

## Alexander the Great Conquest

338 BC – 332 BC



Young man in late twenties, early thirties  
Father was Philip of Macedonia  
Hellenization  
Pupil of Aristotle

335

330

325

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315

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## Pax Romana

27 BC – 180 AD



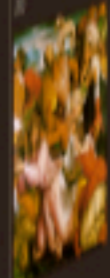
Augustus Caesar

Jesus' Birth

Bethlehem

Jesus' Death

30



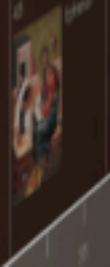
Book of Acts

30 – 52



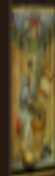
Mark, Luke, John

40



Life of Jesus

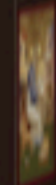
30-40



Jesus' Birth  
30-40  
Jesus' Death  
30  
Book of Acts  
30-52  
Mark, Luke, John  
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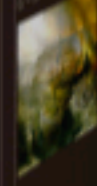
Life of Jesus

30-40



Jesus' Birth

30-40



Jesus' Death

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Book of Acts

30-52





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### Jesus' Birth

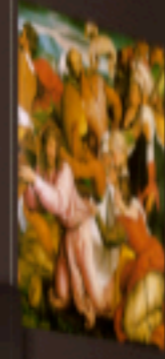
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Bethlehem

### Jesus' Death

30



Jerusalem

### Book of Acts

30 - 62



### Mark Writes His Gospel

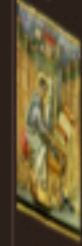
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Ephesus

### Luke Writes His Gospel and Acts

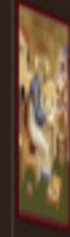
58 - 62



Probably historical account  
- possibly written last  
- dated from Antioch  
- Over 20 references to women  
- first subject matter in women  
- first Carolinian baby

### Matthew Writes His Gospel

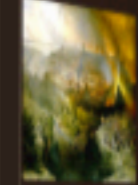
63 - 68



Probably written to Jews  
- arranged as if the King James Testament  
- Gospel of the Kingdom  
- Law written  
- Pope and Emperor claim Matthew was written in Rome

### Descent of Jerusalem

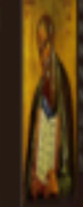
57 - 70



This book is not written

### Epistle to the Romans

58 - 59



Pope's message  
- Paul's message, Paul's own  
- Paul's message, Paul's own  
- Paul's message, Paul's own  
- Paul's message, Paul's own



Bethlehem

### Jesus' Death

30



Jerusalem

### Book of Acts

30 - 62



### Mark Writes His Gospel

45

Ephesus



### Luke Writes His Gospel and Acts

58 - 62



Orderly historical account  
Theophilus means God-Lover  
Dated from important events and rulers reigns  
Over 30 references to money  
Most subject matter on women  
Treats Gentiles very fairly

### Matthew Writes His Gospel

65 - 68



Primarily written to Jews  
Arranged in 5 teaching blocks (Pentateuch)  
Quotes Psalms, Deuteronomy, Isaiah over 60 times  
Two witnesses  
Papias and Irenaeus claim Matthew was written in Aramaic

