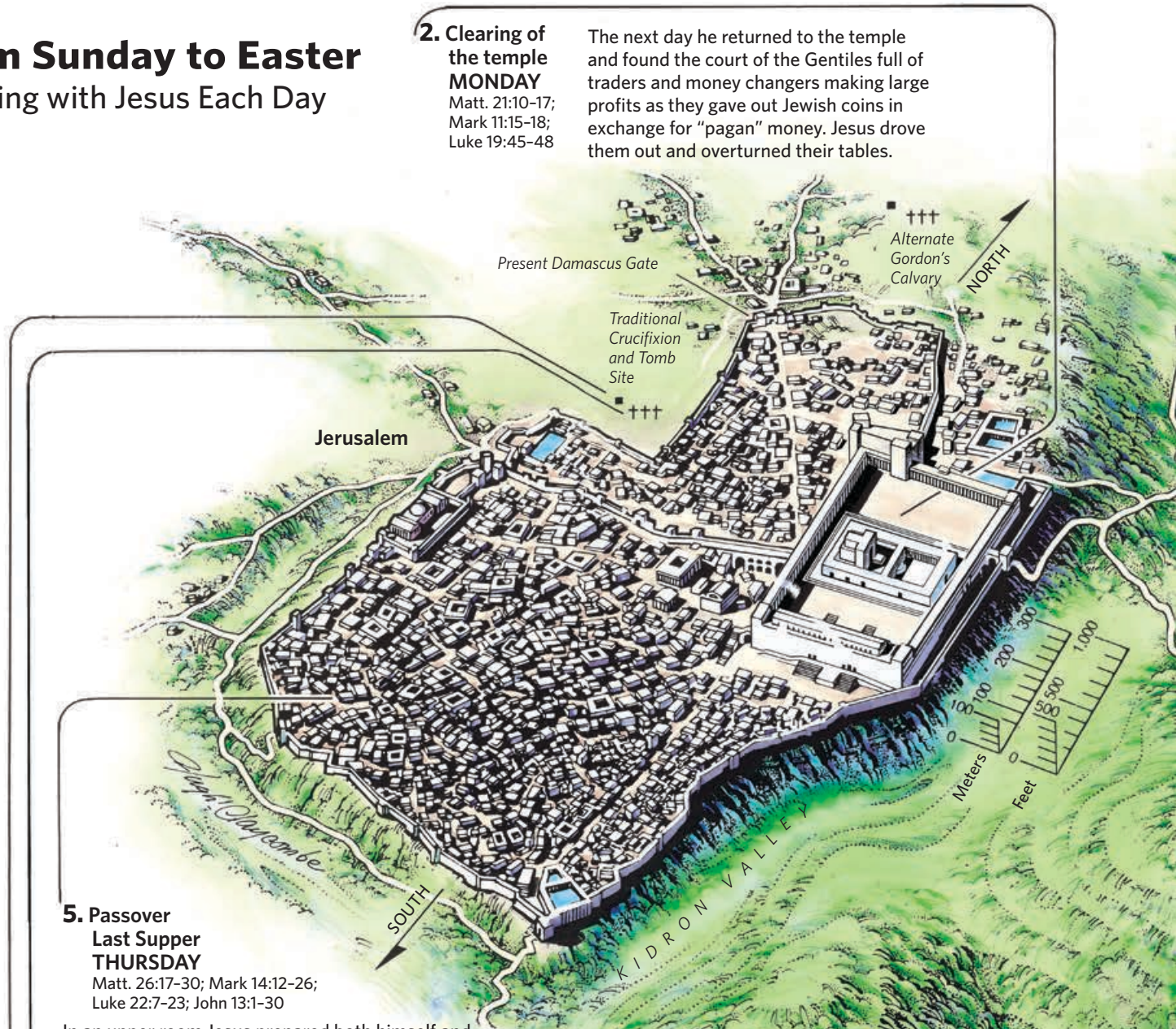
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Palm Sunday to Easter

Walking with Jesus Each Day

2. Clearing of the temple MONDAY
Matt. 21:10–17; Mark 11:15–18; Luke 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 large profits as they gave out Jewish coins in exchange for "pagan" money. Jesus drove them out and overturned their tables.



5. Passover Last Supper THURSDAY
Matt. 26:17–30; Mark 14:12–26; Luke 22:7–23; John 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 the "Lord's Supper." After singing a hymn they went to the Garden of Gethsemane, where Jesus prayed in agony, knowing what lay ahead of him.

6. Crucifixion—FRIDAY
Matt. 27:1–66; Mark 15:1–47; Luke 22:66–23:56; John 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 crucified with two other prisoners.

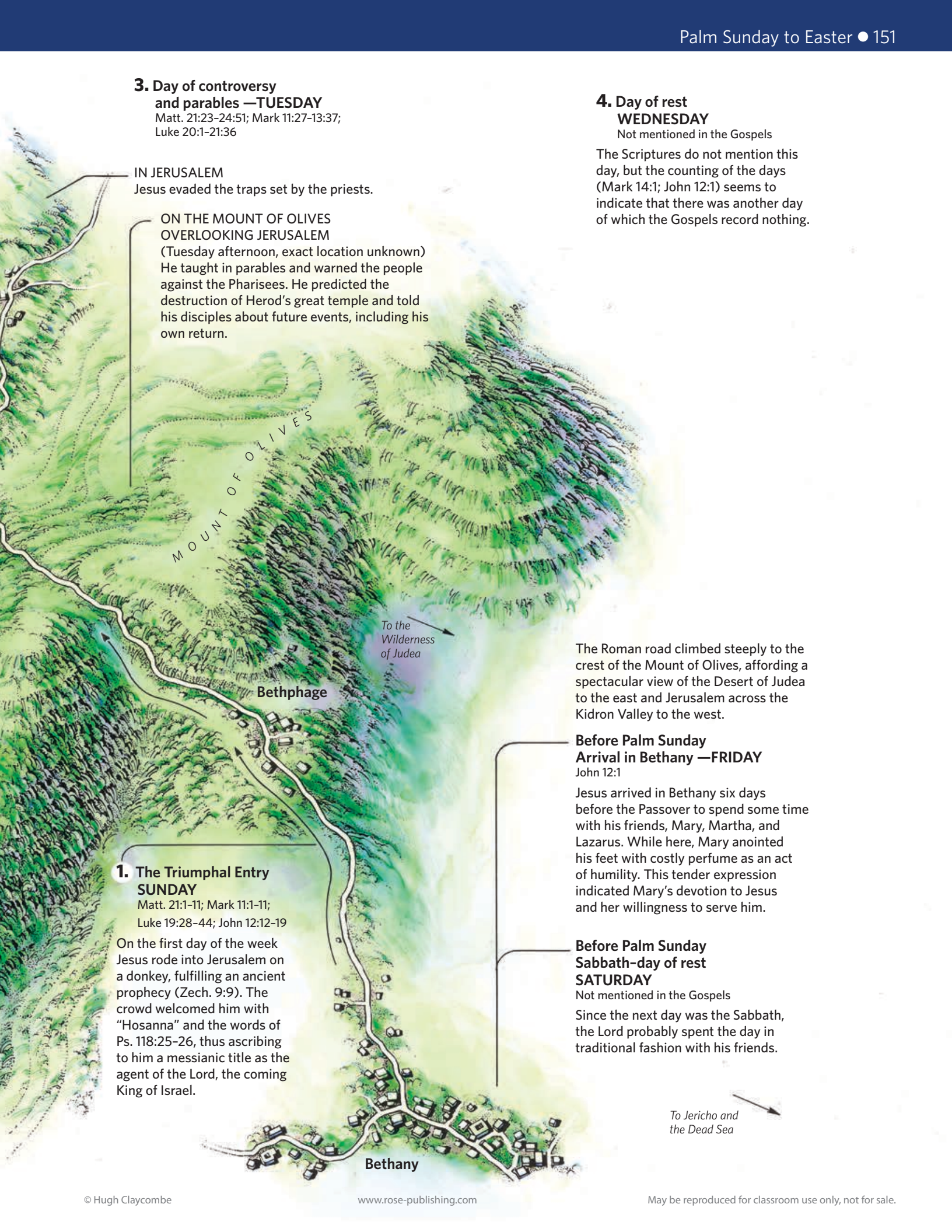
7. In the tomb—FRIDAY afternoon, SATURDAY, SUNDAY morning
Jesus' body was placed in the tomb before 6:00 PM Friday night, when the Sabbath began and all work stopped, and it lay in the tomb throughout the Sabbath.

8. Resurrection—SUNDAY Matt. 28:1–13; Mark 16:1–20; Luke 24:1–49; John 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 was alive. Jesus appeared to Mary Magdalene in the garden, to Peter, to the two disciples on the road to Emmaus, and later that day to all the disciples but Thomas. His resurrection was established as a fact.

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3. **Day of controversy and parables —TUESDAY**
Matt. 21:23–24:51; Mark 11:27–13:37; Luke 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.

4. **Day of rest WEDNESDAY**
Not mentioned in the Gospels

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

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.

Before Palm Sunday Arrival in Bethany —FRIDAY
John 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.

Before Palm Sunday Sabbath–day of rest SATURDAY
Not mentioned in the Gospels

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

1. **The Triumphal Entry SUNDAY**
Matt. 21:1–11; Mark 11:1–11; Luke 19:28–44; John 12:12–19

On the first day of the week Jesus rode into Jerusalem on a donkey, fulfilling an ancient prophecy (Zech. 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.

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Jesus' Hours on the Cross

K One of the criminals who hung there hurled insults at Jesus: "Aren't you the Christ? Save yourself and us!" **Lk 23:39**

L But the other criminal rebuked him ... Then he said, "Jesus, remember me when you come into your kingdom." **Lk 23:40, 42**

M Jesus answered him, "I tell you the truth, today you shall be with me in paradise." **Lk 23:43**

N Jesus ... said to his mother, "Dear woman, here is your son," and to the disciple, "Here is your mother." **Jn 19:26-27**

O At the sixth hour darkness came over the whole land until the ninth hour. **Mk 15:33**

J The soldiers also came up and mocked him ... "If you are the king of the Jews, save yourself." **Lk 23:36-37**

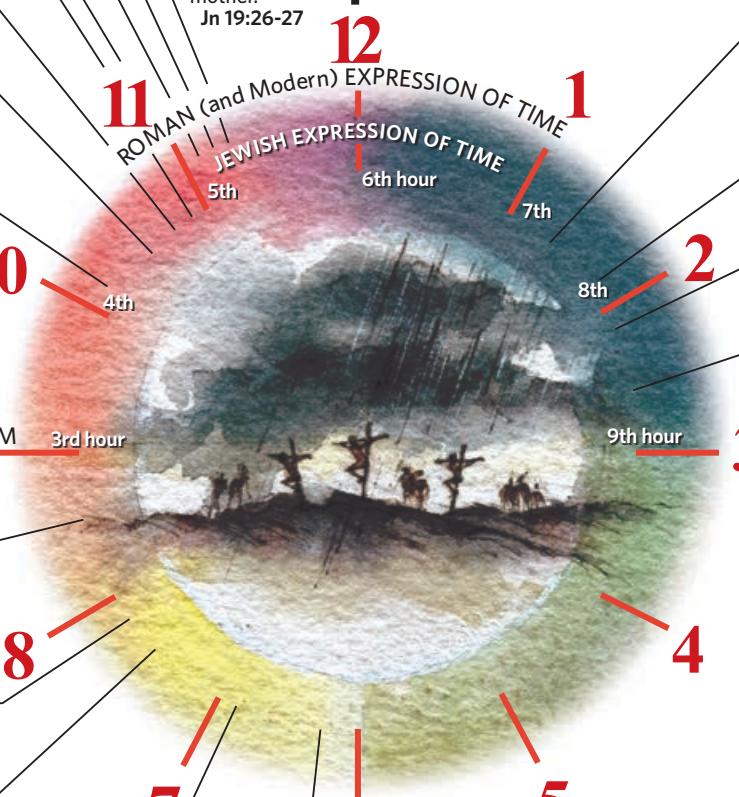
I The chief priests mockingly said, "He saved others ... but he can't save himself!" **Mk 15:31**

H Those who passed by hurled insults at him ... saying ... "Come down from the cross, if you are the Son of God!" **Mt 27:39-40**

G The soldiers divided up his clothes and cast lots to see what each would get. **Mk 15:24**

Jesus said, "Father, forgive them, for they do not know what they are doing." **Lk 23:34**

It was the third hour when they crucified him. **Mk 15:25**



Jesus cried ... "My God, my God, why have you forsaken me?" **Mt 27:46** **P**

"I am thirsty." **Jn 19:28** **Q**

"It is finished." **Jn 19:30** **R**

"Father, into your hands I commit my spirit." **Lk 23:46** **S**

THE CRUCIFIXION

F Crucified **Lk 23:33**

E Led to Calvary **Lk 23:26**

D Sentenced **Lk 23:23-24**

C Returned to Pilate **Lk 23:11**

B Sent to Herod **Lk 23:6-10**

A Before Pilate **Mk 15:1**

JESUS DIES

EVENTS IMMEDIATELY FOLLOWING

T The earthquake and tearing in two of the curtain (veil) **Mt 27:51**

U Tombs break open **Mt 27:52**

V The centurion ... exclaimed, "Surely he was the Son of God." **Mt 27:54**

W The confession of the multitude **Lk 23:48**

X The thieves' legs are broken **Jn 19:31-32**

Y The soldier pierces Jesus' side **Jn 19:34**

Z The burial **Jn 19:38-42**
The tomb is secured by a seal and a guard is posted **Mt 27:66**

START HERE

EVENTS PRECEDING

1 The Last Supper **Lk 22:14**

2 Gethsemane **Mt 26:36**

3 The arrest **Jn 18:12**

4 At the house of Caiaphas **Lk 22:54**

Thin lines indicate sequence of events only. Exact times are not recorded in Scripture.

Only Mark's Gospel states actual times— "3rd hour," "6th hour," "9th hour".

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Evidence for the Resurrection

The Bible teaches that Jesus is the Son of God, and that he was crucified and died for the forgiveness of sin, was resurrected from the dead, and lives today.

Over the centuries, skeptics have developed several objections to the resurrection of Jesus and have proposed several alternative theories about what actually happened to the body of Jesus Christ. Many believe that Jesus' resurrection is too difficult to prove beyond a reasonable doubt. Here is evidence to answer those doubts.

Skeptics' Objections	Answers
Objection 1 **Jesus was a mythological figure.**	Evidence for Jesus Christ comes from many written documents from the first century, including 39 ancient sources in addition to the New Testament and early church leaders. An early statement of faith was probably written 8–20 years after the death of Jesus. The creed states that Jesus "was buried, and that he rose again the third day according to the Scriptures" (1 Cor. 15:3–8). Most critical historians agree that documents take more than 20 years to become corrupted by mythological development.
Objection 2 **Jesus was just a man.**	Evidence supports that Jesus was all he claimed to be. For over three years, Jesus performed many miracles and signs such as controlling the weather, walking on water, giving sight to the blind, healing the lame and diseased, casting out demons, and raising people from the dead. These miracles convinced people of his day that Jesus was all he claimed to be. More than one hundred prophecies found in the Old Testament were fulfilled in Jesus Christ. Jesus predicted he would suffer, die, and rise again, months before his crucifixion. C.S. Lewis wrote in *Mere Christianity* that Jesus could not only be a good man. Because of Jesus' teachings, he could only be the Son of God, a liar, or a madman.
Objection 3 **Jesus' followers made it all up.**	Evidence suggests that such a deception is highly unlikely. People will not knowingly die for a lie. The disciples were not fearless liars who wanted to fool the world. After the crucifixion, the disciples fled in fear for their lives. However, once they saw, touched, and spoke with the risen Lord, their lives were transformed. Furthermore, all of Jesus' followers doubted the resurrection until Jesus physically appeared to them; then they believed.
Objection 4 **The witnesses were unreliable.**	All four Gospels agree that the first eyewitnesses to the proof of Jesus' resurrection were women. On the surface, this does not seem like a major proof for the resurrection. The significance of these eyewitnesses lies in understanding the role of woman in first century Judea. During the time of Jesus, a woman's testimony was considered worthless. In fact, a woman was not allowed to serve as a witness in court. If early believers wanted to fabricate the resurrection, they would have come up with witnesses who had political and religious influence in their community, not women who weren't even considered reliable witnesses. The greatest weapon against these early eyewitnesses would have been to produce the body of Jesus. The silence of those who opposed Christianity while Jesus' followers preached about the empty tomb only confirmed the fact that the tomb really was empty and its vacancy could not be explained otherwise.
Objection 5 **The resurrection is not important.**	The physical resurrection of Jesus Christ is important only if it is true. If Jesus did not rise from the grave, then the unbeliever is no worse or better off than before. However, if Jesus did rise from the dead, then it is reasonable to believe that everything Jesus claimed is true. If what Jesus claimed is true, then he died for the sins of the world and one receives eternal life by believing in Jesus.

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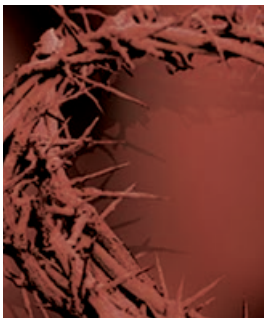
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Evidence for the Resurrection

Skeptics' Objections	Answers
Theory 1 **The eyewitnesses hallucinated.**	It is very unlikely, if not impossible for more than 500 people to have the same hallucination. Those who saw Jesus after his death did not expect to see him and were surprised by his being there. Psychiatrists agree that hallucinations require expectation. A psychiatric study performed in 1975 suggests that the content of the hallucination "reflects the efforts [of the one experiencing the hallucination] to master anxiety to fulfill various wishes and needs."
Theory 2 **Jesus did not die on the cross.**	If Jesus did not die, the Roman soldiers would have failed in their duties. Jesus had to survive massive blood loss, torture, and a stab wound in his side, and roll the stone away (which normally would take several men to accomplish). Witnesses saw that when Jesus was stabbed in the side, water mixed with blood poured out, medically indicating that Jesus had already died. According to studies of first century tombs, the tomb was likely sealed by a 2,000-pound rolling stone that fit in a sloping track, which would have been impossible for a sole individual to move from the inside of the tomb.
Theory 3 **Jesus' body was stolen.**	The enemies of Jesus took several steps to prevent the disciples from stealing the body, such as sealing the stone and providing a guard of soldiers to watch the tomb. The soldiers at the tomb would not sleep for fear of death. During the crucifixion, the disciples were cowards who had abandoned Jesus. One disciple denied that he knew Jesus to a young servant girl. The disciples did not understand his purposes, nor the importance of the resurrection. These men did not have the courage to pass by the guard at the tomb, silently move the extremely large stone, rob the grave, and leave undetected.
Theory 4 **Everyone went to the wrong tomb.**	The women observed where Jesus' body was laid only a few days earlier. After hearing the report from the women, Peter and John ran to the tomb without directions from the women. It is unlikely that Peter and John would make the same mistake as the women. If Jesus' body were still in its correct tomb, his enemies could have produced the body immediately. Even if everyone went to the wrong tomb, Joseph of Arimathea, the owner of the tomb, would have corrected them.

On Pentecost, 50 days after the resurrection of Jesus, Peter addressed the crowd and specifically pointed out:

- Everyone there knew that Jesus of Nazareth was a man accredited by God by miracles and signs (Acts 2:22).
- Everyone there knew that Jesus was crucified, and that his death was by God's set purpose (Acts 2:23).
- Everyone there knew that David spoke about the resurrection of Jesus nearly 1,000 years before (Acts 2:24–31).
- Everyone there was a witness to the fact that Jesus was raised to life (Acts 2:32).







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100 EVENTS FROM ACTS TO REVELATION	
Event 1	The final words of Jesus (Acts 1:4–8)
Event 2	The ascension of Jesus (Acts 1:5–12)
Event 3	The prayer meeting and election in the Upper Room (Acts 1:13–26)
Event 4	Pentecost (Acts 2:1–13)
Event 5	Peter's first sermon (Acts 2:14–36)
Event 6	The first great harvest of souls (Acts 2:37–47)
Event 7	Healing of the lame man at the Gate Beautiful (Acts 3:1–11)
Event 8	Peter's second sermon (Acts 3:12–26)
Event 9	First persecution and second great harvest of souls (Acts 4:1–4)
Event 10	Peter's defenses before the Sanhedrin (Acts 4:5–22)
Event 11	The excitement and testimony of the early church (Acts 4:23–37)
Event 12	Divine judgment upon Ananias and Sapphira (Acts 5:1–11)
Event 13	The first set of miracles performed by the apostles (Acts 5:12–16)
Event 14	The second persecution and second defense by the apostles (Acts 5:17–32)
Event 15	Gamaliel's wise advice (Acts 5:33–42)
Event 16	Election of the first seven deacons (Acts 6:1–7)
Event 17	Ministry of Stephen (Acts 6:8–15)
Event 18	Stephen's message to the Sanhedrin (Acts 7:1–53)
Event 19	The martyrdom of Stephen (Acts 7:54–60)
Event 20	Persecution of the church by Saul (Acts 9:1–4)
Event 21	Philip's revival in Samaria and Simon's condemnation (Acts 8:5–25)
Event 22	Conversion of the Ethiopian Eunuch (Acts 8:26–40)
Event 23	Conversion of Saul (Paul) (Acts 9:1–19)
Event 24	The early ministry of Saul (Paul) (Acts 9:20–31)
Event 25	Paul recounts his struggle over the flesh as a new believer (Rom. 7:7–25)
Event 26	The healing of Aeneas (Acts 9:32–35)
Event 27	The raising of Dorcas (Acts 9:36–43)
Event 28	Peter's sheet vision at Joppa (Acts 10:1–22)
Event 29	Conversion of Cornelius (Acts 10:23–48)
Event 30	The ministry of Barnabas at the Antioch church (Acts 11:19–26)
Event 31	The martyrdom of James and release of Peter (Acts 12:1–19)
Event 32	Herod Agrippa struck dead for blasphemy (Acts 12:20–25)
Event 33	The first missionary journey (Acts 13:1–5)

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100 EVENTS FROM ACTS TO REVELATION	
Event 34	Ministry of Barnabas and Saul in Cyprus (Acts 13:6–12)
Event 35	Desertion of John Mark (Acts 13:13)
Event 36	Paul's first recorded sermon (Acts 13:14–43)
Event 37	Paul turns to the Gentiles (Acts 13:44–52)
Event 38	Paul heals a crippled man at Lystra (Acts 14:6–18)
Event 39	Paul is stoned at Lystra (Acts 14:19–20)
Event 40	Paul is caught up into the third heaven (2 Cor. 12:2–10)
Event 41	Paul writes Galatians following his first missionary journey (Gal. 1:1–5)
Event 42	Paul rebukes Peter (Gal. 2:11–14)
Event 43	The council at Jerusalem (Acts 15:1–22)
Event 44	The second missionary journey (Acts 15:36–16:5)
Event 45	Paul's Macedonian vision (Acts 16:6–10)
Event 46	Conversion of Lydia at Philippi (Acts 16:13–15)
Event 47	Conversion of a demonic girl at Philippi (Acts 16:16–24)
Event 48	Conversion of the jailer at Philippi (Acts 16:25–34)
Event 49	Founding of the church at Thessalonica (Acts 17:1–9)
Event 50	Paul and Silas at Berea (Acts 17:10–15)
Event 51	Paul's sermon on Mars Hill (Acts 17:16–34)
Event 52	Founding of the church at Corinth (Acts 18:1–17)
Event 53	Paul writes 1 & 2 Thessalonians during his second missionary journey (1 Thess. 1:1–10; 2 Thess. 1:1–14)
Event 54	The third missionary journey (Acts 18:22–23)
Event 55	The ministry of Apollos (Acts 18:24–28)
Event 56	Baptism of John the Baptist's twelve disciples (Acts 19:1–7)
Event 57	Paul's extended ministry in Ephesus (Acts 19:8–41)
Event 58	Paul raises Eutychus from the dead at Troas (Acts 20:6–12)
Event 59	Paul addresses the Ephesian elders at Miletus (Acts 20:17–38)
Event 60	Paul is warned not to go to Jerusalem (Acts 21:4–14)
Event 61	Paul writes 1 & 2 Corinthians, and Romans during his third missionary journey (Rom. 1:1–8)
Event 62	Paul expresses his great sorrow over Israel's blindness (Rom. 10:1–3)
Event 63	Paul condemns the fornicator in the Corinthian church (1 Cor. 5:1–8)
Event 64	Paul recalls his terrible sufferings (2 Cor. 11:24–28)
Event 65	Paul's thorn in the flesh given him by Satan (2 Cor. 12:2–10)
Event 66	Paul takes a Jewish vow in Jerusalem (Acts 21:17–26)
Event 67	Paul is seized in the temple and rescued by the Roman soldiers (Acts 21:27–40)

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100 EVENTS FROM ACTS TO REVELATION	
Event 68	Paul addresses an angry Jewish mob (Acts 22:1–21)
Event 69	Paul is again rescued by the Roman soldiers (Acts 22:22–30)
Event 70	Paul addresses the Sadducees and Pharisees (Acts 23:1–9)
Event 71	Paul is taken to Caesarea to escape a plot to kill him (Acts 23:10–24)
Event 72	Paul's defense before Felix (Acts 24:10–26)
Event 73	Paul appeals his case to Caesar (Acts 25:10–12)
Event 74	Paul's defense before Festus and King Agrippa (Acts 26:1–32)
Event 75	Paul's terrible ocean storm en route to Rome (Acts 27:14–44)
Event 76	Paul on the Isle of Melita (Acts 28:1–10)
Event 77	Paul Writes the four prison epistles in Rome (Eph. 1:1–2; Col. 1:1–8; Philem. 1:1–3; Phil. 1:1–6)
Event 78	Paul asks Philemon to forgive Onesimus (Philem. 10–19)
Event 79	Paul writes 1 Timothy and Titus prior to his second Roman imprisonment (1 Tim. 1:1–3; Titus 1:1–5)
Event 80	Paul is rearrested and writes 2 Timothy just prior to his martyrdom (2 Tim. 1:1–6; 4:6–8)
Event 81	Paul asks for Timothy and John Mark to visit him in prison (2 Tim. 4:9–11)
Event 82	James writes his epistle (James 1:1)
Event 83	Matthew writes his gospel account (Matt. 1:1)
Event 84	Mark writes his gospel account (Mark 1:1–4)
Event 85	Luke writes his gospel account (Luke 1:1–4)
Event 86	John writes his gospel account (John 1:1–5)
Event 87	Luke writes the book of Acts (Acts 1:1–2)
Event 88	The author of Hebrews writes his epistle (Heb. 1:1–12)
Event 89	Peter writes First and Second Peter (1 Peter 1:1–2; 2 Peter 1:1–2)
Event 90	John writes his three epistles (1 John 1:1–2; 2 John 12:1–2; 3 John 1:1–4)
Event 91	Jude writes his epistle (Jude 1:1–4)
Event 92	John writes the book of Revelation (Rev. 1:4–8)
Event 93	John is banished to the Isle of Patmos (Rev. 1:9)
Event 94	John sees the ascended Christ (Rev. 1:10–18)
Event 95	John receives Christ's message to the seven churches (Rev. 1:19–20)
Event 96	John hears the creation and redemption songs of praise (Rev. 4:11; 5:9)
Event 97	John views the coming great tribulation (Rev. 6:12–17)
Event 98	John sees the glorious second coming of Christ (Rev. 19:6–9; 11–21)
Event 99	John attempts to worship an angel on two separate occasions but is rebuked each time (Rev. 19:10; 22:8–9)
Event 100	John describes the glorious new millennium, final defeat of Satan, the great white throne judgment, and the new Jerusalem (Rev. 20:1–15; 21:1–11)

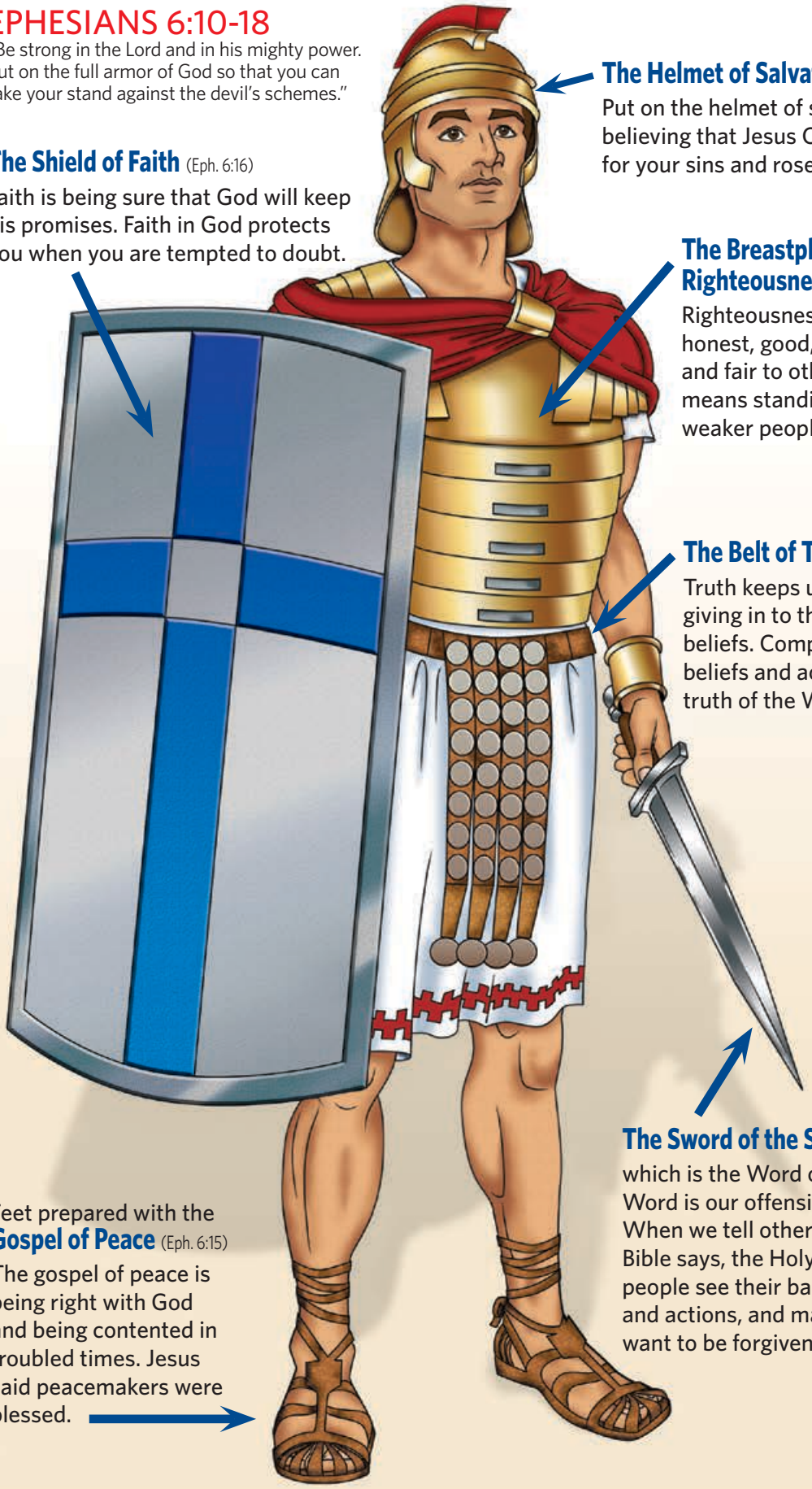
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The Armor of God

EPHESIANS 6:10-18

"Be strong in the Lord and in his mighty power. Put on the full armor of God so that you can take your stand against the devil's schemes."



