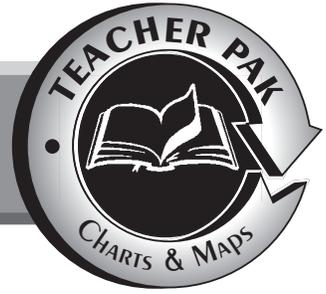


THE NEW TESTAMENT BOOKSHELF



The term "New Testament" refers first to the covenant God made with all people to save them through His Son, Jesus Christ. It has also come to refer to the *writings about* that promise-law.

Purpose/Theme:

The Scriptures of the New Testament show how God's Old Covenant is fulfilled in Jesus Christ. It describes how the early Christians became the Church, and how to live in the light of the risen presence of Christ.

The Gospels

Matthew
Mark
Luke
John

History

Acts

Letters by Paul

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

General Letters

Hebrews
James
First Peter
Second Peter
First John
Second John
Third John
Jude

Prophecy

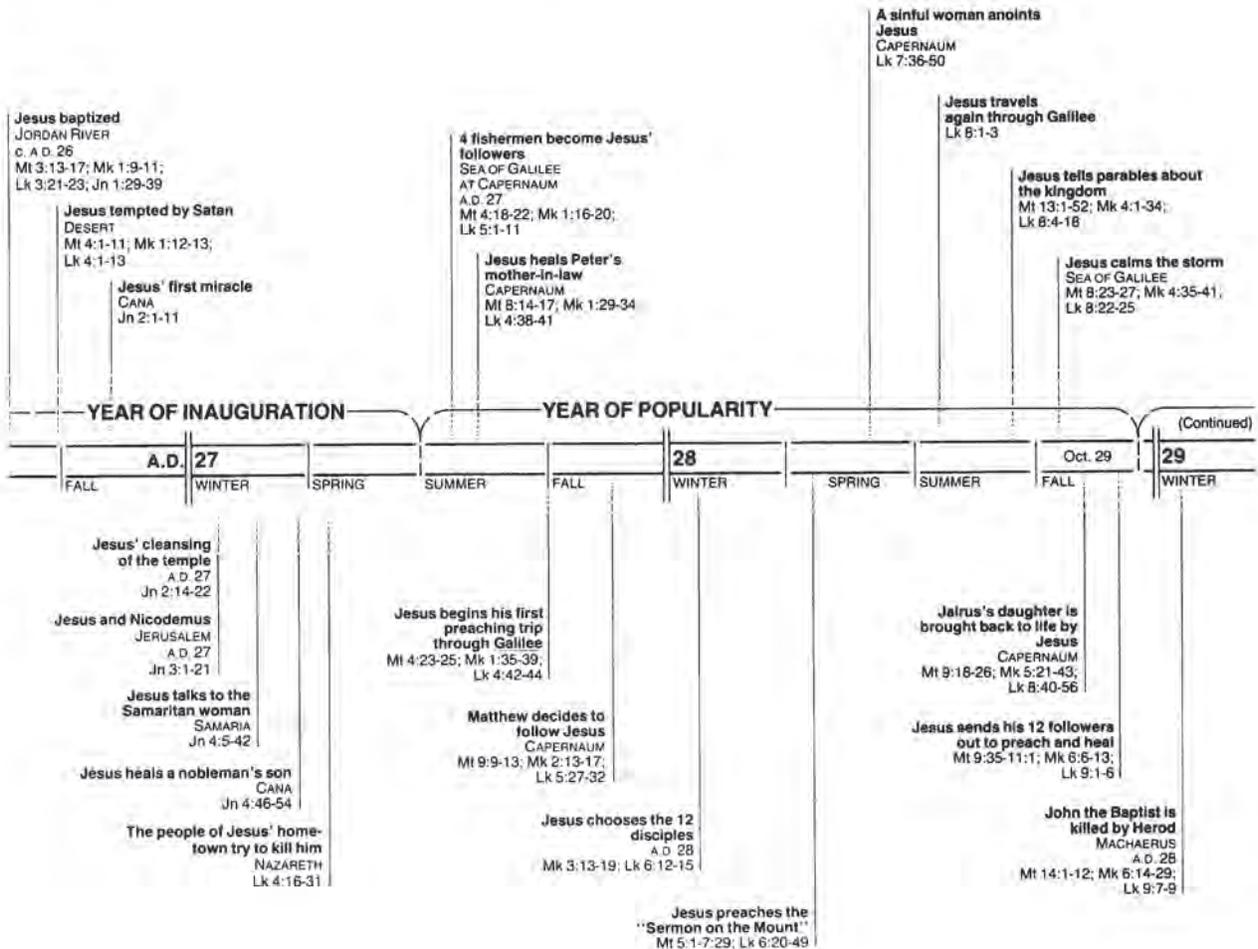
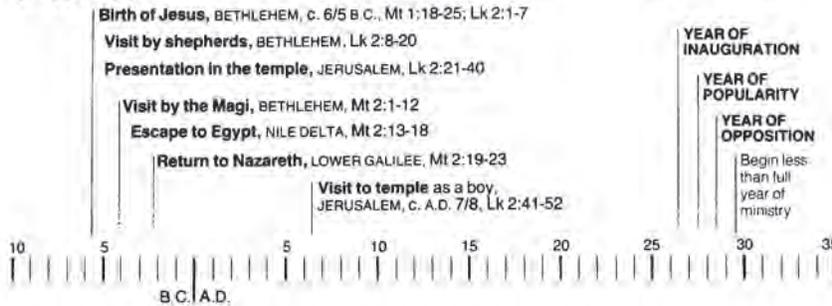
Revelation



THE LIFE OF CHRIST

CHILDHOOD

Italics denote date held in question by scholars



Dotted lines leading to the timeline are meant to define sequence of events only. Exact dates, even year dates, are generally unknown.

