Beginnings
undated–2100 BC

God’s Chosen Family
2100 BC–1800 BC

The Birth of Israel
1800 BC–1406 BC

**Beginnings**, undated–2100 BC

**God’s Chosen Family**, 2100 BC–1800 BC

**The Birth of Israel**, 1800 BC–1406 BC

**GENESIS**, undated–1405 BC

**LEVITICUS**, 1445–1444 BC

**NUMBERS**, 1445–1406 BC

**DEUTERONOMY**, 1406 BC

**EXODUS**, 1500–1445 BC

**Early Accounts of Creation and the Flood**
Several ancient civilizations wrote down their own stories about origins. These tablets from Babylon record a creation myth and a story about an ancient flood.

**Undated**
- Noah builds the ark
- First metal-working in South America
- Spoked wheels invented
- Hammurabi of Babylon provides first written law code
- The Exodus
- Joseph rules Egypt
- Ten Commandments given

**Biblical Events**

**WORLD EVENTS**

**Great Pyramids of Egypt constructed**
2630 BC

**Egyptians use papyrus and ink for writing**
2500 BC

**Great Pyramids of Egypt constructed**
2500 BC

**Horses domesticated in Egypt**
2331 BC

**Spoked wheels invented**
estimated
1900 BC

**Moses is born**
1443 BC

**Spoked wheels invented**
1500 BC

**Egyptians import gold from other parts of Africa**
2400 BC

**The Exodus**
1446 BC

**Great Pyramids of Egypt constructed**
2830 BC

**Iron objects manufactured in the ancient Near East**
2200 BC

**Egyptians import gold from other parts of Africa**
2100 BC

**Ziggurats built in Mesopotamia**
2000 BC

**Hammurabi of Babylon provides first written law code**
estimated
1750 BC

**Joseph rules Egypt**
1800 BC

**Joseph is born**
1915 BC

**Joseph moves to Egypt**
1876 BC

**God’s Chosen Family**, 2100 BC–1800 BC

**The Birth of Israel**, 1800 BC–1406 BC

**EXODUS**, 1500–1445 BC

**LEVITICUS**, 1445–1444 BC

**NUMBERS**, 1445–1406 BC

**DEUTERONOMY**, 1406 BC

**EXODUS**, 1500–1445 BC

**Joseph dies**
1885 BC

**Jacob moves to Egypt**
1805 BC

**Joseph dies**
1876 BC

**Jacob and Esau are born**
1898 BC

**Joseph sold into slavery**
1929 BC

**Jacob flees to Haran**
1956 BC

**Isaac is born**
1956 BC

**Abraham is born**
2166 BC

**Jacob travels to Canaan**
2091 BC

**Abraham travels to Canaan**
2091 BC

**Abraham is born**
2006 BC

**Jacob and Esau are born**
2031 BC

**Joseph is born**
1446 BC

**Joseph rules Egypt**
1446 BC

**Moses is born**
1448 BC

**The Exodus**
1448 BC

**Moses dies**
1443 BC

**Israel refuses to enter Canaan**
1445 BC

**Ten Commandments given**
1445 BC

**The second Passover**
1445 BC

**The Birth of Israel**, 1800 BC–1406 BC

**Horses domesticated in Egypt**
estimated
2000 BC

**Spoked wheels invented**
2006 BC

**Hammurabi of Babylon provides first written law code**
estimated
1750 BC

**Moses is born**
1443 BC

**Isaac is born**
2000 BC

**God’s Chosen Family**, 2100 BC–1800 BC

**Complete Biblical Timeline**
Catch a glimpse of the whole sweep of biblical history. The ten historical eras outlined in the Chronological Life Application Study Bible, along with the books of the Bible you will find in each, are in the center bar. Significant world events are above the bar, and biblical events are below it.
Jesus Christ
6 BC – AD 30

MATTHEW, 6 BC – AD 30
LUKE, 6 BC – AD 30

The Church
AD 30 – present

ACTS, AD 30 – 65

JAMES, AD 48
GAL, AD 49
1 & 2 THES, AD 50
PHIL, AD 51
1 COR & ROMANS, AD 54
COL, PHLM, & EPH, AD 55
1 TIM & 2 TIM, AD 56
PHIL, AD 57
1 & 2 THEES, AD 58
1 JOHN, AD 59
PHIL, AD 60
1 TIM & 2 TIM, AD 61
PHIL, AD 62
1 TIM & 2 TIM, AD 63
PAUL, AD 64
1 JOHN, between AD 65–70
2 & 3 JOHN, around AD 90
REVELATION, AD 95

BIBLICAL EVENTS

Jesus is born
AD 4 BC
Jesus visits Temple as a boy
AD 6
John the Baptist is born
AD 6
John the Baptist begins his ministry
AD 27
Jesus begins his ministry
AD 30
Jesus is crucified
AD 30
The conversion of Cornelius
AD 40
Paul begins his third missionary journey
AD 51
Paul in prison in Caesarea
AD 57
Paul is released from prison in Rome
AD 62
Rome destroys Jerusalem
AD 70
Rome destroys Jerusalem
AD 70

WORLD EVENTS

London is founded
AD 43
London is founded
AD 43
Saddles first used in Europe
AD 1
Saddles first used in Europe
AD 1
Zealots in Judea rebel against Rome
AD 1
Zealots in Judea rebel against Rome
AD 1

