

WHAT OTHERS ARE SAYING ABOUT A TALE OF TWO KINGDOMS:

Thank you for the manuscript for your new book. You are to be commended for your grasp of the Bible message. You did a lot of study and research. I trust the book will be well received and a blessing to many in coming days.

- Rev. Fred A. Vaughan
retired Fellowship Baptist pastor

I enjoyed reading the various excerpts of your book. The theme of the promised seed is one of the main threads of theology that weaves itself through the entirety of the scriptures. Thank you for tackling the subject and highlighting it. You have done a tremendous amount of work that I think will have an appeal amongst those who are serious students of the Word and those who are involved in theological and pastoral training.

- Rev. Todd Riley
Islington Baptist Church
Toronto, Ontario

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Compiled by Debra Kendall

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FOREWORD

MANY Christians have benefited much from the teaching of their churches and Sunday schools and have a competent knowledge of many Biblical topics and characters. However, the understanding of the Holy Scriptures could be much enlarged by an introduction to the progressive nature of God's revelation. The organic nature of the Scriptures shows truths that were first presented in seed form, being brought to culmination in the person and work of Christ.

Our author, after years of diligent research, has presented the unfolding history of the Bible as she traced the conflict between the kingdoms of Christ and Satan. In the Apocalypse, all will come to a triumphant conclusion. Maps, diagrams, and background material provide additional resource material to encourage further research. We believe that Heather Kendall's book could prove a blessing to many.

-Dr. G. A. Adams
Former Principal,
Toronto Baptist Seminary
and Bible College

INTRODUCTION

WHY do God's people disagree on so many different issues? As a young married couple, my husband Barry and I moved from southern Ontario to Sudbury. I am a fourth generation believer whose grandfather and great-grandfather were influential leaders in the Open Plymouth Brethren Church in Toronto. To my surprise, the preacher in Sudbury began to criticize certain teachings of the Brethren. Both my grandfather and Rev. J. R. Boyd believed that Jesus paid the penalty for their sins on the cross. Rev. Boyd was the catalyst that drove me to search the Scriptures for myself. I yearned to know God better and his truths.

Many different people have searched for truth. Scientists conduct experiments so that others can replicate their work and test the validity of the original hypotheses. Philosophers like Descartes and Hume ponder the existence of truth. Historians are detectives, discerning fact from fiction. Religious people cling tenaciously to their particular beliefs and insist that they hold the truth. Obviously, some of those beliefs must be wrong. When two people disagree, one must be in error, perhaps even both. As a result, many deny the reality of objective truth. Instead, truth becomes subjective. In contrast, Jesus told his disciples, "I am the way and the truth and the life. No one comes to the Father except through me" (John 14:6). The God of the Bible declares that he is truth. Therefore, what he says is always true. Yet how do we know that God tells the truth? How do we know that the spiritual realm even exists?

As human beings we are only able to view the physical world around us. We cannot see the spiritual realm. That is why God proves his reliability through physical means. For example, he said, "Let there be lights in the expanse of the sky to separate the day from the night, and let them serve as signs to mark seasons and days and years" (Gen. 1:14). Since time began, people have observed a consistency in how the physical world operates. We are confident that until the end of time the earth will continue to function the same as it does now. Furthermore, in the Scriptures God made many promises that can be validated by history. Therefore we can have confidence that God always keeps his promises and always tells the truth. This includes his description of spiritual realities. The Psalmist writes, "Your promises have been thoroughly tested, and your servant loves them" (Ps. 119:140). His truth is a pearl of great price; it is of immeasurable value; and it is worth the effort to search for it.

The Bible is composed of sixty-six books written over a span of approximately 1500 years. How can a variety of authors writing over such a long time possibly have a unified message? Indeed, does the Bible contain one central truth? Before searching the Scriptures for the answer, each one of us should acknowledge all known assumptions and be willing to discard any bias that proves to be incorrect. If you do this, you will discover that God's purpose for humanity never changes. He wants everyone to know and accept his wonderful gift of salvation. Before creation the Lord knew that all of us would rebel against his authority. In spite of this knowledge, he devised a marvellous plan that would satisfy divine justice and would also demonstrate his love for people. Because of this plan believers would regain the fellowship that they had lost with their Creator. Satan and the fallen angels are continually working to thwart God's plan of salvation. People either accept or reject it.