### Destruction of Jerusalem

67 - 70



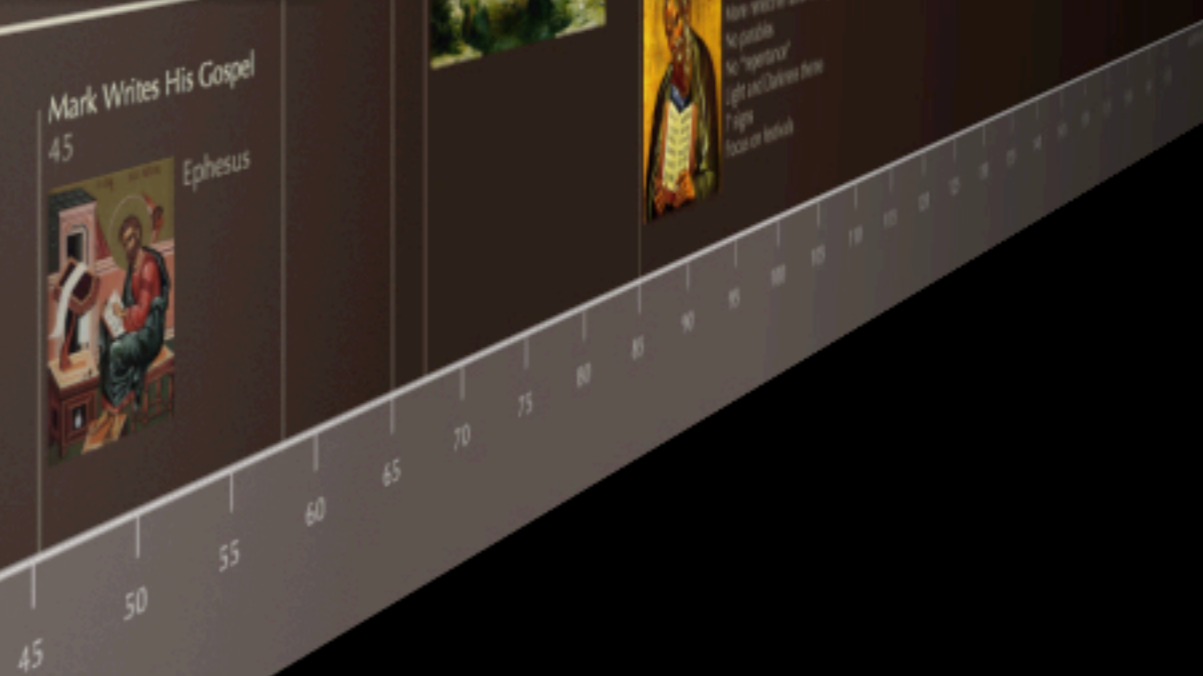
Titus leaves no stone unturned

### Apostle John Writes His Gospel

85 - 95



Upper & Apocalyptic  
Most Addressed, primarily to  
those who believe after the resurrection  
No parables  
No "signs and wonders" theme  
7 signs  
Focus on Jesus' love





Birth



Bethlehem

Jesus' Death  
30



Jerusalem

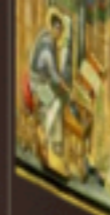
Book of Acts

30 - 62



Gospel

Corinthus



Most likely historical account  
Theophyllus means God's Lover  
Dated from important events and ruler reigns  
Over 30 references to money  
Most subject matter on women  
Treats Gentiles very fairly

Matthew Writes His Gospel  
63 - 69



Primarily written to Jews  
Arranged in 5 teaching blocks (Parables, Sermon on the Mount, Discourse on Prayer, Discourse on the Kingdom, Discourse on the End Times)  
Two witnesses  
Peter and James claim Matthew was written in homes

Destruction of Jerusalem  
67 - 70



This leaves no stone unturned

Apostle John Writes His Gospel  
85 - 95



Purpose is Apologetic  
Most boldness, primal love  
More reflective rather than preaching love  
Vigilance  
No "important"  
Light and Darkness theme  
7 signs  
Focus on beliefs

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Jerusalem

### Book of Acts

30 – 62



**Mark Writes His Gospel**  
45



Ephesus

### Matthew Writes His Gospel

65 – 69



Primarily written to Jews  
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 Two witnesses  
 Papias and Irenaeus claim Matthew was written in Aramaic

### Destruction of Jerusalem

67 – 70



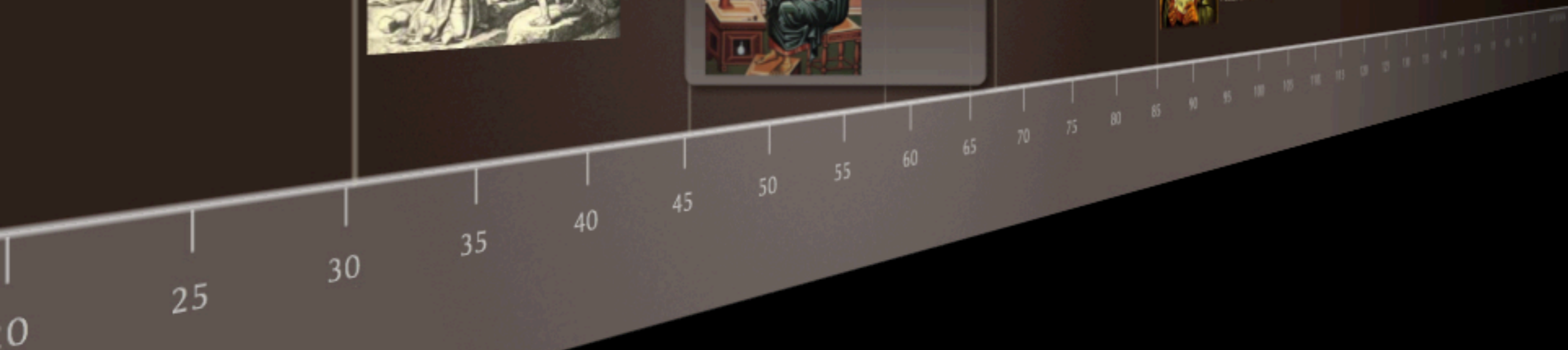
Titus leaves no stone unturned

### Apocalypse John Writes His Gospel

85 – 95



Purpose is Apologetic  
 Mixed Audience, primarily Jews  
 More reflective rather than prescriptive  
 No parables  
 No "repentance"  
 Light and Darkness theme  
 7 signs  
 Focus on festivals