Judea becomes a Roman province
AD 6
Judea becomes a Roman province
AD 6
Tiberius becomes the Roman emperor
AD 14
Tiberius becomes the Roman emperor
AD 14
Caligula becomes the Roman emperor
AD 27
Caligula becomes the Roman emperor
AD 27
Herod Agrippa is appointed king of Judea
AD 40
Herod Agrippa is appointed king of Judea
AD 40
Claudius becomes the Roman emperor
AD 41
Claudius becomes the Roman emperor
AD 41
Emperor Claudius is poisoned by order of his wife
AD 54
Emperor Claudius is poisoned by order of his wife
AD 54
Nero becomes the Roman emperor
AD 54
Nero becomes the Roman emperor
AD 54
Jesus visits Temple as a boy
AD 5
Jesus visits Temple as a boy
AD 5
Herod Agrippa is appointed king of Judea
AD 40
Herod Agrippa is appointed king of Judea
AD 40

Painting on canvas
AD 66
Painting on canvas
AD 66
Romans destroy Jerusalem
AD 70
Romans destroy Jerusalem
AD 70

China opens silk trade with the West
AD 74
China opens silk trade with the West
AD 74
Mount Vesuvius erupts
AD 79
Mount Vesuvius erupts
AD 79
Domitian becomes the Roman emperor
AD 81
Domitian becomes the Roman emperor
AD 81
Caligula becomes the Roman emperor
AD 37
Caligula becomes the Roman emperor
AD 37
Tiberius succeeds Caesar Augustus as Roman emperor
AD 14
Tiberius succeeds Caesar Augustus as Roman emperor
AD 14
Claudius becomes the Roman emperor
AD 41
Claudius becomes the Roman emperor
AD 41

Jesus is born
6 BC
Jesus is born
6 BC
Herod the Great dies
AD 4
Herod the Great dies
AD 4
The Jerusalem Council
AD 49
The Jerusalem Council
AD 49
Paul is born
AD 5
Paul is born
AD 5
Paul begins his third missionary journey
AD 51
Paul begins his third missionary journey
AD 51
Paul in prison in Caesarea
AD 57
Paul in prison in Caesarea
AD 57
Paul is released from prison in Rome
AD 62
Paul is released from prison in Rome
AD 62
Paul marvels
AD 64
Paul marvels
AD 64
Rome begins construction on the Colosseum
AD 75
Rome begins construction on the Colosseum
AD 75
Rome destroys Jerusalem
AD 70
Rome destroys Jerusalem
AD 70

Rome destroys a religious commune at Qumran
AD 68
Rome destroys a religious commune at Qumran
AD 68
Fire burns Rome, Nero blames Christians
AD 64
Fire burns Rome, Nero blames Christians
AD 64
Paul is released from prison in Rome
AD 62
Paul is released from prison in Rome
AD 62
Paul is martyred
AD 66
Paul is martyred
AD 66

Painting on canvas
AD 66
Painting on canvas
AD 66
Paul’s voyage to Rome
AD 65
Paul’s voyage to Rome
AD 65
Jews commit mass suicide at Masada while under Roman attack
AD 73
Jews commit mass suicide at Masada while under Roman attack
AD 73

After Rome destroyed Jerusalem in 70 AD, a small group of Jewish nationalists dug in at the rugged fortress of Masada, where they remained for three years until the Roman’s siege finally broke through the stronghold.
Jesus Christ

Jesus was born into a world that had changed drastically from the time his people, the people of Israel, had returned from exile some five hundred years earlier. Politics, culture, language, and the religious practices in Israel had all undergone great shifts. The time was ripe for God to send his Son into the world to be the Messiah, Savior, and King. But he wouldn't come in the way that everyone expected.

Israel had been waiting for their Messiah, and there were many expectations about what he would do for them and how it would look. He was supposed to be a mighty leader who would reestablish Israel's hold on the land God had given to their ancestor Abraham, expelling the Romans and recalling the glory of the age of David and Solomon. The Messiah was expected to be the climax of Israel's story, the ultimate fulfillment of all God's promises to his people. Nobody expected the Messiah to come as the baby of a humble peasant girl from a small, unimportant town in Galilee. Nobody expected him to gather a small group of disciples and walk around the country telling stories and challenging the religious authorities.

But Jesus is the climax of God's story! He is the ultimate fulfillment of all God's promises to his people! The four Gospels tell the story of how this man from the margins of Israel's society displayed God's power through mighty miracles and through teaching with authority. They tell the story of how this unlikely Messiah gave the world far more than any military or political or religious leader ever could have. They tell the story of God with us, the eternal Son of God made flesh to live among his people and offer them salvation and eternal life—far more than the meager earthly kingdom they were hoping for.

In order to understand the story of Jesus the Messiah, we need to get the lay of the land. Who were the key people and social structures in Israel at this time? Where did Jesus spend his time? Who were the people who flocked to see him? Who were the ones threatened by his popularity?

PEOPLE & CULTURE

Greek Influence. A few centuries earlier, the Greek Empire had conquered most of the known world, and along with their rule they brought their culture and language to the Jewish people. Jesus was born into a world that was still heavily influenced by Greek thought, and virtually everyone would have known the Greek language in addition to their local language (in Jesus' case, likely Aramaic).

Roman Rule. The Roman Empire was in control of the entire world of the Gospels, and had been for nearly a century. There were several levels of Roman government, as can be seen in the Herod family. Pontius Pilate was governor of Judea for much of Jesus' lifetime.

BOOKS

MATTHEW  
MARK  
LUKE  
JOHN  
ACTS

DATES

FROM: 6 BC  
TO: AD 30

THEMES

Incarnation  
Jesus' Teaching  
Jesus' Miracles  
Resurrection

TIMELINE

JEWISH TERRITORIES

Herod Antipas rules as tetrarch of Galilee and Perea (4 BC–AD 39)  
Annas as high priest (AD 5–15)  
Heron Archelaus (tike Judea and Samaria (4 BC–AD 6)

TEMPLE

Caiaphas as high priest (AD 18–36)  
Pilate as governor of Judea (AD 26–36)

LIFE OF JESUS

Birth of Jesus in Bethlehem  
Jesus the Temple at age 12  
John the Baptist begins his ministry  
Jesus begins his ministry  
John the Baptist is imprisoned, then beheaded  
Jesus' death and resurrection

GREEK CITIES

Athens  
Corinth  
Egypt

Romans

Octavian Augustus Caesar (27 BC–AD 14)  
Tiberius Caesar (AD 14–37)  
Claudius Caesar (AD 41–54)  
Gaius Caligula Caesar (AD 37–41)  
Nero (AD 54–68)  
Tiberius Caesar (AD 14–37)  
Claudius Caesar (AD 41–54)  
Gaius Caligula Caesar (AD 37–41)  
Nero (AD 54–68)
Pilate, and the Roman soldiers who make appearances throughout the Gospels. Rome collected taxes, enforced peace (sometimes with brutal violence), and allowed many religious freedoms that were not always permitted under Greek rule.