THE LIFE OF CHRIST CONTINUED



THE LAST WEEK

The Triumphal Entry, JERUSALEM, Sunday
Mt 21:1-11; Mk 11:1-10; Lk 19:29-44;
Jn 12:12-19

Jesus curses the fig tree
Monday Mt 21:18-19; Mk 11:12-14

Jesus cleanses the temple
Monday Mt 21:12-13; Mk 11:15-18

The authority of Jesus questioned
Tuesday Mt 21:23-27;
Mk 11:27-33; Lk 20:1-8

Jesus teaches in the temple
Tuesday Mt 21:28-33; Mk 12:1-4;
Lk 20:9-21:4

Jesus anointed, BETHANY, Tuesday
Mt 26:6-13; Mk 14:3-9; Jn 12:2-11

The plot against Jesus
Wednesday Mt 26:14-18; Mk 14:10-11;
Lk 22:3-6

The Last Supper
Thursday Mt 26:17-29; Mk 14:12-25;
Lk 22:7-20; Jn 13:1-38

Jesus comforts the disciples
Thursday Jn 14:1-16:33

Gethsemane, Thursday
Mt 26:36-46; Mk 14:32-42; Lk 22:40-48

Jesus' arrest and trial
Thursday night and Friday
Mt 26:47-27:26; Mk 14:43-15:15;
Lk 22:47-23:25; Jn 18:2-19:16

Jesus' crucifixion and death, GOLGOTHA,
Friday Mt 27:27-56; Mk 15:16-41;
Lk 23:26-49; Jn 19:17-30

The burial of Jesus, JOSEPH'S TOMB, Friday
Mt 27:57-68; Mk 15:42-47; Lk 23:50-56;
Jn 19:31-42

Jesus feeds 5,000 people
NEAR BETHSAIDA
Spring, A.D. 29
Mt 14:13-21; Mk 6:30-44;
Lk 9:10-17; Jn 6:1-14

Jesus walks on water
Mt 14:22-23; Mk 6:45-52;
Jn 6:16-21

Jesus withdraws to Tyre and Sidon
Mt 15:21-28; Mk 7:24-30

Jesus feeds 4,000 people
Mt 15:32-39; Mk 8:1-9

Peter says that Jesus is the Son of God
Mt 16:13-20; Mk 8:27-30;
Lk 9:18-21

Jesus tells his disciples he is going to die soon
CAESAREA PHILIPPI
Mt 16:21-26; Mk 8:31-37;
Lk 9:22-25

Jesus is transfigured
Mt 17:1-13; Mk 9:2-13;
Lk 9:28-36

Jesus pays his temple taxes
CAPERNAUM
Later in that year
Mt 17:24-27

Jesus begins his last trip to Jerusalem
A.D. 30
Lk 17:11

Jesus blesses the little children
ACROSS THE JORDAN
Mt 19:13-15; Mk 10:13-16;
Lk 18:15-17

Jesus talks to the rich young man
ACROSS THE JORDAN
Mt 19:16-30; Mk 10:17-31;
Lk 18:18-30

Jesus again tells about his death and resurrection
NEAR THE JORDAN
Mt 20:17-19; Mk 10:32-34;
Lk 18:31-34

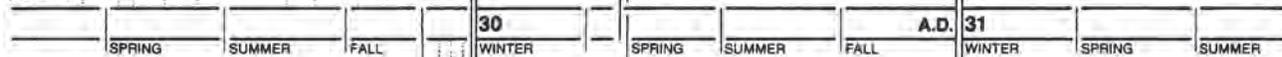
Jesus heals blind Bartimaeus
JERICHO
Mt 20:29-34; Mk 10:46-52;
Lk 18:35-43

Jesus talks to Zacchaeus
JERICHO
Lk 19:1-10

Jesus returns to Bethany to visit Mary and Martha
BETHANY
Jn 11:55-12:1

YEAR OF OPPOSITION

(Continued)



Jesus attends the Feast of Tabernacles
JERUSALEM
October A.D., 29
Jn 7:11-52

Jesus heals a man who was born blind
JERUSALEM
Jn 9:1-41

Jesus visits Mary and Martha
BETHANY
Lk 10:38-42

Jesus raises Lazarus from the dead
BETHANY
Winter, A.D. 29
Jn 11:1-44

AFTER THE RESURRECTION

The empty tomb, JERUSALEM, Sunday
Mt 28:1-10; Mk 16:1-8; Lk 24:1-12;
Jn 20:1-10

Mary Magdalene sees Jesus in the garden, JERUSALEM, Sunday
Mk 16:9-11; Jn 20:11-18

Jesus appears to the two going to Emmaus, Sunday
Mk 16:12-13;
Lk 24:13-35

Jesus appears to 10 disciples, JERUSALEM, Sunday
Mk 16:14;
Lk 24:36-43; Jn 20:19-25

Jesus appears to the 11 disciples, JERUSALEM, One week later
Jn 20:26-31

Jesus talks with some of his disciples, SEA OF GALILEE, One week later
Jn 21:1-25

Jesus ascends to his Father in heaven, MT OF OLIVES, 40 days later
Mt 28:16-20; Mk 16:19-20; Lk 24:44-53

Dotted lines leading to the timeline are meant to define sequence of events only. Exact dates, even year dates, are generally unknown.



PALESTINE UNDER HEROD THE GREAT

37-4 B.C.