How did those first Jewish believers respond when they discovered that God's plan included Gentiles? Are you willing to take a trip through time? If you do, you will discover that

God carried out his plan of salvation through Jesus, the promised Seed. This trip is the only way to fully appreciate the unity of the Scriptures. Come! It is time to begin the journey.

Part 1:

Waiting for the

Promised Seed

CHAPTER ONE

THE BEGINNING OF THE WAR

1. THE CREATOR GOD

WRITING helps me remember what I have learned. While living in Sudbury, I began to write down what I studied about God in his Word. Since I am a visual learner, I needed to write in order to absorb God's truths and make them my own. In contrast, the Lord has no innate need to create anything. Instead creation is an expression of his character.

Long ago God created an innumerable army of angels that can never die. They are spirit beings made to serve and worship God. Knowing that he would be creating people, God also intended angels to be "ministering spirits sent to serve those who will inherit salvation" (Heb. 1:14). Although they are our servants, strangely enough, they are more powerful than we are. They even have the ability to pass from the spirit world into the physical world, and take on the shape of our bodies. When the Lord God finished creating the heavens and the earth, and everything in them both visible and invisible, "God saw all that he had made, and it was very good" (Gen. 1:31). This also included Satan.

2. GOD'S PLAN FOR CREATION

The Lord created people with the ability to choose whether or not to love and obey him. Knowing that everyone would disobey him and sin, the Triune God devised a plan of salvation

that would satisfy divine justice. He was unwilling to lose the love and fellowship of the entire human race. At the appointed time, God the Father sent his Son Jesus to free believers from the bondage of sin and bring them back into fellowship with him. “He saved us, not because of righteous things we had done, but because of his mercy” (Titus 3:5). Jesus is “the Lamb that was slain from the creation of the world” (Rev. 13:8). Because God the Son became the sacrificial lamb to pay for sin, mercy and justice wed at the cross. What a wonderful plan! What else could compare to it? Only by God’s grace are rebellious sinners now blameless in his sight. Like Job we should respond in awe, “I know that you can do all things; no plan of yours can be thwarted” (Job 42:2).

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

The Bible is God’s story of his love for people. From Genesis to Revelation we can trace the development of his plan of salvation. Countless times God has proven through fulfilled prophecy that he always tells the truth. For this reason John 3:16 is an excellent theme verse. God loves you and does not want you to perish because of your disobedience to him. His only Son, Jesus, paid the penalty for sinners. If you believe that Jesus took the punishment that you deserve, you will have eternal life. After going on a journey through the Bible, hopefully you will treasure God’s gift of salvation even more. It is the pearl of great price.

3. REBELLION IN HEAVEN

Sometimes I wondered whether I took my dog for a walk or if she took me. When she heard the jangling sound of the

leash, she jumped up and down with excitement. As soon as I managed to slip the choke collar over her head, she ran out of the house. Like a horse champing at the bit, she begrudgingly consented to sit at the curb before crossing the street. Then she flew off with me in tow. My dog insisted on having her own way. This must be how Satan feels.

“You were the model of perfection, full of wisdom and perfect in beauty. You were in Eden, the garden of God...You were anointed as a guardian cherub, for so I ordained you. You were on the holy mount of God; you walked among the fiery stones. You were blameless in your ways from the day you were created till wickedness was found in you...So I drove you in disgrace from the mount of God, and I expelled you, O guardian cherub, from among the fiery stones. Your heart became proud on account of your beauty, and you corrupted your wisdom because of your splendor. So I threw you to the earth” (Ezek. 28:12-17).

This passage is primarily a lament concerning the fall of the king of Tyre. It is significant, however, that Ezekiel compares the king to a guardian cherub who dwelt on the holy mount of God. That is heaven, where God is worshipped. This angelic being was created to be wise, beautiful, and blameless. Then sometime afterwards, his heart became proud because of his beauty, and this perverted his ability to think wisely (Ezek. 28:17). The proud thoughts in the heart of the king of Tyre reflected the same spirit as this guardian cherub, because both of them thought, “I am a god; I sit on the throne of a god” (Ezek. 28:2). This guardian cherub was also in the Garden of Eden, the place where a serpent enticed Eve to disobey God. According to John, that ancient serpent was called Satan (Rev. 12:9). Thus the beautiful angel who first despised God’s authority is Satan.