**Jewish Groups.** There were several prominent Jewish groups during this period in history. The Pharisees and Sadducees bridged political and religious leadership, the teachers of religious law and priests were primarily responsible for the religious life of the people, and other groups such as the Zealots and the Essenes were radicals—though in very different ways. Zealots wanted to take political power by force, while Essenes separated themselves from the world in an effort to live pure lives marked by ritual holiness. Ordinary Jewish people were able to worship regularly in local synagogues, led by the mainstream religious leaders in their community. They would journey to Jerusalem only to worship in the Temple for special life events and religious festivals.

**Jesus and the Disciples.** Jesus was born into an ordinary family and grew up in an ordinary town, but his life was far from ordinary. He chose a very diverse group of disciples—some followers of John the Baptist, at least one Zealot, a man who collected taxes for Rome, and a band of uneducated fishermen. Jesus taught these disciples what it meant to follow him and prepared them to be his ambassadors on earth after his resurrection and ascension.

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**“Life of Jesus” versus “Gospels”**

We need to remember that the story of Jesus’ life is given to us in four canonical Gospels—literally accounts of the “Good News.” As important as it is to understand the events of Jesus’ life and see them in chronological order, ultimately God gave us the Gospels so that we would be able to hear his Good News with clarity. Rearranging the Gospels into chronological order can sometimes highlight places where individual Gospel writers have placed a particular story out of chronological order to highlight a theological truth about Jesus and his purposes. So pay attention to parts that seem to be located differently in one Gospel compared to another. It may indicate something about the different Gospel writers’ goals. You also might notice some differences in the way a particular story from Jesus’ life is told, especially when the accounts from different Gospels are placed together as they are in the Chronological Life Application Study Bible. Several things should be kept in mind as you notice the differences: (1) Different people often notice different details when witnessing the same event, that doesn’t mean either account is wrong. (2) Jesus’ ministry covered over 1,000 days, and he probably repeated his teachings at multiple times in various locations. It is possible that what has been identified as a parallel between two Gospels is actually a case where two Gospels actually record only similar events or teachings. (3) The order of events (and the identification of their parallels) reflects the decisions of our editors and is not inspired, unlike the text of the Gospels. Feel free to question our decisions and compare them with other options and possibilities.

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**BOOKS IN THIS SECTION**

<table>
<thead>
<tr>
<th><strong>MATTHEW</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>AUTHOR:</strong> Matthew (Levi), a former tax collector who became one of Jesus’ 12 disciples</td>
</tr>
<tr>
<td><strong>AUDIENCE:</strong> Jews</td>
</tr>
<tr>
<td><strong>PURPOSE:</strong> To prove that Jesus is the Messiah, the eternal King</td>
</tr>
<tr>
<td><strong>DATE WRITTEN:</strong> Approximately A.D. 60–65</td>
</tr>
<tr>
<td><strong>SPECIAL FEATURES:</strong> Matthew is filled with messianic references to illnesses and diagnoses. Luke stresses Jesus’ relationship with people; emphasizes prayer, miracles, and angels; records inspired hymns of praise; gives a prominent place to women.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>LUKE</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>AUTHOR:</strong> Luke, a doctor (Col 4:14), a Greek (Gentile) Christian. He is the only known Gentile (non-Jewish) author in the New Testament. Luke was a close friend and companion of Paul. He also wrote Acts, and the two books go together.</td>
</tr>
<tr>
<td><strong>AUDIENCE:</strong> Theophilus and other Gentiles</td>
</tr>
<tr>
<td><strong>PURPOSE:</strong> To present an accurate account of the life of Christ, and to present Christ as the perfect human and Savior</td>
</tr>
<tr>
<td><strong>DATE WRITTEN:</strong> About A.D. 60</td>
</tr>
<tr>
<td><strong>SPECIAL FEATURES:</strong> This is the most comprehensive of the Gospels. The general vocabulary and writing style show that the author was educated. He makes frequent references to illnesses and diagnoses. Luke stresses Jesus’ relationship with people; emphasizes prayer, miracles, and angels; records inspired hymns of praise; gives a prominent place to women.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>MARK</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>AUTHOR:</strong> John Mark. He was not one of the 12 disciples, but he accompanied Paul on his first missionary journey (Acts 13:13) and is traditionally associated with Peter.</td>
</tr>
<tr>
<td><strong>AUDIENCE:</strong> Christians in Rome, where the Gospel was written</td>
</tr>
<tr>
<td><strong>PURPOSE:</strong> To present the person, work, and teachings of Jesus</td>
</tr>
<tr>
<td><strong>DATE WRITTEN:</strong> Approximately A.D. 55–60</td>
</tr>
<tr>
<td><strong>SPECIAL FEATURES:</strong> Mark was probably the first Gospel written. The other Gospels quote all but 31 verses of Mark.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>JOHN</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>AUTHOR:</strong> John the apostle, son of Zebedee, brother of James, called a “Son of Thunder”</td>
</tr>
<tr>
<td><strong>AUDIENCE:</strong> New Christians and searching non-Christians</td>
</tr>
<tr>
<td><strong>PURPOSE:</strong> To prove conclusively that Jesus is the Son of God and that all who believe in him will have eternal life</td>
</tr>
<tr>
<td><strong>DATE WRITTEN:</strong> Probably A.D. 85–90</td>
</tr>
<tr>
<td><strong>SPECIAL FEATURES:</strong> Of the eight miracles recorded, six are unique among the Gospels to John, as is the “Upper Room Discourse” (John 14–17). Over 90 percent of John is unique to his Gospel—John does not contain a genealogy or any record of Jesus’ birth, childhood, temptation, transfiguration, appointment of the disciples, nor any account of Jesus’ parables, ascension, or great commission.</td>
</tr>
</tbody>
</table>