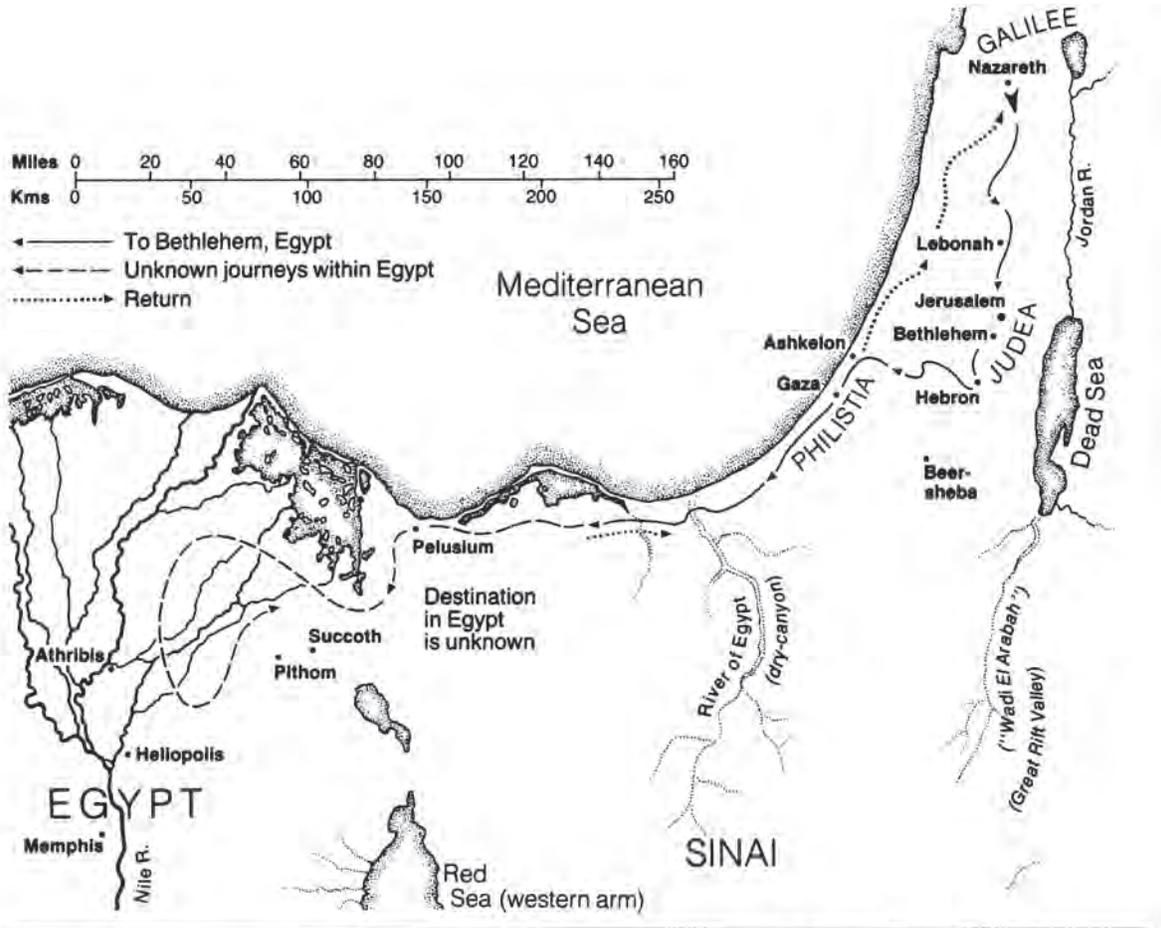
- ▼ Fortress cities of Herod
- General location of boundaries of Herod's kingdom
- Indefinite boundary (desert, etc.)
- ▲ Mountain

The Great Sea
(Mediterranean)



*Qumran—site of Dead Sea Scrolls discovery and presumed home of Essene sect. Italics denote modern Arabic names.

JOURNEY TO BETHLEHEM



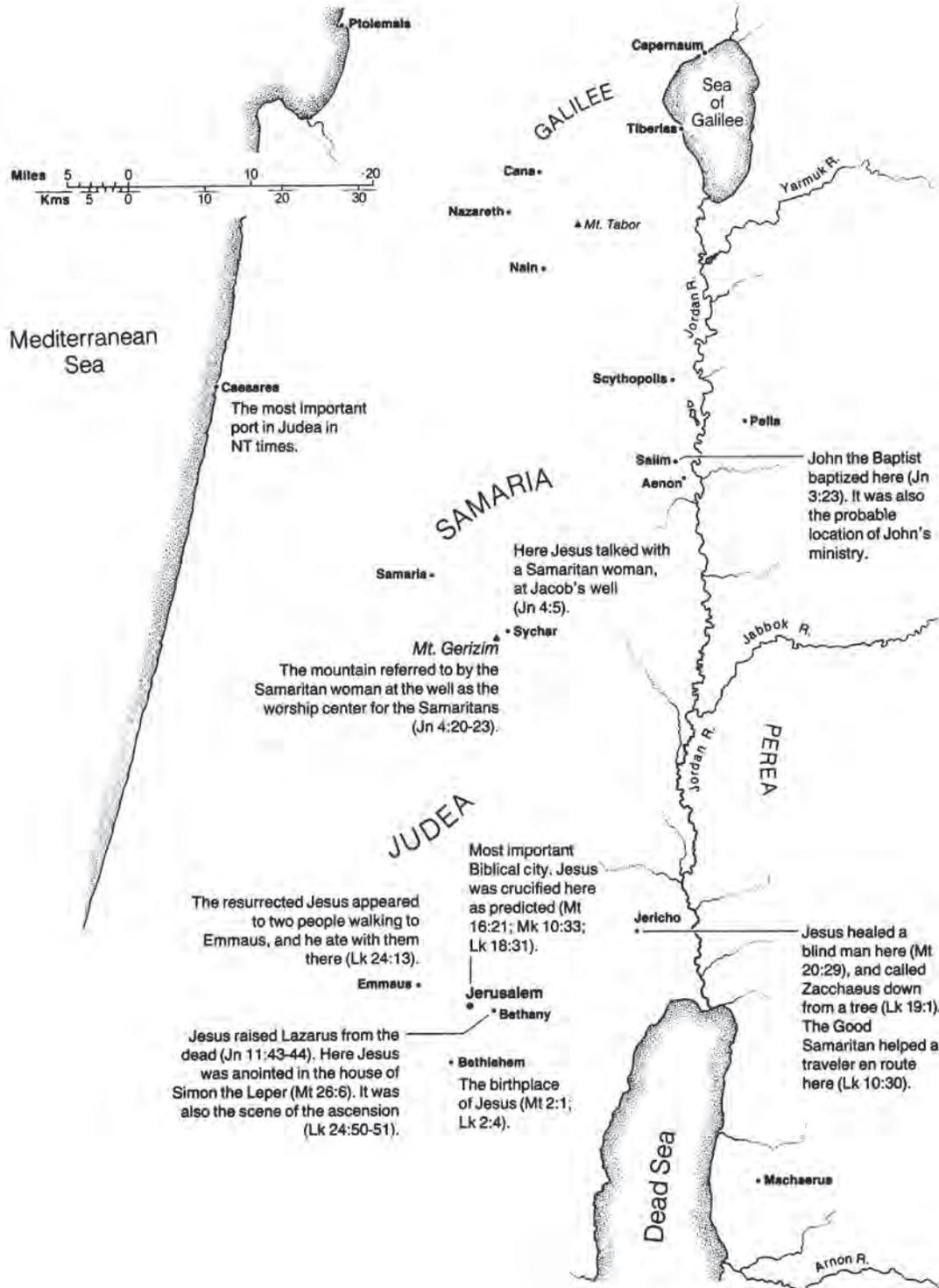
Jesus' Baptism and Temptation

Events surrounding Jesus' baptism reveal the intense religious excitement and social ferment of the early days of John the Baptist's ministry. Herod had been rapacious and extravagant; Roman military occupation was harsh. Some agitation centered around the change of procurators from Gratus to Pilate in A.D. 26. Most of the people hoped for a religious solution to their low political fortunes, and when they heard of a new prophet, they flocked out into the desert to hear him. The religious sect (Essenes) from Qumran professed similar doctrines of repentance and baptism. Jesus was baptized at Bethany on the other side of the Jordan (see Jn 1:28). John also baptized at "Aenon near Salim" (Jn 3:23).