The Helmet of Salvation (Eph. 6:17)
Put on the helmet of salvation by believing that Jesus Christ died for your sins and rose again.

The Shield of Faith (Eph. 6:16)
Faith is being sure that God will keep his promises. Faith in God protects you when you are tempted to doubt.

The Breastplate of Righteousness (Eph. 6:14)
Righteousness is being honest, good, humble, and fair to others. It means standing up for weaker people.

The Belt of Truth (Eph. 6:14)
Truth keeps us from giving in to the world's beliefs. Compare your beliefs and actions to the truth of the Word of God.

The Sword of the Spirit (Eph. 6:17)
which is the Word of God. God's Word is our offensive weapon. When we tell others what the Bible says, the Holy Spirit helps people see their bad thoughts and actions, and makes them want to be forgiven.

Feet prepared with the **Gospel of Peace** (Eph. 6:15)
The gospel of peace is being right with God and being contented in troubled times. Jesus said peacemakers were blessed.

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The Love Chapter: 1 Corinthians 13

What Love is	How to Love	Scripture
Patient	Be willing to wait for God's perfect timing. Have self-restraint. Control your impulses.	Isa. 40:31; Rom. 15:1; James 1:4
Kind	Ask, "What would this person like?" "What does she need?" Speak softly and be caring.	Prov. 25:11; Isa. 58:6–7; Eph. 4:32
Does not envy	Be content with what you have. List your blessings. Be happy for other's good.	1 Cor. 3:3; Ex. 20:17; Phil. 4:11–12
Does not boast	Be humble. Don't brag. Give credit to others.	Ps. 34:2; 49:6–7; Phil. 3:1–8
Not proud	Don't think you are better than other people. Be modest. Don't be arrogant or overbearing.	1 Cor. 8:1; Phil. 2:2–8; John 13:14–15
Not rude	Be courteous and kind. Be gracious. Use good manners.	Num. 12:3; 1 Peter 4:9; 5:5
Not self-seeking	Think of others first. Give someone else first choice. Don't be greedy and selfish.	1 Cor. 10:24; Acts 20:35; John 15:13
Not easily angered	Think the best of people. Don't jump to conclusions. Ask questions and listen.	Matt. 5:22; Rom. 15:2; James 1:19
Keeps no record of wrongs	Forgive the "wrongs." Remember the "rights." What did Jesus do?	Gal. 6:1; Matt. 6:12; John 8:11
Does not delight in evil	Don't watch or read evil things. Turn away from gossip. Don't gloat when others fall.	Matt. 5:29; Prov. 11:13; Gal. 6:1
Rejoices with the truth	Be happy about good things. Spread good news. Tell the truth to yourself and others.	Phil. 1:18; Isa. 60:1; Eph. 4:25
Always protects	Protect the helpless and weak. Protect yourself against temptation. Defend the name of Jesus.	James 1:27; Prov. 4:14–15; 1 Peter 3:15
Always trusts	Trust is believing God's promises. Pray about everything and trust him. Believe that all things work for good.	Isa. 14:24; Phil. 4:6; Rom. 8:28
Always hopes	Never give up. Remember God doesn't give up on you. Expect good things from God.	Eph. 6:13; Rom. 5:10; 1 John 3:3
Always perseveres	Be persistent. Keep on praying. If God is for you, who can be against you? Be faithful to God and others.	James 5:16; Rom. 8:31; 1 Peter 4:8
Never fails	Love never fails. God's love never fails. Pray for a loving heart like his.	1 Cor. 13:13; John 13:35; 15:9

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Fruit of the Spirit Galatians 5:22–23



Fruit	Definition	Description	Greek Word	Scriptures
Love	Seeks the highest good of others	Love is not based on emotions or feelings. It is a decision to be committed to the well being of others without any conditions or circumstances.	*agape* (ah-**gah**-pey)	1 John 4:7–12
Joy	Gladness not based on circumstances	Joy is more than happiness. It is not based on financial success, good health, or popularity. By believing in God, obeying his will, receiving his forgiveness, participating in fellowship with other believers, ministering to others, and sharing the gospel, believers will experience joy.	*chara* (**kah**-rah)	1 Peter 1:8–9
Peace	Contentment, unity between people	Peace is a state of assurance, lack of fear, and sense of contentment. It is fellowship, harmony, and unity between individuals. Peace is freedom from worry, disturbance, and oppressive thoughts.	*eirene* (eh-**rey**-ney)	Phil. 4:6–7
Patience	Slow to speak and slow to anger	Patience is a slowness in avenging wrongs. It is the quality of restraint that prevents believers from speaking or acting hastily in the face of disagreement, opposition, or persecution. Patience is bearing pain or problems without complaining.	*makrothumia* (mah-krow-**thew**-me-ah)	James 5:8–9
Kindness	Merciful, sweet, and tender	Kindness is an eagerness to put others at ease. It is a sweet and attractive temperament that shows friendly regard.	*chrestotes* (krey-**stah**-teys)	Prov. 11:16–17
Goodness	Generous and openhearted	Goodness is the selfless desire to be openhearted and generous to others above what they deserve.	*agathosune* (ah-**gah**-thow-**soo**-ney)	Gal. 6:9–10
Faithfulness	Dependable, loyal, and full of trust	Faithfulness is firm devotion to God, loyalty to friends, and dependability to carry out responsibilities. Faith is the conviction that even now God is working and acting on our behalf.	*pistis* (**piss**-tiss)	Prov. 3:3 Rev. 2:10
Gentleness	Humble, calm, non-threatening	Gentleness is a humble, non-threatening demeanor that derives from a position of strength and authority, and is useful in calming another's anger. Gentleness is not a quality that is weak and passive.	*prautes* (prah-**oo**-teys)	Prov. 15:1 1 Peter 3:15
Self-control	Behaving well	Self-control is to restrain our own emotions, actions, and desires, and to be in harmony with the will of God. Self-control is doing God's will, not living for ourselves.	*egkrateia* (eg-**krah**-teh-ee-ah)	Prov. 29:11 Titus 2:11–12

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Jesus' Example of the Fruit of the Spirit

Love	Jesus said, "As the Father has **loved** me, so have I **loved** you. Now remain in my **love**." John 15:9
Joy	Jesus said, "I am coming to you now, but I say these things while I am still in the world, so that they may have the full measure of my **joy** within them." John 17:13
Peace	Jesus said, "**Peace** I leave with you; my **peace** I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid." John 14:27
Patience	The apostle Paul wrote, "I was shown mercy so that in me, the worst of sinners, Christ Jesus might display his immense **patience** as an example for those who would believe in him and receive eternal life." 1 Tim. 1:16
Kindness	"And God raised us up with Christ ... in order that in the coming ages he might show the incomparable riches of his grace, expressed in his **kindness** to us in Christ Jesus." Eph. 2:6–7
Goodness	"[God] saved us through the washing of rebirth and renewal by the Holy Spirit, whom he poured out on us **generously** through Jesus Christ our Savior." Tit. 2:5–6
Faithfulness	"But Christ is **faithful** as the Son over God's house. And we are his house, if indeed we hold firmly to our confidence and the hope in which we glory." Heb. 3:6
Gentleness	Jesus said, "Take my yoke upon you and learn from me, for I am **gentle** and humble in heart, and you will find rest for your souls." Matt. 11:29
Self-control	"When [Jesus' accusers] hurled their insults at him, **he did not retaliate**; when he suffered, **he made no threats**. Instead, he entrusted himself to him who judges justly." 1 Peter 2:23

Bad Fruit Gal. 5:19–21; Col. 3:5–9

Acts of the sinful nature:

- Sexual immorality
- Impurity
- Idolatry
- Debauchery
- Factions
- Hatred
- Drunkenness
- Jealousy
- Lust
- Filthy language
- Witchcraft
- Envy
- Selfish ambition
- Orgies
- Greed
- Fits of rage
- Slander
- Anger
- Evil desires
- Malice
- Deceit

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Heroes of the Faith: Hebrews 11

"Now faith is confidence in what we hope for and assurance about what we do not see. This is what the ancients were commended for."—Heb. 11:1

Name	Description	Hebrews	Other References
Abel	By faith he offered an acceptable sacrifice.	11:4	Gen. 4:2–10
Enoch	By faith he pleased God and was taken to him, bypassing death.	11:5–6	Gen. 5:21–24
Noah	By faith he built the ark.	11:7	Gen. 5:30–9:28
Abraham	By faith he followed God, believed God's promise of a son, and offered that son as a sacrifice.	11:8–19	Gen. 11:26–25:11
Isaac	By faith he blessed his sons' futures.	11:20	Gen. 24:4–66; 25:9–11, 19; 26:1–40
Jacob	By faith he blessed Joseph's sons.	11:21	Gen. 25:19–35:29; 49:1–28
Joseph	By faith he spoke prophetically of the exodus from Egypt.	11:22	Gen. 37:2–36; 39:1–23; 40:3–50:26; Ex. 1:5–8; 13:19
Moses	By faith he chose to be with God's people and kept the first Passover.	11:23–28	Exodus, Leviticus, Numbers, and Deuteronomy
Rahab	By faith she kept the Israelite spies safe.	11:31	Josh. 2:1–24; 6:16–17, 22–25; James 2:25; Matt. 1:5
Gideon	By faith he won a great battle against the enemies of Israel.	11:32–40	Judg. 6:11–8:35
Barak	By faith he won a great battle against the enemies of Israel.	11:32–40	Judg. 4:1–5:15
Samson	By faith he fought the Philistines.	11:32–40	Judg. 13:1–16:31
Jephthah	By faith he won a great battle against the enemies of Israel.	11:32–40	Judg. 11:1–12:7
David	By faith he was a man after God's own heart.	11:32–40	Ruth 4:17, 22; 1 Sam. 16:1—2 Sam. 24:25
Samuel	By faith he was a prophet and judge of Israel.	11:32–40	1 Sam. 1:9–28:20; Ps. 99:6; Acts 3:24; 13:20

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The Seven Churches of Revelation



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To the Church	Your Strengths	Your Faults	Instruction	Promise
Loveless **Ephesus** Rev. 2:1–7	Hard work Patient endurance Reject evil Persevere	You have forsaken your first love.	Repent and do the works as you did at first.	You will eat from the tree of life.
Suffering **Smyrna** Rev. 2:8–11	Endure your suffering and poverty, yet you are rich.	None	Remain faithful even when facing prison, persecution, or death.	I will give you the crown of life. You will not be hurt by the second death.
Worldly **Pergamum** Rev. 2:12–17	Loyalty to Christ. Refuse to deny him.	Tolerates cults, heresies, idolatry, and immorality.	Repent.	Hidden manna and a stone with a new name on it.
Wrong Doctrine **Thyatira** Rev. 2:18–29	Deeds, love, faith, service. Patient endurance. Constant improvement.	Tolerates cult idolatry and immorality.	Judgment coming. Repent. Hold fast until I come.	I will give you authority over the nations and gift of the morning star.
Spiritually Dead **Sardis** Rev. 3:1–6	Some have kept the faith.	Church is dead.	Wake up, repent. Turn to Jesus again. Strengthen what little remains.	Faithful will walk with Jesus and not be blotted out of the book of life.
Spiritually Alive **Philadelphia** Rev. 3:7–13	Kept my word. Have not denied my name.	None	I have placed before you an open door. I will keep you from the hour of trial.	I will make you a pillar in the temple of my God.
Complacent **Laodicea** Rev. 3:14–22	None	Neither hot nor cold. You rely on riches but don't realize your wretched condition.	Turn from indifference and repent.	I will invite those who overcome to sit with me on my throne.

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Background Information

Ephesus: The City of Change

Ephesus was colonized by the Greeks no earlier than 1200 BC and was located near the Aegean Sea, providing a major harbor and caravan gateway for trade to all of Asia Minor and beyond. By the first century, Ephesus was already an established city, predominant in the Roman province of Asia Minor and home to the Roman governor. Besides becoming a city of great wealth, it was noted for the Celsus library, established in the second century. The Ephesians worshiped Diana, the Roman goddess of nature and fertility, identified with the Greek goddess Artemis. At the present day, Ephesus has all the appearance of an inland city, caused by natural changes in the coastline. Paul founded the church at Ephesus.

Smyrna: The City of Life

Smyrna, a thriving seaport city now called Izmir, is about 35 miles (56 km) north of Ephesus. Founded as a Greek colony more than 1,000 years before Christ, it paralleled Ephesus in wealth, beauty and commerce. Proud of being the city of the poet Homer, it was filled with the pagan temples of Apollo, Asclepia, Aphrodite, Cybele, Emperor Tiberius, and Zeus. Although it was a free city, it gave full allegiance to the Roman Empire which ordered Polycarp, the Bishop of Smyrna, to be burned at the stake in Rome. The temple of Athena, dating back to the seventh century BC was the most important building of that period. It was famous for its superb school of medicine. Although the origin of the city is not mentioned in the Bible, the church in Smyrna was probably founded by believers from Ephesus.

Pergamum: The City of Authority

Pergamum, founded no later than 399 BC, became the capital city of the Roman province in Asia giving the traveler the impression of a royal city, the home of authority. Located about 60 miles (97 km) north of Smyrna and 15 miles (24 km) from the Aegean Sea, Pergamum was a center of learning, medicine, and religious books. The library, rivaling the Alexandrian library, drew many princes, priests, and scholars. Noted for marble carving, it excelled the other six cities in architectural beauty. They worshiped Zeus Olympus, the savior-god; Athena, patron goddess of Athens; the Roman Emperor, as god; Dionysus, god of vegetation; and Asclepius, god of healing. The animal cult worship of the god-Serpent and the god-Bull were also practiced. Some scholars believe that Gaius, addressed by John in the book of 3 John, was the first Bishop of Pergamum.

Thyatira: Weakness Made Strong

Thyatira, a small town about 35 miles (56 km) southeast of Pergamum, was founded by the general Seleucid Nicator under Alexander the Great in about 300 BC. Military garrisons greatly strengthened the city which was noted for commerce and guilds such as tanners, coppersmiths, potters, and purple dyers. Objects of worship included the emperor, the Thyatiran war hero, Tyrimnos, and trade guild gods, for example, bronzesmiths worshiped the goddess of war, Pallas Athena. How the church was established is unknown, but "Lydia, a seller of purple, of the city of Thyatira," came to the Lord under Paul's ministry in Philippi (Acts 16:14–15).

Sardis: The City of Death

The city of Sardis was founded in about 1200 BC and became the capital of the Lydian kingdom located 30 miles southeast of Thyatira. It stood on a lofty plateau above the Hermus valley. Sardis was twice defeated, once by King Cyrus of Persia (359 BC), and again by Antiochus III of Syria (218 BC). The wealth of the Lydian kings arose from trade and the commerce with the East. An impressive acropolis housed a temple dedicated to the goddess Artemis. Goddesses Artemis and Cybele were commemorated on local coins. Two hundred years after Christ's birth, Sardis lay in decay. Today Sardis is a small village called Sart. When and how the church there was started are unknown.

Philadelphia: The Missionary City

The city of Philadelphia, founded by King Attalus of Pergamum (140 BC), was located in the Hermus River valley about 28 miles (45 km) southeast of Sardis. An earthquake destroyed the city in AD 17; however, it was rebuilt by Emperor Tiberius. Famous for its grape industry, Philadelphia was also noted for textiles and leather goods. It became a strong fortress city and was called the "Gateway to the East." Although Dionysis was the major pagan god, people also worshiped sun and serpent gods. Philadelphia, the last of the Byzantine cities, was finally captured by the Turks in 1390. Christians lived there until the early 1900s. When and how the church was established there is not known, but it prospered for many centuries.

Laodicea: The City of Compromise

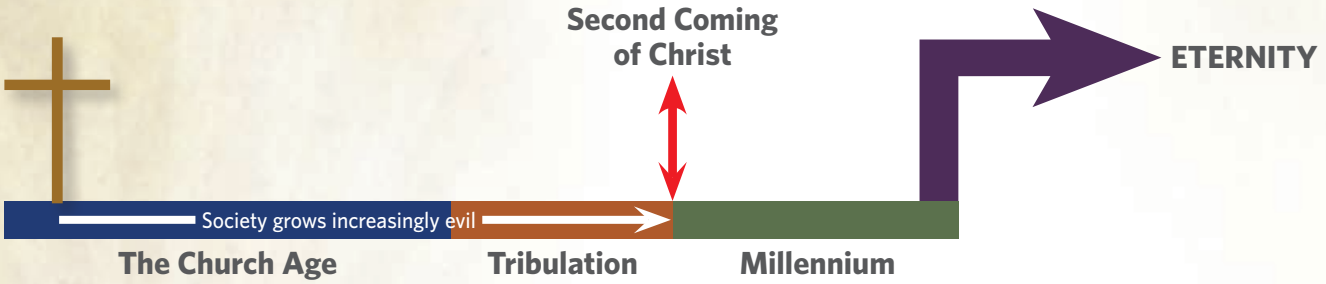
The city of Laodicea was located on a fertile plain overlooking the Lycus River about 50 miles (80 km) southeast of Philadelphia. Laodicea, which became the capital of ancient Phrygia, was established by Antiochus II (261–246 BC) and named in honor of his sister-wife Laodice before their divorce in 253 BC. Located on a major trade route running from Ephesus to Syria, Laodicea accumulated great wealth. It was known for banking and the manufacture of expensive cloth made from soft black wool. Its medical school became famous for the development of an ear salve made of spice and Phrygian powder. Zeus Azeus and Men Karou were the main Phrygian gods. Cicero lived in Laodicea in 50 BC. Laodicea was so wealthy that when a massive earthquake destroyed the city in AD 60, it refused aid from Rome and rebuilt at its own expense. Most scholars believe that Epaphras started the church there (Col. 1:7; 4:12–13). Paul was aware of their spiritual struggles (Col. 2:1).

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Four Views *of the* End Times

HISTORICAL PREMILLENNIALISM



What is historical premillennialism?

It is the belief that Christians will remain on the earth during the great tribulation, which will purify the churches by rooting out false believers. The second coming of Christ will precede the millennium, which is a literal, future event. God's promises of land and blessings to Abraham and his offspring were conditional promises based on their obedience. The church has replaced the nation of Israel as God's covenant people. God has maintained a covenant of grace throughout the Old and New Testaments with all who trusted in him. These believers—embodied today in the church—are the true Israel (Rom. 9:6–8; Gal. 6:16).

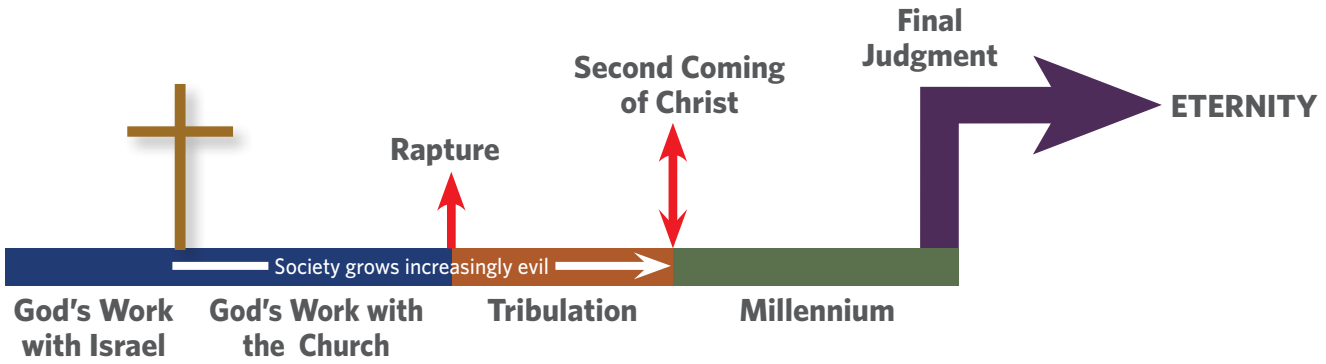
What Scriptures seem to support this view?

The revealing of the Antichrist precedes Christ's return (2 Thess. 2:3–4). The tribulation will root out false members from the churches (Rev. 2:22–23). The saints are on earth during the tribulation (Rev. 13:7). God's promises to Abraham and his offspring were conditional (Gen. 22:18; 2 Chron. 33:8; Isa. 1:19–20; Jer. 7:6–7). The New Testament frequently uses "Israel" and "the twelve tribes" to refer to Christians (Matt. 19:28–29; Rom. 9:6–8).

When has this view been popular?

It seems to have been the earliest view of the end times among Christians who lived just after the apostles, but it faded with later church fathers. Supporters included many early church fathers such as Lactantius, Irenaeus, Justin Martyr, and possibly Papias. Modern supporters include David Dockery, John Warwick Montgomery, George R. Beasley-Murray, Robert Gundry, and George E. Ladd.

DISPENSATIONAL PREMILLENNIALISM



What is dispensational premillennialism?

It is the belief that Jesus will come back to earth after a seven-year tribulation and will rule during a thousand-year millennium of peace on earth. God will still give to the nation of Israel the land described in Genesis 15:18. All references to Israel in Revelation refer to the nation of Israel. Most who hold this view are "pre-tribulationists"; they understand Revelation 4:1–2 to refer to the rapture. The rapture is the event when Christ removes Christians from the earth before the great tribulation begins. The rapture and the second coming of Jesus are two separate events. Others who hold this view are "mid-tribulationists"; they believe the rapture will occur during the tribulation.

What Scriptures seem to support this view?

God will remove Christians before the tribulation (1 Thess. 5:9; Rev. 3:10). God's promises to Abraham and his offspring were unconditional (Gen. 15:7–21). The church is not specifically mentioned between Revelation 4 and 19.

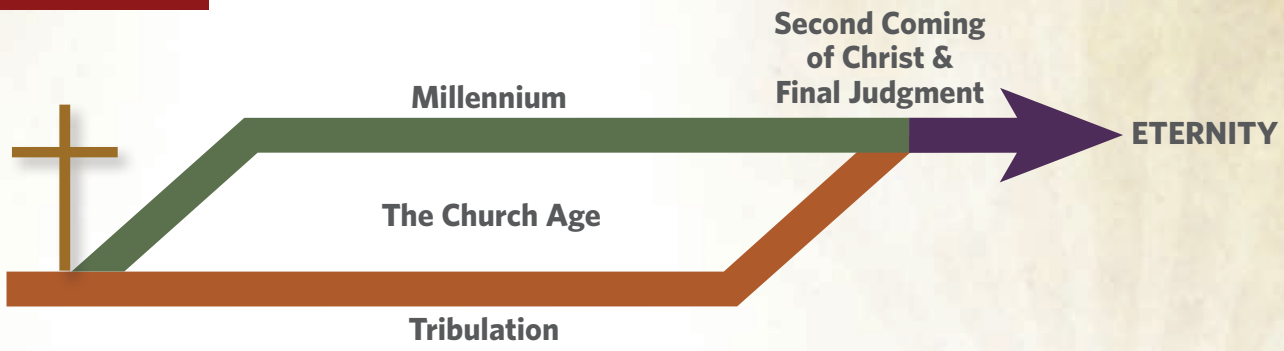
When has this view been popular?

This view emerged in the 1800s among the Plymouth Brethren. It increased in popularity in the late 1800s and remains widespread today. Supporters include J. Nelson Darby, C.I. Scofield, Harry A. Ironside, Gleason Archer, Donald G. Barnhouse, Hal Lindsey, Chuck Smith, John MacArthur, Charles Ryrie, Charles Stanley, Norman L. Geisler, and Tim LaHaye.

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AMILLENNIALISM



What is amillennialism?

It is the belief that the millennium is the spiritual reign of Jesus in the hearts of his followers. The "first resurrection" in Revelation 20:5 is not a physical restoration from the dead, but a spiritual resurrection (regeneration). Christ's triumph over Satan through his death and resurrection restrained the power of Satan on earth (Rev. 20:1–3). Persecution of Christians (tribulation) will occur until Jesus comes again, as will the expansion of God's kingdom (the millennium). When Christ returns, he will immediately defeat the powers of evil, resurrect the saved and the unsaved, judge them, and deliver them to their eternal destinies. Most references to Israel in Revelation are symbolic references to the people of God on earth.

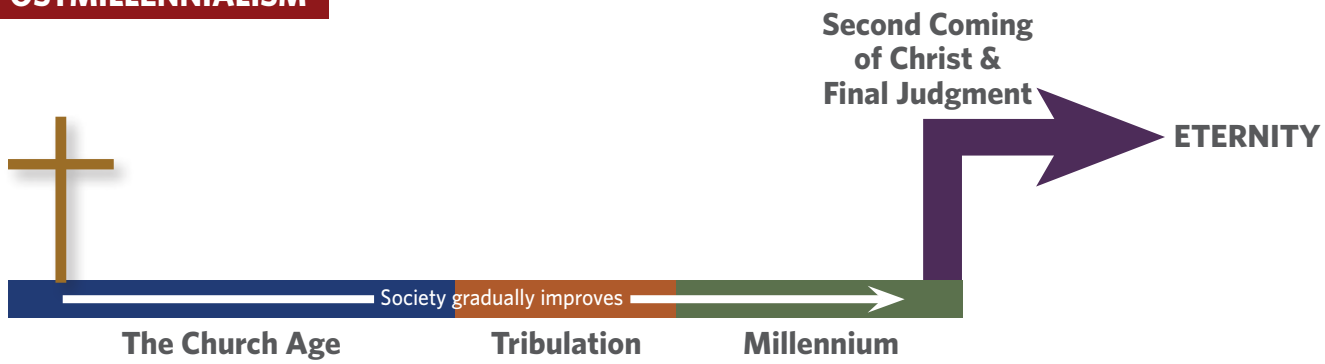
What Scriptures seem to support this view?

The Bible frequently uses the number 1,000 figuratively (Ps. 50:10; 90:4; 105:8; 2 Peter 3:8). The first resurrection could refer to the spiritual resurrection of those who trust Christ (Rev. 20:4; Rom. 11:13–15; Eph. 2:1–4). The second coming of Christ and the resurrection of the saved and the unsaved will occur at the same time (Dan. 12:2–3; John 5:28–29). The saints are on earth during the tribulation (Rev. 13:7).

When has this view been popular?

It became popular in the fifth century and has remained widespread throughout church history. Augustine was possibly was the first amillennialist. Martin Luther and John Calvin held this view. Other supporters include E.Y. Mullins, Abraham Kuyper, G.C. Berkouwer, Herschel Hobbs, Stanley Grenz, and J. I. Packer.

POSTMILLENNIALISM



What is postmillennialism?

It is the belief that the second coming of Christ will occur after the millennium, which represents a long time period when, through the preaching of the gospel, most of the world will submit to Jesus. Satan will have no power over the earth, and evil regimes will collapse (Rev. 19:19–20:3). Christ will rule the earth through his Spirit and through his church. He will not, however, be physically present on the earth. The resurrection depicted in Revelation 20:4 represents the spiritual regeneration of people who trust in Jesus Christ. The second coming of Christ, the final conflict between good and evil, the defeat of Satan, the physical resurrection of all people, and the final judgment will occur together, immediately after the millennium (Rev. 20:7–15).

What Scriptures seem to support this view?

Every ethnic group will receive the gospel before the second coming (Matt. 24:14; Mark 13:10). The second coming of Christ and the resurrection of all people will occur at the same time (Dan. 12:2–3; John 5:28–29).

When has postmillennialism been popular?

The earliest writer who was clearly postmillennialist was Joachim of Fiore (1135–1202). Earlier leaders such as Eusebius, Athanasius, and Augustine may have also been postmillennialists. During the missionary expansion of the 1800s, this view increased in popularity. But in the early 1900s, a world war and economic depression raised questions about whether the world was becoming a better place, and postmillennialism diminished in popularity. Supporters include Jonathan Edwards, B.B. Warfield, Augustus H. Strong, Charles Hodge, R.L. Dabney, Loraine Boettner, and R.C. Sproul.