For book information on **ACTS**, see the introduction to The Church, p. 1055.
MEGATHMES

Jesus Christ: King, Messiah, Servant, Savior, Son of God. In each of the four Gospels, Jesus Christ is the central focus, but each Gospel highlights a slightly different aspect of his significance. Matthew presents Jesus as the King of kings and the long-awaited Jewish Messiah. Mark presents Jesus as the Servant of God. Luke presents Jesus as the Savior of the entire world, and John presents Jesus as the unique Son of God who reveals the Father to us. All of these portraits of Jesus are important (and true), and the differences between the Gospel accounts can be attributed to the different elements of Jesus’ character and ministry that they are highlighting.

Jesus’ Teachings. In addition to learning about who Jesus is, the four Gospels give us direct access to what Jesus taught throughout his ministry. Jesus spoke often about the Kingdom of God (or Kingdom of Heaven), and how it differs from the kingdom of this world. He often taught using parables, giving profound truths through ordinary stories. He taught his disciples about the Holy Spirit, who would come to indwell and empower them after his death and resurrection. His teachings form an important foundation for the things his followers would write in the rest of the New Testament. The teachings of Jesus are absolutely challenging and comforting; make sure that you allow all of what he taught to penetrate your heart and life.

Jesus’ Miracles. Jesus demonstrated power over sickness, nature, demons, and even death many times in his ministry. But this wasn’t just a way to show everyone how powerful he was, or a flashy way to gain more followers—Jesus’ miracles show his profound love and compassion for people. Certainly his miracles are proof that he is the Son of God, but they also prove that he sees the needs of his people and has both the power and the will to help them. This is no less true today—become a person of prayer and watch God transform you and the world around you through his power.

Spreading the Gospel. Jesus went all over the land of Israel spreading the message of the Kingdom of God, but even that wasn’t enough. Several times, Jesus went beyond the borders of his nation to share the Good News with Gentiles and even the hated Samaritans. And his message was given to all sorts of people—blind beggars, wealthy merchants, social outcasts, powerful religious leaders, fishermen, Roman soldiers, widows, children, immoral people, and scrupulous Pharisees. The Good News is for all people, and eternal life is offered to all who will believe in the Son and the Father who sent him. What part can you play in spreading this Good News to all people?

Resurrection. The story of Jesus’ life doesn’t end with his death—in many ways it only begins there. His resurrection shouts loudly about the power of God and has been defeated. Allow the truth of the Resurrection to penetrate your life, and see what God will do in and through you as you follow Jesus.

MAP


Nazareth. Jesus grew up in Nazareth (Matt 2:23), just a few miles from his hometown of little village of Galilee, 65 miles north of Jerusalem. When he began his ministry, he preached there but was rejected in his hometown (Matt 13:53-58; Mark 6:1-6; Luke 4:16-30).

Jordan River. Jesus was baptized by John the Baptist in the Jordan River (Matt 3:14-17; Mark 1:9-11; Luke 4:1-13).

Canaan. Jesus’ first recorded miracle was at a wedding in this Galilean village (John 2:1-12).

Jerusalem. Jesus traveled to Jerusalem right at the beginning of his ministry (John 2:13-4:3), and he concluded his ministry there as well. Jerusalem was the center of religious and political power in the region, as it was home to the Jewish Temple and the Roman governor. Many of the most important events in Jesus’ life happened in and around Jerusalem, including his crucifixion and resurrection. His last week was also spent in this area, with some time spent in Bethany, Bethphage, and the Garden of Gethsemane on the Mount of Olives.

Samaria. Instead of shunning this region, as most Jews at this time did, Jesus chose to travel through Samaria and minister to the people he met there (John 4:4-42). Many people in Sychar believed in him as a result of his ministry. The people of Samaria were half Jewish, the result of intentional mixing of peoples when they were exiled centuries earlier, and their worship practices were different from the Jews even though they were also based on the Pentateuch (Genesis—Deuteronomy).

Galilee. Jesus spent most of his time during his ministry traveling throughout the region of Galilee. He spent a lot of time preaching in towns around the Sea of Galilee, including Capernaum, Bethsaida, and Korazin. He performed many miracles in Galilee, including the calming of the storm (Matt 8:23-27; Mark 4:35-41; Luke 5:12-16 and raising a widow’s son from the dead (Luke 7:11-17). He also delivered the Sermon on the Mount in Galilee (Matt 5:1-7:29). While there were synagogues in every town and a large Jewish population, there were also many Gentiles and Roman military personnel in this region, which was at Israel’s northern border.

Beyond Israel. Jesus didn’t limit his ministry to the borders of Israel. He ventured out into Phoenicia, visiting Tyre (Matt 15:21-28; Mark 7:24-30) and Sidon (Matt 15:29-31; Mark 8:1-10). He also went to the Decapolis region west of Galilee, where he fed 4,000 people (Matt 15:32-39; Mark 8:1-10).
### 250 EVENTS IN THE LIFE OF CHRIST

**A Harmony of the Gospels**

All four books in the Bible that tell the story of Jesus Christ—Matthew, Mark, Luke, and John—stand alone, emphasizing a unique aspect of Jesus’ life. When these are blended into one complete account, as we have done in the Chronological Life Application Study Bible, we can see how these different accounts relate to one another and notice similarities and differences between how the four Gospel writers have told Jesus’ story.

