

ACTS is basically a sequel to Luke's gospel (Acts 1:1-3). It provides an historical framework for the remainder of the New Testament. I have placed the various letters of the New Testament where I believe they most likely occurred in the Acts timeline. Each letter will be preceded by a brief introductory overview.

33/34 = 1490th Year of the Exodus (continued)

3*6 = Pentecost⁴⁰⁵ - Establishment of the Church at Jerusalem

- Acts 2:1-41

Life Within the Early Church

- Acts 2:42-47

Sanhedrin's Persecution of Peter & John

- Acts 3:1-4:31

Sharing within the Early Church

- Acts 4:32-37

Deaths of Ananias & Sapphira

- Acts 5:1-11

Sanhedrin's Continued Persecution of the Apostles

- Acts 5:12-42

Year Beginning 7*1⁴⁰⁶ in 33 = 207th Sabbatical Year

Perhaps During the Fall and/or Winter

Appointment of the 1st Servants⁴⁰⁷ (a.k.a. Deacons⁴⁰⁸)

- Acts 6:1-7

Stoning of Stephen

- Acts 6:8-8:2

Church Scattered by Persecution Led by Saul of Tarsus

- Acts 8:3-4 (cf. Acts 22:3-5a; 26:4-11; Galatians 1:13-14)

- Acts 11:19

Philip Evangelizes Samaria

- Acts 8:5-13

Peter and John Impart Supernatural Gifts of the Spirit at Samaria⁴⁰⁹

- Acts 8:14-25

⁴⁰⁵ SAT/SUN 23/24 MAY in 33.

⁴⁰⁶ SUN/MON 13/14 SEP in 33.

⁴⁰⁷ The need for men to oversee food distribution may have been precipitated, in part, by the Jewish observance of the Sabbatical Year in the Fall of 33. This would have been especially important for the poor and destitute believers who, after confessing faith in Jesus as Messiah, would have been denied access to the Sabbatical food stores by the Jewish leadership.

⁴⁰⁸ The English word Deacon comes from the Greek root *diakon-*, the various forms of which deal with physical service done by an individual for someone else.

⁴⁰⁹ I think it particularly instructive that while Philip [upon whom the Apostles had earlier laid their hands (Acts 6:5-6)] displayed supernatural abilities, Philip's converts [who obviously already had the indwelling gift of the Holy Spirit (Romans 8:9; Acts 2:38)] had to receive the supernatural gifts of the Spirit by Peter and John laying hands on them. It appears to me that these supernaturally gifts were imparted by the laying on of the Apostles' hands.

Year Beginning 1*1 in 34 = 1491st Year of the Exodus/2nd Year of the Church

Possibly During the Spring and/or Summer

Philip Evangelizes the Treasurer of Ethiopia

- Acts 8:26-39

Philip Evangelizes the Cities Between Azotus and Caesarea

- Acts 8:40

Probably During the Summer - Saul's Conversion at Damascus

- Acts 9:1-19a (cf. Acts 22:5b-16; 26:12-18; Galatians 1:15-16)

Between 34 and 36

Saul Makes a Brief Visit to Arabia⁴¹⁰

- Galatians 1:17a

Saul Returns to Damascus, Defending Jesus as Messiah in the Synagogues

- Galatians 1:17b
- Acts 9:19-22 (cf. Acts 26:19-20a)

James was one of Jesus' four half-brothers (Matthew 13:55). Although James still did not believe that Jesus was Messiah just six months prior to the crucifixion (John 7:5), actually seeing the resurrected Christ made a believer of him (1 Corinthians 15:7). Almost immediately he became the most influential leader within the newly established Church at Jerusalem (Acts 12:17; 15:13; 21:18; Galatians 1:19; 2:9; 2:12). He faithfully served the Lord in this capacity until his illegal execution by the Jewish leadership shortly before the Israeli revolt against Roman rule in 66 (Antiquities 20.9.1).