A similar situation occurs in Isaiah 14 when the Lord compares the king of Babylon to an angelic being who falls from heaven to earth. “How you have fallen from heaven, O

morning star, son of the dawn! You have been cast down to the earth” (Isa. 14:12). Satan’s sin began in his thought life.

Satan’s sin began in his thought-life.

He decided, “I will ascend to heaven; I will raise my throne above the stars of God; I will sit enthroned on the mount of assembly, on the utmost heights of the sacred mountain. I will ascend above the tops of the clouds; I will make myself like the Most High” (Isa. 14:13,14). Satan thought that he deserved to sit on the throne of God,

because he was so beautiful. The created one became so proud in his heart that he craved the glory, honour, and worship reserved only for the Creator.

Satan’s sin spread like wildfire through the courts of heaven. One-third of the angels followed Satan in disobedience (Rev. 12:4). “And the angels who did not keep their positions of authority but abandoned their own home—these he has kept in darkness, bound with everlasting chains for judgment on the great Day” (Jude 1:6). Likewise, Peter explains, “God did not spare angels when they sinned, but sent them to hell, putting them into gloomy dungeons to be held for judgment” (2 Pet. 2:4). The guardian cherub and his angels became known as Satan and his demons. Judgment is sure. Even now they await the Final Judgment, because God will punish those fallen angels for their disobedience.

4. GOD’S THRONE UNDER ATTACK

Righteousness and justice are the foundation of your throne; love and faithfulness go before you (Ps. 89:14).

Love and faithfulness keep a king safe; through love his throne is made secure (Prov. 20:28).

The first and foremost desire of Satan was to take over the throne of God for himself. To achieve this goal, he had to show

that the Lord was not worthy to rule because of being incapable of being just and loving at the same time. Even as an earthly king remains on his throne by maintaining order in the land, likewise God must assert his authority by punishing evil. At the same time a king must be loved and show love in order to be confident that no one is trying to steal his throne. Justice and mercy are equally important foundations for a throne. As F. C. Jennings points out:

Both justice and mercy are equally important foundations for a throne.

There must therefore be no lack of either righteousness on the one hand or mercy on the other, for the integrity and maintenance of the Throne of God. Now we may see why Satan ever seeks to drag his victims before the Throne as criminals. If there be an inability to show *mercy*—one speaks with all reverence—God's very throne is of no value to Him. If He is powerless to save those He loves, and wills to bless, of what good is His Throne? It lacks power—strength to carry out His will, and He is no longer supreme. But if He pardons convicted criminals—is that righteous? Is not the foundation gone? If He cannot pardon, where is the mercy? If He does, where is the righteousness? It is ever Satan's subtle way to place in a dilemma; and this is a dilemma worthy of being put even before God. Apparently there is no escape for, whichever horn of the dilemma be accepted, the Throne—that Throne he was appointed to guard—is subverted; and since he would himself be as God, *why does not that subversion place it at his own command?*¹

5. THE TEMPTATION OF ADAM AND EVE

God started working through time to carry out his plan of salvation. Satan, puffed up with pride, was thrown from heaven

to the beautiful earth created by God. He saw the Lord talking and laughing with Adam and Eve every morning and evening. He could see the sweet communion of those who were in complete agreement emotionally and spiritually with each other. Those two were more than servants of the Lord God. They were his friends. How Satan hated that man and woman! He wanted to destroy the loving friendship that they enjoyed with God. When I was growing up, my family moved around a lot. My dad was a mechanical engineer who called himself an industrial hobo. I never wanted to break up any friendships, but it did take time to make my own friends.

One day when Adam and Eve were walking together near the centre of the garden, they passed close to the forbidden tree, the tree of the knowledge of good and evil. Satan, in the form of a serpent, was nearby and saw Eve gazing at the delicious fruit.

He said to the woman, "Did God really say, 'You must not eat from any tree in the garden'?" The woman said to the serpent, "We may eat fruit from the trees in the garden, but God did say, 'You must not eat fruit from the tree that is in the middle of the garden, and you must not touch it, or you will die.'" "You will not surely die," the serpent said to the woman. "For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil" (Gen. 3:1-5).