The Chronological Life Application Study Bible combines the four Gospels into a single chronological account of Christ’s life on earth. It includes every chapter and verse of each Gospel, leaving nothing out.

The Gospel accounts are divided into 250 events. The title of each event is identical to the title found in the Bible text. You can use this chart to quickly see which accounts appear in all four Gospels, and which might only be told through only one of the Gospels. Look for patterns, such as the kind of stories John tells that other Gospels don’t, and you can gain fresh insight into the special emphasis of the individual Gospels—and learn more about Jesus in the process.

You can also get a feel for which stories take up a lot of space, and which are shorter, by glancing at the dots next to the references. These dots can give you a quick handle on when one Gospel is spending more space on a particular story than others. There are three sizes of dots, representing sections that are one to five verses, those between six and twelve verses, and the largest dots for sections that cover thirteen or more verses.

This harmony will help you to get a quick, at-a-glance overview of the story of Jesus’ life. It will help you to better visualize the travels of Jesus, study the four Gospels comparatively, and appreciate the unity of their message.

#### A. THE BIRTH AND PREPARATION OF JESUS CHRIST

<table>
<thead>
<tr>
<th>Event Description</th>
<th>Matthew</th>
<th>Mark</th>
<th>Luke</th>
<th>John</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. The nature of a Gospel</td>
<td>1:1a</td>
<td>1:1-4</td>
<td></td>
<td></td>
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<tr>
<td>2. God became a human</td>
<td></td>
<td></td>
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<tr>
<td>3. An angel promises the birth of John to Zacharias</td>
<td>1:5-25</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>4. An angel promises the Birth of Jesus to Mary</td>
<td>1:26-38</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. Mary visits Elizabeth</td>
<td>1:39-45</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6. The Magnificat: Mary’s Song of Praise</td>
<td>1:46-56</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7. John the Baptist is born</td>
<td>1:57-66</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8. Zechariah’s prophecy</td>
<td>1:67-80</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>9. An angel appears to Joseph</td>
<td>1:88-25</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>10. The record of Jesus’ ancestors</td>
<td>1:1-17</td>
<td>1:17-38</td>
<td></td>
<td></td>
</tr>
<tr>
<td>11. Jesus is born in Bethlehem</td>
<td>2:1-7</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>12. Shepherds visit Jesus</td>
<td>2:8-20</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>13. Mary and Joseph bring Jesus to the Temple</td>
<td>2:21-24</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>14. The prophecy of Simeon</td>
<td>2:25-35</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>15. The prophecy of Anna</td>
<td>2:36-38</td>
<td></td>
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</tbody>
</table>

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#### B. MESSAGE AND MINISTRY OF JESUS CHRIST

**Jesus Begins His Ministry in Jerusalem**

<table>
<thead>
<tr>
<th>Event Description</th>
<th>Matthew</th>
<th>Mark</th>
<th>Luke</th>
<th>John</th>
</tr>
</thead>
<tbody>
<tr>
<td>27. Jesus cleans the Temple</td>
<td></td>
<td></td>
<td></td>
<td>2:13-22</td>
</tr>
<tr>
<td>28. Nicodemus visits Jesus at night</td>
<td></td>
<td></td>
<td></td>
<td>2:23-32</td>
</tr>
<tr>
<td>29. John the Baptist tells more about Jesus</td>
<td></td>
<td></td>
<td></td>
<td>3:22-36</td>
</tr>
<tr>
<td>30. Herod puts John in prison</td>
<td></td>
<td></td>
<td></td>
<td>3:19-20</td>
</tr>
</tbody>
</table>

**Jesus Ministers in Samaria**

<table>
<thead>
<tr>
<th>Event Description</th>
<th>Matthew</th>
<th>Mark</th>
<th>Luke</th>
<th>John</th>
</tr>
</thead>
<tbody>
<tr>
<td>32. Jesus talks to a woman at the well</td>
<td></td>
<td></td>
<td></td>
<td>4:4-26</td>
</tr>
<tr>
<td>33. Jesus tells about the spiritual harvest</td>
<td></td>
<td></td>
<td></td>
<td>4:27-38</td>
</tr>
<tr>
<td>34. Many Samaritans believe in Jesus</td>
<td></td>
<td></td>
<td></td>
<td>4:39-42</td>
</tr>
</tbody>
</table>

**Jesus Ministers in Galilee**

<table>
<thead>
<tr>
<th>Event Description</th>
<th>Matthew</th>
<th>Mark</th>
<th>Luke</th>
<th>John</th>
</tr>
</thead>
<tbody>
<tr>
<td>35. Jesus preaches in Galilee</td>
<td></td>
<td></td>
<td></td>
<td>4:13-17</td>
</tr>
<tr>
<td>36. Jesus heals a government official’s son</td>
<td></td>
<td></td>
<td></td>
<td>4:14-15</td>
</tr>
<tr>
<td>37. Four fishermen follow Jesus</td>
<td></td>
<td></td>
<td></td>
<td>4:18-21</td>
</tr>
<tr>
<td>38. Jesus teaches with authority</td>
<td></td>
<td></td>
<td></td>
<td>4:21-24</td>
</tr>
<tr>
<td>39. Jesus heals Peter’s mother-in-law and many others</td>
<td></td>
<td></td>
<td></td>
<td>4:38-41</td>
</tr>
<tr>
<td>40. Jesus preaches throughout Galilee</td>
<td></td>
<td></td>
<td></td>
<td>4:39-42</td>
</tr>
<tr>
<td>41. Jesus heals a man with leprosy</td>
<td></td>
<td></td>
<td></td>
<td>5:1-14</td>
</tr>
<tr>
<td>42. Jesus heals a paralyzed man</td>
<td></td>
<td></td>
<td></td>
<td>5:1-12</td>
</tr>
</tbody>
</table>