## Luke Writes His Gospel and Acts

58 – 62



- Orderly historical account
- Theophilis means God Lover
- Dated from important events and rulers reigns
- Over 30 references to money
- Most subject matter on women
- Treats Gentiles very fairly

## Matthew Writes His Gospel

65 – 69



- Primarily written to Jews
- Arranged in 5 teaching blocks (Pentateuch)
- Quotes Psalms, Deuteronomy, Isaiah over 60 times
- Two witnesses
- Papias and Irenaeus claim Matthew was written in Aramaic

## Destruction of Jerusalem

70

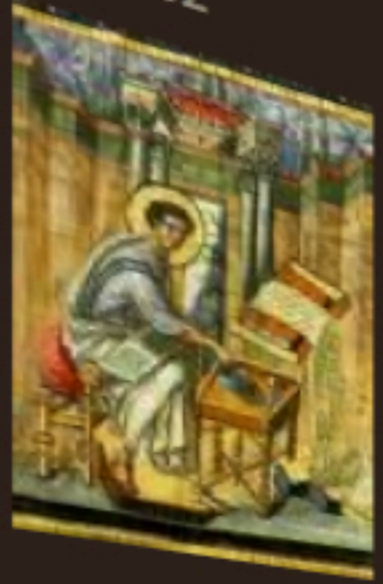
Titus leaves no stone unturned

## Apostle John Writes His Gospel

95

Purpose is Apologetic  
Audience, primarily Jews  
rather than presenting facts

# Gospel and Acts



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## Matthew Writes His Gospel

65 – 69



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## Destruction of Jerusalem

67 – 70



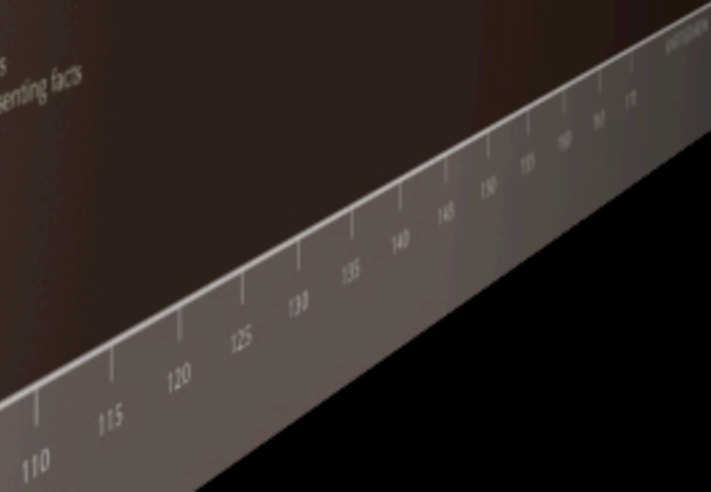
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## Apostle John Writes His Gospel

85 – 95



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- No parables
- No "repentance"
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# Matthew Writes His Gospel