He appealed to Eve's spirit so that she would desire to be like God. Why should she not yearn to usurp the authority of the one who is the Creator of everything? Satan himself coveted the throne of God. "He was instilling the same mind in her that was in himself," Jennings also explains, "whilst loosening her mind from its confidence in the love of God, in His care for her....In the way he leads men he practically says, 'let this mind be in you which was also in me; who, being but a creature, grasped at being as God.'"²

After some thought Eve took some of the fruit, ate it, turned to Adam, and gave him a piece to eat also. This he did.

The battle lines were drawn, and Adam and Eve were the first human casualties in the war between Satan and the Lord God. No doubt Satan thought that he had succeeded in his plan. The Lord had given Adam and Eve one rule, one test of their obedience, and they had disobeyed. Judgment would be sure. Had not God bound Satan and his demons in everlasting chains of darkness as a result of their disobedience? There was no forgiveness for them. It is true that Satan and his demons could roam about heaven or earth, but they were eternally doomed. If the Lord were to ignore the transgression and show mercy by forgiving Adam and Eve, then Satan would have God right where he wanted him—off the throne.

Satan's plan backfired. The Lord already had worked out his plan for our salvation before he had created the world. Consequently we must ask, "Why does God treat angels and people differently?" Although God certainly loves the angels, Satan and his demons are under eternal condemnation. God has to punish them, because his holiness cannot ignore their rebellion. For them justice and mercy are mutually exclusive. Disobedience against the Lord is irreversible and unforgivable. Again we ask, "Why?" The answer appears to hinge on two facts. Angels were created individually to be ministering spirits or servants. In contrast, Adam and Eve were created in God's image and commanded to procreate. Also, God's intent is to treat people like members of his family, not like servants.

If God punished all of humanity when they sinned, he would never show mercy to any created being.

If God punished all of humanity when they sinned, he would never show mercy to any created being. It is impossible for the Lord to violate his character. He must be merciful. How could God punish everyone whom he loved? Since Satan knew that disobedience brought punishment, he thought that he had given God an impossible problem to solve. If God did not punish sin in individuals, then he was not righteous. If he never forgave sin, then he did not love. No matter how God reacted, Satan

thought, he would win the throne. R. Milligan imagines how the angels probably felt:

And it is most likely that when man sinned and fell his case was regarded as equally hopeless by all the higher created intelligences of the universe who were cognizant of the fact. They knew that God is just, that he is impartial, and that his government must and will be sustained; and hence it is most likely that all the angels, both good and bad, looked upon man as lost—forever lost—the moment he transgressed in Eden.³

6. PARADISE LOST

All actions have consequences for good or evil. As a young child I touched a hot element on the stove and was burnt. As soon as Adam and Eve ate the forbidden fruit, they suffered spiritual and physical consequences. After God had created them, he blessed them and said, “Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground” (Gen. 1:28). At that point Adam became king and Eve queen over all living creatures. Even after they were kicked out of the Garden of Eden, they still had authority over their dominion. Meanwhile God had allowed Satan to have control over all of creation that rebelled against him. When Adam and Eve disobeyed God, they rejected his authority and opted out of his kingdom. Since they must be members either of God’s kingdom or else Satan’s, Adam and Eve unwittingly transferred the entire world over to the kingdom of Satan. He became the spiritual king of the earth. John declares that Satan controls the whole world (1 John 5:19). That is why Satan could tell Jesus that all authority over the world had been given to him (Luke 4:6).

And I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel (Gen. 3:15).

How often Adam and Eve must have recalled the beautiful garden that was their home no longer. How often they must have pondered the last words of the Lord God just before they were thrown out of the garden. God had not wasted any time addressing their rebellion. He had spoken quietly and firmly to the serpent, and also to Adam and Eve. He told the serpent that the Seed of the woman would crush his head and that he would strike his heel. The promised Seed would be the victor over Satan.

God had a plan of salvation. He was not caught off guard, wondering what to do. From that moment on, there are two types of people—those who believe that God will provide for their salvation and those who do not think that they are sinners in need of a Saviour. As a result there will always be friction between God's people and Satan's.

Adam probably thought, "What does it mean, 'the seed of the woman'? How will this seed crush the serpent's head? How will the serpent harm the seed's heel?" I wonder how forlorn Adam and Eve were when they realized the consequences of their disobedience.

After a while Eve gradually started to get bigger. Then one day she lay down in terrible pain. Soon she held a tiny baby in her arms. Gazing at the child, Eve named her baby, Cain. She exclaimed, "With the help of the LORD I have brought forth a man" (Gen. 4:1).