As an Israeli, leading an Israeli congregation in the ancient Israeli capital, he addressed the book of **JAMES** as a general letter to the Twelve Tribes of Israel scattered throughout the Roman Empire. Because Gentile believers are not mentioned anywhere in the letter, I am convinced it was written before the conversion of Cornelius, making it the earliest writing of the New Testament.

- James 1:1-5:20

Year Beginning 1*1 in 36 = 1493rd Year of the Exodus/4th Year of the Church

Probably During the Summer

Saul Escapes from Damascus⁴¹¹

- Acts 9:23-25

Saul Visits Jerusalem

- Acts 9:26-29
- Acts 22:17-21 (cf. Acts 26:20b; Galatians 1:18-20)

Saul Returns to Tarsus

- Acts 9:30 (cf. Galatians 1:21-24)

⁴¹⁰ It is possible that Saul, during this very significant crisis in his spiritual life, visited Mt. Sinai in Arabia (Galatians 4:25) for a time of private contemplation, even as Elijah did so many years before (1 Kings 19).

⁴¹¹ Paul, who was well-known for his gospel about a king from Galilee, probably had to flee Damascus when supporters of King Aretas of Arabia took control of the city (2 Corinthians 11:32) during Aretas' border war with Herod Antipas, the *tetrarch* of Galilee. This war occurred after Herod divorced Aretas' daughter so that he could marry his sister-in-law, Herodias (Antiquities 18.5.1). Josephus reveals that some Jews considered Herod's defeat as divine retribution for his execution of John the Immerser (Antiquities 18.5.2).

Probably Between 37 and 41⁴¹²

Ministry of Peter in Lydda and Joppa

- Acts 9:31-43

Conversion of Cornelius the Centurion

- Acts 10:1-11:18

Conversion of Many Gentiles at Antioch, Syria

- Acts 11:20-21

**Year Beginning 1*1 in 42 = 1499th Year of the Exodus/10th Year of the Church
Perhaps During the Summer - Barnabas Ministers at Antioch**

- Acts 11:22-24

**Year Beginning 1*1 in 43 = 1500th Year of the Exodus/11th Year of the Church
Probably in the Spring - Barnabas Brings Saul to Antioch to Assist Him⁴¹³**

- Acts 11:25-26

**Year Beginning 1*1 in 44 = 1501st Year of the Exodus/12th Year of the Church
Spring - Financial Assistance Sent to Jerusalem via Barnabas and Saul**

- Acts 11:27-30

1*14-22 = Passover/Unleavened Bread⁴¹⁴ - Agrippa Persecutes the Apostles

- Acts 12:1-19

Summer - Agrippa Dies at Caesarea⁴¹⁵

- Acts 12:20-24

Probably During the Summer - Barnabas and Saul Bring John Mark to Antioch

- Acts 12:25

Perhaps Late Summer or Early Fall - Barnabas and Saul Sent Out from Antioch⁴¹⁶

- Acts 13:1-3

Perhaps During the Winter - Barnabas and Saul Evangelize on Cyprus⁴¹⁷

- Acts 13:4-12

⁴¹² This was roughly equivalent to the Emperor Gaius's reign who, during his final year of rule, unsuccessfully attempted to have his image placed within the Temple (Antiquities 18.8).

⁴¹³ Based on the fact that Barnabas and Saul were sent to Judea around Passover in 44, after spending a full year working together at Antioch.

⁴¹⁴ THU/FRI 31 APR/1 MAY – FRI/SAT 8/9 MAY.

⁴¹⁵ Josephus also describes the agonizing death of Herod Agrippa (Antiquities 19.8.2).

⁴¹⁶ Barnabas and Saul may have sailed to Cyprus before ship traffic ceased in the fall of 44 – i.e., prior the fast of *Yom Kippur* (cf. Acts 27:9).

⁴¹⁷ Barnabas and Saul may have passed the winter of 44/45 on Cyprus, preaching their way across the island. Take special note of how Saul became Paul after his part in the conversion of Sergius Paulus (Acts 13:9). Roman citizens sometimes adopted the name of a patron as their own. It is quite possible that Paulus lent some significant support to Saul, prompting him to begin using the name Paul in honor of that assistance.