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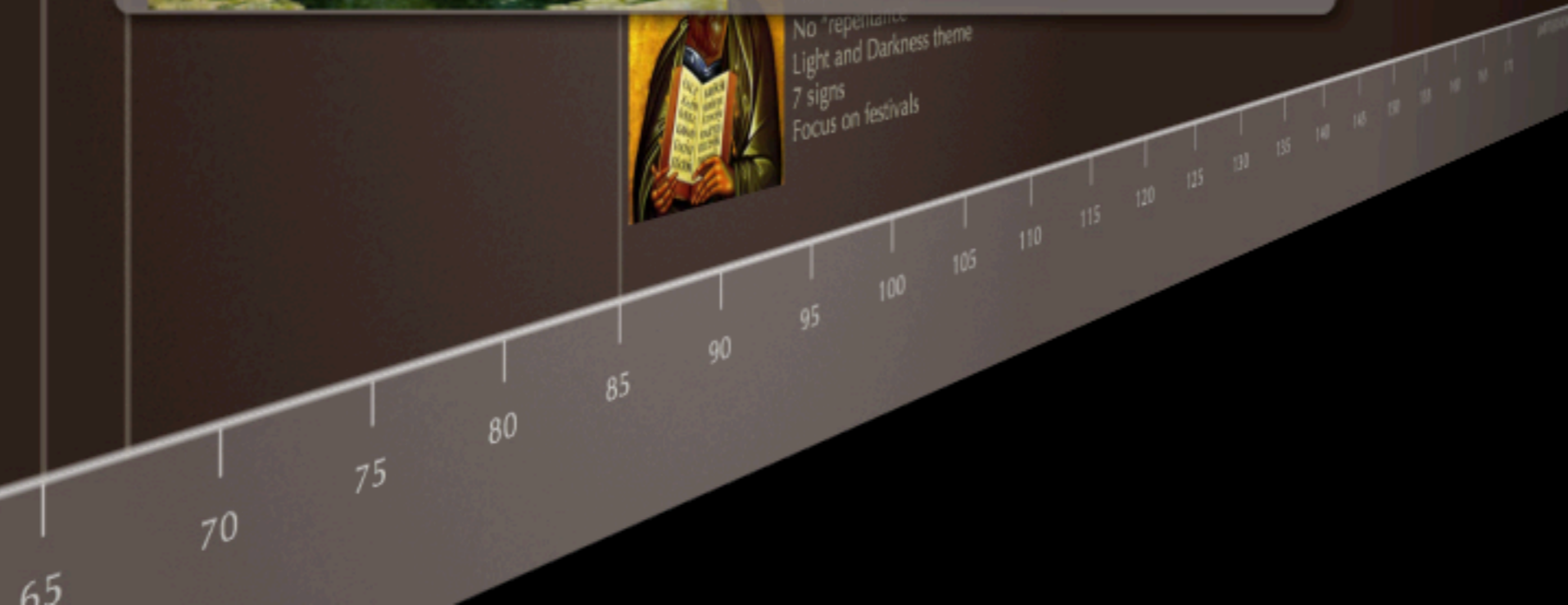
67 – 70



Titus leaves no stone unturned



- Purpose is Apology
- Mixed Audience, primarily Jews
- More reflective rather than preaching Jesus
- No parables
- No "repentance"
- Light and Darkness theme
- 7 signs
- Focus on festivals





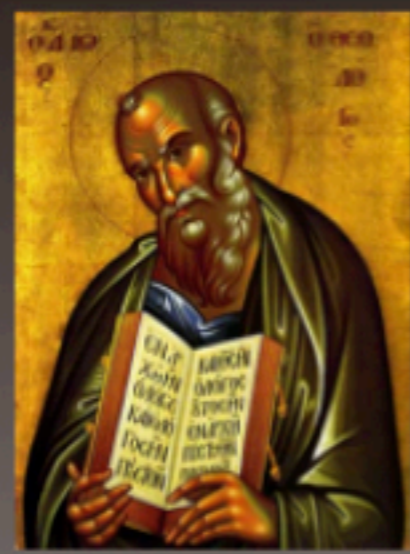
Jesus claim Matthew was written in Aramaic  
...alah over 60 times  
... of Jerusalem



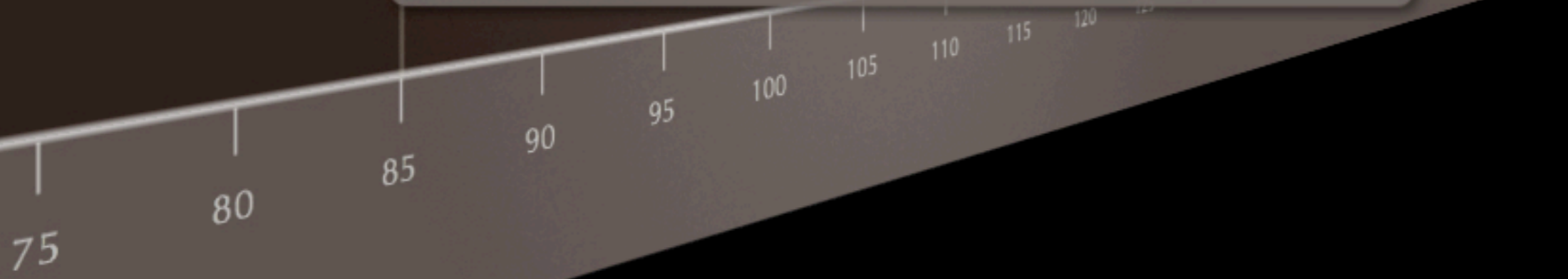
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### Apostle John Writes His Gospel

85 – 95



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Jesus claim Matthew was written in Aramaic

n of Jerusalem



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