The temptation took place in (1) the desert region of the lower Jordan Valley, (2) a high mountain (possibly one of the abrupt cliffs near Jericho that present an unsurpassed panorama) and (3) the pinnacle of the temple, from which the priests sounded the trumpet to call the city's attention to important events.

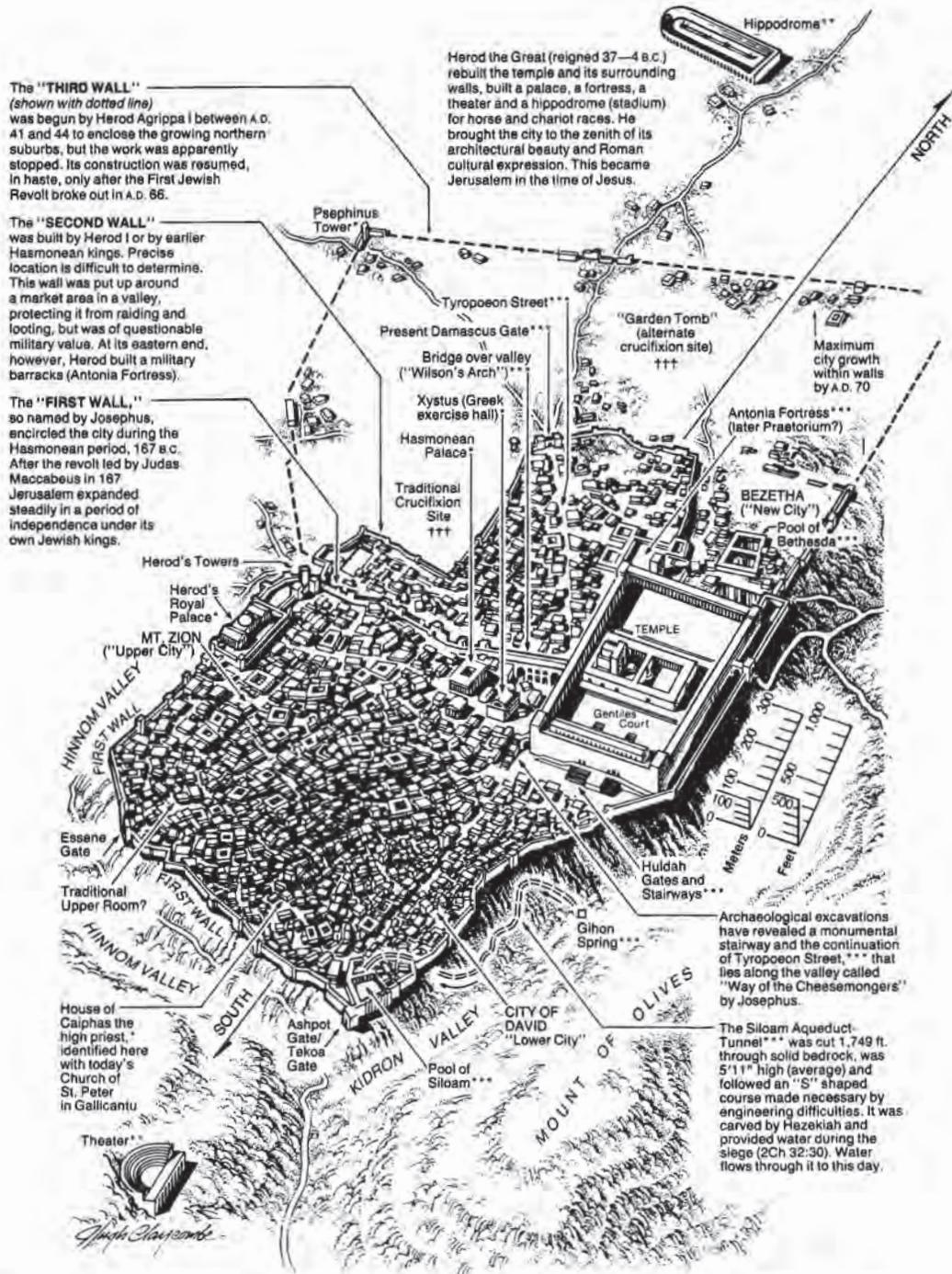


JESUS IN JUDEA & SAMARIA





JERUSALEM



The "THIRD WALL" (shown with dotted line) was begun by Herod Agrippa I between A.D. 41 and 44 to enclose the growing northern suburbs, but the work was apparently stopped. Its construction was resumed, in haste, only after the First Jewish Revolt broke out in A.D. 66.

The "SECOND WALL" was built by Herod I or by earlier Hasmonean kings. Precise location is difficult to determine. This wall was put up around a market area in a valley, protecting it from raiding and looting, but was of questionable military value. At its eastern end, however, Herod built a military barracks (Antonia Fortress).

The "FIRST WALL," so named by Josephus, encircled the city during the Hasmonean period, 167 B.C. After the revolt led by Judas Maccabeus in 167 Jerusalem expanded steadily in a period of independence under its own Jewish kings.

Herod the Great (reigned 37-4 B.C.) rebuilt the temple and its surrounding walls, built a palace, a fortress, a theater and a hippodrome (stadium) for horse and chariot races. He brought the city to the zenith of its architectural beauty and Roman cultural expression. This became Jerusalem in the time of Jesus.