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	Dispensational Premillennialism	Historical Premillennialism	Amillennialism	Postmillennialism
Will Jesus return physically?	Yes	Yes	Yes	Yes
When will Jesus return?	After a 7-year tribulation; before the millennium.	After tribulation; before the millennium.	Anytime; a detailed time frame is not important.	After the millennium.
Do the rapture and second coming of Christ occur at the same time?	No, they are events separated by either 7 years (pre-tribulation rapture) or 3½ years (mid-tribulation rapture).	Yes	Yes	Yes
Will there be a great tribulation?	Yes	Yes	The tribulation occurs any time Christians are persecuted or wars and disasters occur.	Tribulation is either the first-century Jewish-Roman War or the ongoing conflict between good and evil prior to millennium.
Will Christians suffer during the tribulation?	Christians are either raptured before the tribulation (pre-tribulation rapture) or 3½ years into the tribulation (mid-tribulation rapture).	Yes, Christians will go through the tribulation and endure suffering and persecution for the cause of Christ.	Yes, Christians will suffer and endure persecution until Jesus returns; persecution will increase in the end.	Yes, Christians are called to share the gospel, and tribulation will occur when that gospel is opposed.
Will there be a literal 1,000-year millennium?	Yes, after the 7-year tribulation, Christ will return and reign for 1,000 years.	Yes, after the tribulation, Christ will return and reign for 1,000 years.	No, the millennium refers to the reign of Christ in the hearts of his believers.	No, the millennium refers to a period of peace when the gospel reaches all people.
Who is saved?	Christians only	Christians only	Christians only	Christians only
Is the modern state of Israel relevant to the prophecies in Revelation?	Yes	No	No	No
When was this view most held?	Became popular about 1860. Has increased in popularity.	The earliest view of the end times, emerging at the end of the first century.	Popularized in AD 400. Continues to be accepted today.	May have been popular as early as AD 300. Less popular today.

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Glossary of End Times Words

666—Number of the beast, spelled out in Rev. 13:18 as *six hundred sixty-six*.

144,000—Group of believers who endure the great tribulation (Rev. 7:14).

Abomination of Desolation—An event that desecrates the temple in Jerusalem and is a signal to Jesus' followers that soon Jerusalem will be ruined (Matt. 24:15).

Antichrist—(from Greek, *antichristos*, in place of Christ) Anyone who denies what the apostles taught about Jesus Christ (1 John 2:18–22; 4:3; 2 John 1:7). Specifically, the antichrist is a Satanic counterfeit of Jesus Christ, described as "lawless" and as a "beast" (2 Thess. 2:3–8; Rev. 13:1–18; 17:3–17).

Apocalyptic Literature—(from Greek, *apokalypsis*, revealing) Jewish genre of writing structured around visions that figuratively pointed to hidden truths for the purpose of assuring God's people of the goodness of God's plans during periods of persecution.

Armageddon—(from Hebrew, *Har-Megiddon*, Mount Megiddo) The city of Megiddo was located between the Plain of Jezreel and Israel's western coast. Deborah, Gideon, Saul, Ahaziah, and Josiah fought decisive battles near Megiddo, so the valley of Megiddo became the symbol of a point of decisive conflict.

Babylon—In the book of Revelation, the name "Babylon" is symbolic, yet interpretations vary. It has been interpreted to refer to Jerusalem, Rome, or a one-world government and church.

Beasts, The Two—Symbolic creatures described in Rev. 11:7; 13:1–18. The first beast rises from the sea and has ten horns and seven heads that seem to point to Rome. The second beast rises from the earth with horns like a lamb and a voice like a dragon—in other words, a satanic parody of Jesus, the Lamb of God.

Church Age—Time period from the beginning of the church (about AD 30) until Jesus Christ returns for everyone who has trusted in him, as promised in John 14.

Eschatology—(from Greek, *eschatos* meaning "final" and *logos* meaning "word" or "idea") The study of the Bible's teachings about the events leading up to the second coming of Jesus.

Final Judgment—Event described in Rev. 20:11–15 when God resurrects all people, judges them from the great white throne, and delivers them to their eternal destinies.

First Coming of Christ—Earthly life and ministry of Jesus Christ, about 4 BC–AD 30.

Mark of the Beast—Indication of a person's allegiance to the teachings of the antichrist (Rev. 13:16–17). The people of God receive a similar mark indicating their allegiance to Jesus (Rev. 7:3; 9:4; 14:1; 22:4). Some interpreters believe that the mark of the beast will be an actual mark required by the Antichrist. Others understand the mark as a reference to someone's actions ("hand") and beliefs ("forehead") (Ex. 13:9, 16).

Millennium—(from Latin, *mille*, thousand) The 1,000-year reign of Jesus on earth described in Rev. 20:4–6.

Rapture—(from Latin, *raptus*, carry away) Event described in 1 Thess. 4:15–17 when Jesus Christ returns for his people. Dispensational premillennialists believe that the rapture and the second coming of Jesus are two separate events.

Second Coming of Christ—Bodily return of Jesus to earth to reign as king.

Tribulation, Great—Time when disasters happen on the earth and people who are faithful to Jesus suffer intense persecution, possibly lasting seven years (Rev. 7:14).

Witnesses, The Two—Two beings described in Rev. 11:1–14 who speak the truth about God before being killed and then resurrected.

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Biblical Descriptions of Heaven

A throne of God (Deut. 26:15; Ps. 11:4; Isaiah 66:1)
A place where God will reward his people (Matt. 5:12)
A place safe from theft and destruction (Matt. 6:20)
A place of rejoicing (Luke 15:7)
A place where there will be no marrying or giving in marriage (Matt. 22:29–30)
A house with many rooms (John 14:2)
A home of righteousness (2 Peter 3:13)
A garden paradise (Rev. 2:7)
A place that doesn't experience hunger, thirst, tears, hot sun, or scorching heat (Rev. 7:16–17)
A place of victory and playing harps (Rev. 15:2)
A holy city (Rev. 21:2)
A place where God dwells with us (Rev. 21:3)
A place that doesn't experience sadness, death, or pain (Rev. 21:4)
A place of brilliance like that of a very precious jewels. The walls are made of jasper and the city made of pure gold, as pure as glass. The foundations of the city walls are decorated with precious stones. The twelve gates are each made from one single pearl. (Rev. 21:11, 18–21)
A place that is lit by the glory of God (Rev. 21:23)
A place with no night (Rev. 21:25)
A place where no impure thing or person exists (Rev. 21:27)
A place of life and healing (Rev. 22:1–3)
A place where God reigns forever (Rev. 22:5)

Biblical Descriptions of Hell

A place of weeping and gnashing of teeth (Matt. 25:30)
A place of outer darkness (Matt. 22:13)
A place of torments (Luke 16:23)
A place of sorrows (2 Sam. 22:5–7)
A place of everlasting destruction (2 Thess. 1:9)
A place where people are tormented with fire and brimstone (Rev. 21:8)
A place of worms that don't die (Mark 9:43)
A place where fire is not quenched (Mark 9:43)
A place where there is no rest (Rev. 14:11)
A place that will ultimately be a lake of fire (Rev. 20:14)
A place of hopeless of unsatisfied desires (Luke 16:24)
A furnace of fire (Matt. 13:42, 50)
A place of separation (Matt. 13:49)
A place filled with the cowardly, the unbelieving, the vile, the murderers, the sexually immoral, those who practice magic arts, the idolaters, and all liars (Rev. 21:8)
A place shut out from the presence of the Lord and the majesty of his power (2 Thess. 1:9)
A place where fallen angels dwell (2 Peter 2:4; Jude 1:16)

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Maps


HITTITES
HURRIANS
CYPRUS
ASSYRIA
MESOPOTAMIA
CANAAN
Caspian Sea
Ecbatana
MEDIA
Persepolis
PERSIA
ARABIAN DESERT




BITHYNIA
MACEDONIA
GREECE
ACHAIA
MYSIA
ASIA
PHRYGIA
GALATIA
CAPPADOCIA
LYCAONIA
CILICIA
PISIDIA
LYCIA
PAMPHYLIA
SYRIA
CYPRUS
RHODES
CRETE
PHOENICIA
GALILEE
SAMARIA
JUDEA
Mediterranean Sea

Middle East and Central Asia: 10–40 Window



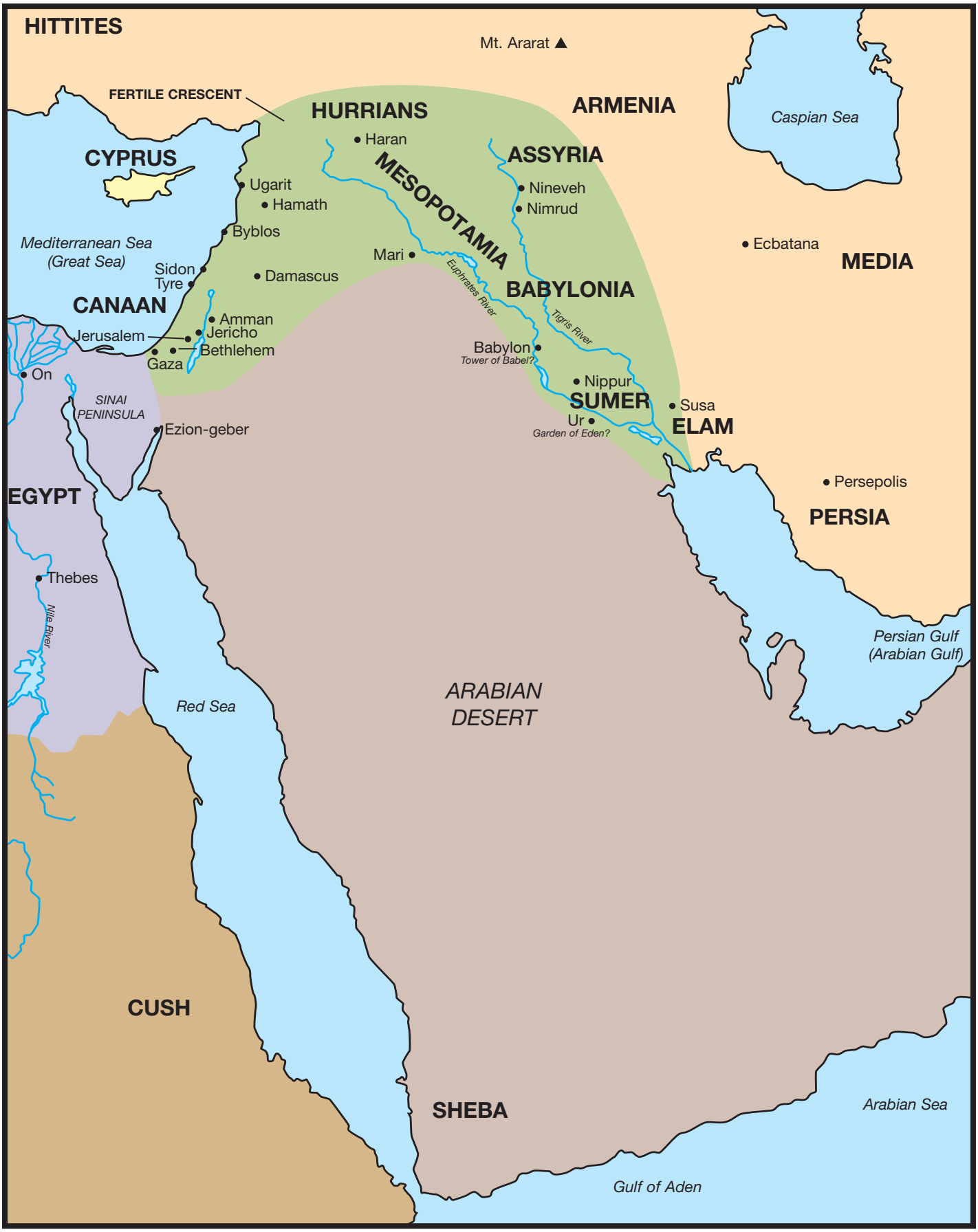
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Middle East and Central Asia: 10–40 Window



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Middle East: Then (BC)



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Middle East: Now

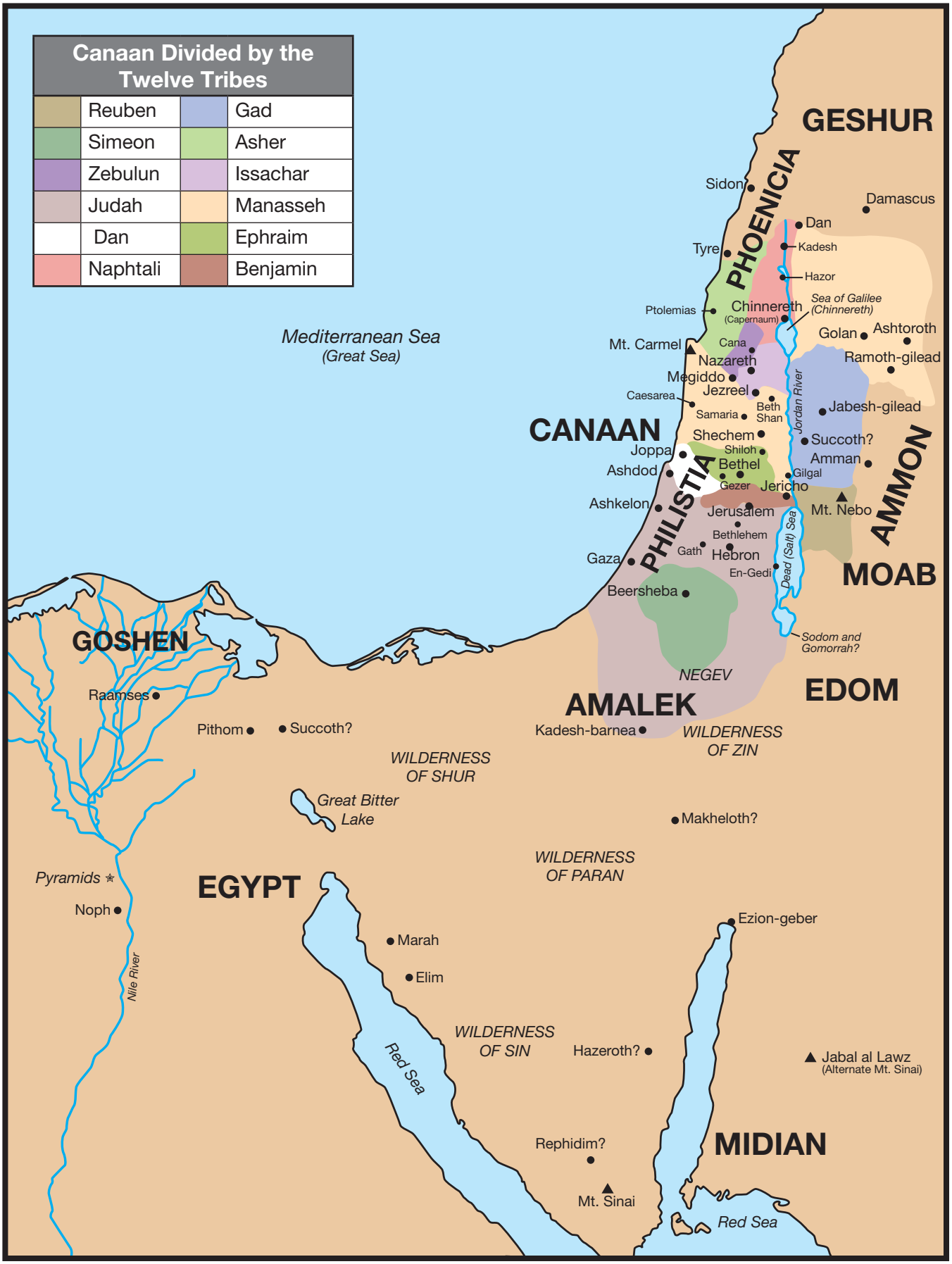
Ancient cities that exist today are underlined in red.



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Holy Land: Then



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Holy Land: Now

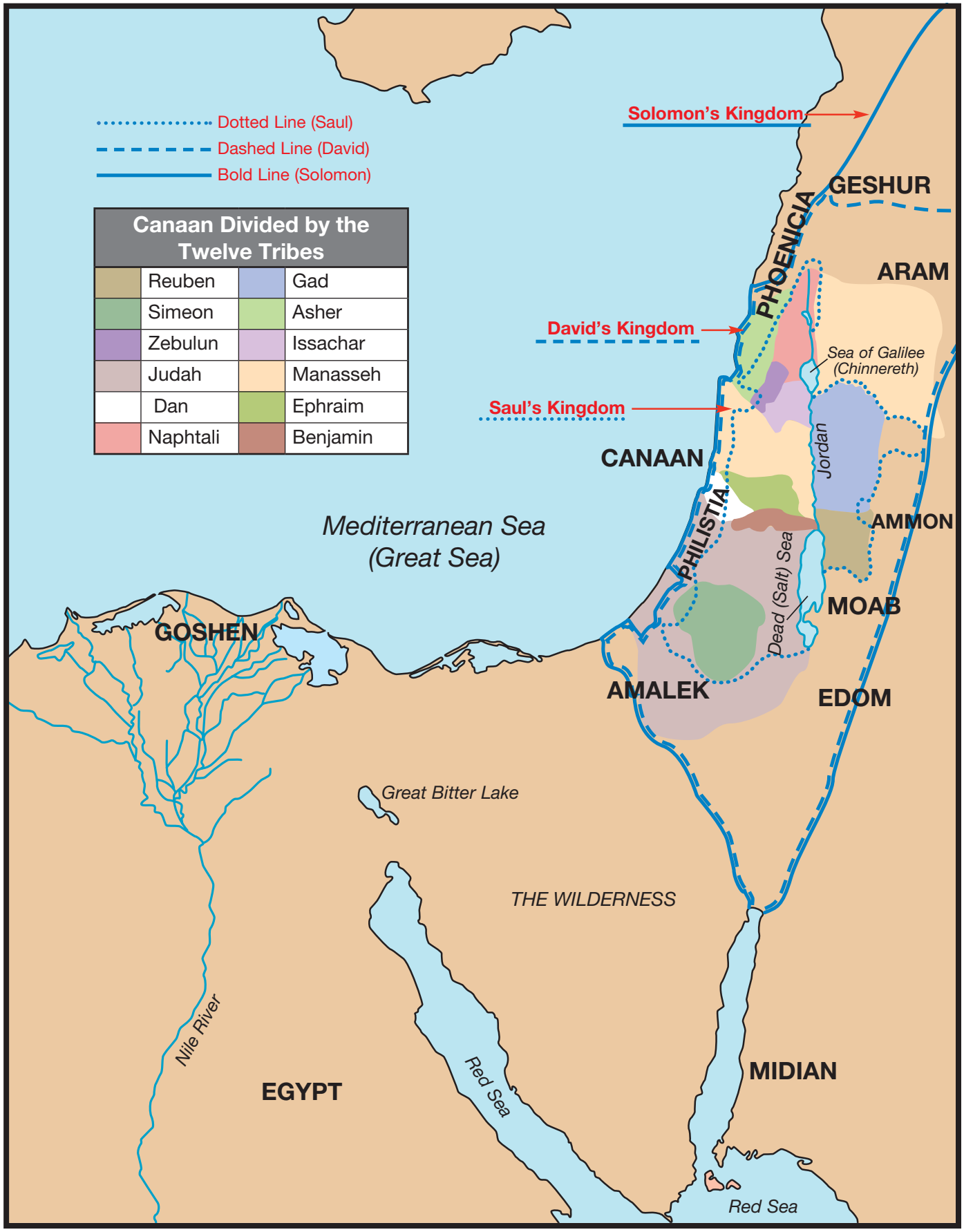
Ancient cities that exist today are underlined in red.



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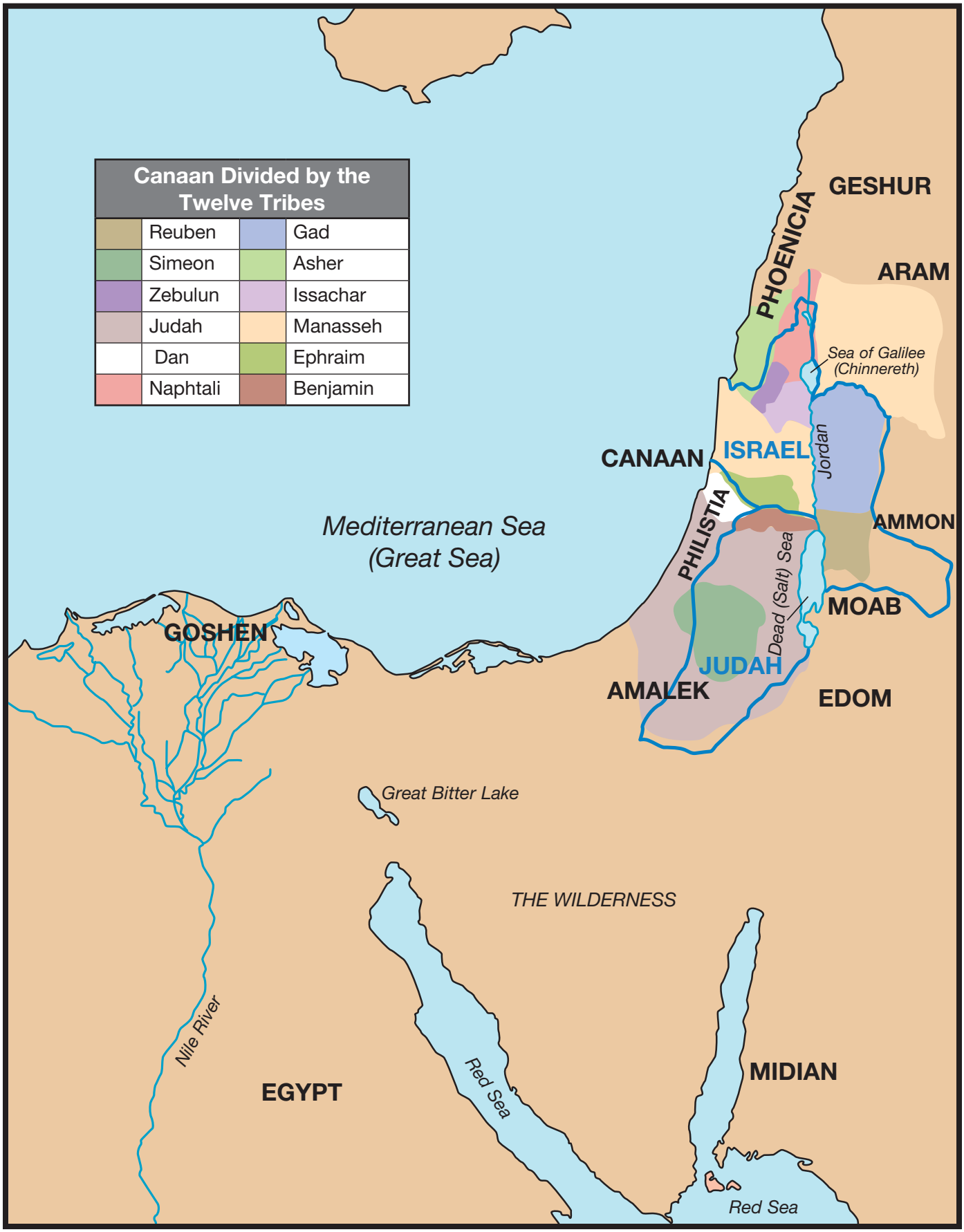
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Holy Land: United Kingdom



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Holy Land: Divided Kingdom



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Expansion of the Assyrian Empire

Existing Empire | Expansion | Israel | Judah

King: Ashurnasirpal II (883 BC–859 BC)



King: Shalmaneser III (858 BC–823 BC)



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Expansion of the Assyrian Empire

Existing Empire | Expansion | Israel | Judah

Kings: Tigleth-Pileser III (745 BC–727 BC)
Shalmaneser V (727 BC–722 BC)
Sargon II (722 BC–705 BC)
Sennacherib (705 BC–681 BC)
Israel falls to Assyria 722 BC



King: Esarhaddon (680 BC–669 BC) Ashurbanipal (669 BC–627 BC) Judah (vassal state)



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Babylonian and Persian Empires

Babylonian Kingdom Persian (Median) Kingdom Arabian Desert

Babylonian Empire



Persian Empire



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Middle East: Fascinating Facts and Figures

- The garden of Eden may have been in Iraq near the Tigris and Euphrates Rivers.
- Noah's ark may have landed on Mount Ararat in Turkey. Some people think it landed in the general area of the mountains of northern Iraq. (Genesis 6–8)
- The Tower of Babel may have been near Babylon. Ancient Babylon was in Iraq. It is believed that different languages started at the Tower of Babel. (Genesis 11)
- Abraham lived in Ur which was the capital of the ancient kingdom of Sumer in Mesopotamia. Ruins of Ur are still in Iraq near the Euphrates River. (Genesis 11)
- God called Abraham to leave his father's home in Ur and go to a new land. The new land was Canaan, much of which is now called Israel. (Genesis 12)
- God promised Abraham and Sarah a son, Isaac, whose children would become a great nation. He made a covenant (solemn agreement) to be their God and to give them the land of Canaan. In return, they were to worship and obey him. (Genesis 15)
- God passed the blessing and inheritance from Abraham to Isaac to Jacob (Israel) and to Jacob's twelve sons. Jacob's twelve sons were the start of the twelve tribes of Israel. (Genesis 12, 15, 17, 21, 22, 25–27, 32, 35, 48, 49.)
- Instead of Joseph, his two sons—Manasseh and Ephraim—were "adopted" by Jacob and given the inheritance which was land for two tribes. The tribe of Levi was not given an area of land, but was spread throughout the other tribes.
- The Arabs came from Abraham's other son, Ishmael, of Hagar and from his sons of Keturah. Abraham loved Ishmael, but sent him and his mother away. God promised to make Ishmael a great nation, too, and gave him an inheritance outside the Promised Land of Canaan. (Genesis 16, 17, 21, 25)
- God trained Abraham and his family to trust and obey him through many problems. They were in Egypt about 400 years. God sent plagues on Egypt so Pharaoh would let his people go. Moses led the children of Israel through 40 years of wandering in the desert, much of the time on the Sinai Peninsula. (Book of Exodus)
- Moses wrote out the laws and a song for the Israelite people and gave them a blessing. Before Moses died, he saw the Promised Land from Mt. Nebo. (Deuteronomy 31–33)
- Joshua led Israel into the Promised Land. God told them to conquer the land, drive out the Canaanites, destroy the idols, and worship only God. (Book of Joshua)
- Joshua divided the land among the twelve Israelite tribes according to God's directions. He urged them to keep trusting God and to obey his commands. (Joshua 24)
- Daniel was "kidnapped" as a teenager and was taken to Iraq (Babylon) as a POW.
- Jonah went to northern Iraq (Nineveh).