**Jesus Heals**

<table>
<thead>
<tr>
<th>Event Description</th>
<th>Matthew</th>
<th>Mark</th>
<th>Luke</th>
<th>John</th>
</tr>
</thead>
<tbody>
<tr>
<td>43. Jesus heals the paralytic man</td>
<td></td>
<td></td>
<td></td>
<td>5:1-12</td>
</tr>
<tr>
<td>44. Jesus heals the blind man</td>
<td></td>
<td></td>
<td></td>
<td>5:17-18</td>
</tr>
</tbody>
</table>

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**Jesus Walks into Jerusalem**

<table>
<thead>
<tr>
<th>Event Description</th>
<th>Matthew</th>
<th>Mark</th>
<th>Luke</th>
<th>John</th>
</tr>
</thead>
<tbody>
<tr>
<td>45. Jesus enters Jerusalem</td>
<td></td>
<td></td>
<td></td>
<td>11:1-11</td>
</tr>
<tr>
<td>46. Jesus teaches in the Temple</td>
<td></td>
<td></td>
<td></td>
<td>11:12-14</td>
</tr>
<tr>
<td>47. Jesus is arrested</td>
<td></td>
<td></td>
<td></td>
<td>11:15-16</td>
</tr>
<tr>
<td>48. Jesus is crucified</td>
<td></td>
<td></td>
<td></td>
<td>11:17-19</td>
</tr>
<tr>
<td>49. Jesus is buried</td>
<td></td>
<td></td>
<td></td>
<td>11:20-23</td>
</tr>
<tr>
<td>50. Jesus rises from the dead</td>
<td></td>
<td></td>
<td></td>
<td>11:24-26</td>
</tr>
</tbody>
</table>

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**Jesus Sends out the Twelve**

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<thead>
<tr>
<th>Event Description</th>
<th>Matthew</th>
<th>Mark</th>
<th>Luke</th>
<th>John</th>
</tr>
</thead>
<tbody>
<tr>
<td>51. Jesus sends out the twelve</td>
<td></td>
<td></td>
<td></td>
<td>11:27-30</td>
</tr>
<tr>
<td>52. Jesus teaches them about the Kingdom</td>
<td></td>
<td></td>
<td></td>
<td>11:31-33</td>
</tr>
<tr>
<td>53. Jesus prays to God</td>
<td></td>
<td></td>
<td></td>
<td>11:34-35</td>
</tr>
<tr>
<td>54. Jesus tells his disciples about his death</td>
<td></td>
<td></td>
<td></td>
<td>11:36-38</td>
</tr>
</tbody>
</table>

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**Jesus Appears to the Disciples**

<table>
<thead>
<tr>
<th>Event Description</th>
<th>Matthew</th>
<th>Mark</th>
<th>Luke</th>
<th>John</th>
</tr>
</thead>
<tbody>
<tr>
<td>55. Jesus appears to the disciples</td>
<td></td>
<td></td>
<td></td>
<td>16:12-17</td>
</tr>
<tr>
<td>56. Jesus gives them peace</td>
<td></td>
<td></td>
<td></td>
<td>16:19-20</td>
</tr>
<tr>
<td>57. Jesus tells them to go into all the world</td>
<td></td>
<td></td>
<td></td>
<td>16:21-23</td>
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</tbody>
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**Jesus ASCENDS**

<table>
<thead>
<tr>
<th>Event Description</th>
<th>Matthew</th>
<th>Mark</th>
<th>Luke</th>
<th>John</th>
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</thead>
<tbody>
<tr>
<td>58. Jesus ascends to heaven</td>
<td></td>
<td></td>
<td></td>
<td>16:25-26</td>
</tr>
<tr>
<td>59. The apostles receive the Holy Spirit</td>
<td></td>
<td></td>
<td></td>
<td>16:31-34</td>
</tr>
</tbody>
</table>
Jesus Speaks with the Religious Teachers

LUKE 2:41-52

Jesus grew in wisdom and stature and in favor with God and all the people. Luke 2:52

At age 12, Jesus was considered almost an adult, so he probably didn’t spend a lot of time with his parents during the day. There is no need to jump to any conclusion that he was a prodigal son. This is the first mention of Jesus’ awareness that he was God’s Son. But even though he knew his real Father, Jesus didn’t know what his earthly Father wanted him to do. And at this time in history, only the priests and the Sadducees got a chance to be a part of God’s kingdom. He was filled with wisdom, and God’s favor was on him.

John the Baptist Prepares the Way for the Baptist and the Baptist Prepares for the Messiah

MATTHEW 3:1-12

In those days John the Baptist came to Judea and began preaching. His message was, “Repent of your sins and turn to God, for the Kingdom of Heaven is near.” The prophet Isaiah was speaking about John when he said, “He is a voice shouting in the wilderness, Prepare the way for the Lord’s coming! Clear the road for him!”

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**LUC 10:25-37 (cont.)**

Jesus replied, “What does the law of Moses say? How do you read it?”

The man answered, “You must love the Lord your God with all your heart, all your soul, all your strength, and all your mind.” And, “Love your neighbor as yourself.”

Jesus said to him, “Do this and you will live.”

The man wanted to justify his actions, so he asked Jesus, “And who is my neighbor?”

Jesus replied with a story: A Jew (a middle man) was traveling from Jerusalem down to Jericho, and he was attacked by bandits. They stripped him of his clothes, beat him up, and left him half dead beside the road.

By chance a priest came along. But when he saw the man lying there, he crossed to the other side of the road and passed by him.

*A Temple assistant* walked by on the other side.