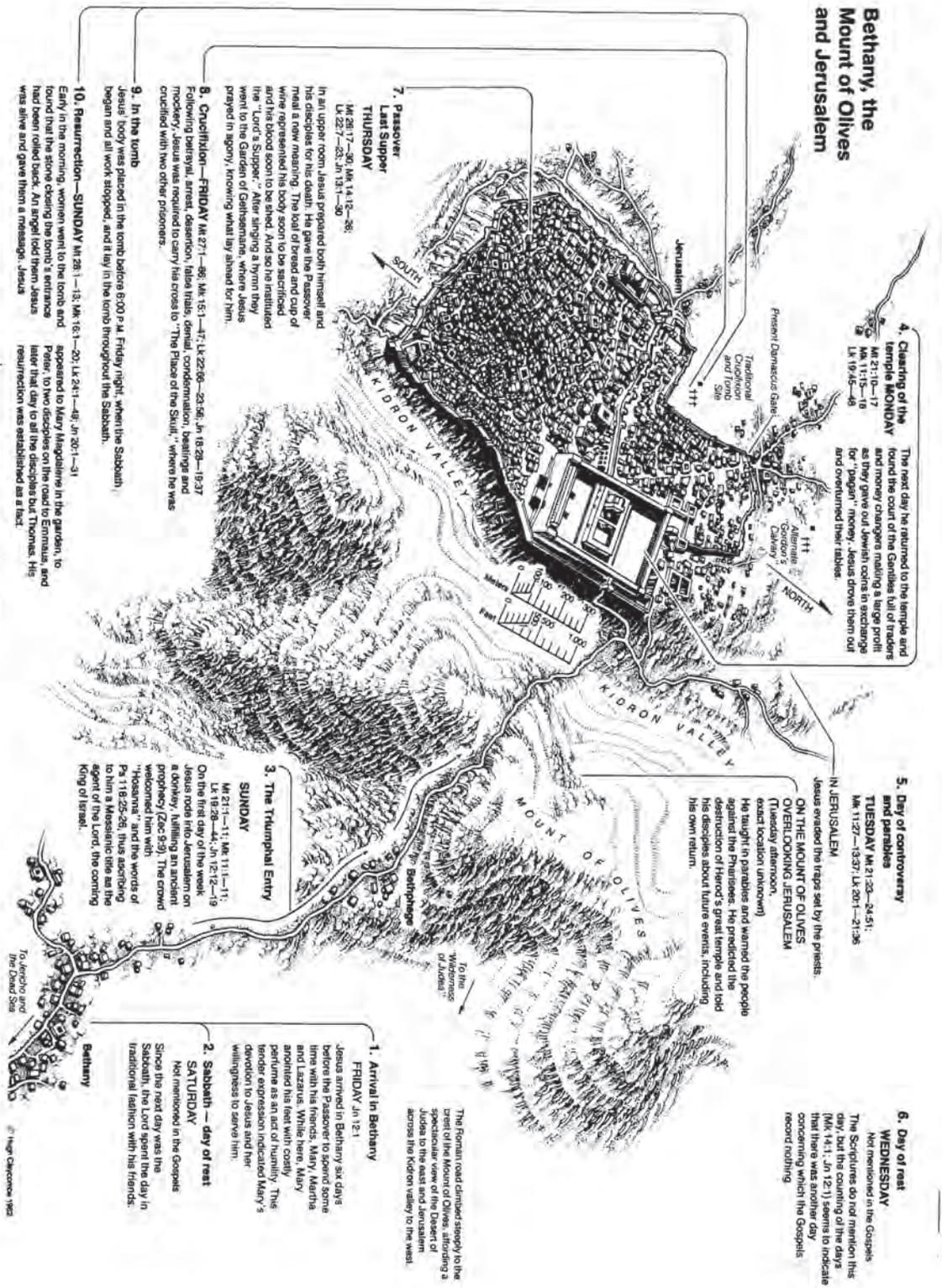
Archaeological excavations have revealed a monumental stairway and the continuation of Tyropoeon Street,*** that lies along the valley called "Way of the Cheesemongers" by Josephus.

The Siloam Aqueduct Tunnel*** was cut 1,749 ft. through solid bedrock, was 5'11" high (average) and followed an "S" shaped course made necessary by engineering difficulties. It was carved by Hezekiah and provided water during the siege (2Ch 32:30). Water flows through it to this day.

* Location generally known, but style of architecture is unknown; artist's concept only, and Roman architecture is assumed.
 ** Location and architecture unknown, but referred to in written history; shown here for illustrative purposes.
 *** Ancient feature has remained, or appearance has been determined from evidence.

Buildings, streets and roads shown here are artist's concept only unless otherwise named and located. Wall heights remain generally unknown, except for those surrounding the Temple Mount.
 DEEP VALLEYS on the east, south and west permitted urban expansion only to the north.

PASSION WEEK



Bethany, the Mount of Olives and Jerusalem

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

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

5. Day of controversy and parables TUESDAY Mt 23:23-34; 11:27-13:37; Lk 20:1-21:36

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.

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

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

7. Passover Last Supper THURSDAY
 Mt 26:17-30; Mk 14:12-26; Lk 22:7-23; Jn 13:1-30

In an upper room Jesus prepared both himself and his disciples for his death. He gave the Passover meal a new meaning. The loaf of bread and cup of wine represented his body soon to be sacrificed and his blood soon to be shed. And so he instituted the "Lord's Supper." After singing a hymn they went to the Garden of Gethsemane, where Jesus prayed in agony, knowing what lay ahead for him.

8. Crucifixion FRIDAY Mt 27:1-66; Mk 15:1-47; Lk 22:66-23:56; Jn 18:28-19:37

Following betrayal, arrest, accusation, 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.

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

10. Resurrection SUNDAY Mt 28:1-13; Mk 16:1-20; Lk 24:1-49; Jn 20:1-9

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 and gave them a message. Jesus appeared to Mary Magdalene in the garden, to Peter, to two disciples on the road to Emmaus, and later that day to all the disciples but Thomas. His resurrection was established as a fact.