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Where Jesus Walked: Then



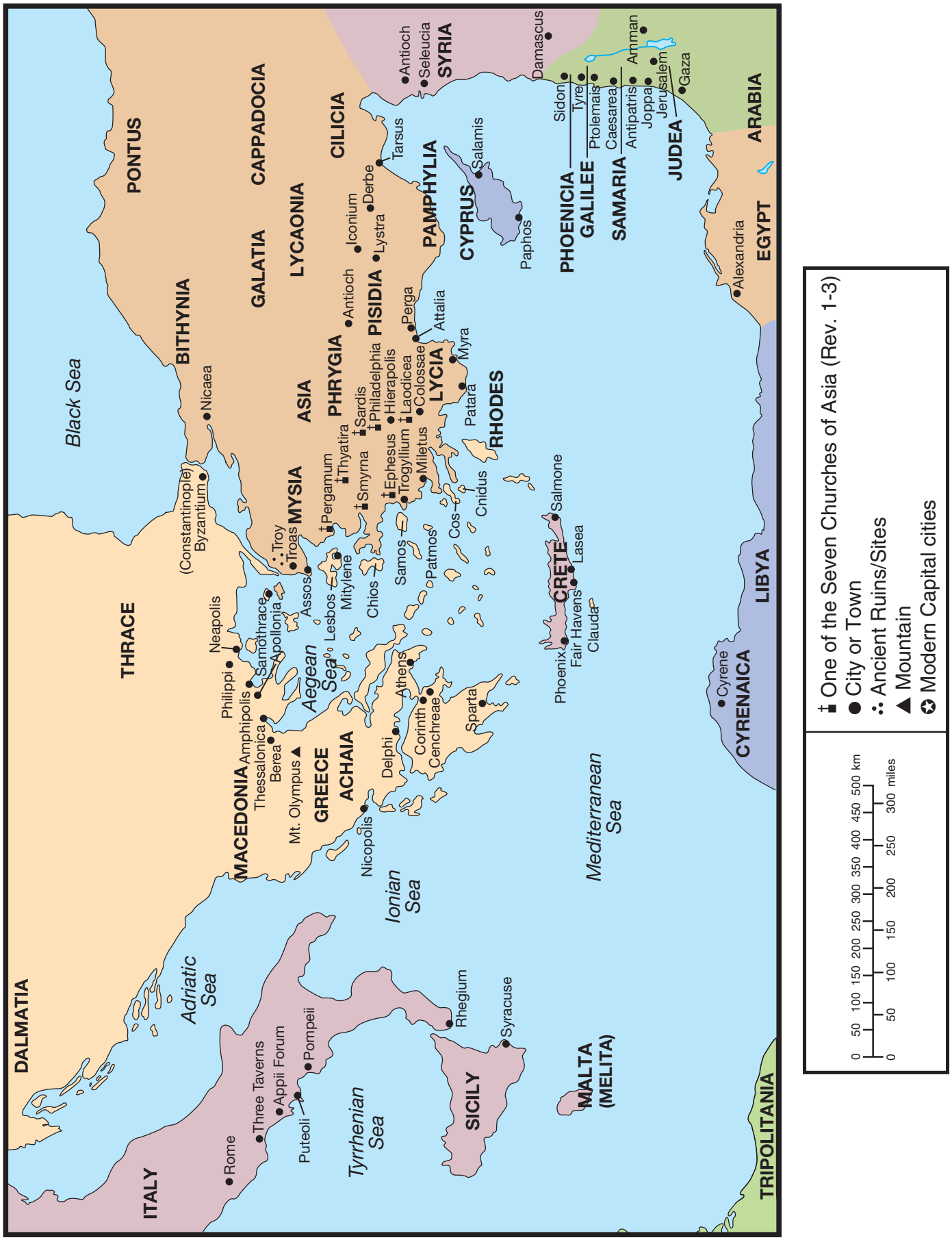
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Where Jesus Walked: Now



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World of the First Christians: Then



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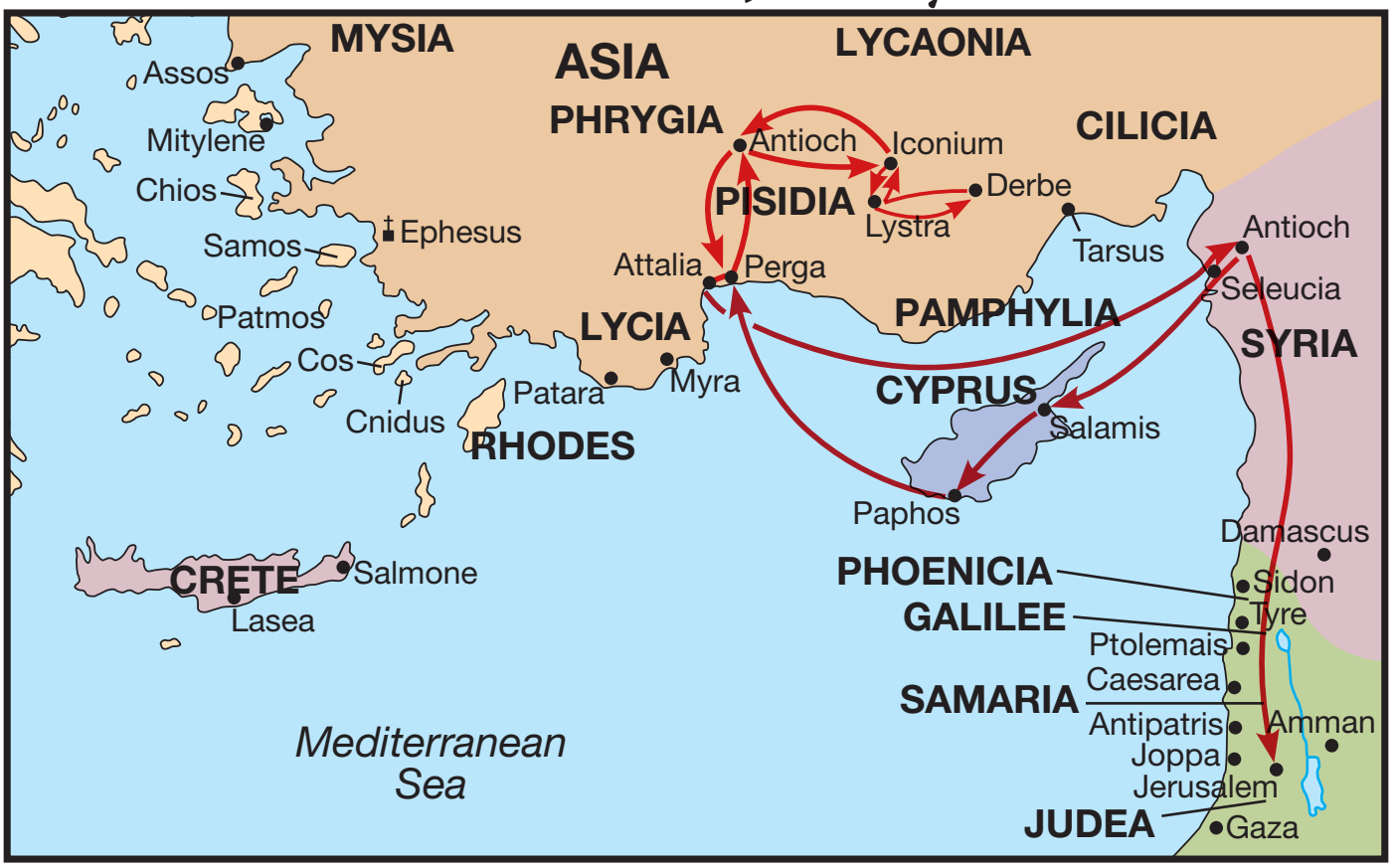
World of the First Christians: Now



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Paul's First Journey



Paul's Second Journey



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Paul's Third Journey



Paul's Journey to Rome



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Paul's Travels and Missionary Journeys

Paul's Early Travels Acts 9–12

- To Damascus to persecute Christians (Conversion) Acts 9
- Stays in Damascus Acts 9
- Arabia Galatians 1:17
- Leaves Damascus Acts 9:25
- Jerusalem Acts 9:26
- Caesarea and Tarsus Acts 9:30; Galatians 1:21
- In Antioch for a year Acts 11:26
- To Judea/Jerusalem for famine relief Acts 11:30
- Antioch (Syria) Acts 12:25

Paul's First Journey Acts 13:1–14:28

Traveled with: Barnabas, John Mark
Main route: Cyprus and Turkey; 1,400 miles
Cities/Places:

- Antioch (Syria today)
- Seleucia
- Salamis and Paphos (on Cyprus)
- Perga
- **ANTIOCH of Pisidia** (Turkey today)
- Iconium
- Lystra and Derbe
- Lystra
- Iconium and Antioch (Turkey)
- Perga (via Pisida and Pamphylia)
- Attalia
- Antioch (Syria)
- Jerusalem (via Phoenicia and Samaria) Acts 15

Paul's Second Journey Acts 15:36-18:22

Traveled with: Silas, Timothy, Priscilla and Aquilla, Luke
Main route: Syria, Turkey, Greece, Jerusalem; 2,800 miles
Cities/Places:

- Through Syria and Cilicia
- Derbe and Lystra
- Through Phrygia and Galatia
- (past Mysia) Troas
- Samothracia (Samothrace) and Neapolis
- Philippi in Macedonia
- Amphipolis and Apollonia
- Thessalonica
- Berea (Beroea)
- Athens (Mars Hill—"Aeropagus")
- **CORINTH**
- Cenchrea (Cenchreae)
- Ephesus
- Caesarea (in Syria)
- "Went up" to Jerusalem
- Antioch (Syria)

Paul's Third Journey Acts 18:23–21:16

Traveled with: Timothy, Luke, and others
Main route: Turkey, Greece, Lebanon, Israel; 2,700 miles
Cities/Places:

- Through Galatia and Phrygia
- **EPHESUS**
- Through Macedonia
- Through Greece (Achaia)
- Philippi in Macedonia and Troas
- Assos, Mitylene; near Chios, Samos, (Trogyllium), Miletus
- Cos, through Rhodes, Patara
- Tyre and Ptolemais
- Caesarea
- Jerusalem

Paul's Journey to Rome Acts 21:17-28:31

Traveled with: Roman guards, Luke, others
Main route: Israel, Lebanon, Turkey, Crete, Malta, Sicily, Italy; 2,250 miles
Cities/Places:

- Jerusalem
- Antipatris and Caesarea
- Sidon, Myra, Cnidus
- Fair Havens (Crete)
- Clauda (Cauda)
- Malta (Melita)
- Syracuse, Rhegium, Puteoli
- Appii Forum and Three Taverns
- **ROME**

Other Travels Before Paul's Death

Cities/Places (order unknown):

- Macedonia 1 Timothy 1:3
- Troas and Miletus 2 Timothy 4:13, 20
- Crete Titus 1:5
- Planned to go to Spain Romans 15:28
- Nicopolis Titus 3:12
- Back to Rome 2 Timothy 1

How to Remember Paul's Journeys

Paul was a **PACER** in a race!
(A pacer takes the lead or sets an example.)

P - PAUL ("I have run the race; I have kept the faith.")	
A - ANTIOCH of Pisidia	First Journey
C - CORINTH area	Second Journey
E - EPHESUS area	Third Journey
R - ROME	Fourth Journey

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Christianity, Cults & Religions





Christianity, Cults & Religions

How to Test Prophets

"If what a prophet proclaims in the name of the Lord does not take place or come true, that is a message the Lord has not spoken. That prophet has spoken presumptuously. Do not be afraid of him." —Deuteronomy 18:22

"Dear friends, do not believe every spirit, but test the spirits to see whether they are from God, because many false prophets have gone out into the world. This is how you can recognize the Spirit of God: Every spirit that acknowledges that Jesus Christ has come in the flesh is from God, but every spirit that does not acknowledge Jesus is not from God. This is the spirit of the antichrist, which you have heard is coming and even now is already in the world." —1 John 4:1–3

How to Recognize False Gospels

"But even if we or an angel from heaven should preach a gospel other than the one we preached to you, let him be eternally condemned! As we have already said, so now I say again: If anybody is preaching to you a gospel other than what you accepted, let him be eternally condemned!" —Galatians 1:8–9

How to Become a Christian

The Bible says God loved the world so much that he gave his only begotten Son, that whoever believes in him will not perish but have everlasting life (John 3:16). God loves you and wants a relationship with you. Here are God's promises:

A. **A**ll have sinned and come short of the glory of God (Romans 3:23; 6:23; 1 John 1:10).

B. **B**elieve on the Lord Jesus Christ, and you will be saved (Acts 16:31; John 1:12).

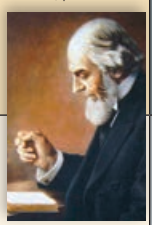
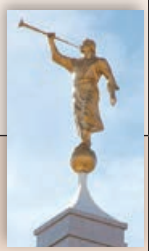
C. If you **C**onfess with your mouth the Lord Jesus, and believe in your heart that God raised him from the dead, you will be saved (Romans 10:9; Ephesians 2:8–9).

Biblical Christianity

Key Person or Founder, Date, Location	Jesus Christ. Founded about AD 30–33, in the Judean province of Palestine (Israel today), under the Roman Empire. Followers of Jesus Christ became known as Christians. 
Key Writings	The Bible, written originally in Hebrew and Aramaic (Old Testament), and Greek (New Testament).
Who is God?	The one God is Triune (one God in three persons, not three gods): Father, Son, and Holy Spirit. Often the title "God" designates the first person, God the Father. God is a spiritual being without a physical body. He is personal and involved with people. He created the universe out of nothing. He is eternal, changeless, holy, loving, and perfect.
Who is Jesus?	Jesus is God, the second person of the Trinity. As God the Son, he has always existed and was never created. He is fully God and fully man (the two natures joined, not mixed). As the second person of the Trinity, he is coequal with God the Father and the Holy Spirit. In becoming man, he was begotten through the Holy Spirit and born of the Virgin Mary. Jesus is the only way to the Father, salvation, and eternal life. He died on a cross according to God's plan, as the full sacrifice and payment for our sins. He rose from the dead on the third day, spiritually and physically immortal. For the next 40 days he was seen by more than 500 eye-witnesses. His wounds were touched and he ate meals. He physically ascended to heaven. Jesus will come again visibly and physically at the end of the world to establish God's kingdom and judge the world.
Who is the Holy Spirit?	The Holy Spirit is God, the third person of the Trinity. The Holy Spirit is a person, not a force or energy field. He comforts, grieves, reproves, convicts, guides, teaches, and fills Christians. He is not the Father, nor is he the Son, Jesus Christ.
How to be Saved	Salvation is by God's grace, not by an individual's good works. Salvation must be received by faith. People must believe in their hearts that Jesus died for their sins and physically rose again, which is the assurance of forgiveness and resurrection of the body. This is God's loving plan to forgive sinful people.
What Happens after Death?	Believers go to be with Jesus. After death, all people await the final judgment. Both saved and lost people will be resurrected. Those who are saved will live with Jesus in heaven. Those who are lost will suffer the torment of eternal separation from God (hell). Jesus' bodily resurrection guarantees believers that they, too, will be resurrected and receive new immortal bodies.
Other Facts, Beliefs, or Practices	Group worship, usually in churches. No secret rites. Baptism and Lord's Supper (Communion). Active voluntary missionary efforts. Aid to those in need: the poor, widows, orphans, and downtrodden. Christians believe that Jesus is the Jewish Messiah promised to Israel in the Old Testament (Tanakh). Jesus said his followers would be known by their love for one another.

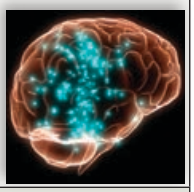
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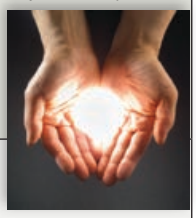
	Jehovah's Witnesses (Watchtower Bible & Tract Society)	Mormonism (Latter-day Saints)	Seventh-day Adventism
Founder	Charles Taze Russell (1852–1916), later Joseph F. Rutherford (1869–1942). Began 1879 in Pennsylvania. Headquarters in Brooklyn, New York.  Charles Taze Russell	Joseph Smith, Jr. (1805–1844) organized what is now the Church of Jesus Christ of Latter-day Saints (LDS) in 1830 near Rochester, New York. Headquarters in Salt Lake City, Utah.	Primary organizers: James (1821–1881) and Ellen (1827–1915) White, Joseph Bates (1792–1872). Incorporated in 1863 in Michigan. Headquarters in Silver Spring, Maryland.
Writings	All current Watchtower publications, including the Bible *(New World Translation* only), *Reasoning from the Scriptures, What Does the Bible Really Teach?; Watchtower* and *Awake!* magazines.	The Book of Mormon, Doctrine and Covenants, Pearl of Great Price, plus the Bible (King James Version only or Smith's "Inspired Version") which is seen as less reliable. Authoritative teachings of Mormon prophets and other LDS "general authorities." *Ensign* and *Liahona* magazines.	The Bible, including Adventist paraphrase *The Clear Word*. Over 600 published titles by Ellen White, including *The Desire of Ages* and *The Great Controversy. Sabbath School Bible Study Guide; SDA Bible Commentary. Adventist Review*, numerous other magazines.
God	One-person God, called Jehovah. No Trinity. Jesus is the first thing Jehovah created.	God the Father was once a man, but "progressed" to godhood. He has a physical body, as does his wife (Heavenly Mother). No Trinity. Father, Son, and Holy Ghost are three separate gods. Worthy members may one day become "exalted" to godhood themselves.	God is comprised of a unity of three coeternal persons—Father, Son and Holy Spirit—who are one in motive and purpose, but not substance. God the Father is generally understood to possess a physical body. Both trinitarianism and anti-trinitarianism are believed in the church today.
Jesus	Jesus is not God. Before he lived on earth, he was Michael, the archangel. Jehovah made the universe through him. On earth he was a man who lived a perfect life. After dying on a stake (not a cross), he was resurrected as a spirit; his body was destroyed. Jesus is not coming again; he "returned" invisibly in 1914 in spirit. Very soon, he and the angels will destroy all non-Jehovah's Witnesses.	Jesus is a separate god from the Father (*Elohim*). He was created as a spirit child by the Father and Mother in heaven, and is the "elder brother" of all men and spirit beings (including Lucifer). His body was created through sexual union between Elohim and Mary. Jesus was married. His death on the cross does not provide full atonement for all sin, but does provide everyone with resurrection.	Ellen White says God the Father exalted Jesus to be his Son, thus provoking Lucifer's jealousy and a war in heaven. Jesus is our example to prove we can live sinlessly. His sacrifice on the cross did not complete the atonement; since 1844 he has been applying his blood in heaven in an ongoing "Investigative Judgment" after which he will return. Also identified as Michael the Archangel; most Adventist founders denied Jesus' deity.
Holy Spirit	Impersonal "holy spirit" is not God, but rather an invisible, active force from Jehovah.	The "holy spirit" is different from the "Holy Ghost." The "holy spirit" is not God, but is an influence or electricity-like emanation from God (or "light of Christ").	Originally thought to be a force or power from God, today the Holy Spirit is understood to be the third person of the Godhead.
Salvation	Be baptized as Jehovah's Witnesses. Most followers must earn everlasting life on earth by "door-to-door work." Salvation in heaven is limited to 144,000 "anointed ones." This number is already reached.	Resurrected by grace, but saved (exalted to godhood) by works, including faithfulness to church leaders, Mormon baptism, tithing, ordination, marriage, and secret temple rituals. No eternal life without Mormon membership. 	Salvation by grace through faith, but maintained by commandment-keeping and repentance. Seventh-day (Saturday) Sabbath observance is the sign of the seal of God, Sunday worship is the mark of the beast. Satan is the scapegoat to be punished in the lake of fire for the sins of the saved.
Death	The 144,000 live as spirits in heaven. The rest of the righteous, the "great crowd," live on earth, and must obey God perfectly for 1,000 years or be annihilated.	Eventually nearly everyone goes to one of three separate heavenly "kingdoms," with some achieving godhood. Apostates and murderers go to "outer darkness."	Humans have no immaterial spirit, so at death the body goes into the ground and the breath goes to God. Nothing remains except in God's memory. At judgment, the lake of fire annihilates the wicked.
Beliefs/Other	Also known as the International Bible Students Association. Meet in "Kingdom Halls" instead of churches. Active members encouraged to distribute literature door-to-door. Once a year, Lord's Evening Meal (communion); only "anointed ones" may partake. Do not observe holidays or birthdays. Forbidden to vote, salute the flag, work in the military, or accept blood transfusions.	Secret temple "endowment" rituals and "celestial marriage" available only to members in good standing. Baptism on behalf of the dead. "Word of Wisdom" prohibits tobacco, alcohol, and caffeine drinks. Two-year missionary commitment encouraged. Tithing essential. Door-to-door proselytizing. Extensive social network. People of African ancestry denied full access to Mormon priesthood and privileges until 1978.	The SDA Church considers itself to be God's one, special remnant church. Old Testament clean/unclean meat laws observed. SDA "health message" includes abstinence from alcohol, tobacco, and caffeine and advocates veganism. Traditionalist SDAs believe wearing jewelry is sinful. Proselytizing programs include "Revelation seminars," health outreach.

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	Unification Church	Christian Science	Unity School of Christianity
Founder	Sun Myung Moon (1920–2012). Started "Holy Spirit Association for the Unification of World Christianity" (Family Federation for World Peace and Unification) in 1954 in Korea. Known in the U.S. as "Lovin' Life Ministries." Based in New York City.	Mary Baker Eddy (1821–1910). Founded 1875 in Massachusetts. Headquarters in Boston, Massachusetts.	Charles (1854–1948) and Myrtle (1845–1931) Fillmore. Founded 1889 in Kansas City, Missouri. Headquarters in Unity Village, Missouri.
Writings	*Divine Principle* by Sun Myung Moon, considered the "Completed Testament." *Outline of the Principle, Level 4*, and the Bible. (The Bible is "not the truth itself, but a textbook teaching the truth.")	*Science and Health, With Key to the Scriptures; Miscellaneous Writings; Manual of the Mother Church;* and other books by Mrs. Eddy. The Bible (not as reliable). *Christian Science Journal, Christian Science Sentinel*, and other official periodicals.	*Unity* magazine. *Lessons in Truth, Metaphysical Bible Dictionary*, the Bible (not as reliable, interpreted with "hidden" meanings).
God	God is both positive and negative. God created the universe out of himself; the universe is God's "body." God does not know the future, is suffering, and needs man (Sun Myung Moon) to make him happy. No Trinity.	According to Mrs. Eddy, God is an impersonal Principle of life, truth, love, intelligence, and spirit. God is all that truly exists; matter is an illusion.  Mary Baker Eddy	Invisible impersonal power. "God" is interchangeable with "Principle," "Law," "Being," "Mind," "Spirit." God is in everything, much as the soul is in the body. No Trinity. The spirit is reality; matter is not.
Jesus	Jesus was a perfect man, not God. He is the son of Zechariah, not born of a virgin. His mission was to unite the Jews behind him, find a perfect bride, and begin a perfect family. The mission failed. Jesus did not resurrect physically. The second coming of Christ is fulfilled in Sun Myung Moon, who is superior to Jesus and will finish Jesus' mission.	Jesus was not the Christ, but a man who displayed the Christ idea. ("Christ" means perfection, not a person.) Jesus was not God, and God can never become man or flesh. He did not suffer and could not suffer for sins. He did not die on the cross. He was not resurrected physically. He will not literally come back.	Jesus was a man and not the Christ. Instead, he was a man who had "Christ Consciousness." "Christ" is a state of perfection in every person. Jesus had lived many times before and was in search of his own salvation. Jesus did not die as a sacrifice for anyone's sins. Jesus did not rise physically and will never return to earth in physical form.
Holy Spirit	The Holy Spirit is a feminine spirit who works with Jesus in the spirit world to lead people to Sun Myung Moon.	Holy spirit is defined as the teaching of Christian Science. Impersonal power.	The Holy Spirit is the law of God in action, the "executive power of both Father and Son." A "definite" thought in the mind of man.
Salvation	Obedience to and acceptance of the True Parents (Moon and his wife) eliminate sin and result in perfection. Those married by Moon and his wife drink a special holy wine containing 21 ingredients (including the True Parents' blood).  © AP Photo/Yun Jay-hyoung	Humanity is already eternally saved. Sin, evil, sickness, and death are not real.	By recognizing that each person is as much a Son of God as Jesus is. There is no evil, no devil, no sin, no poverty, and no old age. A person is reincarnated until he learns these truths and becomes "perfect." 
Death	After death one goes to the spirit world. There is no resurrection. Members advance by convincing others to follow Sun Myung Moon. Everyone will be saved, even Satan.	Death is not real. Heaven and hell are states of mind. The way to reach heaven is by attaining harmony (oneness with God).	Death is a result of wrong thinking. One moves to a different body (reincarnation) until enlightenment. No literal heaven or hell.
Beliefs/Other	Emphasis on mediumism (channeling) to contact the dead, "liberate" souls of one's ancestors. Mass marriages, based on different racial backgrounds, arranged and performed by Moon. Efforts to persuade churches to remove their crosses. Belief that Jesus bows down to Rev. Moon, who is the King of Kings, Lord of Lords, and the Lamb of God.	Members use Christian Science "practitioners" (authorized professional healers who "treat" supposed illnesses for a fee) instead of doctors. Healing comes through realizing one cannot really be sick or hurt and that the body cannot be ill, suffer pain, or die since matter is an illusion. Attracts followers by claims of miraculous healing. Publishes *Christian Science Monitor* newspaper.	Worship services in Unity churches. Counseling and prayer ministry ("Silent Unity") by phone and mail. It is reported that Unity receives millions of prayer requests annually. Unity devotionals, such as *Daily Word*, are used by members of other religious groups and churches. Millions of pieces of literature are printed each year.

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New Age		Wicca		Scientology
Based on Eastern mysticism, Hinduism, and paganism. Popularized in part by actress Shirley MacLaine (1934–) in the 1980s and 1990s. Beliefs vary.	Founder	No one person. Roots in 19th-century Britain. Partly inspired by Margaret Murray (1862–1963) and organized by Gerald Gardner (1884–1964) in the 1930s to 1950s.	Founder	Founded by L. Ron Hubbard (1911–1986) in 1954 in California. Major headquarter facilities in California and Florida. 
No holy book. Use selected Bible passages; *I Ching*; Hindu, Buddhist, and Taoist writings; and Native American beliefs. Writings on astrology, mysticism, and magic.	Writings	No holy books; however, many groups use *The Book of Shadows*, first compiled by Gardner and later expanded by him and other leaders. Other popular works include *A Witches' Bible* and *The Spiral Dance*.	Writings	*Dianetics: The Modern Science of Mental Health* and others by Hubbard. *The Way to Happiness*.
Everything and everyone is God. God is an impersonal force or principle, not a person. People have unlimited inner power and need to discover it.	God	The supreme being is called the Goddess, sometimes the Goddess and God, or goddess and horned god ("Lord and Lady"). The Goddess can be a symbol, the impersonal force in everything, or a personal being. Wiccans can be pantheists, polytheists, or both.	God	Does not define God or Supreme Being, but rejects biblical description of God. Everyone is a "thetan," an immortal spirit with unlimited powers over its own universe, but not all are aware of this.
Jesus is not the one true God. He is not a savior, but a spiritual model and guru, and is now an "ascended master." He was a New Ager who tapped into divine power in the same way that anyone can. Many believe he went east to India or Tibet and learned mystical truths. He did not rise physically from the dead, but "rose" into a higher spiritual realm.	Jesus	Jesus is either rejected altogether or sometimes considered a spiritual teacher who taught love and compassion.	Jesus	Jesus is rarely mentioned in Scientology. Jesus was not the Creator, nor was he an "operating thetan" (in control of supernatural powers, cleared from mental defects). Jesus did not die for sins.
Sometimes considered a psychic force. Man is divine and can experience psychic phenomena such as contacting unearthly beings.	Holy Spirit	The Holy Spirit is not part of this belief. However, some Wiccans may refer to "Spirit" as a kind of divine energy.	Holy Spirit	The Holy Spirit is not part of this belief.
Need to offset bad karma with good karma. Can tap into supernatural power through meditation, self-awareness, and "spirit guides." Followers use terms such as "reborn" to describe this new self-awareness. 	Salvation	Wiccans do not believe that humanity is sinful or needs saving. It is important for Wiccans to honor and work for the preservation of nature (which they equate with the Goddess). 	Salvation	No sin or need to repent. Salvation is freedom from reincarnation. One must work with an "auditor" on his "engrams" (negative experience units) to achieve the state of "clear." One then progresses up the "bridge to total freedom" to higher "Operating Thetan" states and eventual control over matter, energy, space, and time (MEST).
Human reincarnations occur until a person reaches oneness with God. No eternal life as a resurrected person. No literal heaven or hell.	Death	The body replenishes the earth, which is the Goddess's wish. Some Wiccans are agnostic about life after death, others believe in reincarnation. Some believe in a wonderful place called Summerland.	Death	Hell is a myth, and heaven is a "false dream."
Can include yoga, meditation, visualization, astrology, channeling, hypnosis, trances, and tarot card readings. Use of crystals to get in harmony with God (Energy), for psychic healing, for contact with spirits, and for developing higher consciousness or other psychic powers. Strive for world unity and peace. Emphasis on holistic health.	Beliefs/Other	Wiccans practice divination and spell-casting, with most rituals performed in a circle. Many Wiccans are part of a coven (local assembly), though many others are "solitary." Covens meet for ritual and seasonal holidays, including the eight major holidays (such as Vernal Equinox, Summer Solstice, and Beltane). Wicca is an occultic "nature religion," not Satanism.	Beliefs/Other	Members observe birth of Hubbard and anniversary of publication of *Dianetics*. Controversy follows the group worldwide. *Time* magazine and *Reader's Digest* have published damaging exposés. Organizations related to Scientology include Narconon, Criminon, Way to Happiness Foundation, WISE, Hubbard College of Administration, Applied Scholastics.

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Comparing Sunni and Shi'a Islam

Islam

Founder	Founded in Mecca, Arabia by Muhammad (AD 570–632), considered the greatest man who ever lived and the last of more than 124,000 messengers sent by Allah (God). Main types: Sunni ("people of the tradition"), Shi'a ("party of Ali"), Sufi (mystics).
Writings	The Holy Qur'an (Koran), revealed to Muhammad by the angel Gabriel. Essential commentaries are found in the *Sunnah* ("tradition"), composed of *Hadith* ("narrative") and *Sirah* ("journey"). The Qur'an affirms the biblical Torah, Psalms, and Gospels, but Jews and Christians have corrupted the original texts.
God	Allah is One and absolutely unique. He cannot be known. The greatest sin in Islam is *shirk*, or associating anything with Allah. Human qualities like fatherhood cannot be attributed to Allah. Many Muslims think that Christians believe in three gods and are therefore guilty of *shirk*.
Jesus	Jesus (*Isa* in Arabic) was not God or the Son of God. His virgin birth is likened to Adam's creation. He was sinless, a worker of miracles, and one of the most respected prophets sent by Allah. He was not crucified or resurrected. He, not Muhammad, will return to play a special role before the future judgment day, perhaps turning Christians to Islam.
Holy Spirit	"Holy spirit" can refer to Allah, to the angel Gabriel, or to a spirit used by Allah to give life to man and inspire the prophets.
Salvation	Humans are basically good, but fallible and need guidance. The balance between good and bad deeds determines one's destiny in paradise or hell. Allah may tip the balances toward heaven. One should always live with the fear of Allah and judgment day.
Death	Belief in bodily resurrection. One may pray for and seek favor for the dead before judgment day. Paradise includes a garden populated with *houris*, maidens designed by Allah to provide sexual pleasure to righteous men.
Beliefs/Other	Muslims meet in mosques for prayers, sermons, counsel. Emphasis on hospitality, developing a sense of community, and maintaining honor (or avoiding shame). *Shari'a* (Islamic law) governs all aspects of life in places where it is enforced. *Jihad* ("fight") may be used to refer either to one's inner struggle to obey God or to literal warfare. Muslims who convert to Christianity or other religions face persecution and possible death.

Adherents

Sunni: Over 1 billion worldwide

Shi'a: Estimated 170 million, primarily in Iran, Iraq, Lebanon, Azerbaijan, Bahrain

Succession

Sunni: Muhammad's successors (called *caliphs*) should ideally be chosen by consensus/election. The first was Abu Bakr (c. AD 573–634), and over the centuries many others followed. No new caliphs since 1924.

Shi'a: Muhammad's successors (called *imams*) should be from his family and descendants (*Ahl al-Bayt*). The first of these was his cousin and son-in-law, Ali (c. AD 600–661), and thereafter all imams were bloodline descendants from Fatimah (Muhammad's daughter and Ali's wife). No new imams since AD 869.

Authoritative Writings

Sunni: The Qur'an, plus an emphasis on Hadith and other sayings attributed to companions of Muhammad such as Abu Bakr, Umar, and Aisha.

Shi'a: The Qur'an, plus an emphasis on Hadith and other sayings attributed to members of Muhammad's family and their supporters.