"Is this child a seed? Is this child the seed that will crush the serpent? What does 'crush the serpent' mean?" they must have wondered. "Does it mean that we can become the friends of God again?"

If they thought that Cain was the promised Seed, many years later their hopes would be cruelly dashed.

7. CAIN AND ABEL

Cain and his brother Abel worked hard to help keep the family alive. Cain became a farmer, and Abel a herdsman. One day both of them brought an offering to the Lord. Cain presented some of his crops while Abel sacrificed the firstborn of his flock. Cain became very angry with God when the Lord was pleased with Abel's offering but not with his. Then God said to Cain, "Why are you angry? Why is your face downcast? If you do what is right, will you not be accepted? But if you do not what is right, sin is crouching at your door; it desires to have you, but you must master it" (Gen. 4:6,7).

What was the difference between Cain and Abel? As they were growing up, their parents had most certainly told both of them about the Garden of Eden. They knew how Adam and Eve had been deceived by the serpent and had sinned. They heard how God had shed the blood of an animal to cover the naked bodies of their parents and then had kicked them out of the garden. Both boys must have heard about the promise of one who would come to crush the head of the serpent. In the New Testament the Lord acknowledges the faith of Abel and declares him to be righteous (Heb. 11:4). At the very least Abel must have believed that someday one would be born who would have the power to restore his broken relationship with God. In contrast, Cain lured his brother into the field, attacked him, and killed him. When Adam and Eve had sinned, they hid from the Lord God among the trees of the garden, but not Cain. He thought so little of God that he acted as if nothing out of the ordinary had happened.

The Lord asked, "Where is your brother Abel?"

"I don't know," he replied. "Am I my brother's keeper?" (Gen. 4:9).

The Holy Spirit relates how some people in the early Church had the same heart attitude as Cain. "Yet these men speak abusively against whatever they do not understand; and what things they do understand by instinct, like unreasoning animals—these are the very things that destroy them. Woe to them! They have

taken the way of Cain” (Jude 10,11).

When God looked into the hearts of Cain and Abel, he saw two different types of people. In Cain he saw one who spoke disrespectfully against the Lord and wanted to act independently of him. In Abel he saw one who had remorse for sin and longed to be restored to fellowship with his Creator. Abel trusted God, and Cain did not. The first human death on earth was the martyrdom of a believer.

Since that day so long ago Abel’s blood has been crying out to God from the ground. It will continue to cry out for vengeance until the Final Judgment Day when all will be judged.

Almost from the beginning there have been two groups of people, believers and non-believers, those obedient to the Lord and those who are not. Abel belonged to God’s kingdom and Cain to Satan’s. God declared Abel to be righteous when he sacrificed a lamb. Abel is assured eternal life with the Lord at the Final Judgment. In contrast, Cain, who was self-seeking and rejected the truth, will receive the wrath and anger of God Almighty. Thousands of years have passed since the first family lived on this earth, but we have the same choices to make as they had. Do you believe that God tells the truth? Will you lovingly obey him? Before God created the world, he worked out a plan of salvation. If you accept his plan, you belong to God’s kingdom. If you do not, then you belong to Satan’s. The battle lines are drawn. Whose side are you on?

Almost from the beginning there have been two groups of people, believers and non-believers, those obedient to the Lord and those who are not.

Points to Ponder

1. God created Satan to be good.
2. No one can thwart God’s plans.
3. To insist on having your own way means to rebel against God.

4. God planned that the promised Seed would be the victor over Satan.
5. Abel was the first martyr in God's kingdom.

TIMELINE OF KEY PEOPLE AND EVENTS

From Creation to the Division of Israel

Adam and Eve
Cain and Abel
Enoch
Noah and the flood
Tower of Babel
1951—1776 B.C. Abraham
1851—1671 B.C. Isaac
1791—1644 B.C. Jacob
1526—1406 B.C. Moses
1446 B.C. Exodus from Egypt
1010—970 B.C. David's reign
970—930 B.C. Solomon's reign
930 B.C. Kingdom divided

The Northern Kingdom of Israel

874—853 B.C. Ahab
865 B.C.? Elijah: Confronting Baal's prophets
841 B.C. Elisha: Commissioning of Jehu
793—753 B.C. Jeroboam II
785--760 B.C. Jonah (from Israel): Preaching to Nineveh
760--750 B.C. Amos (from Judah): Preaching to Israel
753--715 B.C. Hosea (from Israel): Preaching to Israel
742--687 B.C. Micah (from Judah): Preaching to both
722 B.C. Fall of Samaria

663--612 B.C. Nahum (from Judah): Preaching to Assyria
 612 B.C. Fall of Nineveh
 Tiglath-Pileser III, king of Assyria: 745—727 B.C.
 Sargon II, king of Assyria: 722—705 B.C.