Year Beginning 1*1 in 45 = 1502nd Year of the Exodus/13th Year of the Church

Perhaps During the Spring, Summer and Fall

John Mark Returns to Jerusalem⁴¹⁸

➤ Acts 13:13

Barnabas and Paul Evangelize at Antioch, Pisidia

➤ Acts 13:14-52

Barnabas and Paul Evangelize at Iconium

➤ Acts 14:1-6a

Barnabas and Paul Evangelize at Laconia and Lystra

➤ Acts 14:6a-20a

Perhaps During the Winter - Barnabas and Paul Evangelize at Derbe

➤ Acts 14:20b-21a

Year Beginning 1*1 in 46 = 1503rd Year of the Exodus/14th Year of the Church

Perhaps During the Spring and Summer

Barnabas and Paul Evangelize Appoint Elders in Lystra, Iconium & Antioch

➤ Acts 14:21b-24

Barnabas and Paul Evangelize at Perga

➤ Acts 14:25a

Barnabas and Paul Return to Antioch, Syria⁴¹⁹

➤ Acts 14:25b-28

Matthew (a.k.a. Levi), son of Alphaeus, was a revenue agent at Capernaum in Galilee before being called by Jesus as an apostle. According to 2nd century writers, Matthew wrote his gospel in the mid-40's, before departing Palestine for ministry elsewhere. This seems reasonable, since the apostles were still in Jerusalem at the time of Herod Agrippa's execution of James in 44, but only Peter and John were present at the Jerusalem Council in 47 or 48 (Acts 15:1-30; Galatians 2:1-10).

The gospel of **MATTHEW** is very Jewish in character, but with a special focus on the evangelism of the Gentiles. Writing at a time when the idea of allowing Gentiles to become part of the Church was being opposed by some, Matthew took the opportunity to remind Jewish believers that Jesus himself had intended the gospel be preached among the Gentiles.

➤ Matthew 1:1-28:20

⁴¹⁸ Barnabas and Paul may have sailed from Cyprus to Perga when ship traffic resumed in the spring of 45. It was at this point that John Mark returned to Jerusalem, after about a year away from home.

⁴¹⁹ The ministry of Barnabas and Paul in the interior of Asia Minor appears relatively short. It is likely that they passed the winter of 45/46 in the interior, sailing back to Antioch during 46.

**Year Beginning 1*1 in 47 = 1504th Year of the Exodus/15th Year of the Church
Year Beginning 7*1 in 47 = 209th Sabbatical Year**

Perhaps During the Sabbatical Year⁴²⁰

Controversy About Circumcision of Gentile Converts Arises at Antioch

➤ Acts 15:1

Issue Discussed and Resolved at Jerusalem, Under the Direction of James

➤ Acts 15:4-29

Judas and Silas Deliver the Jerusalem Letter of Resolution to Antioch

➤ Acts 15:30-35

Year Beginning 1*1 in 48 = 1505th Year of the Exodus/16th Year of the Church

Perhaps During the Summer or Early Fall - Paul and Barnabas Split Up⁴²¹

➤ Acts 15:36-40

Probably During the Fall and Winter

Paul and Silas Minister to the Congregations in Syria and Cilicia⁴²²

➤ Acts 15:41

Paul, Silas and Timothy Minister to the Congregations in Phrygia and Galatia

➤ Acts 16:1-6

Paul wrote GALATIANS to the congregations of southern Galatia, the Roman province in central Asia Minor where he and Barnabas had evangelized on their 1st Missionary Journey, and through which he and Silas passed on the 2nd Missionary Journey. Probably writing from somewhere between southern Galatia and the city of Troas in late 48 or early 49, Paul displayed his obvious displeasure that the controversy about Gentile circumcision, against which he had so recently fought in the Jerusalem Council, had made significant inroads into southern Galatia as well.