Main Teachings and Practices

Sunni: Five Pillars (or duties): Profession of Faith (*shahadah*); Prayers (*salat*); Almsgiving (*zakat*); Fasting during Ramadan (*sawm*); Pilgrimage to Mecca (*hajj*). Six Beliefs: in Allah; in Prophets and Messengers; in Angels; in Holy Books; in the Day of Judgment and the Resurrection; in the Decree (destiny/fate)

Shi'a: Ten Central Practices: Profession of Faith (*shahadah*); Prayers (*salat*); Almsgiving (*zakat*); One-Fifth Tax (*khums*); Fasting during Ramadan (*sawm*); Pilgrimage to Mecca (*hajj*); Religious War (*jihad*); Enjoining to Do Good (*amr-bil-ma'ruf*); Exhortation to Desist from Evil (*nahi-anil-munkar*); Loving the Ahl al-Bayt and their followers (*tawalla*); Disassociation from the Enemies of the *Ahl al-Bayt* (*tabarra*)Five Principles: Oneness (*tawhid*); Justice (*adl*); Prophethood (*nubuwwah*); Leadership (*imamah*); Day of Resurrection (*yawm al qiyyamah*)

Major Divisions

Sunni: Four "schools of law" (*Madh'hab*)—Hanafi, Maliki, Hanbali, Shafi'i

Shi'a: Three branches—majority "Twelvers" (*Jafari*), who believe in a succession of twelve infallible, divinely ordained imams; "Seveners" (*Ismaili*); and "Fivers" (*Zaidi*)

Eschatology

Sunni: Majority believe that a figure known as the *Mahdi* ("guided one"), from Muhammad's family, will appear with Jesus before the final judgment.

Shi'a: Majority believe in a series of twelve imams serving as Muhammad's spiritual and political successors. The final one, Muhammad al-Mahdi (b. AD 869), is alive but hidden (in "occultation") since AD 874; at the proper time he will appear with Jesus.

Nation of Islam

Founder	Wallace D. Fard (1891–?) in Detroit in 1930, but led by Elijah Muhammad (1897–1975) since 1934. Current head is Louis Farrakhan (1933–). Headquarters in Chicago, Illinois.
Writings	Publicly, the Holy Qur'an is authoritative and the Bible is quoted often, but *Message to the Blackman in America*, *Our Saviour Has Arrived*, and other books by Elijah Muhammad supply its distinctive views. Current teachings are in *The Final Call* newspaper and speeches of Minister Farrakhan.
God	Officially, there is one God, Allah, as described in the Qur'an. But Elijah Muhammad's teachings are also true: God is a black man, millions of Allahs have lived and died since creation, collectively the black race is God, and Master Fard is the Supreme Allah and Savior.
Jesus	Officially, Jesus is a sinless prophet of Allah. Privately, Jesus was born from adultery between Mary and Joseph, who was already married to another woman. Jesus was not crucified, but stabbed in the heart by a police officer. He is still buried in Jerusalem. Prophecies of Jesus' return refer to Master Fard, Elijah Muhammad, or to Louis Farrakhan.
Holy Spirit	The Holy Spirit is not significant to this belief, but is generally regarded as the power of God or as the angel Gabriel who spoke to the prophet Muhammad.
Salvation	People sin, but are not born sinful; salvation is through submission to Allah and good works. Older beliefs still held include: Fard is the savior, salvation comes from knowledge of self and realizing that the white race are devils who displaced the black race.
Death	There is no consciousness or any spiritual existence after death. Heaven and hell are symbols. Statements about the resurrection refer to awakening "mentally dead" people by bringing them true teachings.
Beliefs/Other	Farrakhan's public messages coexist with earlier, esoteric doctrines. Elijah Muhammad's older views (such as polytheism, God as the black race, Master Fard as Allah incarnate, whites as devils bred to cause harm) are still distributed, but public preaching now focuses on Islamic themes (one eternal God, non-racial emphasis) with frequent use of the Bible.



Louis Farrakhan

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	Bahá'í Faith	Judaism	Kabbalah Centre
Founder	Siyyid 'Alí-Muhammad, "the Báb" (1819–1850) and Mírzá Husayn-'Alí , "Bahá'u'lláh" (1817– 1892). Founded 1844 in Iran. Headquarters in Haifa, Israel.  Bahá'u'lláh	Abraham of the Bible, about 2000 BC, and Moses in the Middle East. There are three main branches of Judaism—Orthodox, Conservative, and Reform—each with its own beliefs.	Shraga Feivel Gruberger (1927?–2013), now known as Philip S. Berg. Followers claim it was originally founded in 1922 by Rav Yehuda Ashlag (1885–1995) in Jerusalem. Headquarters in Los Angeles, California.
Writings	Writings of Bahá'u'lláh and 'Abdu'l-Bahá, including *Kitáb-i-Aqdas* ("Most Holy Book") and *Kitáb-i-Íqán* ("Book of Certitude"). The Bible, interpreted spiritually to conform to Bahá'í theology.	The Tanakh (Old Testament), and especially the Torah (first five books of the Bible). The Talmud (explanation of the Tanakh). Teachings of each branch. Writings of sages, such as Maimonides.	*The Zohar* ("Book of Splendor"), the Centre's 23-volume translation of mystical Aramaic and Hebrew writings which first appeared in Spain in the 13th–14th centuries. Books by Philip Berg and his son, Yehuda, including *Kabbalah for the Layman*, *The Essential Zohar*, and *The 72 Names of God*.
God	God is an unknowable divine being who has revealed himself through nine "manifestations" (prophets), including Adam, Moses, Krishna, Buddha, Jesus, Muhammad, and Bahá'u'lláh. No Trinity.	God is spirit. To Orthodox Jews, God is personal, all-powerful, eternal, and compassionate. To other Jews, God is impersonal, unknowable, and defined in a number of ways. No Trinity. 	The supreme being (*Ein Sof*, "endlessness") is unknowable, infinite, and impersonal—described as both "everything" and "in everything." This Creator God is revealed through ten emanations or manifestations, called *sefirot* ("numbers"), which are illustrated with male and female aspects as ten points on the Kabbalah "Tree of Life" diagram.
Jesus	Jesus is one of many manifestations of God. Each manifestation supersedes the previous, giving new teachings about God. Jesus, who superseded Moses, was superseded by Muhammad, and most recently by the greatest, Bahá'u'lláh ("Glory of Allah"). Jesus is not God and did not rise from the dead. He is not the only way to God. The "Christ spirit" returned to earth in Bahá'u'lláh, who is superior to Jesus.	Jesus is seen either as an extremist false messiah or a good but martyred Jewish rabbi (teacher). Many Jews do not consider Jesus at all. Jews (except Messianic Jews and Hebrew Christians) do not believe he was the Messiah, Son of God, or that he rose from the dead. Orthodox Jews believe the Messiah will restore the Jewish kingdom and eventually rule the earth.	Jesus is not God, nor is he the Jewish Messiah (who is yet to come). Some believe Jesus was a Kabbalist himself.  "Tree of Life" diagram
Holy Spirit	Holy Spirit is divine energy from God that empowers every manifestation. "Spirit of Truth" refers to Bahá'u'lláh.	Some believe the Holy Spirit is another name for God's activity on earth. Others say it is God's love or power.	*Ru'ah HaKodesh* (the "spirit of holiness") is said to be a state of the soul that enables one to prophesy.
Salvation	Faith in the manifestation of God (Bahá'u'lláh). Knowing and living by Bahá'u'lláh's principles and teachings.  Lotus Temple, New Delhi, India	Some Jews believe that prayer, repentance, and obeying the Law are necessary for salvation. Others believe that salvation is the improvement of society.  © MikhailLevit/Shutterstock.com	Man is a vessel with the spark of the Creator; he repairs God/the universe by right living and sharing so he can hold more of the Creator's light. Kabbalah enables us to understand and live in harmony with spiritual laws on which the universe operates.
Death	Personal immortality based on good works, with rewards for the faithful. Heaven and hell are "allegories for nearness and remoteness from God," not actual places.	There will be a physical resurrection. The obedient will live forever with God, and the unrighteous will suffer. Some Jews do not believe in a conscious life after death.	Followers believe in reincarnation, not resurrection. Man is said to climb the Tree of Life back to God, and thus return to Paradise and "restore Eden."
Beliefs/Other	Bahá'í originated as an Islamic sect and is severely persecuted in Iran. Bahá'í teaches that all religions have the same source, principles, and aims. Stress on oneness and world unity. Regular local gatherings called "feasts," administrative meetings called "spiritual assemblies." "Universal House of Justice" in Haifa, Israel, is the ultimate governing body.	Meeting in synagogues on the Sabbath (Sabbath is Friday evening to Saturday evening). Circumcision of males. Many holy days and festivals, including Passover, Sukkoth, Hanukkah, Rosh Hashanah, Yom Kippur, Purim. Jerusalem is considered the holy city.	Evil is not a moral issue, but a question of violating universal principles. Controversy over expensive merchandise, courses, and fundraising methods. Followers use the red string bracelet and other talismans to protect themselves from the "Evil Eye" and various negative spiritual influences. Extensive use of astrology and meditation.

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	Hinduism	Hare Krishna (ISKCON)	Transcendental Meditation (TM)
Founder	No one founder. Began 1800–1000 BC in India. Main types: Vaishnavism, Shaivism, and Shaktism.	A.C. Bhaktivedanta Swami Prabhupada (1896–1977) began the International Society for Krishna Consciousness in 1965 in New York. Based on 16th-century Hindu teachings. Headquarters in Mayapur, India.	Maharishi Mahesh Yogi (1917–2008). Founded 1955–1958 in India, based on Hinduism and karma yoga. Headquarters near Vlodrop, the Netherlands. Also called World Plan Executive Council.
Writings	Many writings, including the Vedas (oldest, about 1000 BC), the Upanishads, and the *Bhagavad-Gita*. 	*Back to Godhead* magazine. Prabhupada's translations of and commentaries on Hindu scriptures, especially *Bhagavad-Gita As It Is* and *Srimad-Bhagavatam*.	Hindu scriptures including the *Bhagavad-Gita*. *Meditations of Maharishi Mahesh Yogi*, *Science of Being and Art of Living*, other writings by the founder. 
God	God is "The Absolute," a universal spirit. Everyone is part of God (Brahman), but most people are not aware of it. People worship manifestations of Brahman (gods and goddesses).	God is Lord Krishna. Krishna is a personal creator; the souls of all living things are part of him. ISKCON teaches that what Krishna does freely for his own pleasure (intoxication, sex outside of marriage) is prohibited to his devotees.	Each part of creation makes up "God" (Brahman). Supreme Being is not personal. All creation is divine; "all is one."
Jesus	Jesus Christ is a teacher, a guru, or an avatar (an incarnation of Vishnu). He is a son of God as are others. His death does not atone for sins and he did not rise from the dead.	Jesus is not important to this group. He is usually thought of as an enlightened vegetarian teacher who taught meditation. He is not an incarnation of God. Some Krishna devotees consider Jesus to be Krishna. Others say he is a great avatar (teacher).	Jesus is not uniquely God. Like all persons, Jesus had a divine essence. Unlike most, he discovered it. Christ didn't suffer and couldn't suffer for people's sins.
Holy Spirit	The Holy Spirit is not part of this belief.	The Holy Spirit is not part of this belief. 	The Holy Spirit is not part of this belief.
Salvation	Release from the cycles of reincarnation. Achieved through yoga and meditation. Can take many lifetimes. Final salvation is absorption or union with Brahman, like a raindrop falling into the ocean.	Chanting Krishna's name constantly, total devotion to Krishna, worshipping images, and obeying the rules of ISKCON throughout many reincarnated lives, releases a follower from bad karma.	Humans have forgotten their inner divinity. Salvation consists of doing good in excess of evil in order to evolve to the highest state (final union of the self with Brahman) through reincarnation.
Death	Reincarnation into a better status (good karma) if a person has behaved well; if badly, a person can be reborn and pay for past sins (bad karma) by suffering.	Those who are unenlightened continue in endless reincarnation (rebirth on earth) based on the sinful acts of a person's previous life.	Reincarnation is based on karma (reaping the consequences of one's actions) until loss of self into union with Brahman. No heaven or hell.
Beliefs/Other	Many Hindus worship stone and wooden idols in temples, homes. Disciples meditate on a word, phrase, or picture; may wear orange robes and have shaved heads. Many use a mark, called a *tilak*, on the forehead to represent the spiritual "third eye." Yoga involves meditation, chanting, breathing exercises. Some gurus demand complete obedience. Foundation of New Age, TM.	Public chanting of Hare Krishna "Maha Mantra," yoga, food offerings, soliciting donations. "Four regulative principles" require vegetarian diet, no intoxicants, no gambling, and sex for procreation only. New members are often attracted through feasts and Indian cultural programs. Followers are given new names and may cut family ties.	Mentally recite a mantra (word associated with a Hindu god). Meditate twice a day to relax and achieve union with Brahman. Maharishi University of Management in Iowa offers advanced T.M. programs in "levitation" and "invisibility." Practices include yoga, Hindu astrology, use of crystals, and idol worship (offerings of flowers, fruit, and cloth for Maharishi's dead teacher, Guru Dev).

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	Sikhism	Buddhism	Soka Gakkai International
Founder	Guru Nanak Dev Ji (1469–1539), in what is now the Punjab in Pakistan. Nine gurus followed (1504–1708). Main place of worship is the Golden Temple in Amritsar, India.	Gautama Siddhartha, (563–483 BC), also known as Buddha ("Enlightened One"). Founded in modern-day Nepal and India as a reformation of Hinduism. Main types: Theravada, Mahayana, Vajrayana.	Tsunesaburo Makiguchi (1871–1944) and Josei Toda (1900–1958). Founded 1930 in Japan. Based on 13th-century Nichiren Buddhism. Headquarters in Tokyo, Japan.
Writings	Main scripture is the *Sri Guru Granth Sahib* ("the master book," also called *Adi Granth*), first compiled in AD 1604. It is worshiped by Sikhs, who consider it their final and perpetual guru. Other key works include the *Dasam Granth*, *Varan Bhai Gurdas*, and *Sikh Reht Maryada*.	The *Mahavastu* ("Great Story," a collection covering the Buddha's life story), the *Jataka Tales* (550 stories of the former lives of the Buddha), the *Tripitaka* ("Three Baskets"), and the *Tantras* (as recorded in Tibetan Buddhism).	The *Lotus Sutra* (a sutra is a discourse of the Buddha as recorded by his disciples). *The Major Writings of Nichiren Daishonin*, plus writings of Daisaku Ikeda.
God	One omnipresent god (referred to as *Waheguru*, "Wondrous Teacher"), who is known to the spiritually "awakened" only through meditation. Sikhism is also pantheistic, considering the universe itself part of God (leaving no clear distinction between the Creator and creation). Representing God by pictures or idols is forbidden.	The Buddha himself did not believe in the existence of God. Others speak of the Buddha as a universal enlightened consciousness or as a god. 	There is no god in Soka Gakkai. Followers hold to a monistic worldview, believing that there is no separation between creator and creature and that they are protected by Buddhist, Hindu, and Shinto gods that they regard as spiritual forces.
Jesus	Jesus is not specifically part of this belief, although the *Adi Granth* specifically denies the Trinity and describes God as "beyond birth" and incarnation.  © Ragne Kabanova	Jesus Christ is not part of the historic Buddhist worldview. Buddhists in the West today generally view Jesus as an enlightened teacher, while Buddhists in Asia believe Jesus is an *avatar* or a *Bodhisattva*, but not God.	Jesus Christ is not part of this belief.  Josei Toda
Holy Spirit	The Holy Spirit is not part of this belief.	The Holy Spirit is not part of this belief. Buddhists do believe in spirits, and some practice deity yoga and invite spirit possession.	The Holy Spirit is not part of this belief.  Tsunesaburo Makiguchi
Salvation	Bondage to the material realm and the "five evils" (ego, anger, greed, attachment, and lust) condemn the soul to 8.4 million reincarnations. Those who successfully overcome these evils through proper behavior and devotion will be released from karma and the cycle of rebirth (*samsara*).	The goal of life is *nirvana*, to eliminate all desires or cravings, and in this way escape suffering. The Eightfold Path is a system to free Buddhists from desiring anything and eventually achieve nonexistence.	Enlightenment, prosperity, and healing come from chanting *nam-myoho-renge-kyo*, a mantra (phrase) expressing devotion to the law of karma. Fulfilling worldly desires brings enlightenment, which can be achieved in one lifetime.
Death	Upon death, those who escape *samsara* will be absorbed into God and lose their individuality, like a raindrop falling into the ocean. The *Adi Granth* both affirms and denies existence of a literal heaven and hell.	Reincarnation. People do not have their own individual souls or spirits, but one's desires and feelings may be reincarnated into another person.	Repeated reincarnation until one awakens to one's Buddha nature, then enters nirvana (escaping the cycle of rebirth). Heaven and hell are two of ten states of existence. After death, one enters a suspended state called *Ku*.
Beliefs/Other	Baptized (*Khalsa*) Sikhs are known by their use of the "five K's": the *kirpan* (a small ceremonial sword), *kes* (uncut hair), *kanga* (a small wooden comb), *kachera* (knee-length shorts), and *kara* (steel bracelet). Adult males wear a turban and include "Singh" in their names. Emphasis on full equality of men and women. Meeting places called *gurdwaras*.	Eightfold Path recommends right knowledge, intentions, speech, conduct, livelihood, right effort, mindfulness, and meditation. Some Buddhist groups talk about an "eternal Buddha" (life-force). Through the "Doctrine of Assimilation" the belief systems of other religions are blended into their form of Buddhism.	Worship of a scroll called the *Gohonzon* by chanting *nam-myoho-renge-kyo* (roughly translated, "hail to the mystic law of cause and effect"). *Shakubuku* (literally, "the tearing and crushing of other faiths") is their form of proselytizing, which they believe helps them change their karma. Soka University is their main educational institution in the United States.

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Denominations Comparison

	Catholic Church	Orthodox Churches
Founder and Date	Catholics consider Jesus' disciple Peter (died c. AD 66 the first pope; Gregory the Great (pope, AD 540–604) was a key figure in the pope's office. At that time, the pope came to be viewed as ruling over the whole church. 	AD 330: Emperor Constantine renamed the city of Byzantium "Constantinople," which became the city of the leading patriarch in the "Great Schism" of 1054. 
Adherents	1.2 billion worldwide 62 million USA	225–300 million worldwide 1 million USA
Scripture	The Scriptures teach without error the truth needed for our salvation. Scripture must be interpreted within the Tradition of the Church. The canon includes 46 books for the Old Testament including deuterocanonical books (the Apocrypha) and 27 books for the New Testament.	The Scriptures are without error in matters of faith only. Scripture is to be interpreted by Sacred Tradition, especially the seven Ecumenical Councils which met from AD 325–787. The canon includes 49 Old Testament books (the Catholic Bible plus three more) and the 27 New Testament books.
God	The one Creator and Lord of all, existing eternally as the Trinity (Father, Son, and Holy Spirit).	The one Creator and Lord of all, existing eternally as the Trinity (Father, Son, and Holy Spirit).
Jesus	The eternal Son incarnate, fully God and fully man, conceived and born of the Virgin Mary, died on the cross for our sins, rose bodily from the grave, ascended into heaven, and will come again in glory to judge us all.	The eternal Son incarnate, fully God and fully man, conceived and born of the Virgin Mary, died on the cross for our sins, rose bodily from the grave, ascended into heaven, and will come again in glory to judge us all.
Salvation	Christ died as a substitutionary sacrifice for our sins; God by his grace infuses a supernatural gift of faith in Christ in those who are baptized, which is maintained by doing works of love and receiving Penance and the Eucharist.	In Christ, God became human so that human beings might be deified (*theosis*), that is, have the energy of God's life in them. Through baptism and participation in the church, God's people receive the benefits of Christ's redeeming work as they persevere.
Afterlife	The souls of the faithful go to heaven either immediately or, if imperfectly purified in this life, after purgatory. The souls of the wicked at death are immediately consigned to eternal punishment in hell.	At death, the souls of the faithful are purified as needed (a process of growth, not punishment), then get a foretaste of eternal blessing in heaven. The souls of the wicked get a foretaste of eternal torment in hell.
The Church	The church is the Mystical Body of Christ, established by Christ with the bishop of Rome (the pope), who may at times pronounce dogma (doctrine required of all members) infallibly, as its earthly head. It is united (*one*) in a sacred (*holy*) worldwide (*catholic*) community through the succession of bishops whose ordination goes back to the apostles (*apostolic*); Christians not in communion with the Catholic Church are called "separated brethren."	The church is the Body of Christ in unbroken historical connection to the apostles, changelessly maintaining the faith of the undivided church as expressed in the creeds. It is one, holy, catholic, and apostolic, with churches organized nationally (Armenian, Greek, Russian, and so forth) with its bishops under the leadership of patriarchs (the pope being recognized as one of several), of which that of Constantinople has primacy of honor.
Sacraments	Baptism removes original sin (usually in infants). In the Eucharist, the substances (but not the properties) of bread and wine are changed into Jesus' body and blood (transubstantiation).	Baptism initiates God's life in the one baptized (usually infants). In the Eucharist, bread and wine are changed into Jesus' body and blood (a Mystery to be left unexplained).
Other Beliefs and Practices	Mary was conceived by her mother immaculately (free of original sin), remained a virgin perpetually, and was assumed bodily into heaven. She is the Mother of the Church and is considered an object of devotion and veneration (a show of honor that stops short of worship). 	Mary conceived Jesus virginally. She remained a virgin perpetually, and (in tradition, not dogma) was assumed bodily into heaven. Icons (images of Christ, Mary, or the saints) are objects of veneration through which God is to be worshiped. 
Divisions and Trends	About one-fourth of Catholics are doctrinally conservative. Many priests and members tend to accept liberal, pluralist beliefs contrary to church teaching.	A significant proportion are doctrinally conservative. Most Orthodox bodies are members of the World Council of Churches, whose liberal leanings have long caused concern.

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	Lutheran Churches	Anglican Churches
Founder and Date	1517: Martin Luther's "95 Theses" (challenges to Catholic teaching) usually mark the beginning of the Protestant Reformation. 1530: The Augsburg Confession is the first formal Lutheran statement of faith.	1534: King Henry VIII was declared head of the Church of England. 1549: Thomas Cranmer produced the first Book of Common Prayer.
Adherents	80 million worldwide 6.5 million USA	80 million worldwide 2 million USA
Scripture	Scripture alone is the authoritative witness to the gospel (some parts more directly or fully than others). Conservatives view Scripture as inerrant. The standard Protestant canon of 39 Old Testament books and 27 New Testament books is accepted.	Scripture contains the truth that is necessary for salvation and is the primary norm for faith, but must be interpreted in light of tradition and reason. The canon includes 39 Old Testament books and 27 New Testament books (the Apocrypha is respected but not viewed as Scripture).
God	The one Creator and Lord of all, existing eternally as the Trinity (Father, Son, and Holy Spirit).	The one Creator and Lord of all, existing eternally as the Trinity (Father, Son, and Holy Spirit).
Jesus	The eternal Son incarnate, fully God and fully man, conceived and born of the Virgin Mary, died on the cross for our sins, rose bodily from the grave, ascended into heaven, and will come again in glory to judge us all.	The eternal Son incarnate, fully God and fully man, conceived and born of the Virgin Mary, died on the cross for our sins, rose bodily from the grave, ascended into heaven, and will come again in glory to judge us all.
Salvation	We are saved by grace alone when God imputes to us his gift of righteousness through faith alone (*sola fide*) in Christ, who died for our sins. Good works are the inevitable result of true faith, but in no way the basis of our right standing before God.	Christ suffered and died as an offering for sin, freeing us from sin and reconciling us to God; we share in Christ's victory when in baptism we become living members of the church, believing in him and keeping his commandments.
Afterlife	The souls of believers upon dying go immediately to be with Christ, and at Christ's return, their bodies are raised to immortal, eternal life. The souls of the wicked begin suffering immediately in hell.	The souls of the faithful are purified as needed to enjoy full communion with God, and at Christ's return they are raised to the fullness of eternal life in heaven. Those who reject God face eternal death.
The Church	The church is the congregation of believers (though mixed with the lost) in which the gospel is taught and the sacraments rightly administered. All believers are "priests" in that they have direct access to God. All ministers are pastors; some serve as bishops. Historically, apostolic succession has been rejected. 	The church is the Body of Christ, whose unity is based on the "apostolic succession" of bishops going back to the apostles, of whom the bishop of Rome is one of many. It is one, holy, catholic, and apostolic. The Anglican communion is a part of the church, whose unity worldwide is represented by the archbishop of Canterbury. The church in the USA is known as the Episcopal Church.
Sacraments	Baptism is necessary for salvation; in it both adults and infants are given God's grace. The Lord's Supper remains truly bread and wine but also becomes truly Jesus' body and blood (consubstantiation).	The sacraments are "outward and visible signs of an inward and spiritual grace." Infants and converts are made part of the church in baptism. Christ's body and blood are really present in Communion.
Other Beliefs and Practices	The church's liturgy is similar to the Episcopal. Conservative Lutherans generally affirm that God chooses who will be saved before they believe. In 2009 the ELCA opened the ministry to gay and lesbian pastors in committed relationships. 	Members are free to accept or reject the Catholic doctrines of Mary. The Book of Common Prayer is the norm for liturgy. Priests may marry. In 1976 the Episcopal Church approved the ordination of women. In 2009 the Episcopal Church approved the ordination of gay bishops and allowed bishops to bless same-sex unions.
Divisions and Trends	The Evangelical Lutheran Church in America (ELCA) is the mainline church. The Lutheran Church—Missouri Synod is doctrinally conservative.	In the USA, most belong to the Episcopal Church. The 39 Articles (1571) are the doctrinal basis for conservative splinter groups, such as the Reformed Episcopal Church and the Anglican Church in North America.

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	Presbyterian Churches	Methodist Churches
Founder and Date	1536: John Calvin writes *Institutes of the Christian Religion.* 1643–1649: Westminster Standards define Presbyterian doctrine. 1789: Presbyterian Church (USA) first organized (see below).  John Calvin	1738: Conversion of John and Charles Wesley, already devout Anglican ministers, sparks Great Awakening. 1784: USA Methodists form separate church body.  John Wesley
Adherents	40–50 million worldwide 2 million USA	61 million worldwide 11 million USA
Scripture	Historic view: Scripture is inspired and infallible, the sole, final rule of faith. PCUSA: Scripture is "the witness without parallel" to Christ, but in merely human words reflecting beliefs of the time. The standard Protestant canon is accepted.	Historic view: Scripture is inspired and infallible, the sole, final rule of faith. United Methodist Church: Scripture is "the primary source and criterion for Christian doctrine," but (for most) not infallible. The standard Protestant canon is accepted.
God	The one Creator and Lord of all, existing eternally as the Trinity (Father, Son, and Holy Spirit).	The one Creator and Lord of all, existing eternally as the Trinity (Father, Son, and Holy Spirit).
Jesus	The eternal Son incarnate, fully God and fully man, conceived and born of the Virgin Mary, died on the cross for our sins, rose bodily from the grave, ascended into heaven, and will come again in glory to judge us all.	The eternal Son incarnate, fully God and fully man, conceived and born of the Virgin Mary, died on the cross for our sins, rose bodily from the grave, ascended into heaven, and will come again in glory to judge us all.
Salvation	We are saved by grace alone when God imputes to us his gift of righteousness through faith alone (*sola fide*) in Christ, who died for our sins. Good works are the inevitable result of true faith, but in no way the basis of our right standing before God.	We are saved by grace alone when God regenerates and forgives us through faith in Christ, who died for our sins. Good works are the necessary result of true faith, but do not obtain forgiveness or salvation.
Afterlife	The souls of believers upon dying go immediately to be with Christ. At Christ's return, their bodies are raised to immortal, eternal life. The souls of the wicked begin suffering immediately in hell.	The souls of believers upon dying go immediately to be with Christ; and, at Christ's return, their bodies are raised to immortal, eternal life. The wicked will suffer eternal punishment in hell.
The Church	The church is the body of Christ, including all whom God has chosen as his people, represented by the visible church, composed of churches that vary in purity and corruption. Christ alone is the head of the church. Congregations choose elders to govern them. Regional groups of elders (presbyteries) meet in denomination-wide General Assemblies.	The church is the body of Christ, represented by visible church institutions. Bishops oversee regions and appoint pastors. In the United Methodist Church, clergy and laity meet together in a national "General Conference" every four years. All pastors are itinerant, meaning they move from one church to the next as directed by the bishop (on average once every four years).
Sacraments	Baptism is not necessary for salvation but is a sign of the new covenant of grace, for adults and infants. Jesus' body and blood are spiritually present to believers in the Lord's Supper.	Baptism is a sign of regeneration and of the new covenant and is for adults and children. Jesus is really present, and his body and blood are spiritually present, to believers in the Lord's Supper.
Other Beliefs and Practices	Conservatives affirm the "five points of Calvinism": humans are so sinful that they cannot initiate return to God; God chooses who will be saved; Christ died specifically to save those whom God chose; God infallibly draws to Christ those whom he chooses; they will never fall away.	"Entire sanctification" is a work of the Spirit subsequent to regeneration by which fully consecrated believers are purified of all sin and fit for service—a state maintained by faith and obedience. Methodists are Arminian, i.e., they disagree with all five points of Calvinism.
Divisions and Trends	The Presbyterian Church (USA), or PCUSA, is the mainline church. The Presbyterian Church in America (PCA) is the largest doctrinally conservative church body.	United Methodist Church (7.7 million) and the African Methodist Episcopal church bodies (2.5 million) are mainline churches. The Free Methodists are a small conservative body.