The Southern Kingdom of Judah

872--848 B.C. Jehoshaphat
 841--835 B.C. Athaliah
 835--796 B.C. Joel (prophet)
 792--740 B.C. Uzziah
 740--724 B.C. Ahaz
 740--681 B.C. Isaiah (prophet)
 725--697 B.C. Hezekiah
 640--621 B.C. Zephaniah (prophet)
 640--609 B.C. Josiah
 627--586 B.C. Jeremiah (prophet)
 612--589 B.C. Habakkuk (prophet)
 586 B.C. Fall of Jerusalem
 Sennacherib, king of Assyria: 705—681 B.C.
 Nebuchadnezzar, king of Babylon: 604—561 B.C.

From the Captivity to the Silent Years

605--536 B.C. Daniel (prophet)
 593--571 B.C. Ezekiel (prophet)
 586 B.C. Obadiah (prophet)
 538 B.C. Edict of Cyrus
 520 B.C. Haggai (prophet)
 520—480 B.C. Zechariah (prophet)
 516 B.C. Temple rebuilt
 479—474 B.C. Esther
 445 B.C. Walls of Jerusalem rebuilt
 430 B.C. Malachi (prophet)
 Kings of Persia: Cyrus (558—529 B.C.),
 Darius (521—485 B.C.),
 and Ahasuerus (485—465 B.C.).

The Silent Years

170 B.C. Enoch 1—36, 106, 107
168 B.C. Desecration of temple
167 B.C. Maccabean revolt
167, 166 B.C. Mattathias Maccabeus
166—161 B.C. Judas Maccabeus
165 B.C. Enoch 83—90, Altar rebuilt
143—135 B.C. Simon Maccabeus
143 B.C. Independence regained
135—105 B.C. John Hyrcanus
125 B.C. Testaments of the Twelve Patriarchs
110 B.C. The Book of Jubilees
78—68 B.C. Alexandra
75 B.C. f. Enoch 37—71, 91—105, 108
63 B.C. Conquered by Romans
50 B.C. Psalms of Solomon
Antiochus Epiphanes, king of the Seleucid Empire:
175—164 B.C.

From Jesus' Birth to the Book of Revelation

6/5 B.C. Jesus' birth
A.D. 26 Ministry of John the Baptist
A.D. 26/27—30 Ministry of Jesus
A.D. 35 Martyrdom of Stephen, First persecution
A.D. 35 Conversion of Saul (Paul)
A.D. 46—48 Paul: first missionary journey
A.D. 49 James, Galatians
A.D. 50 First Christian council at Jerusalem
A.D. 50—52 Paul: second missionary journey
A.D. 51 1 Thessalonians
A.D. 51 or 52 2 Thessalonians
A.D. 53—57 Paul: third missionary journey
A.D. 55 1 Corinthians
A.D. 55—57 2 Corinthians
A.D. 57 Romans
A.D. 60 Ephesians

A.D. 61 Philippians
A.D. 62—64 1 Peter
A.D. 67 2 Peter
Before A.D. 70 Hebrews
A.D. 70 Destruction of Jerusalem
A.D. 95 Revelation
Herod the Great, king of Judea: 37 B.C.—4 B.C.
Domitian, Roman emperor: A.D. 81—96.

Christian Writers up to the Council of Nicaea

A.D. 70—100 Barnabas of Alexandria: Epistle of Barnabas
A.D. 96 The First Epistle of Clement to the Corinthians
A.D. 125—126 Aristides: The Apology of Aristides
A.D. 180—190 Irenaus: Against Heresies
A.D. 202 Tertullian: Against Marcion
b. A.D. 185 Origen: Thy Kingdom Come, Commentary
on St. Matthew
b. A.D. 260 Eusebius: Ecclesiastical History
A.D. 325 Council of Nicaea