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

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

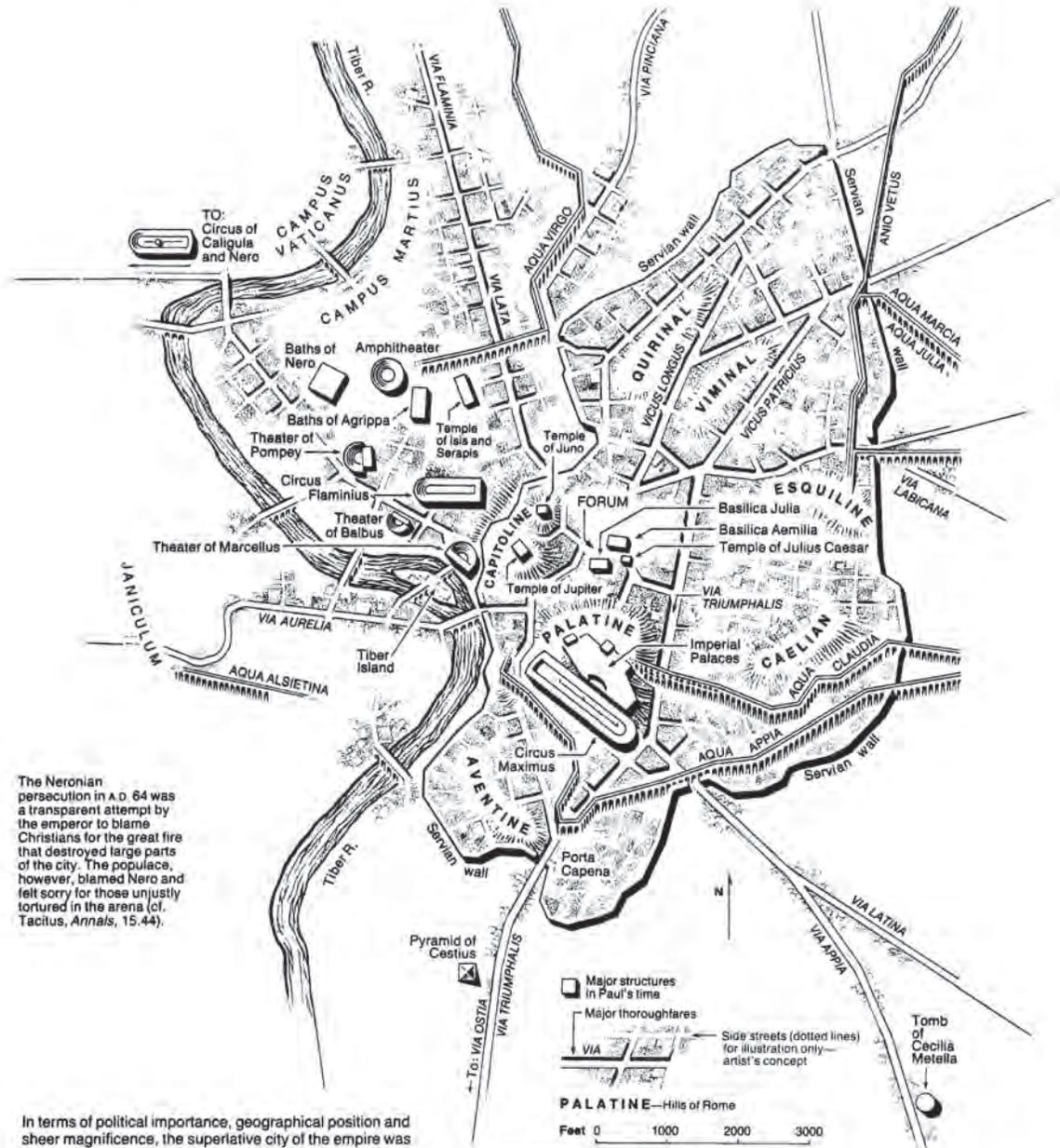
1. Arrival in Bethany FRIDAY Jn 12:1

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

2. Sabbath - day of rest SATURDAY
 Not mentioned in the Gospels. Since the next day was the Sabbath, the Lord spent the day in traditional fashion with his friends.



ROME IN THE TIME OF PAUL



The Neronian persecution in A.D. 64 was a transparent attempt by the emperor to blame Christians for the great fire that destroyed large parts of the city. The populace, however, blamed Nero and felt sorry for those unjustly tortured in the arena (cf. Tacitus, *Annals*, 15:44).

In terms of political importance, geographical position and sheer magnificence, the superlative city of the empire was Rome, the capital.

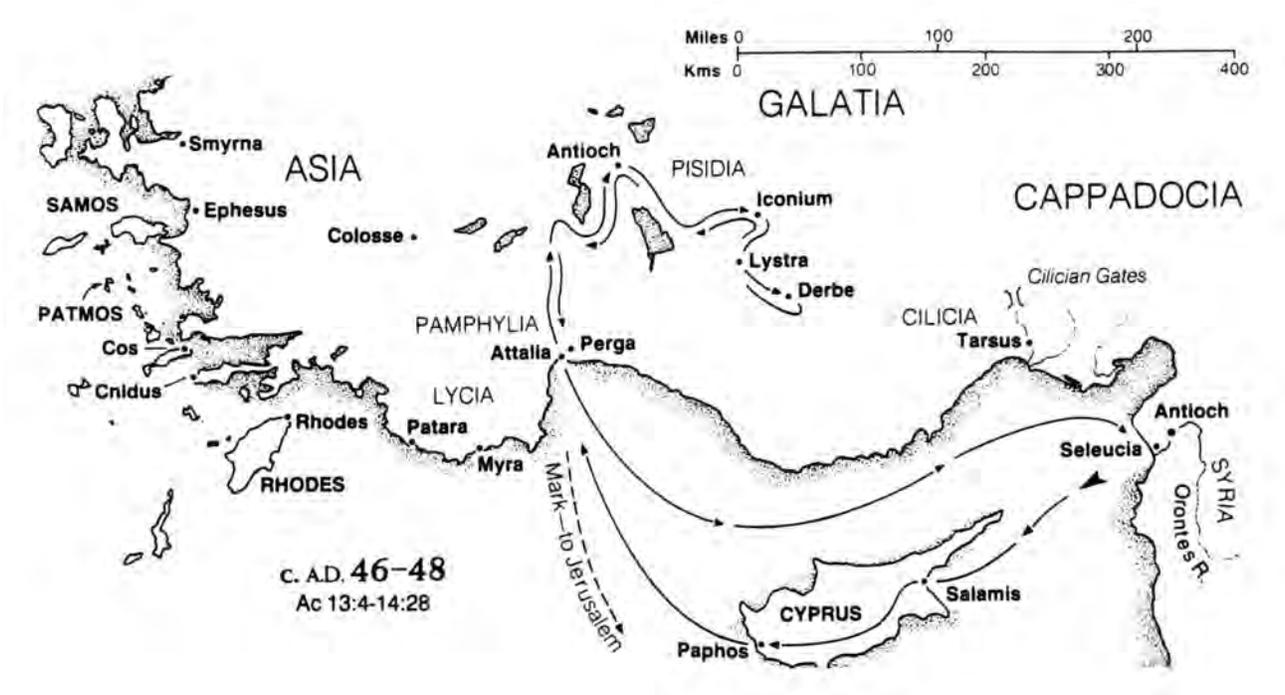
Located on a series of jutting foothills and low-lying eminences (the "seven hills") east of a bend in the Tiber River some 18 miles from the Mediterranean, Rome was celebrated for its impressive public buildings, aqueducts, baths, theaters and thoroughfares, many of which led from distant provinces. The city of the first Christian century had spread far beyond its fourth-century B.C. "Servian" walls and lay unwall'd, secure in its greatness.