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	Anabaptist Churches	Congregational Churches
Founder and Date	1525: Protestants in Zurich begin believer's baptism. 1537: Menno Simons begins leading Mennonite movement. 1682: A Quaker, William Penn, founds Pennsylvania.	1607: Members of a house church in England, illegal at that time, who were forced into exile. 1620: Congregationalists called Pilgrims sail on Mayflower to Plymouth (now in Massachusetts).
Adherents	2 million worldwide 1 million USA	1.1 million worldwide 2.5 million USA
Scripture	Most view Scripture as the inspired means for knowing and following Jesus, but not as infallible. Jesus is the living Word. Scripture is the written Word that points to him. The standard Protestant canon is accepted. How believers live is emphasized over having correct doctrine.	Most view Scripture as "the authoritative witness to the Word of God" that was living in Jesus, rather than viewing Scripture as the unerring Word of God. (UCC, see below.) The Bible and creeds are seen as "testimonies of faith, not tests of faith." The standard Protestant canon is accepted.
God	The one Creator and Lord of all, revealed in Jesus through the Holy Spirit. Most affirm the Trinity in some way.	The Eternal Spirit who calls the worlds into being and is made known in the man Jesus.
Jesus	The Savior of the world, a man in whom God's love and will are revealed by his life of service and his suffering and death. His deity, virgin birth, and resurrection are traditionally affirmed.	The crucified and risen Savior and Lord, in whom we are reconciled to God. (His deity and virgin birth are widely ignored or rejected except in the conservative church bodies.)
Salvation	Salvation is a personal experience in which, through faith in Jesus, we become at peace with God, moving us to follow Jesus' example as his disciples by living as peacemakers in the world.	God promises forgiveness and grace to save "from sin and aimlessness" all who trust him, who accept his call to serve the whole human family. 
Afterlife	No official view of what happens immediately after death. At Christ's return God's people will be raised to eternal life and the unrepentant will be forever separated from God (the traditional view).	Those who trust in God and live as Jesus' disciples are promised eternal life in God's kingdom. No position is taken on the future of the wicked (most reject the idea of eternal punishment).
The Church	The church is the body of Christ, the assembly and society of Christ's disciples who follow him in the power of the Spirit. It is to be marked by holiness, love, service, a simple lifestyle, and peacemaking. No one system of church government is recognized; leadership is to be characterized by humble service and is primarily but not exclusively local.	The church is the people of God living as Jesus' disciples by serving humanity as agents of God's reconciling love. Each local church is self-governing and chooses its own ministers. The United Church of Christ is not part of the "Churches of Christ" but was formed in 1957 as the union of the Congregational Christian Churches and the Evangelical and Reformed Church, a liberal Protestant body. 
Sacraments	Baptism is for believers only, a sign of commitment to follow Jesus. The Lord's Supper is a memorial of his death. Most Quakers view sacraments as spiritual only, not external rites.	Congregations may practice infant baptism or believer's baptism or both. Sacraments are symbols of spiritual realities.
Other Beliefs and Practices	Anabaptists and similar bodies are "peace churches," teaching nonresistance and pacifism (the view that all participation in war is wrong). Doctrine is deemphasized, and liberal views with social emphasis prevail in some church bodies, including most Quaker churches.	The United Church of Christ (UCC) is one of the most theologically liberal denominations in the USA. Individual ministers and churches vary widely in belief. The United Church of Christ ordains openly homosexual men and women to ministry.
Divisions and Trends	The Mennonite Church and Church of the Brethren are the largest bodies; the Amish (1693) are a variety of Mennonites. Quakers (Friends) originated separately but share much in common with Anabaptists.	United Church of Christ (1 million) is staunchly liberal. The National Association of Congregational Christian Churches (70,000) is a mainline body. The Conservative Congregational Christian Conference (42,000) is evangelical.

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	Baptist Churches	Churches of Christ
Founder and Date	1612: John Smythe and other English Puritans form the first Baptist church. 1639: The first Baptist church in America established in Providence, Rhode Island.	1801: Barton Stone holds his Cane Ridge Revival in Kentucky. 1832: Stone's Christians unite with Thomas and Alexander Campbell's Disciples of Christ. They have different beliefs in some areas.
Adherents	100 million worldwide 32 million USA	5–6 million worldwide 3.5 million USA
Scripture	Scripture is inspired and without error, the sole, final, totally trustworthy rule of faith. The standard Protestant canon is accepted. (Mainline churches vary in the extent to which they continue to view Scripture as without error.)	"Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent." Churches of Christ view Scripture as the inerrant word of God; Disciples of Christ generally view Scripture as witness to Christ but fallible. The standard Protestant canon is accepted.
God	The one Creator and Lord of all, existing eternally as the Trinity (Father, Son, and Holy Spirit).	The one Creator and Lord of all. The creeds are rejected, but most conservatives accept the idea of the Trinity.
Jesus	The eternal Son incarnate, fully God and fully human, conceived and born of the Virgin Mary, died on the cross for our sins, rose bodily from the grave, ascended into heaven, and will come again in glory to judge us all.	The Son of God, fully God and fully human, conceived and born of the Virgin Mary, died on the cross for our sins, rose bodily from the grave, ascended into heaven, and will come again in glory to judge us all.
Salvation	We are saved by grace alone when God imputes to us his gift of righteousness through faith alone (*sola fide*) in Christ, who died for our sins. Good works are the inevitable result of true faith, but in no way the basis of our right standing before God.	Churches of Christ: A person must hear the gospel, believe in Christ, repent, confess Christ, be baptized, and persevere in holiness to be saved. Disciples of Christ: God saves human beings (possibly all) by his grace, to which we respond in faith.
Afterlife	The souls of believers upon dying go immediately to be with Christ; and, at Christ's return, their bodies are raised to immortal, eternal life. The wicked will suffer eternal punishment in hell.	Churches of Christ: Believers immediately go to be with Christ and at his return are raised to immortality; the wicked will suffer eternally in hell. Disciples: Most believe in personal immortality but not hell.
The Church	The church (universal) is the body of Christ, which consists of the redeemed throughout history. The term "church" usually refers to local congregations, each of which is autonomous, whose members are to be baptized believers and whose officers are pastors and deacons. Churches may form associations or conventions for cooperative purposes, especially missions and education.	Churches of Christ: The church is the assembly of those who have responded rightly to the gospel; it must be called only by the name of Christ. Only such churches are part of the restoration of true Christianity. Each local church is autonomous and calls its own pastors. Disciples of Christ have a similar form of church government but are ecumenical, and thus do not claim to be the sole restoration of true Christianity.
Sacraments	Baptism is immersion of believers only as a symbol of their faith in Christ. The Lord's Supper is a symbolic memorial of Christ's death and anticipation of his return.	Baptism is immersion of believers only, as the initial act of obedience to the gospel. Many Churches of Christ recognize baptism in their own churches only as valid. The Lord's Supper is a symbolic memorial.
Other Beliefs and Practices	Most Baptist bodies emphasize evangelism and missions. Church and state are to be separate. Baptists include both Calvinists (dominant in the Southern Baptist Convention) and Arminians (dominant in mainline bodies and the Free-Will Baptist bodies).	Many but not all Churches of Christ forbid the use of instrumental music in worship. International Churches of Christ teaches that its members alone are saved and is widely reported to strongly influence its members.
Divisions and Trends	Southern Baptist (15.7 million), a conservative body, are the largest Protestant denomination in the USA. American Baptists (1.3 million) and the National Baptists (8.5 million) are mainline churches.	Churches of Christ (2 million) are conservative, some militantly and others not. Christian Church (Disciples of Christ) (650,000) is the mainline church body.





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Pentecostal Churches

Founder and Date	1901: Charles Fox Parham's Kansas Bethel Bible College students speak in tongues. 1906: The Azusa Street revival (led by William J. Seymor in Los Angeles) launches Pentecostal movement. 1914: Assemblies of God organize. 
Adherents	250–500 million worldwide 13.6 million USA (estimates vary)
Scripture	Scripture is inspired and without error, the final, totally trustworthy rule of faith. The standard Protestant canon is accepted. Some church bodies view certain leaders as prophets with authoritative messages that are to be confirmed from Scripture.
God	The one Creator and Lord of all, existing eternally as the Trinity (Father, Son, and Holy Spirit).
Jesus	The eternal Son incarnate, fully God and fully human, conceived and born of the Virgin Mary, died on the cross for our sins, rose bodily from the grave, ascended into heaven, and will come again in glory to judge us all.
Salvation	We are saved by God's grace, by Christ's death for our sins, through repentance and faith in Christ alone, resulting in our being born again to new life in the Spirit, as evidenced by a life of holiness.
Afterlife	The souls of believers upon dying go immediately to be with Christ, and at Christ's return their bodies are raised to immortal, eternal life. The wicked will suffer eternal punishment in hell.
The Church	The church is the body of Christ, in which the Holy Spirit dwells, which meets to worship God, and which is the agency for bringing the gospel of salvation to the whole world. Most church bodies practice a form of church government similar to Baptists. 
Sacraments	Baptism is immersion of believers only, as a symbol of their faith in Christ. The Lord's Supper is a symbolic memorial of Christ's death and anticipation of his return.
Other Beliefs and Practices	Pentecostals in the strict sense view speaking in tongues as the initial evidence of baptism in the Holy Spirit (a second work of grace akin to entire sanctification in Methodism). Charismatics accept tongues but don't view it as the only initial evidence of baptism in the Holy Spirit.
Divisions and Trends	Assemblies of God (3 million USA, historically white) and Church of God in Christ (6.5 million USA, historically black) are the largest church bodies. "Oneness" churches reject the Trinity.

Other Significant Church Bodies

There are many other Christian denominations that are not mentioned here. The following are some of the better known or more influential of these denominations.

Seventh-day Adventists
About 17.5 million worldwide; 1 million in the USA. Founded in 1863. Early leader Ellen G. White is considered a prophet. *The Clear Word* paraphrase is the favored Bible version.

Calvary Chapel
Roughly 500,000, mostly in the USA. Started by Chuck Smith in California as an independent charismatic church oriented to youth. Staunchly evangelical.

Christian and Missionary Alliance
About 430,000 in the USA; 6 million worldwide. Founded by A. B. Simpson, a faith-healing evangelist of the late nineteenth century, it is an evangelical denomination in the Holiness tradition, emphasizing personal piety and evangelism.

Church of God (Cleveland, TN)
About 1 million in the USA; 7 million members worldwide and growing rapidly. The largest of the Pentecostal "Church of God" bodies.

Church of the Nazarene
Roughly 650,000 in the USA; 2.2 million worldwide. A Holiness church body founded in Texas in 1908.

Evangelical Covenant Church (100,000 USA)
Evangelical Free Church of America (350,000)
Two evangelical denominations in the USA with origins in the Free-Church tradition (which broke with the national Lutheran church bodies) of Scandinavia.

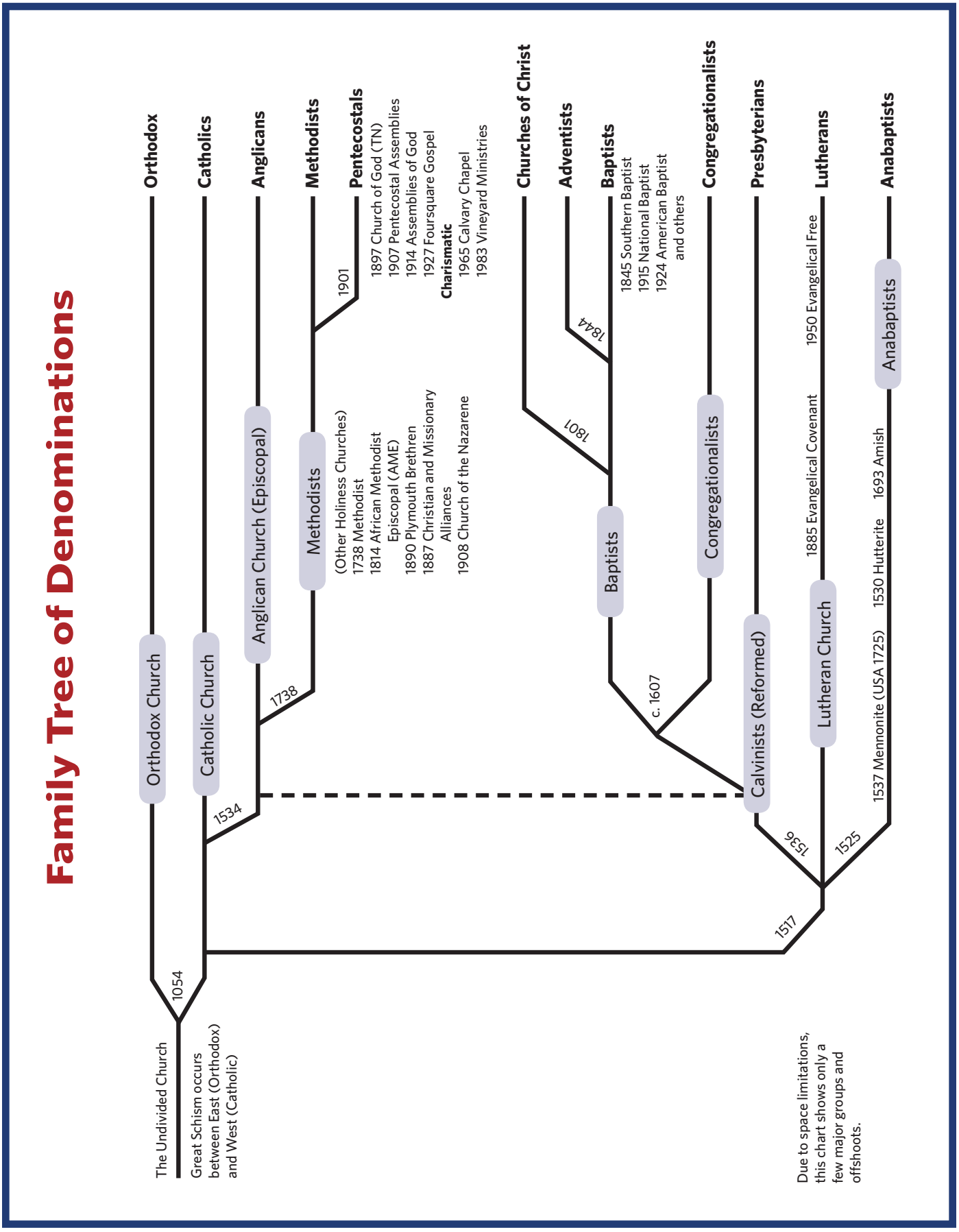
International Church of the Foursquare Gospel
Over 350,000 in the USA; about 4–8 million worldwide. A Pentecostal church body, founded by Aimee Semple McPherson, one of America's most well-known women evangelists, and emphasizing physical as well as spiritual healing.

Salvation Army
About 450,000 in the USA. A Holiness church founded in 1878 by William Booth, a former Methodist preacher, and his wife Catherine Booth. It is best known for its ministries to the poor.

Vineyard Ministries International
Perhaps 190,000 in the USA (over 1,500 churches worldwide). Charismatic church body that started in 1974 with a single church; in 1982 a Calvary Chapel headed by John Wimber, whose ministry focused on praying for signs and wonders, became a Vineyard, after which Vineyard Ministries International (1983) began growing quickly throughout the world.

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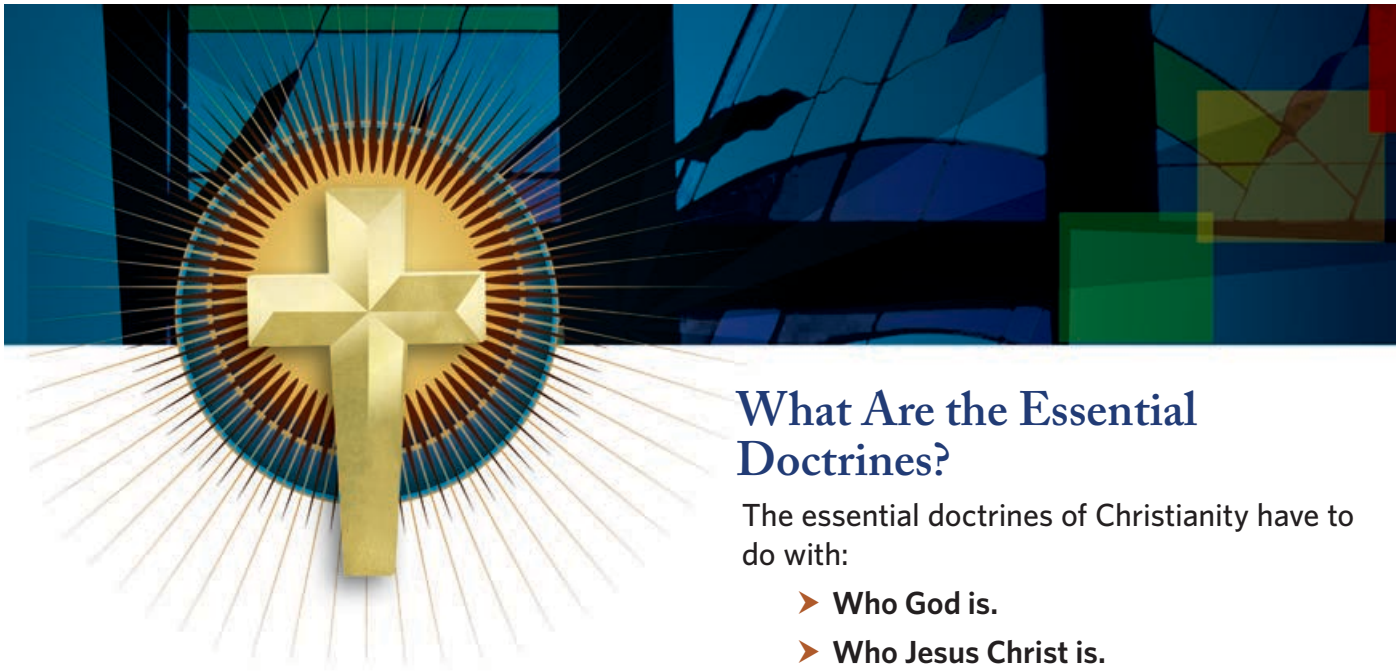
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Essential Doctrines



What Do Christians Believe?

What are the key doctrines of the Christian faith? The core teachings of the Bible have defined Christianity for 2,000 years. Virtually all Christians who seek to have a faith that is biblical hold to some form of these basic doctrines. Christians may not always agree on how they work out the details of their faith, but they should agree on the essential doctrines, these core truths.

> *"In essentials, unity; in non-essentials, liberty, and in all things, charity."*
>
> *—Rupertus Meldenius (1627)*

We can identify the essential doctrines of the Christian faith by looking at the core truth of the gospel, which is the salvation of humanity through the life, death, and resurrection of Jesus Christ. Salvation, as God has revealed to us through his Holy Scriptures, is defined as forgiveness of sins and everlasting life with God by confessing that "Jesus is Lord" and believing that God raised Jesus from the dead (Rom. 10:9). By examining the gospel message, we can identify fourteen doctrines that are necessary for salvation to be possible.

What Are the Essential Doctrines?

The essential doctrines of Christianity have to do with:

- **Who God is.**
- **Who Jesus Christ is.**
- **God's love for people and his desire to save them.**

Here are the fourteen essential salvation doctrines that have to be true in order for anyone to know God and be saved:

1. **God's Unity**
2. **God's Tri-unity**
3. **Human Depravity**
4. **Christ's Virgin Birth**
5. **Christ's Sinlessness**
6. **Christ's Deity**
7. **Christ's Humanity**
8. **The Necessity of God's Grace**
9. **The Necessity of Faith**
10. **Christ's Atoning Death**
11. **Christ's Bodily Resurrection**
12. **Christ's Bodily Ascension**
13. **Christ's Intercession**
14. **Christ's Second Coming**

In addition, two more essentials define how we know about salvation:

15. **Inspiration of Scripture**
16. **Method of Interpretation**

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	1. God's Unity	2. God's Tri-unity
Explanation	There is only one God. He has always existed and will always exist. There is one—and only one—God, Creator of the universe.	While there is only one God, he exists eternally in three Persons. In the Bible, the Father is called God (2 Thess. 1:2); the Son (Jesus) is called God (John 1:1–5; 10:30–33; 20:28; Heb. 1:8; Phil. 2:9–11); and the Holy Spirit is called God (Acts 5:3–4; 2 Cor. 3:17). God is one substance, but three Persons in relationship. There are more than 60 passages in the Bible that mention the three Persons together.
What do I actually need to believe?	There is only one God.	God is one essence, but three Persons.
What's at stake here?	Knowing the only true God (John 17:3).	The unity and relational nature of God.
Scripture	Deut. 6:4; Ex. 20:2–3; Isa. 43:10–11	Matt. 3:16–17; 28:19; 2 Cor. 13:14

	3. Human Depravity	4. Christ's Virgin Birth
Explanation	Since God is a personal Being, he wants personal relationships with human beings. Human depravity means that every human is spiritually separated from God, totally incapable of saving himself. When Adam sinned, he died spiritually and his relationship with God was severed. Additionally, all of Adam's descendants are "dead in trespasses" (Eph. 2:1). Without a new birth (being created anew) no one can enter life (John 3:3).	Jesus was born as a result of a miracle: Mary, Jesus' mother, became pregnant without ever having sexual relations. The doctrine of Jesus' Virgin Birth is not primarily about Mary's virginity and miraculous conception. Though this miracle fulfilled a preordained prophecy (Isa. 7:14), the reason it is essential has to do with God's supernatural intervention. Our sin is not merely something we do—it is who we are. It is inborn. Our depravity is transmitted to us from our parents (Ps. 51:5; 1 Cor. 15:22; Rom. 5:12–15). Because God interrupted the natural birth process in the case of Jesus, Jesus did not inherit a sin nature. In other words, Jesus not only did not sin, he had no inclination to sin even when tempted. He was perfect.
What do I actually need to believe?	We are sinful and cannot please God by our own good works alone. We can never be "good enough."	Jesus became a human being through a supernatural conception in Mary's womb.
What's at stake here?	When we try to deal with the problem of separation and death on our own terms, we will fail, resulting in eternal separation from God.	God's supernatural intervention in order to break the chain of sin.
Scripture	Rom. 3:10–11	Matt. 1:18–23

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	5. Christ's Sinlessness	6. Christ's Deity
Explanation	Christ was born of a virgin, and he did not suffer the effects of a sin nature. Throughout his life Jesus remained sinless. Because of our sin, we could not have a relationship with God; but because Jesus did not sin he was perfectly able to represent us (stand in our place) before God.	The only way for humans to be restored spiritually to God was for God to build a bridge across the gap of separation. So God, while retaining his full God nature, became a perfect man in Christ in order to bridge the chasm. If he is not both God and Man he cannot mediate between God and man (1 Tim. 2:5). Jesus Christ is the second Person in the Trinity.
What do I actually need to believe?	Jesus was perfect.	Jesus Christ is, in essence, God. He is divine, not just a good teacher or a righteous man.
What's at stake here?	The ability of Christ to represent us before God and thus provide salvation for us.	Jesus' ability to save us.
Scripture	2 Cor. 5:21; Heb. 4:15; 1 Peter 2:22	John 1:1; Col. 2:9; Heb. 1:8

	7. Christ's Humanity	8. Necessity of God's Grace
Explanation	Jesus was also fully human. Jesus got tired; he slept; he sweated; he got hungry and thirsty. Without being fully human, Jesus could not pay the price for human sin. He needed to be divine to have the power to save us, and he needed to be human in order to adequately represent us. Christ had to be both divine and human.	Because of human depravity, we cannot save ourselves. It is by God's grace alone that salvation is possible. God is right to call humankind to account for sin. However, by his grace, undeserving people will be united in fellowship with him and avoid judgment. Without God's grace, no one could come into relationship with God. Relationship with God is peace, joy, and eternal life itself (John 17:3).
What do I actually need to believe?	Jesus Christ was fully human, as well as fully divine.	God—and God alone—is able to rescue us.
What's at stake here?	Confidence in Jesus' ability to fully represent humankind in atonement.	Our relationship to God, eternal life.
Scripture	John 1:14; Phil. 2:7–8; Heb. 2:14	Eph. 2:8–9; John 15:5; Titus 3:5–7; Rom. 9:16

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	9. Necessity of Faith	10. Christ's Atoning Death
Explanation	Faith is trusting that God can and will save us. No one can earn salvation. No amount of good works can ever repay the debt that is owed to God. However, by trusting in him and thankfully accepting his gift of salvation, we can be united with God. Faith is an act on our part, but it is not a work. Faith is trusting God to do what we could not do for ourselves (Eph. 2:8–9; Titus 3:5).	The penalty for sin is death—not only physical death (separation of the soul from the body), but also spiritual death (separation of ourselves from God). The penalty we owe to God was paid by Christ through his death on the cross. The acceptable payment had to be perfect, complete, and without fault. Christ, the perfect man, gave himself in our place, so that whoever believes in him will not die (physically and spiritually) but have everlasting life (John 3:16).
What do I actually need to believe?	That faith, not works, connects us to God.	Only Christ's sinless life, sacrificial death and bodily resurrection can bring us to God.
What's at stake here?	Whether we want to be judged by what we deserve or with God's undeserved favor (grace).	The unique nature of Jesus' work of salvation.
Scripture	Heb. 11:6; Rom. 4:5	Mark 10:45; 1 Peter 2:24; 3:18; John 14:6

	11. Christ's Bodily Resurrection	12. Christ's Bodily Ascension
Explanation	The atoning death of Christ paid for our sins, but the process was not complete until he had defeated death by being physically resurrected in the same body (John 2:19–21). Because Christ is the victor over death and the prototype of a new, glorified physical body, all of humanity will be resurrected and live forever in either heaven or hell.	Christ died for our sins and was physically resurrected for our salvation. Then forty days later, he was taken up ("ascended") bodily into heaven. Because Christ has ascended to the Father, the Holy Spirit now guides us, shows us where we are wrong and comforts us when we hurt. Jesus' going to the Father means our life is kept safe in heaven with God.
What do I actually need to believe?	Jesus rose bodily from the grave.	Jesus ascended, body and soul, to God.
What's at stake here?	The proof that Jesus conquered death.	The Holy Spirit's work in the life of the believer.
Scripture	Luke 24:39; Rom. 4:25; 10:9	Luke 24:50–51; John 16:7; Acts 1:9–10

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	13. Christ's Intercession	14. Christ's Second Coming
Explanation	Christ's bodily ascension allowed him to serve as our mediator (or high priest) before God. In God's presence, Christ prays continually on our behalf. Like a lawyer defends someone before a judge, so Jesus defends us before the bar of God's law and against the accusations of Satan (Rev. 12:10).	Just as Christ left the world physically, so he will return in the same manner. His second coming is the hope of the world. When he returns, dead believers will receive their resurrected bodies. Believers that are alive when he returns will not die, but will be transformed into immortal, physical bodies. Christ's bodily return to earth will be visible to all, and believers will rule with him in his kingdom and live with him forever. Those who do not believe will be separated from God's goodness forever.
What do I actually need to believe?	Christ represents our best interests before God.	Jesus is coming again soon, and we should be ready.
What's at stake here?	Assurance that my prayers are heard by God.	Our hope of being together with Christ.
Scripture	Heb. 1:3; 4:15; 7:25; 1 John 2:1	Matt. 24:30; Rev. 22:12; Col. 3:3–4; Luke 12:40

After Jesus returns, believers will enter conscious eternal blessing and unbelievers will go into conscious eternal punishment. *Eternal Life*: John 14:1–3; Rev. 21:4. *Eternal Separation*: 2 Thess. 1:7–9; Rev. 20:11–15.

How Do We Know about Essential Doctrines?

We know about the essential doctrines through the Bible. However, the inspiration of Scripture as a doctrine is not necessary for salvation to be possible. People were saved before there was a Bible, and some people are saved without ever reading the Bible. The Bible is, however, the only divinely authoritative foundation that makes the plan of salvation knowable.

15. Inspiration of Scripture	16. Method of Interpretation
In order for us to have a sure foundation for what we believe, God revealed his Word (the Bible) as the basis of our beliefs. God cannot err (Heb. 6:18) and neither can his Word (John 17:17). Without a divinely authoritative revelation from God, such as we have in the Scriptures, we could never be sure of the doctrines that are necessary for salvation.	In addition, all the salvation doctrines are derived from the Bible by the literal method of interpretation—that is, Scripture is true, just as the author meant it. By applying the historical-grammatical method of interpretation to Scripture one can know which truths are essential for salvation.

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To Believe or Not to Believe?

Not all doctrines necessary for salvation are necessary for a person to believe in order to be saved. There is a distinct difference between what must be true in order for us to be saved and what must be believed in order for us to be saved. For instance, nowhere does the Bible say it is necessary to believe in the Virgin Birth in order to get into heaven; nonetheless, the Virgin Birth assures us that God took an active role in breaking the bonds of sin through his Son, Jesus.

There are certain essential doctrines that one may not believe and still be saved (for example, the Virgin Birth, Ascension of Christ, the Second Coming), and there are certain things one must believe in order to be saved. A person must believe that Christ died for sins and rose again (Rom. 10:9; 1 Cor. 15:1–6). One must "believe in the Lord Jesus Christ" (Acts 16:31). Since the word "Lord" (*kurios*) when it refers to Christ in the New Testament means "deity," one cannot deny the deity of Christ and be saved (Acts 2:21, 36; 3:14–16; 5:30–35; 10:39; 1 Cor. 12:3).

> *"If you declare with your mouth, 'Jesus is Lord,' and believe in your heart that God raised him from the dead, you will be saved. For it is with your heart that you believe and are justified, and it is with your mouth that you profess your faith and are saved. As Scripture says, 'Anyone who believes in him will never be put to shame.'"*
>
> —*Romans 10:9–11*

How Other Religious Groups Treat These Essential

	Latter Day Saints (Mormonism)	Jehovah's Witnesses (Watchtower)	Scientology	Christian Science
1) God's Unity	●	◆	●	●
2) God's Tri-unity	●	●	●	●
3) Human Depravity	▲	◆	●	●
4) Christ's Virgin Birth	▲	◆	●	●
5) Christ's Sinlessness	◆	◆	●	▲
6) Christ's Deity	●	●	●	●
7) Christ's Humanity	▲	◆	▲	▲
8) The Necessity of God's Grace	▲	▲	●	●
9) The Necessity of Faith	▲	▲	●	●
10) Christ's Atoning Death	▲	▲	●	●
11) Christ's Bodily Resurrection	◆	●	●	●
12) Christ's Bodily Ascension	◆	●	●	●
13) Christ's Intercession	◆	●	●	●
14) Christ's Second Coming	◆	●	●	●

◆ Accept ▲ Redefine ● Deny



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The Trinity

In the simplest of terms, Christians believe:

There is only one God, and this one God exists as one essence in three Persons.