*A Samaritan* (a foreign man) saw him and was moved to compassion. He went to the man, bandaged his wounds with olive oil and wine, and took care of him.

Then the priest went on his way. But the Samaritan stayed with him. He gave him something to drink, took care of his wounds, and took him to an inn where he took care of him. The next day he paid the innkeeper two silver coins, telling him, “Take care of this man. If his bill runs higher than this, I’ll pay you the next time I’m here.”

Now which of these three would you say was a neighbor to the man who was attacked by bandits?

Jesus asked.

*The man replied, “He showed him mercy.”*

Then Jesus said, “Yes, now go and do the same.”

---

**Luke 10:33**

Jesus Visits Martha and Mary

**LUKE 10:36–42**

As Jesus and the disciples continued on their way to Jerusalem, they came to a certain village where a woman named Martha opened her home to them. She had taken in the needs of the Lord. Her sister, Mary, sat at the Lord’s feet, listening to what he taught.

But Martha was distressed by all the preparations for the big meal she was preparing. She then came to Jesus and said, “Lord, doesn’t it seem unfair to you that my sister just sits here while I do all the work? Tell her to come and help me.”

But the Lord said to her, “Martha, you are worried and upset over all these details! There is only one thing worth being concerned about, and Mary has discovered it, and it will not be taken away from her.”

---

**Luke 11:2–13**

Jesus Teaches His Disciples about Prayer

**LUKE 11:1–13**

Once Jesus was in a certain place praying. As he finished, one of his disciples came to him and said, “Lord, teach us to pray just as John taught his disciples.”

Jesus said, “This is how you should pray:"

“Father, may your name be kept holy.

*And forgive us our sins,*

*as we forgive those who sin against us.*

*And don’t let us yield to temptation.*

--

**A COLLECTION OF ATTITUDES ABOUT OTHERS’ NEEDS**

Confusing the needs of others brings out various attitudes in us. Jesus used the story of the good Samaritan to make clear what attitude was acceptable to him. If we are honest, we often find ourselves in the place of the legal expert in the religious law, ready to learn again who our neighbor is. Note these different attitudes toward the wounded man.

**To the expert in religious law:** The wounded man was a subject to discuss.

**To the priest:** The wounded man was someone to avoid and exploit.

**To the Levite:** The wounded man was a problem to avoid.

**To the thief:** The wounded man was a customer to serve for a fee.

**To the Samaritan:** The wounded man was a human being worth being cared for simply as a human being.

---

**Luke 11:2**

Jesus Visits Martha and Mary

Jesus was known in Jerusalem as the friend of sinners. He often went tosinners’ homes to eat and drink with them. At times he had to leave them because the crowds had grown so large. It was in one such situation that he visited Mary and Martha, the sisters of Lazarus, who lived near Bethany, a village at the eastern slope of the Mount of Olives.

Jesus was there to pray, and the two sisters welcomed him into their home. Martha, a hardworking homemaker, welcomed him with great hospitality. She prepared dinner for the Lord in her home. She had several servants who helped her, but Martha was the one around whom most of the activity revolved.

Mary, her sister, had a reputation as a devout woman. She recognized the value and worth of being a disciple of Jesus. She did not participate in the everyday work of the household. She chose to sit at the Lord’s feet and listen to him teach. She was no longer a busybody, but a worshipper. Mary’s faith and devotion impressed Jesus. He made her a model for all who heard his teaching. This story of two sisters greets us with the thought that we cannot separate religion and life. Each decision we make regarding our relationship with other people affects our stresses, joys, and frustrations. As we relate to others, we are either positive or negative toward their needs. We can choose to be like Jesus or like the religious expert who focused only on his religion.

---

**Luke 11**

Jesus’ Prayers Were Truly Prophetic

Jesus gave them this prayer model, based on the Lord’s Prayer as it reads in Matt 6:9-13. Some manuscripts add additional phrases from the Lord’s Prayer as it reads in Matt 6:9-13. People may make choices that we disagree with. People don’t have to like us or do us good. But we know that Jesus is on our side. He is with us. As we forgive those who sin against us, God forgives us. We are his people. As we are tested, we ask God to keep us from the evil one. As we are prayed for, we must pray for others. This is how we read it.

**Luke 11:9**

Jesus Visits Martha and Mary

**LUKE 11:9–11**

To Jesus, a neighbor would have been identified as a fellow Israelite. But for Jesus, the neighbor in this story was a Samaritan, a hated enemy of the Israelites.

It’s easy to put up fences around our neighborhoods. This can make for a lot of outsiders. People who don’t go to our church.

We all have neighbors, but we live in a time when we can go weeks or months without ever crossing paths with anyone. We can begin to wonder the same thing—“who’s my neighbor?” Is it everyone? Is it no one?

**2000–1406 BC**

**POSSESSING THE LAND**

1050–930 BC

UNITED MONARCHY

6 BC–AD 30

EXILE

RETURN & DIASPORA

Jews and Samaritans. The Jews saw themselves as pure descendants of Abraham, while the Samaritans were a mixed race produced when Jews from the northern kingdom intermarried with other peoples.

**EXILE**

**RETURN & DIASPORA**

**6 BC–AD 30**

**UNITED MONARCHY**

**POSSESSING THE LAND**

**2000–1406 BC**

**GOD’S CHOSEN FAMILY**

**1800–1406 BC**

**VERSUS THE NATIONS**

**1050–930 BC**

**UNITED MONARCHY**

**EXILE**

**RETURN & DIASPORA**
law said what Jesus had done, they began planning how to kill him. But they were afraid of him because the people were so amazed at his teaching.

That evening Jesus and the disciples left the city.

LUKE 19:45-46

Then Jesus entered the Temple and began to drive out the people selling animals for sacrifices. He said to them, “My Temple will be a house of prayer,” but you have turned it into a den of thieves.