➤ Galatians 1:1-6:18

⁴²⁰ I believe that the so-called Jerusalem Council was probably held in 47/48, during the Sabbatical Year.

⁴²¹ Since Barnabas and John Mark sailed away to Cyprus, the 2nd Missionary Journey must have begun prior to the cessation of ship traffic in the fall of 48.

⁴²² Paul and Silas may have spent the winter of 48/49 in the interior of Asia Minor.

Year Beginning 1*1 in 49 = 1506th Year of the Exodus/17th Year of the Church

Probably During the Spring, Summer and Fall

Paul, Silas and Timothy Evangelize at Philippi⁴²³

- Acts 16:7-40

Paul, Silas and Timothy Evangelize at Thessalonica

- Acts 17:1-9

Paul, Silas and Timothy Evangelize at Berea

- Acts 17:10-14

Paul Evangelizes at Athens

- Acts 17:15-34

Before the End of the Year

Paul Travels on to Corinth⁴²⁴

- Acts 18:1-4

Paul, Silas and Timothy Evangelize at Corinth

- Acts 18:5-11

Paul wrote 1 THESSALONIANS from Corinth, after Silas and Timothy arrived from Macedonia (Acts 18:5; 1 Thessalonians 3:1-10).

- 1 Thessalonians 1:1-5:28

Paul wrote 2 THESSALONIANS during his ministry at Corinth in order to deal with false teaching that had apparently arisen from a forged letter (2 Thessalonians 2:1-2; 3:17).

- 1 Thessalonians 1:1-3:18

Year Beginning 1*1 in 51 = 1508th Year of the Exodus/19th Year of the Church

Probably Early Summer - Paul Charged before Gallio at Corinth⁴²⁵

- Acts 18:12-17

Sometime Between 51 and 54

Paul Returns to Antioch, Syria, via Ephesus & Jerusalem

- Acts 18:18-22

⁴²³ Luke, the author of Acts, traveled with Paul from Troas to Philippi, hence the change from the pronoun “they” in Acts 16:8 to “us” and “we” in Acts 16:10, 11. They probably arrived during the spring of 49, allowing for events in Macedonia and Achaia before Paul’s arrival at Corinth before the end of 49.

⁴²⁴ The edict that expelled Jews from Rome is dated to the 9th year of Claudius (49), and was precipitated by riots among the Jews regarding “Chrestus” (Suetonius Life of Claudius, 25), perhaps a Roman misunderstanding about debates over Jesus’ identity as Christ. Allowing for 18 months of ministry prior to Jewish accusations before Gallio, Paul probably arrived in Corinth before the end of 49.

⁴²⁵ The Jews, seeking to take advantage of a change in Roman administration, probably brought charges against Paul shortly after Gallio’s arrival in the province of Achaia in the early summer of 51. How much longer he spent in Corinth is unclear. Paul could have returned to Antioch in the next few years and still satisfied the periods of time referred to in Acts 18:18, 23.

**Year Beginning 1*1 in 54 = 1511th Year of the Exodus/22nd Year of the Church
Year Beginning 7*1 in 54 = 210th Sabbatical Year**

Perhaps during the Fall and Winter

Apollos Evangelizes in Ephesus and Corinth⁴²⁶

- Acts 18:24-28

Paul Visits the Congregations of Galatia & Phrygia⁴²⁷

- Acts 18:23

Probably Between 55 and 57

Paul Evangelizes at Ephesus⁴²⁸

- Acts 19:1-20

Year Beginning 1*1 in 57 = 1513th Year of the Exodus/25th Year of the Church

Paul Plans to Travel to Jerusalem (via Macedonia and Achaia) and then to Rome

- Acts 19:21-22

Paul wrote 1 CORINTHIANS in anticipation of a visit to Corinth later in 57, after which he planned to return to Judea (1 Corinthians 16:1-9). In it he addresses a number of very serious problems that had arisen within the Corinthian assembly.