The most prominent features were the Capitoline hill, with temples to Jupiter and Juno, and the nearby Palatine, adorned with imperial palaces, including Nero's "Golden House." Both hills overlooked the Roman Forum, the hub of the entire empire.

Alternatively described as the glorious crowning achievement of mankind and as the sewer of the universe where all the scum from every corner of the empire gathered, Rome had reasons for both civic pride in its architecture and shame for staggering urban social problems not unlike those of cities today.

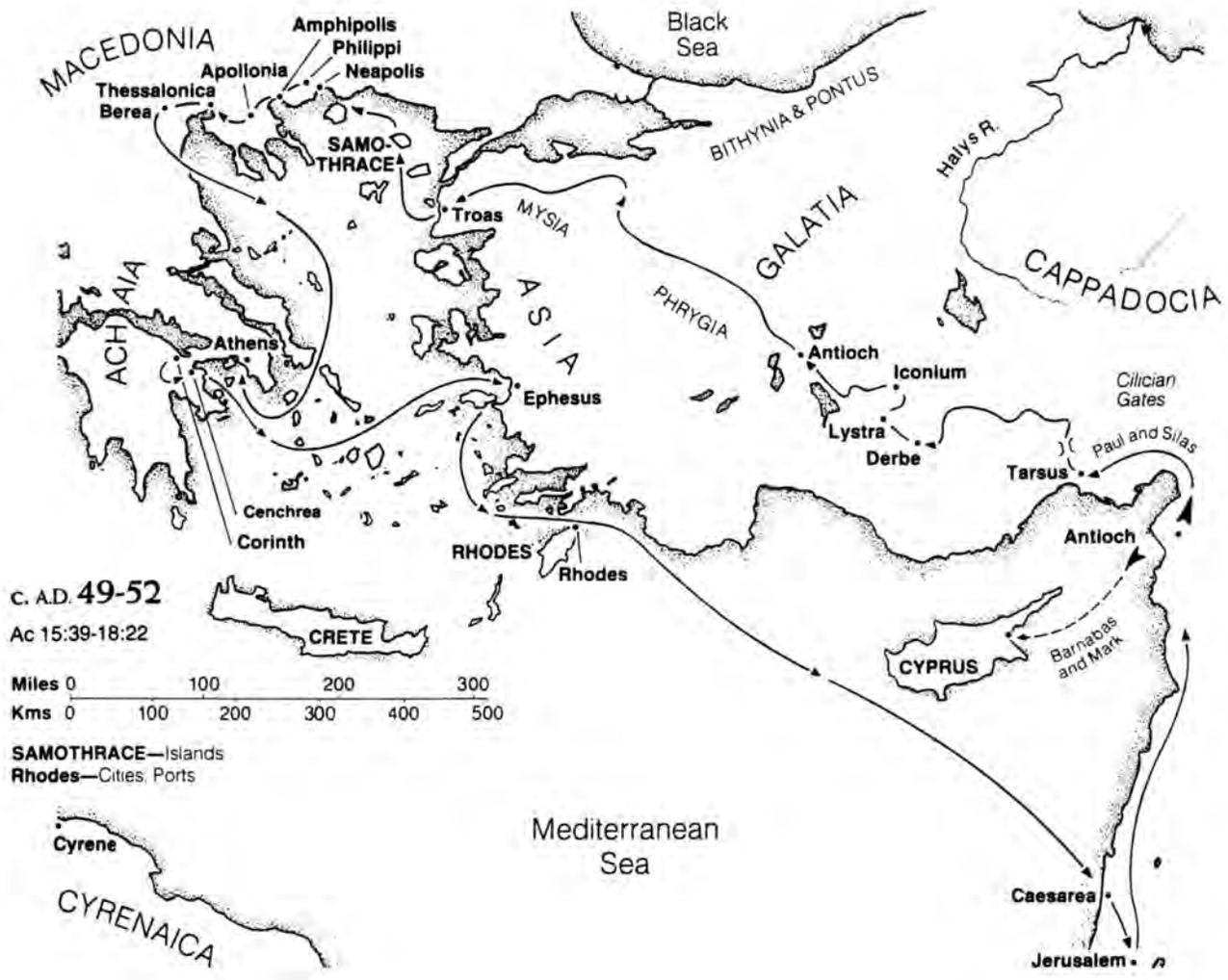
The apostle Paul entered the city from the south on the Via Appia. He first lived under house arrest and then, after a period of freedom, as a condemned prisoner in the Mamertine dungeon near the Forum. Remarkably, Paul was able to proclaim the gospel among all classes of people, from the palace to the prison. According to tradition, he was executed at a spot on the Ostian Way outside Rome in A.D. 68.