The three Persons are:

- God the Father
- God the Son (Jesus Christ)
- God the Holy Spirit (also called the Holy Ghost)

Early Christians used this diagram to explain the Trinity. The Father, Son, and Holy Spirit are all God, but they are not three names for the same Person.

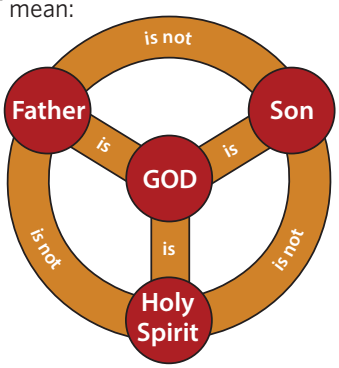
The Persons are distinct:

- The Father is not the Son.
- The Son is not the Holy Spirit.
- The Holy Spirit is not the Father.

God is one absolutely perfect divine Being in three Persons. His *being* is what God *is*, in relation to the universe he created. The three are called Persons because they relate to one another in personal ways.

When Christians talk about believing in one God in three Persons (the Trinity), they do NOT mean:

1 God in 3 Gods, or
3 Persons in 1 Person, or
3 Persons in 3 Gods, or
1 Person in 3 Gods



Rather, they mean:

1 God in 3 Persons

Therefore,

- The Father is God—the first Person of the Trinity.
- The Son is God—the second Person of the Trinity.
- The Holy Spirit is God—the third Person of the Trinity. (The title "Holy Ghost" is an older English expression for "Holy Spirit." Each is an acceptable translation of the phrase in the Bible.)

Why do Christians Believe in the Trinity?

The Bible clearly teaches that there is only one God, yet the Bible calls all three Persons "God."

There is only one God.

- "Hear, O Israel: The LORD our God, the LORD is one." (Deut. 6:4)
- "Before me no god was formed, nor will there be one after me." (Isa. 43:10)

The Father is God.

- "Grace and peace to you from God our Father and the Lord Jesus Christ." (1 Cor. 1:3; 8:6; Eph. 4:4-6)

The Son is God.

- The Word was God. (John 1:1-5, 14) Jesus is identified as "the Word."
- I and the Father are one. (John 10:30-33)
- Jesus' disciple Thomas addressed Jesus as "My Lord and my God." (John 20:28)

  Jesus did not tell Thomas he was mistaken; instead Jesus accepted these titles. Other people in Scripture, notably Paul and Barnabas, refused to accept worship as gods (Acts 14).
- "But about the Son he says, 'Your throne, O God, will last for ever and ever; a scepter of justice will be the scepter of your kingdom.'" (Heb. 1:6-8)
- "Therefore God exalted him to the highest place and gave him the name that is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue acknowledge that Jesus Christ is Lord, to the glory of God the Father." (Phil. 2:9-11)

  Paul, the writer of Philippians, is saying about Jesus what Isaiah 45:23 says about the LORD, and then Paul concludes that Jesus is LORD, that is, the same LORD God of the Old Testament.

See these passages about Jesus' deity: Isa. 7:14; 9:6; John 1:1, 18; 8:58-59; 10:30; Acts 20:28; Rom. 9:5; 10:9-13; Col. 1:15-16; 2:9; Titus 2:13; Heb. 1:3, 8; 2 Peter 1:1; 1 John 5:20

The Holy Spirit is God.

- "'Then Peter said, "Ananias, how is it that Satan has so filled your heart that you have lied to the Holy Spirit? ... You have not lied just to human beings but to God."' (Acts 5:3-4). This verse equates the Holy Spirit with God.
- Now the Lord is that Spirit. (2 Cor. 3:17)

  "The Lord" here refers to "the LORD" in the Old Testament verse (Ex. 34:34) Paul had just quoted in the previous verse (2 Cor 3:16).

More than 60 Bible Passages mention the three Persons together

- Matthew 3:16-17 "As soon as Jesus was baptized, he went up out of the water. At that moment heaven was opened, and he saw the Spirit of God descending like a dove and alighting on him. And a voice from heaven said, 'This is my Son, whom I love; with him I am well pleased.'"
- Matthew 28:19 "Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit."
- 2 Corinthians 13:14 "May the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all."
- Ephesians 4:4-6 "There is one body and one Spirit, just as you were called to one hope when you were called; one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all."

See also John 3:34-35; 14:26; 15:26; 16:13-15; Rom. 14:17-18; 15:13-17; 15:30; 1 Cor. 6:11, 17-19; 12:4-6; 2 Cor. 1:21-22; 3:4-6; Gal. 2:21-3:2; 4:6; Eph. 2:18; 3:11-17; 5:18-20; Col. 1:6-8; Thess. 1:1-5; 4:2, 8; 5:18-19; 2 Thess. 3:5; Heb. 9:14; 1 Peter 1:2; 1 John 3:23-24; Titus 3: 4-6; 1 John 4:13-14; Jude 20-21.

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Misunderstanding #1 "The word 'Trinity' does not appear in the Bible; it is a belief made up by Christians in the 4th century."

Truth: It is true that the word "Trinity" does not appear in the Bible, but the Trinity is nevertheless a Bible-based belief. The word "incarnation" does not appear in the Bible either, but we use it as a one-word summary of our belief that Jesus was God in the flesh.

The word "Trinity" was used to explain the eternal relationship between the Father, the Son, and the Holy Spirit. Many Bible passages express the Trinity. False beliefs flourished during the early days of Christianity, and still do. Early Christians constantly defended their beliefs. The following early church leaders and/or writings all defended the doctrine of the Trinity long before AD 300:

Approximate Dates:

AD 96 **Clement**, the third bishop of Rome

AD 90–100 **The Teachings of the Twelve Apostles**, the "Didache"

AD 90? **Ignatius**, bishop of Antioch

AD 155 **Justin Martyr**, great Christian writer

AD 168 **Theophilus**, the sixth bishop of Antioch

AD 177 **Athenagoras**, theologian

AD 180 **Irenaeus**, bishop of Lyons

AD 197 **Tertullian**, early church leader

AD 264 **Gregory Thaumaturgus**, early church leader

Misunderstanding #2 "Christians believe there are three Gods."

Truth: Christians believe in only one God.

Some people might believe that Christians are polytheists (people who believe in many gods) because Christians refer to the Father as God, the Son as God, and the Holy Spirit as God. But Christians believe in only one God. The Bible says there is only one God. But it also calls three distinct Persons "God." Over the centuries people have tried to come up with simple explanations for the Trinity. There are limits to every illustration, but some are helpful.

For example, it has been said that

God is not 1 + 1 + 1 = 3

God is 1 x 1 x 1 = 1

The Trinity is a profound doctrine that must be accepted by faith. Accepting a doctrine by faith does not exclude reason, but it also means that we cannot always apply the same logic that we use in mathematics. Without the Trinity, the Christian doctrine of salvation cannot stand. Some religious groups that claim to believe in the God of the Bible, but reject the Trinity, have an understanding of salvation that is based on good works.

St. Patrick is believed to have used the shamrock as a way of illustrating the Trinity. He asked, "Is this one leaf or three? If one leaf, why are there three lobes of equal size? If three leaves, why is there just one stem? If you cannot explain so simple a mystery as the shamrock, how can you hope to understand one so profound as the Holy Trinity?" Even though this is an overly simple way to explain the Trinity, some teachers find it helpful.

Misunderstanding #3 "Jesus is not God."

Truth: Jesus is God, the Second Person of the Trinity.

1. Jesus' own claims

- **He forgave sin.** We may forgive sins committed against us, but we cannot forgive sins committed against others. Jesus has the authority to forgive any sin. (Mark 2:5–12; Luke 5:21)
- **He accepted worship as God and claimed to deserve the same honor as the Father.** (Matt. 14:33; 28:17–18; John 5:22–23; 9:38; 17:5)
- **He claimed to be the divine Son of God,** a title the Jews rightly understood to be a claim to equality with God. (John 5:17–18; 10:30-33; 19:7)

2. Jesus and God share traits (see below)

Traits Unique to God	Traits of Jesus
Creation is "the work of his hands"—alone (Gen. 1:1; Ps. 102:25; Isa. 44:24)	Creation is "the work of his hands"—all things created in and through him (John 1:3; Col. 1:16; Heb. 1:2, 10)
"The first and the last" (Isa. 44:6)	"The first and the last" (Rev. 1:17; 22:13)
"Lord of lords" (Deut. 10:17; Ps. 136:3)	"Lord of lords" (1 Tim. 6:15; Rev. 17:14; 19:16)
Unchanging and eternal (Ps. 90:2; 102:26–27; Mal. 3:6)	Unchanging and eternal (John 8:58; Col. 1:17; Heb. 1:11–12; 13:8)
Judge of all people (Gen. 18:25; Ps. 94:2; 96:13; 98:9)	Judge of all people (John 5:22; Acts 17:31; 2 Cor. 5:10; 2 Tim. 4:1)
Only Savior; no other God can save (Isa. 43:11; 45:21–22; Hosea 13:4)	Savior of the world; no salvation apart from him (John 4:42; Acts 4:12; Titus 2:13; 1 John 4:14)
Redeems from their sins a people for his own possession (Ex. 19:5; Ps. 130:7–8; Ezek. 37:23)	Redeems from their sins a people for his own possession (Titus 2:14)
Hears and answers prayers of those who call on him (Ps. 86:5–8; Isa. 55:6–7; Jer. 33:3; Joel 2:32)	Hears and answers prayers of those who call on him (John 14:14; Rom. 10:12–13; 1 Cor. 1:2; 2 Cor. 12:8–9)
Only God has divine glory (Isa. 42:8; 48:11)	Jesus has divine glory (John 17:5)
Worshiped by angels (Ps. 97:7)	Worshiped by angels (Heb. 1:6)

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Misunderstanding #4 "Jesus is a lesser God than the Father."

Truth: Jesus is co-equal with God the Father. People who deny this truth may use the following arguments and verses. (These heresies date back to Arius, AD 319.)

Verses wrongly used to teach that Christ was created

▶ **Colossians 1:15: If Christ is "the first born of all creation," was he created?**

Answer: "Firstborn" cannot mean that Christ was created, because Paul says that all of creation was made in and for Christ, and that he exists before all creation and holds it together (Col. 1:16–17). The "firstborn" traditionally was the main heir. In context Paul is saying that Christ, as God's Son, is the main heir of all creation (verses 12–14).

▶ **John 3:16: Does "only begotten Son" mean Jesus had a beginning?**

Answer: "Only-begotten" does not mean that Jesus had a beginning; it means that Jesus is God's "unique" Son. In Hebrews 11:17, Isaac is called Abraham's "unique" son, even though Abraham had other children (Gen. 22:2; 25:1–6). Jesus is God's unique Son because only Jesus is fully God and eternally the Father's Son (John 1:1–3, 14–18).

▶ **Proverbs 8:22: Does this mean that Christ ("Wisdom") was "created"?**

Answer: This is not a literal description of Christ; it is a personification of wisdom. For example, Christ did not dwell in heaven with someone named Prudence (verse 12); he did not build a house with seven pillars (9:1). This verse says in a poetic way that God used wisdom in creating the world (Prov. 3:19–20).

Verses wrongly used to teach that Jesus is inferior to the Father

▶ **John 14:28: If "the Father is greater than" Jesus, how can Jesus be God?**

Answer: In his human life on earth Jesus voluntarily shared our natural limitations in order to save us. After he rose from the dead, Jesus returned to the glory he had with the Father (John 17:5; Phil. 2:9–11). In that restored glory, Jesus was able to send the Holy Spirit and empower his disciples to do even greater works than Jesus did while he was here in the flesh (John 14:12, 26–28).

▶ **1 Corinthians 15:28: If Jesus is God, why will he be subject to the Father?**

Answer: Jesus humbly and voluntarily submits himself to the Father's will for a time (Phil. 2:5–11). But, as the pre-existent and eternal Son, he is co-equal with God the Father.

▶ **Mark 13:32: If Jesus is God, how could he not know when he would return?**

Answer: Jesus voluntarily lowered himself to experience the limitations of human life. Paradoxically, while Jesus continued to be God, he chose to limit his access to knowledge (John 16:30). Paradoxes like this (not contradictions) are exactly what we would expect if, as the Bible says, God chose to live as a real human being (John 1:1, 14).

> Irenaeus, early church leader (AD 177), writes, "Now the Church,...received from the apostles and their disciples its faith in one God, and the father Almighty, who made the heaven, and the earth, and the seas, and all that is in them, and in one Christ Jesus, the Son of God, who was made flesh for our salvation, and in the Holy Spirit, who through the prophets proclaimed the dispensations of God..."

Misunderstanding #5 "The Father, the Son, and the Spirit are just different titles for Jesus, or three different ways that God has revealed himself."

Truth: The Bible clearly shows that the Father, Son, and Holy Spirit are distinct persons.

Some people think that the doctrine of the Trinity contradicts the truth that there is only one God. They argue that Jesus alone is the one true God, and therefore that Jesus is "the name of the Father and the Son and the Holy Spirit" (Matt. 28:19), and not just the name of the Son. While it is certainly true that there is only one God, we must allow the Bible to define what this means. And the Bible makes it quite clear that the Father, Son, and Holy Spirit are distinct persons:

- The Father sends the Son (Gal. 4:4; 1 John 4:14)
- The Father sends the Spirit (John 14:26; Gal. 4:6)
- The Son speaks, not on his own, but on behalf of the Father (John 8:28; 12:49)
- The Spirit speaks, not on his own, but on behalf of Jesus (John 16:13–15)
- The Father loves the Son, and the Son loves the Father (John 3:35; 5:20; 14:31)
- The Father and the Son count as two witnesses (John 5:31–37; 8:16–18)
- The Father and the Son glorify one another (John 17:1,4–5), and the Spirit glorifies Jesus the Son (John 16:14)
- The Son is an Advocate for us with the Father (1 John 2:1; Greek, *parakletos*); Jesus the Son sent the Holy Spirit, who is another Advocate (John 14:16, 26)
- Jesus Christ is not the Father, but the Son of the Father (2 John 3)

In Matthew 28:19, Jesus is not identifying himself as the Father, Son, and Holy Spirit. He is saying that Christian baptism identifies a person as one who believes in the Father, in the Son whom the Father sent to die for our sins, and in the Holy Spirit whom the Father and the Son sent to dwell in our hearts.

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Misunderstanding #6 **"Jesus wasn't really fully God and fully man."**

Throughout history many people have balked at the idea that Jesus is both fully God and fully man. They have tried to resolve this paradox by saying that Jesus was a mere man through whom God spoke, or that he was God and merely appeared to be human, or some other "simpler" belief. Admittedly the idea that in Jesus, God became a man, is difficult for us to comprehend. But the Incarnation—the truth that God became flesh—is the ultimate proof that nothing is too hard for God (Gen. 18:14; Luke 1:37). And this truth is clearly taught in the Bible.

A simple illustration:
Ice, Water, Steam
All have the same nature, water.
(But of course, the Father, Son, and Holy Spirit
are God at the same time.)

The Bible clearly shows that Jesus was fully human

As a child, he grew physically, intellectually, socially, and spiritually (Luke 2:40, 52).

He grew tired; he slept; he sweat; he was hungry and thirsty; he bled and died; his body was buried (Matt. 4:2; 8:24; Luke 22:44; John 4:6–7; 19:28–42).

After he rose from the dead, he ate and drank with people and let them see his scars and touch his body (Luke 24:39–43; John 20:27–29; Acts 10:41).

The Bible also clearly shows that Jesus was fully God

Jesus did on earth what only God can do: he commanded the forces of nature (Matt. 8:23–27; 14:22–33), forgave sins (Mark 2:1–12); claimed to be superior to the Sabbath law (John 5:17–18); and gave life to whomever he pleased (John 5:19-23).

Paul said that God purchased the church with his own blood (Acts 20:28).

Paul also said that the rulers of this world unwittingly crucified the Lord of glory (1 Cor. 2:8).

All the fullness of God's nature and being resides in Jesus' risen body (Col. 2:9).

The Creeds

Early Christian theologians of the first two centuries wrote many works defending Christianity from several threats:

- Persecution from the Roman Empire. Until the early AD 300s, Christianity was illegal and often Christians were viciously persecuted.
- Heresies attacking basic Christian beliefs, especially the deity of Jesus Christ and the nature of God.

The **Apostles' Creed** was one of the earliest statements of faith Christian leaders crafted to clarify basic Christian beliefs. It emphasizes the true humanity—including the physical body—of Jesus, which was the belief the heretics of the time denied.

> *I believe in God, the Father almighty, Creator of heaven and earth, and in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried; he descended into hell;*
>
> *on the third day he rose again from the dead; he ascended into heaven, and is seated at the right hand of God the Father almighty; from there he will come to judge the living and the dead.*
>
> *I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.*

The **Nicene Creed** was written by church leaders in AD 325, and was later expanded somewhat. It was written to defend the church's belief in Christ's full deity and to reject formally the teachings of Arius, a man who claimed that Jesus was a created, inferior deity.

> *We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen.*
>
> *We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, Light from Light, true God from true God, begotten, not made, of one Being with the Father; through him all things were made. For us and for our salvation he came down from heaven; by the power of the Holy Spirit he became incarnate from the virgin Mary and was made man. For our sake he was crucified under Pontius Pilate; he suffered death and was buried; on the third day he rose again in accordance with the Scriptures; he ascended into heaven. He is seated at the right hand of the Father, he will come again in glory to judge the living and the dead, and his kingdom will have no end.*
>
> *We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son; with the Father and the Son he is worshiped and glorified; he has spoken through the prophets.*
>
> *We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come.*

Note: The Greek word from which the word *catholic* is derived means "universal." The "catholic Church" means the ancient church that agreed with the whole of the apostles' teaching, as opposed to false teachers that followed a "secret revelation" or emphasized only one part of the first-century apostles' teachings.

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Divine Attributes	Father	Son	Holy Spirit
Eternal	Rom. 16:26–27	Rev. 1:17	Heb. 9:14
Creator of all things	Ps. 100:3	Col. 1:16	Ps. 104:30
Omnipresent (capable of being all places at once)	Jer. 23:24	Eph. 1:23	Ps. 139:7
Omniscient (knows all things)	1 John 3:20	John 21:17	1 Cor. 2:10
Wills and acts supernaturally	Eph. 1:5	Matt. 8:3	1 Cor. 12:11
Gives life	Gen. 1:11–31 see also John 5:21	John 1:4 see also John 5:21	Rom. 8:10–11 see also John 3:8
Strengthens believers	Ps. 138:3	Phil. 4:13	Eph. 3:16

The **Athanasian Creed**, written about AD 400 and named after Athanasius, a great defender of the Trinity, says the three Persons are not three Gods, but only one.

This is what the catholic faith teaches: we worship one God in the Trinity and the Trinity in unity.

We distinguish among the persons, but we do not divide the substance.

For the Father is a distinct person; the Son is a distinct person; and the Holy Spirit is a distinct person. Still the Father and the Son and the Holy Spirit have one divinity, equal glory, and coeternal majesty. What the Father is, the Son is, and the Holy Spirit is.

The Father is uncreated, the Son is uncreated, and the Holy Spirit is uncreated. The Father is boundless, the Son is boundless, and the Holy Spirit is boundless. The Father is eternal, the Son is eternal, and the Holy Spirit is eternal.

Nevertheless, there are not three eternal beings, but one eternal being. Thus there are not three uncreated beings, nor three boundless beings, but one uncreated being and one boundless being. Likewise, the Father is omnipotent, the Son is omnipotent, and the Holy Spirit is omnipotent. Yet there are not three omnipotent beings, but one omnipotent being.

Thus the Father is God, the Son is God, and the Holy Spirit is God. But there are not three gods, but one God. The Father is Lord, the Son is Lord, and the Holy Spirit is Lord. There as not three lords, but one Lord.

For according to Christian truth, we must profess that each of the persons individually is God; and according to Christian religion we are forbidden to say there are three Gods or three Lords.

The Father is made of none, neither created nor begotten. The Son is of the Father alone; not made nor created, but begotten. The Holy Spirit is of the Father and of the Son; neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers; one Son, not three Sons; one Holy Spirit, not three Holy Spirits. And in this Trinity none is afore, nor after another; none is greater, or less than another.

But the whole three persons are co-eternal, and co-equal. So that in all things, as aforesaid, the Unity in Trinity and the Trinity in Unity is to be worshipped.

The **Chalcedonian Creed**, written in AD 451 by church leaders to defend the faith against false teachings, says that Jesus is fully God and fully man.

Therefore, following the holy fathers, we all with one accord teach men to acknowledge one and the same Son, our Lord Jesus Christ, at once complete in Godhead and complete in manhood, truly God and truly man, consisting also of a reasonable soul and body; of one substance (homoousios) with the Father as regards his Godhead, and at the same time of one substance with us as regards his manhood; like us in all respects, apart from sin; as regards his Godhead, begotten of the Father before the ages, but yet as regards his manhood begotten, for us men and for our salvation, of Mary the Virgin, the God-bearer (theotokos); one and the same Christ, Son, Lord, Only-begotten, recognized in two natures, without confusion, without change, without division, without separation; the distinction of natures being in no way annulled by the union, but rather the characteristics of each nature being preserved and coming together to form one person and subsistence, not as parted or separated into two persons, but one and the same Son and Only-begotten God the Word, Lord Jesus Christ; even as the prophets from earliest times spoke of him, and our Lord Jesus Christ himself taught us, and the creed of the Fathers has handed down to us.

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Islam and Christianity

Religious History

Who is God?

Muslims Believe

Islam, the Original Religion
Muslims believe that Islam (meaning "submission" to Allah) is the original religion since the creation of Adam, the first prophet. Since the beginning of time, all people who submit to Allah are called Muslims. Over the centuries, Allah appointed thousands of prophets to warn and guide mankind. Prominent among them were *Ibrahim* (Abraham), *Musa* (Moses), *Dawud* (David), and *Isa Al Masih* (Jesus the Messiah).

Muhammad, the Final Prophet
Mankind habitually strayed from the way of Allah revealed through the prophets. About AD 610 in Arabia, Allah sent the last prophet, Muhammad, who united the Arab tribes and turned them from idolatry to Islam.

The Spread of Islam
After the death of Muhammad in AD 632, Sunni Islam rapidly spread from Arabia under the leadership of the first four "rightly guided" rulers (*caliphs*) who were close companions of Muhammad. Shia Islam began to rapidly spread through the teachings of "infallible" Imams from the bloodline of Muhammad. To Muslims, the military and economic expansion of Islam liberated people suffering under the corrupt Byzantine and Persian Empires.

Allah Is One.
The absolute oneness of Allah is primary to Muslims. The greatest sin is to associate any partner with him. This sin is called *shirk*. Muhammad's message advocating one God was courageous because idolatry was the established religion of Arabia. Muhammad challenged this system and finally prevailed with the message of monotheism. Islam is rooted in this commitment to the belief in one God.

Allah Cannot Be Compared.
Allah is transcendent and cannot be compared to humans or any other created thing. Allah's character and attributes are revealed through his 99 Arabic names, the two most common being "The Merciful" and "The Compassionate." Allah is never described in Islam by using human family terms such as "father" or "son." In the Quran he reveals his will for mankind to obey, not his person for mankind to relate with and know.

Allah's Ultimate Attribute: His Will.
Allah creates and sustains all life, spiritual and material. His will is absolute and cannot be questioned by his creation. He is our final judge without a mediator. The best chance on Judgment Day is for those who live lives of righteousness and submission to Allah's will—*Insha Allah* (God willing).

Christians Believe

Adam and Jesus
Christians also trace their religious history back to Adam, who brought the curse of sin upon all mankind (Gen. 1–3). In the Bible, Jesus is known as the second Adam, who came to remove this curse of sin (Rom. 5).

Abraham and Jesus
God's plan unfolded carefully over history. Abraham (*Ibrahim* in Arabic) was promised the blessing to carry out God's eternal purposes. He was blessed so he could be a blessing to all the families of the earth (Gen. 12:1–3; Gal. 3). Jesus is the promised seed of Eve who would crush the head of Satan (*Shaytan* in Arabic; Gen. 3:15) and bring the blessing of the "Good News" (*Injil* in Arabic).

The Victory of Jesus
A great war has been raging throughout the Creation, a struggle in which Satan has twisted all good things—even religion—into weapons to discredit God. The decisive battle of this war was won on the cross when Jesus destroyed Satan's power and overcame the curse of sin. By rising from the dead, Jesus conquered death, a consequence of the curse, and thereby offers the blessing of eternal life to mankind.

God: A Unity, Not a Unit.
The Bible teaches that God is one, but he is a complex unity, not just a simple unit. He is completely unique, a personal God who existed in relationship from eternity.

God the Father, God the Son, God the Holy Spirit
Scripture reveals God as the ultimate Father, in name, character, and person, but always as the Creator, never with sexual references. God also reveals himself as the Eternal Word, who became flesh when the Holy Spirit overshadowed the Virgin Mary and conceived Jesus, the Messiah, who is also called the Son of God in the Bible. In his teaching, Jesus further reveals God the Holy Spirit, who was sent by the Father and himself. The Bible presents a mystery of three persons revealed as one God. Although the word "Trinity" is not in the Bible, the term captures Bible truths about God. The Father, the Son, and the Holy Spirit are God, not just three parts of God or three names for the same person. God reveals himself as a tri-unity.

God's Ultimate Attribute: His Love.
The Bible says, "God is Love." This love existed from eternity as the Father loved the Son even before the foundation of the world. God's love is expressed through creation. God does not simply choose to love; his love chooses to act. "God so loved the world that he gave his one and only Son" (John 3:16).

Misunderstandings

The Misunderstandings
Religious history between Christians and Muslims is covered with blood and war, much like all of human history. God's name has been used by both sides to justify murder and mayhem. Several key events in history continue to affect the perceptions of Christians and Muslims. These events include the Islamic expansion (7th–8th centuries), the Crusades (11th–13th centuries), the establishment of the state of Israel in 1948, the attack on the World Trade Center, the Gulf Wars of 1991 and 2003, and many other events.

Correcting the Misunderstandings
Historians have pointed out that these "holy wars" of history were more about economics than faith. Yet economic struggle cannot explain the intense hatred, cruelty and malicious evil of a Crusader, Nazi, or suicide bomber. Behind these horrors is a deeper spiritual war and a vindictive enemy, namely Satan. Christians and Muslims should not lose sight of Satan, the "enemy of souls." By recognizing the common enemy, Christians can create a context in which they can build relationships with Muslims.

The Misunderstandings
Most Muslims consider Christians to be polytheists (people who believe in many gods) because of the Trinity. A popular misunderstanding of the Trinity is that Christians believe that a Father God had sex with a Mother God (Mary) to produce their "Son of God." No Christian believes this. Educated Muslims understand this false Trinity is not what Christians believe, but they still do not understand how the math can show God's unity. To them it is simple: 1+1+1=3; Father + Son + Holy Spirit = Three Gods. This is not what Christians believe.

Correcting Misunderstandings.
Rather than use an analogy of adding units (1+1+1=3), the Trinity has been explained as multiplied wholeness (1x1x1=1). The Bible says Jesus is the eternal "Word of God" revealed in flesh through the virgin birth. The Quran sets apart Jesus as "His (God's) Word" and "a Spirit from Him (God)" and mentions his virgin birth and miracles. Muslims also believe in the second coming of Jesus, because Jesus is called the "Sign of the Hour" in the Quran. Muslims like to point out how the Quran honors Jesus. Yet such positive references to Jesus in the Quran are few compared to the complete story of Jesus preserved by God in the New Testament.

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Holy Scriptures

Prophets

Muslims Believe

The Only Trustworthy Scripture

According to Muslims, there is only one trustworthy Holy Scripture, the Quran ("a text to recite"). Many prophets before Muhammad were also given Allah's Word, among them: *Musa* (Moses) given the *Taurat* (Torah), *Dawud* (David) given the *Zabur* (Psalms), and *Isa* (Jesus) given the *Injil* (Gospel). However, Muslims are taught that all these writings were corrupted. Allah appointed Muhammad to receive the Quran in order to correct this corruption.

How Muslims Got the Quran

In AD 610, Allah sent the archangel Gabriel (*Jibrail* in Arabic) to Muhammad in Mecca, Saudi Arabia. Over the next 22 years, Allah "sent down" revelations to Gabriel who dictated them to Muhammad with the command to recite it to others. Shortly after Muhammad's death in AD 632, his followers gathered the texts of different lengths into 114 chapters (*Sura* in Arabic). The third caliph, Uthman, had scholars compile an official Quran, in written form, and had all other variant texts burned.

The Quran Today

The Quran is considered divine in its original Arabic form, and Muslims memorize and recite it only in this pure language.

Muhammad, the Seal of the Prophets

To Muslims, the Prophet Muhammad, called the "seal of the prophets," is the last of over 124,000 prophets going back to Adam. His name means "praised one," and he is commended by Allah in the Quran.

Muhammad, the Reformer

Mecca was a center of idol worship in AD 610 when Muhammad first challenged the people to forsake idolatry and embrace Islam. Most Meccans rejected his message and many began to persecute the early Muslims, causing them to flee to the town of Medina in AD 622. (This flight is known as the *hijara* and marked the first year on the Islamic calendar.) Medina was more receptive to Muhammad, and from this city, through battles and diplomacy, Islam was spread to the entire Arabian Peninsula within only a few years after Muhammad's death in AD 632.