- 1 Corinthians 1:1-16:24

57/58 = 1513th Year of the Exodus/25th Year of the Church (continued)

Fall

Riot at Ephesus

- Acts 19:23-20:1

Paul Visits the Congregations in Macedonia⁴²⁹

- Acts 20:2

Winter - Paul Visits the Congregations in Greece⁴³⁰

- Acts 20:3a

Paul wrote ROMANS in anticipation that he would visit Rome shortly after his return to Judea from Corinth (Romans 1:15; 15:20-32). In it he addresses the basic aspects of faith in Jesus as Messiah, regardless of whether one is an ethnic Jew or not.

- Romans 1:1-16:27

⁴²⁶ Apollos may have used the Sabbatical Year as an opportunity to travel from his native Alexandria to Ephesus in order to teach the message of John the Immerser. This account, and the account of the twelve men encountered by Paul shortly hereafter, are amazing records of how, two decades after the resurrection of Christ, there were still some disciples of the Immerser who had not yet heard the full gospel.

⁴²⁷ Paul may have traveled overland to the interior of Asia Minor during the latter part of 54, spent the winter in Galatia and traveled on to Ephesus in the spring or summer of 55.

⁴²⁸ Paul spent at least two years and three months in Ephesus (Acts 19:8, 10), but referred to the period inclusively as three years (Acts 20:31). He was probably there from the spring or summer of 55 through the fall of 57.

⁴²⁹ Paul probably sailed from Ephesus to Macedonia before the end of ship traffic in the fall of 57.

⁴³⁰ Paul evidently spent the three winter months of 57/58 in Greece. During this time he apparently made two visits to Corinth (2 Corinthians 12:14; 13:1).

Paul wrote **2 CORINTHIANS** in anticipation of a third and final visit to Corinth before his return to Judea (2 Corinthians 1:15; 12:14; 13:1-3). In it he defends his apostolic authority and readdresses some of the continuing problems within the Corinthian assembly.

➤ 2 Corinthians 1:1-13:14

Year Beginning 1*1 in 58 = 1514th Year of the Exodus/26th Year of the Church

Spring

Paul, Accompanied by Many Associates, Travels to Jerusalem⁴³¹

➤ Acts 20:3b-21:16

Paul Arrested During a Temple Riot⁴³²

➤ Acts 21:17-22:29

Paul Addresses the Sanhedrin

➤ Acts 22:30-23:10

Paul Imprisoned at Caesarea

➤ Acts 23:11-24:26

According to Irenaeus (Against Heresies 3.14.1), the gospel of **LUKE** was written by Luke, a physician (Colossians 4:14), and companion of Paul. We know for certain that the author accompanied Paul from Troas to Philippi in the spring of 49, during the 1st Missionary Journey. He evidently remained at Philippi until the spring of 58, when, at the end of the 3rd Missionary Journey, he joined Paul as he sailed from that city, heading for Jerusalem.⁴³³ Luke's gospel was probably researched and written during Paul's two-year imprisonment at Caesarea, from the summer of 58 to the fall of 60.

➤ Luke 1:1-24:54

Year Beginning 1*1 in 60 = 1517th Year of the Exodus/28th Year of the Church

Summer

Paul Appeals to Festus for Imperial Review

➤ Acts 24:27-25:12

Paul Testifies before Agrippa II and Bernice

➤ Acts 25:13-26:32

Late Summer⁴³⁴ - Paul Taken from Caesarea to Crete, on the Way to Rome

➤ Acts 27:1-8

Winter – Paul Shipwrecked at Malta

➤ Acts 27:9-28:10

⁴³¹ Paul departed Philippi after the Feast of Passover/Unleavened Bread in 58 = 1*14-22 (TUE/WED 25/26 –WED/THU 3/4 MAY) (Acts 20:6). He hoped to arrive in Jerusalem before Pentecost = 3*9 (SUN/MON 18/19 JUN) (Acts 20:16).