PAUL'S 1ST MISSIONARY JOURNEY





PAUL'S 2ND MISSIONARY JOURNEY



PAUL'S 3RD MISSIONARY JOURNEY





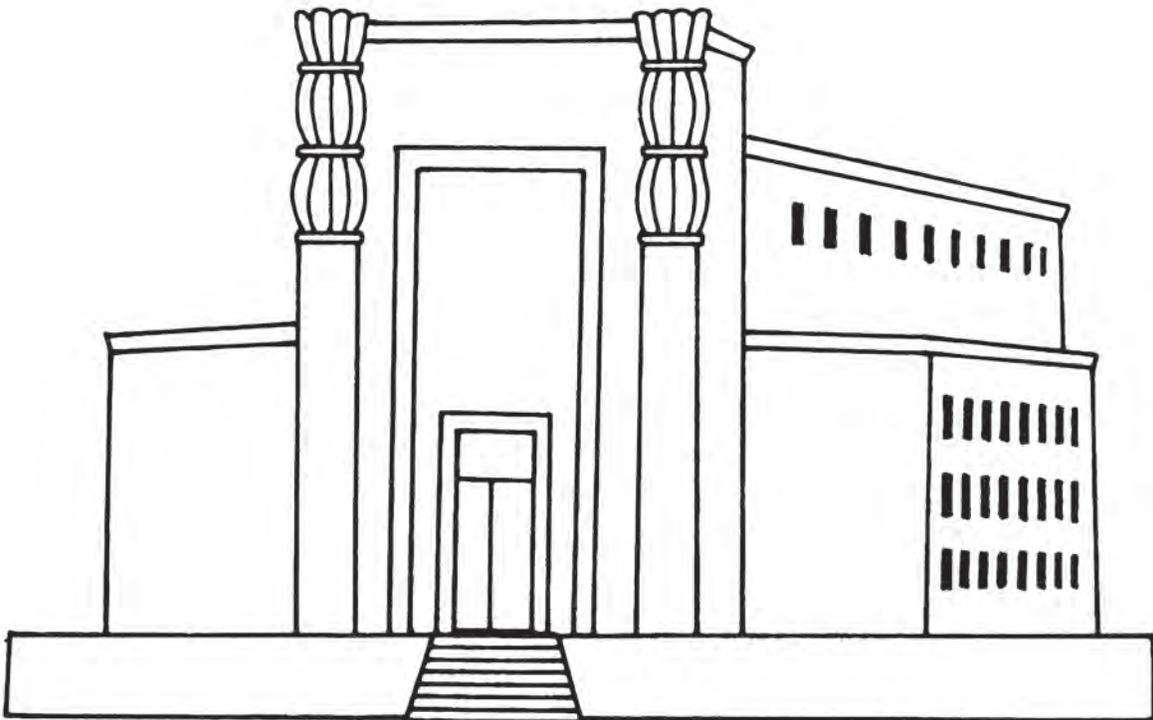
TEMPLE

Temple

The Bible tells about three Temples built on the same spot, but at different times.

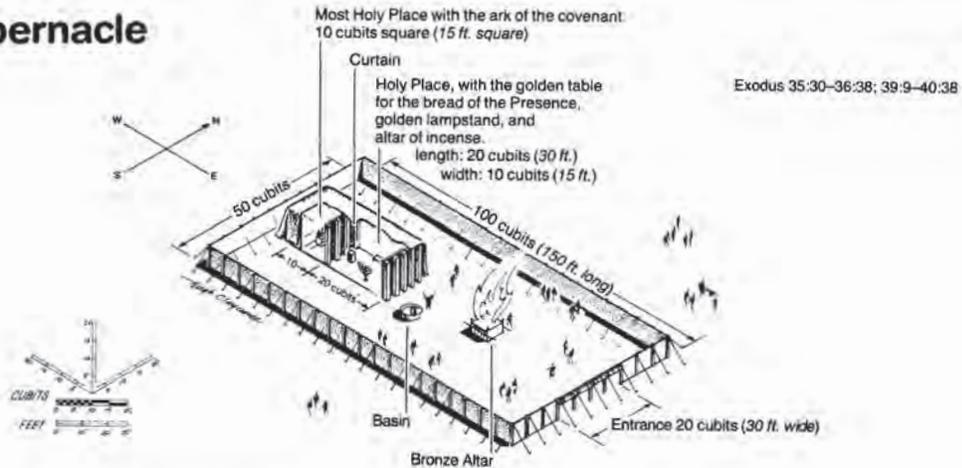
1. **The First Temple (Solomon's Temple)** was built under the leadership of King Solomon. When the Babylonians captured Jerusalem in 587 B.C., this Temple was destroyed.
2. **The Second Temple** was built by Jews who came back to Jerusalem after being captives in Babylon. (See Ezra.)
3. **Herod's Temple** was built over and around the existing Second Temple. It was destroyed in A.D. 70 by the Romans.

This is how Solomon's Temple looked.



SOLOMON'S TEMPLE

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.

Specific cultural antecedents to portable shrines carried on poles and covered with thin sheets of gold can be found in

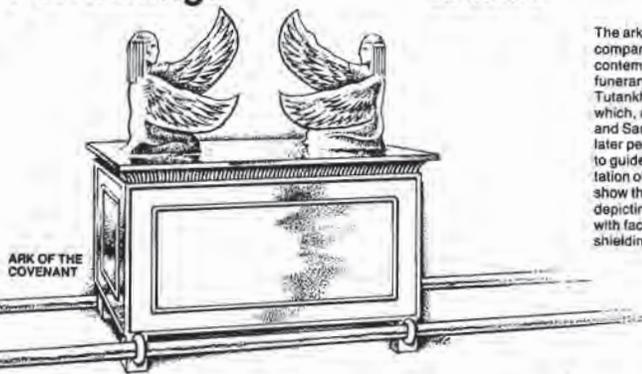
ancient Egypt as early as the Old Kingdom (2800-2250 B.C.), but were especially prominent in the 18th and 19th dynasties (1570-1180). The best examples come from the fabulous tomb of Tutankhamun, c. 1350.

Comparisons of construction details in the text of Ex 25-40 with the frames, shrines, poles, sheathing, draped fabric covers, gilt rosettes, and winged protective figures from the shrine of Tutankhamun are instructive. The period, the Late Bronze Age, is equivalent in all dating systems to the era of Moses and the exodus. © Hugh Claycombe 1981

The Tabernacle Furnishings

Exodus 37-38:8

The symbolism of God's redemptive covenant was preserved in the tabernacle, making each element an object lesson for the worshiper. The Levitical priests, including some with Egyptian names and perhaps Egyptian training, gave meticulous attention to facts about the shrine. Reconstruction of the furnishings is possible because of extremely detailed descriptions and precise measurements recorded in Ex 25-40.



The ark of the Testimony compares with the roughly contemporary shrine and funerary furniture of King Tutankhamun (c. 1350 B.C.), which, along with the Nimrud and Samaria ivories from a later period, have been used to guide the graphic interpretation of the text. Both sources show the conventional way of depicting extreme reverence, with facing winged guardians shielding a sacred place.

LAMP STAND

The traditional form of the lampstand is not attested archaeologically until much later.

TABLE

The table holding the bread of the Presence was made of wood covered with thin sheets of gold. All of the objects were portable and were fitted with rings and carrying poles, practices typical of Egyptian ritual processions as early as the Old Kingdom.

INCENSE ALTAR

BRONZE ALTAR

The altar of burnt offering was made of wood overlaid with bronze. The size, five cubits square and three cubits high, matches altars found at Arad and Beersheba from the period of the monarchy.