After that, he taught daily in the Temple, but the leading priests, the teachers of religious law, and the other leaders of the people began planning how to kill him. But they could think of nothing, because all the people hung on every word he said.

Jesus Explains Why He Must Die

JOHN 12:26-36

Some Greeks who had come to Jerusalem for the Passover celebration paid a visit to Philip, who was from Bethsaida in Galilee. They said, “Sir, we want to meet Jesus.”

Philip told Andrew about it, and they went together to ask Jesus.

Jesus replied, “Now the time has come for the Son of Man to enter into his glory.”

The Temple in Jerusalem has a significant history. The first Temple was erected in the time of Solomon (959 B.C.). The Babylonian army had predicted Jerusalem’s doom and 70-year captivity (Jer 25:11; 29:10). The second Temple in Jerusalem was built in the time of Herod in 20 B.C. It was 40 feet (12.2 m) wide, and the east side faced Jerusalem. Armed with this new authority and two Roman legions, Herod recaptured Jerusalem in 37 B.C. and reigned there for 33 years (until 4 B.C.). During this time he beautified the city and enlarged the Temple. General Titus laid siege to Jerusalem and destroyed the Temple. Jesus had predicted this 40 years earlier (in A.D. 30).

Matthew 21:12-17 (cont.)

knocked over the tables of the money changers and the chairs of those selling doves. He knocked over the tables of the money changers and those selling doves, “and he stopped everyone from using the Temple as a marketplace.” He said to them, “The Scriptures declare, ‘My Temple will be called a house of prayer,’ but you have turned it into a den of thieves.”

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2 Cor 13:14
ongoing problem in the Corinthian church. He could have refused to communicate until they cleared up their situation, but Paul was not like Paul, we can seek to build relationships by taking a better approach—sharing, communicating, and caring. This is a

Acts 20:2b-3a
Then he travelled down to Greece, where he stayed for three months.

1. WHAT TO BELIEVE
Paul’s Letter to the Romans
Paul had heard of the church at Rome, but he had not yet been there, nor had any of the other apostles. Evidently the church had been started by Jews who had come to faith during Pentecost. They had spread the gospel when they returned to Rome, and the church had grown. Paul deeply wanted to visit this church, and so go from Rome to minister in Spain and beyond, pushing the Good News to the ends of the earth. The book of Romans is somewhat of a letter of introduction. Paul was intelligent, articulate, and committed to his calling. He presented the case for the gospel clearly and forthrightly in his letter to the believers in Rome, hoping that they would be his partners in sending the Good News to Spain and beyond.

Greetings from Paul
Romans 1:1-7

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2. THE GOSPEL GOES TO ROME

Romans 1:8-17

When Paul wrote his letter to the church in Rome, he had not yet been there, but he had taken the gospel “from Jerusalem all the way to Rome” (Rom 15:19). He had been praying for this church and was very excited about the prospect of visiting them. This letter is from Paul, a slave of Christ Jesus, chosen for this task. This letter is from Paul, a slave of Christ Jesus, chosen for this task.
Rev 22:1 The water of life is a symbol of eternal life. Jesus used this same image with the Samaritan woman (John 4:7-14). It pictures the fullness of life with God and the eternal blessings that come when we believe in him and allow him to satisfy our spiritual thirst (see Rev 22:17).

Rev 22:2 Why would the nations need to be able to eat freely from the tree of life when sin’s control over us is destroyed and our eternity with God is secure.

Rev 22:3 Those who wash their robes will be permitted to enter through the gates of the city and eat the fruit from the tree of life. Outside the city are the dogs—the sorcerers, the sexually immoral, the murderers, the idol worshippers, and all who love lies.

Rev 22:4 I, John, am the one who heard and saw all these things. And when I heard and saw them, I fell down to worship at the feet of the angel who stood before me. But he said, “No, don’t worship me. I am a servant of 17 John 22:16; 1 Cor. 15:27. I, Jesus, have sent my angel to give you this message for the churches. I am both the source of this message and the one who will add to that person the plagues described in this book.

Rev 22:15 This is the last time the angel said anything. It means that nothing occurred after this book was written. Revelation is not prophecy (see Jn 14:15).

Rev 22:16 “I am the Alpha and the Omega, the First and the Last, the Beginning and the End.”

Rev 22:17 Blessed are those who wash their robes. They will be able to enter through the gates of the city and eat the fruit from the tree of life. On each side of the river grew a tree of life, bearing twelve crops of fruit, with a fresh crop each month. The leaves were used for medicine to heal the nations. —Rev 22:19

Rev 22:18 This is the last time the angel said anything. It means that nothing occurred after this book was written. Revelation is not prophecy (see Jn 14:15).

Rev 22:19 Jesus is coming as King of Kings and Lord of Lords, absolute ruler over all the earth. Jesus used this same image with the Samaritan woman (John 4:7-14). It pictures the fullness of life with God and the eternal blessings that come when we believe in him and allow him to satisfy our spiritual thirst (see Rev 22:17).

Rev 22:20 The Spirit and the bride say, “Come.” Let anyone who hears this message and is ready to inherit God’s Way say, “Come to me.” This is an urgent plea: “Come, Lord Jesus!” In a world of problems, persecution, evil, and immorality, Christ calls us to endure in faith until he returns. He alone controls human history, forgives sin, and will re-create the earth and bring lasting peace. Revelation is, above all, a book of hope. It shows that no matter what happens on earth, God is in control and promises that evil will not last forever. And it depicts the wonderful reward that is waiting for all those who believe in Jesus Christ as Savior and Lord.

Rev 22:21 I, John, have sent my angel to give you this message for the churches. I am both the source of this message and the one who will add to that person the plagues described in this book.

Rev 22:22 This is the last time the angel said anything. It means that nothing occurred after this book was written. Revelation is not prophecy (see Jn 14:15).