⁴³² The officer who arrested Paul assumed that he was the Egyptian Jew who had led a failed uprising at Jerusalem a few years earlier (Acts 21:38; cf. Antiquities 20.8.6).

⁴³³ Based on the change from the pronoun “they” in Acts 16:8 to “us” and “we” in Acts 16:10, 11, back to “they” in Acts 17:1, and finally back to “we” in Acts 20:6.

⁴³⁴ Based on the fact that the decision to find a better winter harbor on Crete came after the fast of *Yom Kippur* (TUE/WED 23/24 SEP in 60).

Year Beginning 1*1 in 61 = 1518th Year of the Exodus/29th Year of the Church

During the Spring - Paul Continues from Crete to Rome

- Acts 28:11-15

Until Sometime After the Spring of 63

Paul Remains Under House Arrest in Rome, Awaiting Imperial Review

- Acts 28:16-31

Paul wrote PHILIPPIANS as a letter of thanks and encouragement during his house arrest at Rome. The Philippians had apparently sent Paul financial support (Philippians 4:18) when they learned that he was incurring personal debt (Acts 28:30) as he awaited imperial review.

- Philippians 1:1-4:23

During his house arrest at Rome, Paul was involved in the conversion of Onesimus, the runaway slave of Philemon, the man in whose house the congregation at Colossae met. Paul wrote the letter of PHILEMON, urging Philemon to accept Onesimus back as a brother in Christ, charging any financial loss to the apostle. Because he anticipated being released soon (Philemon 1:22), Paul also took this opportunity to send two instructional letters into the same region - EPHESIANS⁴³⁵ and COLOSSIANS. These were entrusted to Tychicus, whom Onesimus accompanied on his way home (Ephesians 6:22-23; Colossians 4:7-9).

- Philemon 1:1-25
- Ephesians 1:1-6:24
- Colossians 1:1-4:18⁴³⁶

Paul wrote 1 TIMOTHY & TITUS shortly after his release from house arrest at Rome, some time after the spring of 63, but before his arrest, final imprisonment and execution at Rome between 64 and 68. In them he addresses the need for basic congregational instruction by Timothy (at Ephesus) and Titus (on Crete).

- 1 Timothy 1:1-6:21
- Titus 1:1-3:15⁴³⁷

Peter wrote 1 PETER from "Babylon" (5:13) - which was probably a reference to the city of Rome - and addressed it to the Christians living in the various Roman provinces of northern Asia Minor. Like the book of Hebrews, this book was probably written before serious Roman persecution of Christians began in 64.

- 1 Peter 1:1-5:14

⁴³⁵ Most ancient manuscripts do not include the phrase "in Ephesus" as part of the salutatory address in this letter. This letter may have been a circular letter that Paul intended to pass through Laodicea on its way to Colossae (Colossians 4:16).

⁴³⁶ As you read, take special note of the many parallels with Ephesians.

⁴³⁷ As you read, take special note of the many parallels with 1 Timothy.

Peter wrote **2 PETER** as a follow-up letter in anticipation of his death sometime between 64 and 68 (2 Peter 2:12-15). In it he warns believers to be on their guard against false teachers.

➤ 2 Peter 1:1-3:18

Paul wrote **2 TIMOTHY** - his final letter - in anticipation of his execution sometime between 64 and 68 (2 Timothy 4:6). In it he urges Timothy to continue the work of the gospel.

➤ 2 Timothy 1:1-4:22

HEBREWS is completely anonymous, with only a few clues as to who the author might (or might not) be. Since Timothy is mentioned in Hebrews 13:23, he is immediately ruled out. So too would be the apostles and early disciples with first hand testimony about Jesus, since the author specifically distinguishes himself from that esteemed group (Hebrews 2:3-4). Whoever he was, he was obviously an Israeli with a firm grasp on how the symbolism of the old covenant was fulfilled by Jesus in the new covenant.