Muhammad, the Perfect Example to Follow

Muslims try to follow Muhammad's example known as his *sunna* ("trodden path" or "customs") in every detail possible. Everything is prescribed, from ritual washings before prayer to hygienic practices in the bathroom. Such detailed behavior is known through large collections of *hadith*, accounts of Muhammad's life, words, and behavior passed on by his early followers.

Christians Believe

How Christians Got the Bible

Followers of Jesus believe the Bible is the authoritative, inspired word of God, composed of 66 different books, transmitted through at least 40 prophets, apostles, and holy men. The first 39 books, written before the coming of Christ, are called the Old Testament. The Old Testament was written over many centuries by various authors in diverse cultures using the Hebrew and Aramaic languages. The remaining 27 books after Christ are called the New Testament. They were written in Greek, the dominant language of the 1st century. The New Testament contains collections of eyewitness reports of the life and teachings of Jesus, followed by a history of his disciples over the next 50 years, including letters from his apostles and a vision of the end times called the "Revelation."

Inspiration

The Christian view of inspiration is that God "breathed" his Word through many people (mostly inspiring, rarely dictating). Therefore the Bible reflects cultures as diverse as Abraham's nomadic lifestyle to the royal court of King David. The result is a book of beautiful human diversity interwoven with divine unity.

Old Testament Prophecy

New Testament writers proclaimed Jesus as the fulfillment of the Law of Moses (*Taurat*) and the predictions of Old Testament prophets. These prophets are quoted in the New Testament. For instance, Matthew quotes various prophets concerning Jesus' birth in Bethlehem (Mic. 5:2), his mother being a virgin (Isa. 7:14), and even the killing of baby boys by King Herod (Jer. 31:15). The prophets also detail the suffering, death, and resurrection of Jesus (Isa. 53; Ps. 16:8–11). The Bible points out that God carefully planned and carried out the details of the coming of Jesus in history (Luke 24:27; Acts 3:18).

Christ's Warning about False Teachers

The Bible contains numerous warnings about false teachers and prophets. Jesus predicts the end times will be full of these (Matt. 24: 11). Therefore, every teaching must be judged against the truth already revealed in the Bible. Jesus also promised that the Holy Spirit ("the Spirit of Truth") would guide truth seekers into all truth (John 14–16).



Muhammad and the archangel Gabriel

Misunderstandings

The Misunderstandings

Muslims feel sorry that Christians follow a corrupted book and most Muslims avoid the Bible. Even among Western-educated Muslims, the great diversity of Bible versions and translations adds to their belief that the Bible is corrupted.

Correcting the Misunderstandings

Muhammad did not question the accuracy of the Bible; he criticized contemporary Jews and Christians for misinterpreting or not obeying their existing Scriptures. The accusation that the text of the Bible had been corrupted came centuries after Muhammad, at a time when Muslim scholars realized there were contradictions between the Quran and the Bible. Yet the Quran points to the Bible as truth to obey many times. The text of the Bible is better preserved than the writings of any ancient author. Furthermore, the discovery of the Dead Sea Scrolls confirmed the reliability of the Bible.



The Misunderstandings

In conversation with Muslims, do not attack Muhammad. Since so much is determined by imitating their prophet, to insult Muhammad is to attack their entire life and culture.

Correcting the Misunderstandings

It is wise to find common ground and agree that Muhammad has much in common with Old Testament prophets. Like David and Solomon, he was a political and military leader with multiple wives. Like Moses and Joshua, he united tribes and led them in battle. Like Elijah and many other prophets, he destroyed idols and confronted the corrupt political and economic powers of his day.

Just as Old Testament prophets looked forward to the coming Messiah, Muhammad looked back with respect and admiration to Jesus as the Messiah. The Quran calls *Isa Al Masih* (Jesus) "His (God's) Word" and "a Spirit from Him (God)" (Surah 4:171). It affirms Jesus' virgin birth and special role in the end times, though not in the biblical sense.

Followers of Jesus do not have to insult or embrace Muhammad in order to exalt the Messiah. It is important to lift up Jesus, not tear down Muhammad.

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Practices and Rituals

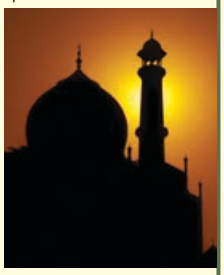
Salvation and Paradise

Muslims Believe

The Five Pillars

The ritual practices of Islam are the pillars of their religious system. Although beliefs are important, the substance of their religion is the accomplishment of these five pillars.

- Confessing the Faith (*Shahada*)
- Prayer (*Salat*)
- Fasting (*Sawm*)
- Giving of Alms (*Zakat*)
- Pilgrimage to Mecca (*Hajj*)



The Muslim's objective is to follow Muhammad's pattern (his exact words, motions, and timing) found in the sunna as they accomplish the pillars.

Jihad

Some Muslims also consider "struggle (*Jihad*) in Allah's way" central to their faith. This struggle could be internal (a struggle in the soul to do the right thing) or external (self-defense against attackers of Islam or Muslims). The interpretation of jihad can determine the difference between moderate and radical Muslims.

Judgment Day

Their belief in the nature of the final Judgment Day motivates Muslims to faithfully accomplish these pillars. In the Quran, these practices are of great importance.

Reward and Penalty

The Quran says, "For those who reject Allah, there is a terrible penalty: but for those who believe and work righteous deeds, there is forgiveness and a magnificent reward" (Surah 35:7). This great reward is *janna*, a garden paradise, an eternal place of sensual and spiritual pleasures.

No Savior, but Mercy Is Possible

In Islam, there is no savior. That is not to say salvation is impossible, for Allah is merciful and compassionate. He can always forgive—for Allah's will is supreme—but he is primarily the judge. There are many descriptive warnings about hellfire and punishment in the Quran.

Judgment Day: A Motivation to Righteous Deeds

All people should fear Judgment Day, in which each person's deeds will be weighed on a scale. "Recording angels" keep a list of every deed, both good and bad. Islamic teachers assign credits to deeds related to the pillars of Islam. It is unthinkable for many Muslims to abandon their accumulation of credits and trust a Savior.

Guarantee of Paradise?

Islamist terrorists interpret the Quran to suggest that paradise is guaranteed for jihad martyrs. Most Muslim scholars and leaders reject the terrorists' definitions of jihad and martyrdom.

Christians Believe

The Gift of Salvation

The Bible teaches that salvation is a gift from God through faith in Jesus Christ (*Isa Al Masih*) and there are no rituals or practices that anyone can do in order to get right with God (Eph. 2:8–9).

Jesus' Seven Commands

Even though no one can be saved by good works, followers of Jesus serve him, imitate him, and do what he commanded because they are filled with the Holy Spirit. Jesus said, "If you love me, keep my commands" (John 14:15) and that this "burden is light" (Matt. 11:30). He gave seven specific commands:

- Repent and Believe (a turn of heart)
- Love God and Others (greatest command)
- Pray (as a lifestyle, from the heart)
- Celebrate the Lord's Supper (remember Jesus)
- Be Baptized (with water)
- Give (with a joyful heart)
- Make Disciples (among all peoples)

Making disciples involves worship, fellowship, fasting, studying Scripture, and sharing the good news. Jesus said that his disciples would be recognized by their love for one another (John 13:35).

Judgment Day

Christians believe that after death, all people await the final Judgment when both believers and unbelievers will be resurrected. All will be judged according to the deeds they have done, but believers will be saved because God removed the record that contained the charges against them. He destroyed it by nailing it to the cross of Jesus (Col. 2:14). This would remove the list of bad deeds kept by any Muslim's "recording angel."

The Gift of Salvation

Even if one's list of good deeds outweighs their list of bad deeds, this would not make them acceptable to God. The Bible says this would only cause boasting and pride, as though someone could impress God by his or her good deeds (Eph. 2:8–10). Instead, God has credited us with the righteousness of Christ, so salvation is a gift, not earned by anyone, not even martyrs, but bought with a great price (Jesus' blood).

A Renewed Relationship with God

In addition to this great gift, God the Father adopts those he saves into his family so they may live with Jesus in heaven. To be saved involves being "born again" into a new relationship with God (John 3:5).

Misunderstandings

The Misunderstandings

A Muslim can be confused by Christian symbols and rituals, such as the cross (considered a military symbol to Muslims) and the Lord's Supper when using wine (alcohol is prohibited in Islam). Christians are confused by some of the Muslim rituals as well.

Correcting the Misunderstandings

If Christians and Muslims can communicate and completely understand the meaning behind these symbols and rituals, meaningful relationships can be built and truth-sharing can take place.

Following the Sermon on the Mount (Matt. 5–7) is perhaps the best way for Christians to imitate Jesus and share with Muslims. The Sermon on the Mount challenges all followers of Jesus to live a righteous lifestyle of humility and love.

Muslims need grace-motivated Christian friends who follow the disciplines of Jesus. Jesus calls his followers to pray as a lifestyle, frequently and effectively. By confronting evil and bringing healing, believers can introduce Christ to their Muslim friends.

The Misunderstandings

Thinking about Allah as Father is unacceptable for all Muslims (Surah 112:3). Any negative view of the earthly father role will twist one's view of God. In Western cultures, parenting trends err toward permissiveness (more love than discipline). In the East, fathers tend to be negligent or authoritarian (more discipline than love). God is a Father, who shows both love and discipline. He wants loving followers, not slaves or spoiled children.

Correcting the Misunderstandings

This view of fatherhood makes it easier to relate to God as Father and to come to him as a humble child, ready to be loved and disciplined. Jesus said one must enter God's kingdom as a little child.

The final book of the Bible describes the future scene of a huge family gathering with many from every tribe, tongue, people, and ethnic group gathered around the throne of God (Rev. 5). Boasting of good deeds would be unthinkable, because Jesus, the Lamb of God, sits upon the throne. Everyone in this great crowd honors Jesus as their substitute sacrifice, just as God pictured beforehand when he provided a ram to die in place of Abraham's son (Gen. 22).

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Role of Women

Religion and Culture

Muslims Believe

The Perspective of Muslim Women

Muslim women generally consider themselves protected and satisfied within their culture. Their fulfilling social life is usually gender-separated and happens primarily within extended families and some close neighbors.

The Protection of Muslim Women

Women are valued in the Quran. Muhammad brought an end to the practice of female infanticide, widely practiced before his time, and he gave women the right to inherit. The honor of women is a major concern in Muslim societies. The reputation of the family is linked with the women. Islam helps maintain roles and expectations that predate Muhammad. The modest dress code is intended to protect women when outside the home. Muslim women do not need to wear a veil or loose clothes at home or when only women are present.

Polygamy

Since marriage and child bearing are highly valued in Islamic society, polygamy is allowed and yet controlled. Islam limits a man to four wives and requires equal treatment for each.

The Muslim Holistic Worldview

Muslims understand religion as a whole and integrated way of life. Secular, Christian-influenced cultures can confuse and even anger Muslims who see things through their holistic worldview. They often view "Hollywood sexuality" as "Christian," or a military action as a "Crusade." To them, the cross is a military symbol.

The Islamic Community

In Islam, brotherhood and consensus is emphasized, and individualism is avoided. The "community of the faithful" is responsible to enforce the moral code. This can explain how a lone Muslim, outside a community support structure, does not feel as guilty when breaking the code. However, bringing shame on his family or community would be a great sin.

Avoiding shame and protecting honor are primary motivations of most Muslims. Shame and honor are community-related, as contrasted to an individual sense of guilt.

Radical Muslims, known as Islamists or Jihadists, use this sense of community honor and shame to recruit and motivate their followers.

Christians Believe

The Perspective of Christian Women

Christians believe that the Bible teaches that both man and woman were created in God's image, had a direct relationship with God, and shared jointly the responsibilities of bringing up children and ruling over the created order (Gen. 1:26–28). Christian husbands and wives are to mutually submit to one another. Women are to respect their husbands; husbands are to sacrificially and selflessly love their wives, just as Jesus Christ loves his church (Eph. 5:21–25).

The Protection of Christian Women

Christian women are to dress modestly (1 Tim. 2:9), and all followers of Jesus are to flee from sexual immorality (1 Cor. 6:18).

Not Conforming to the World

Followers of Jesus believe that they must be transformed by renewing their minds and avoid conforming to the patterns of the secular world (Rom. 12:2). Problems arise when Christians adapt to the Western secular culture more than to the Bible. When this happens there is a decline in morality which leads to an increase in sexual immorality, drunkenness, deceit, selfishness, rage, and other sins.

The Western Worldview

Followers of Jesus believe that they are to impact culture for Christ by going into all parts of the world to bring the message of Jesus to the people that live there (Matt. 28:19–20). In the West, a division exists between culture and religion. Religion is separated from government, and some people object to any influence of religion on state institutions and symbols.

Community in the West

Followers of Jesus do influence Western culture and institutions, but they seem to be a shrinking influence. Western culture affirms individualism and some people avoid community responsibility. Tolerance of sin and unbiblical practices continue to dilute the true Christian message; evolutionism and atheism also continue to influence the increasingly secular West. Only a minority of those in the West consider themselves followers of Jesus Christ. Most simply consider themselves Christian by name only, and do not follow the teaching of the Bible, of which they are largely ignorant. Generally, Western culture does not have a sense of the "community of the faithful."



Misunderstandings

The Misunderstandings

Western values conflict with Muslims regarding women perhaps more than any other category. There are several problems in Muslim societies in regard to women. However, secularism and women's liberation have brought the "Christian" West several problems as well.

Correcting the Misunderstandings

Christians, often focused on the plight of Muslim women, fail to see that many Western "solutions" are more to be feared than the problems they address. Many Muslim women prefer their lifestyle to lonely singleness, sexual exploitation, and the desire for money that makes home and family unimportant.

Societies long dominated by Islam have problems which need to be addressed, but before Christians can address these issues they must deal with their own cultural problems. As Jesus said, "You hypocrite, first take the plank out of your own eye, and then you will see clearly to remove the speck from your brother's eye" (Matt. 7:5).



The Misunderstandings

Time magazine ran a cover article asking the question, "Should Christians Convert Muslims?" The artwork featured a militant-looking clenched fist holding a metal cross, reminiscent of a Crusader's sword. This imagery correctly symbolizes some typical Muslim misunderstandings, especially when viewed with the cigarette advertisement on the back cover. The advertisement features a sensual goddess-like model with men fawning at her feet. These pictures display some fears of Muslims: to be dominated militarily and corrupted morally by "Christianity."

Correcting the Misunderstandings

The challenge is to present a correct view of the cross. The movie, "The Passion of the Christ," has been seen by Muslims all over the world. They have seen the cross as a symbol of suffering, not as a military or political icon. Followers of Jesus, through their words and actions, are called to show Muslims that God loves all people so much that Jesus died on the cross for their sins. (Islam denies Jesus' death; claims that he was lifted up to heaven and a substitute died instead of him.) Jesus also defeated Satan and death by rising from the grave. He made it possible for all of God's children to live with him forever. This "good news" should be attractive to Muslims.

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The Do's and Don'ts of Reaching Out to Muslims

Do make it clear you are a follower of Christ, by your loving words and righteous lifestyle.

Don't assume your Muslim friend understands your meaning of "Christian."

Do take time to build a relationship. Practice hospitality.

Don't be surprised if you are rejected at first. It is best to offer Muslim friends store-bought sweets and to avoid anything with pork or alcohol.

Do approach your encounters as a learner. Ask questions.

Don't take notes and treat Muslim friends like an academic project.

Do correct their misunderstandings of your beliefs.

Don't argue. If they want to debate with a Christian, refer them to the website www.debate.org.uk/.

Do talk about Jesus. Use his title, *Isa Al Masih*.

Don't insult the prophet Muhammad.

Do pray out loud with your Muslim friends. Ask if you can pray for their practical needs, healing, and worries. Look for opportunities and pray in Jesus' name.

Don't start your prayer with "Our Father..." because Muslims have a misunderstanding about the fatherhood of God (as sexual). Wait until you correct this misunderstanding before using "Father" or "Abba." At first address your prayer to "Almighty God" or "Lord God."

Do use your right hand in giving and receiving gifts.

Don't use your left hand for eating food (especially when learning to eat with your hands). The left hand is used for toilet cleaning; the right hand for eating.

Do treat your Bible with respect. Store it high on a shelf. Some wrap it in a beautiful cloth.

Don't put your Bible on the floor or in the bathroom as reading material. Many Muslims are superstitious about the bathroom.

Do be gender-sensitive: interact man to man, woman to woman.

Don't allow any compromising situation, even just to protect from a possible rumor. An Arab proverb says, "A man and woman alone together are three with the devil."

Do observe body language. Take your shoes off when entering a home or place of prayer (especially if you see shoes at the threshold).

Don't sit so that the sole of your foot or shoe is facing someone. Women, don't look men directly in the eye, or at least quickly avert your glance.

Do practice modesty, even among Westernized Muslims. For women this is very important since family honor is tied to their behavior and reputation.

Don't assume Muslims think the same as you, even if they dress the same.

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Glossary of Islamic and Arabic Terms

Allah—The proper pre-Islamic Arabic name for God, used even today by Arabic-speaking Christians as well as by Muslims. Scholars think the word "Allah" is originally a compound of *al-ilah* ("the god"). Although all Muslims use the Arabic name "Allah," only 20% are native Arabic speakers.

Arkan-ad-din—The Five Pillars of religion are referred to by their Arabic names by all Muslims, regardless of their native language.

- **Shahada** (confessing the faith) is a public statement said in Arabic which means, "There is no God but Allah and Muhammad is His Messenger."
- **Salat** (prayer) is a set ritual to be done five specific times every day (sometimes combined in three sessions).
- **Sawm** (fasting) is an annual community event for all Muslims (except children, pregnant women, and travelers). The fast lasts the entire lunar month known as Ramadan.
- **Zakat** (giving of alms) is obligatory giving of 2.5% of a Muslim's wealth.
- **Hajj** (pilgrimage to Mecca) is to be carried out at least once in a lifetime, providing a Muslim can afford it.

Baraka—Literally means "blessing," a term that communicates well to Muslims. It is a central biblical theme first introduced by God to Abraham in Genesis 12:1–3, and extended to all believers of all nations (Gal. 3:6–9).

Bismillah (Bis-mi-LAH)—"In the name of Allah." An invocation frequently used by Muslims.

Hadith (Hah-DEETH)—Thousands of reports of sayings or behaviors of Muhammad which set a precedent for Muslim practice and becomes the basis of Sharia law.

Ibrahim (E-brah-HEEM)—"Abraham"

Injil (In-JEEL)—Refers to the "book given to Jesus" and comes from the Greek word *evangelion*, meaning "good news." Muslims do not believe that there is an Injil remaining on the earth that has not been corrupted. Christians often refer to the Gospels or a single Gospel as "the Injil" when conversing with Muslims.

Insha Allah (In-SHA-al-lah)—"God willing." This common phrase is often tagged onto a sentence expressing hope or intention, and sometimes resignation to destiny. It is an expression of Allah's ultimate attribute: his absolute will.

Isa Al Masih (EE-saw-all-Mah-SEE)—"Jesus the Mes-si-ah." The word "Ma-sih" is similar to the Hebrew word. "Isa" for "Jesus" is an obscure version of the Arab Christians' *Yasu* (from Hebrew *Yeshua*).

Muslim—An Arabic term derived from the same root as the word for peace (*salam*). Note that the trilateral root _S_L_M_ is shared by all these related terms: **S**A**L**A**M**, I**SL**A**M**, MU**SL**I**M**. The root and its derivatives are very similar to the Hebrew word *shalom*, which means peace.

Salaam Alaykum (Sa-LAAM Ah-LAY-kum)—"Peace be upon you." It is virtually identical to the Aramaic phrase Jesus spoke when appearing to the disciples after his resurrection (Luke 24:36; John 20:19).

Sharia (Sha-REE-ah)—"Path to water." Islamic religious and civil law which is based upon the Sunna, Quran, and Hadith. Sharia is a guide to everyday life and salvation.

Shaytan (Satan) (Shay-TAAN)—An evil *Jinn* (fire-born spirits in Arabic folklore), not a rebellious angel. The Quran uses this term to refer to mischievous behavior (like devilish).

Shiite or Shia (SHE-ite or SHE-ah)—"The party of Ali" (10% worldwide) that believes that the proper successor to Muhammad should be his blood relative, beginning with Ali. The Sunni-Shia split happened shortly after Muhammad's death in a violent dispute about who should lead the Muslim community.

Shirk (SHIRK)—"Associating." Idolatry or blasphemy. Making others equal to God, an unpardonable sin, like disbelief (*qufr*).

Sufi (SOO-fee)—Muslim mystics, who can be either Sunni or Shia, range from storytellers seeking to love Allah and his wisdom to those inducing trances through chanting the names of Allah or dancing (as seen in "whirling dervishes").

Sunna (SOO-nah)—"Trodden path" of Muhammad and his close companions. The Sunna (Muhammad's examples) becomes the basis of Sharia law.

Sunni (SOO-nee)—"One on the path;" how the majority of Muslims (90% worldwide) identify themselves as contrasted to Shiite.

Taurat of Musa (Tor-AT MOO-sah)—"Torah of Moses," the book given to Moses. The first five books of the Bible.

Tawheed (Toe-HEED)—"Oneness." A term used to refer to the absolute oneness of Allah.

Zabur of Dawud (Zah-BOOR DAU-ood)—"Psalms of David," the book given to David, the Psalms.

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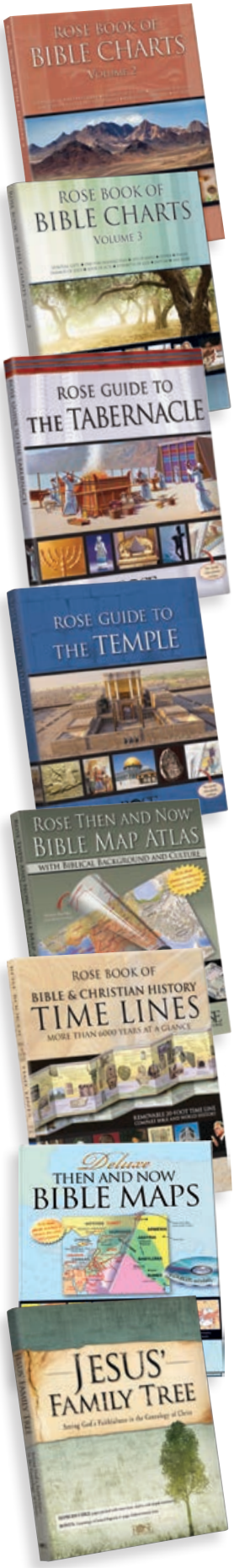
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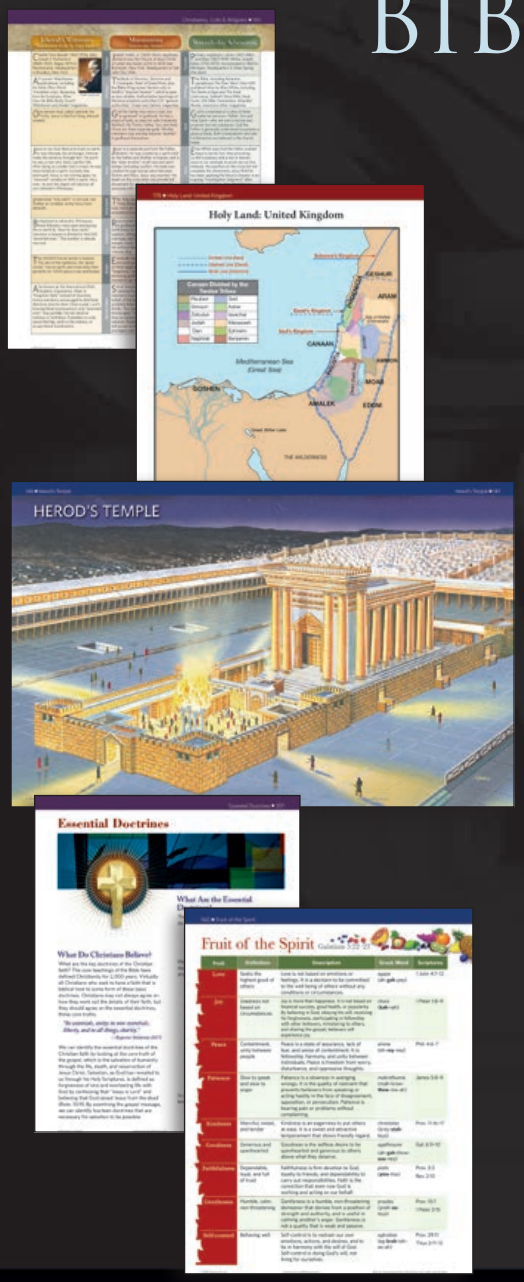
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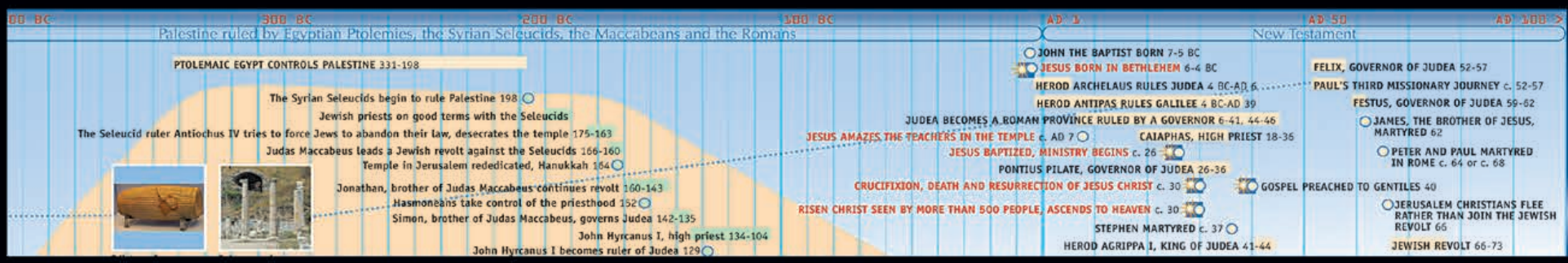
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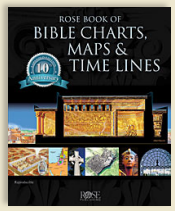
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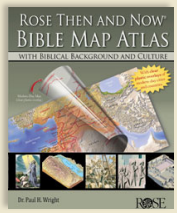
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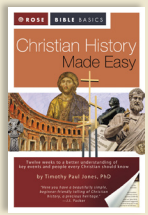
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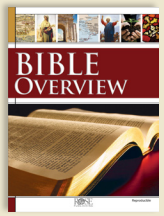
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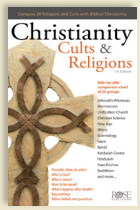


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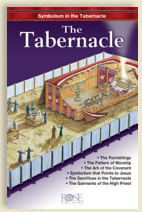


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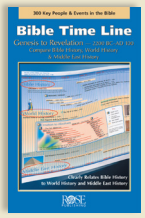
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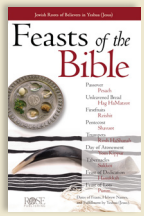
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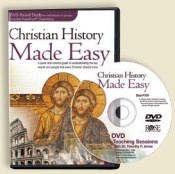


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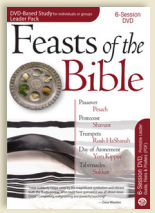


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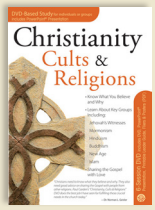
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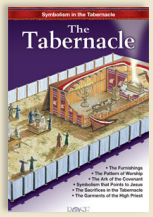
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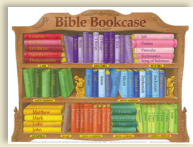


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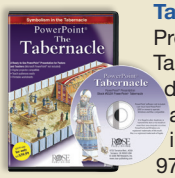


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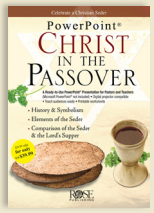


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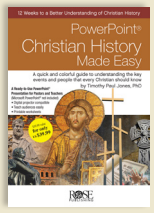
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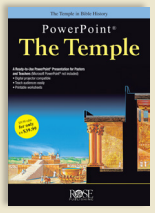
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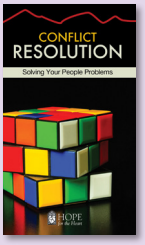
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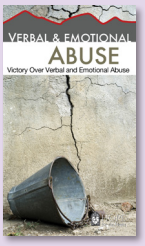
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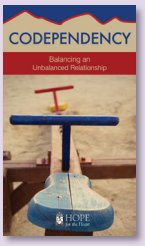
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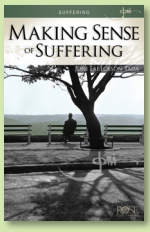
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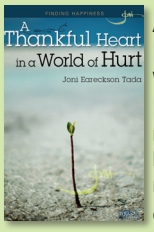
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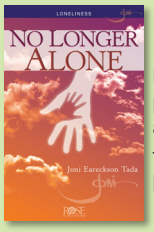
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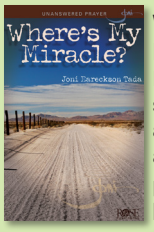
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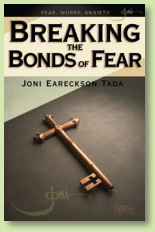
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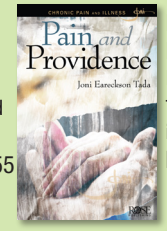
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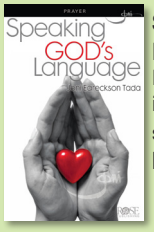
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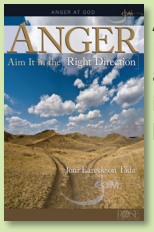
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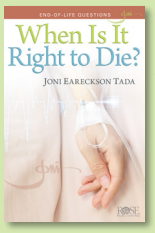
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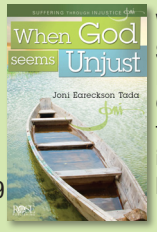
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