It is my thesis that the author is concerned that the Jewish recipients are anxious enough about the systematic Roman persecution of Christians, which began after the burning of Rome (summer of 64), that they were actively considering a return to traditional Judaism, which was not being persecuted. The author demonstrates that this is a completely untenable position to take, since the Old Covenant had been fulfilled by Christ and was about to pass away completely (via the approaching destruction of the Temple in 70).

➤ Hebrews 1:1-13:25

Jude, the brother of James (probably the well-known leader of the Jerusalem congregation, the author of James and half-brother to Jesus), wrote **JUDE**, urging the energetic defense of the once-delivered Faith. A quotation of 2 Peter 3:3 in Jude 1:18 seems to indicate that this letter was written after 2 Peter, but how long after is uncertain.

➤ Jude 1:1-25

The testimony of Papias (Fragments 6, written during the early 2nd century and preserved in the 4th century writings of Eusebius), states that Mark served as Peter's interpreter and that the gospel of **MARK** is an accurate representation of Peter's eyewitness testimony. Irenaeus (Against Heresies, 3.1.1, written between 185-188) concurs with this tradition, further stating that Mark's gospel was completed after the deaths of both Paul and Peter.

In his youth, John Mark, son of Mary (Acts 15:12), and cousin of Barnabas (Colossians 4:10), had accompanied Barnabas and Saul on their 1st Missionary Journey only as far as Perga, before returning to Jerusalem (Acts 13:13). When Paul and Barnabas disagreed sharply about taking him on the 2nd Missionary Journey, Barnabas decided to take Mark with him to check on the congregations on Cyprus while Paul took Silas into Asia Minor (Acts 15:37-39). Mark was with Paul during the final days of his house arrest at Rome (Philemon 1:24; Colossians 4:10), but was living somewhere between Ephesus and Rome during Paul's final Roman imprisonment.⁴³⁸ Peter also testifies to John Mark's presence at "Babylon" (i.e., Rome), in 1 Peter 5:13.

➤ **Mark 1:1-16:8**

According to Irenaeus (Against Heresies 3.1.1, written between 185-188), John the apostle wrote the gospel of **JOHN** after he had taken up residence at Ephesus in Asia. Internal evidence indicates that it was written in the late 60's - after the execution of Peter, sometime between 64 and 68 (John 21:19), but before the destruction of Jerusalem in 70 (John 5:2)⁴³⁹.

➤ **John 1:1- 21:25**

According to Irenaeus (Against Heresies 3.16.5, written between 182-188), John the apostle also wrote **1 JOHN**, **2 JOHN** & **3 JOHN**. They reflect the apostle's response to the rising threat of *Gnosticism*, a heresy that denied that Jesus Christ had come in the flesh,⁴⁴⁰ something about which John had firsthand knowledge. Similarities between 1 John and 2 John, and between 2 John and 3 John, indicate that John wrote all three letters around the same time.

➤ **1 John 1:1-5:21; 2 John 1:1-13; 3 John 1:1-14**

According to Irenaeus (Against Heresies 5.30.3, written between 182-188), John the apostle also wrote **REVELATION** to "the seven churches of Asia" after experiencing the visions contained herein toward the end of Domitian's reign (81-96). While there has been great debate about the proper interpretation of this book, I believe that its primary purpose was the immediate preparation of the seven Asian churches for the massive Roman persecution that began early in the 2nd Century (1:1-3, 10-11, 19; 4:1). Regardless, the closing portion of the book (20:7ff), most definitely describes the final judgment and the eternal state of the righteous and unrighteous. As you read, be sure to take special note of the large amount of imagery drawn from the Old Testament prophets of Isaiah, Zechariah, Daniel and Ezekiel.

➤ **Revelation 1:1-22:21**

⁴³⁸ Based on Paul's request that Timothy bring John Mark along with himself to Rome (2 Timothy 4:11)

⁴³⁹ Based on the use of the present tense "is" rather than "was" in regard to a specific pool located in Jerusalem.

⁴⁴⁰ This arose from their belief that the flesh was inherently evil and the spirit inherently good.