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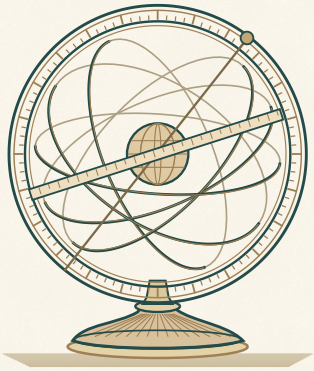

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NAVIGATION

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Scope and Use

This atlas accompanies personal Scripture study within a declared sixty-six-book Christian Bible scope. Its selected settings run from Genesis' opening narratives and ancestral families through the wilderness, settlement, kingdoms, exile and return, then the Gospels, mission journeys and churches addressed in Revelation.

Each facing pair brings a visual beside an explanation. Maps show places and movements; charts compare relationships or passages; timelines distinguish sequence and overlap. The explanation identifies what to read, where and when it belongs, why the setting matters, and how a related passage in another book clarifies the account.

Coverage is selective. The Scripture Reference Index lists selected passages with a visual or contextual reference; the Key Place and Visual Index lists selected places. This atlas does not promise a separate map or commentary for every chapter. Christian traditions differ in biblical canon and ordering.

Keep your own Bible beside the atlas. Explanations use original wording and references; translations may express a passage differently. Narrative order, a proposed historical date and an identified place are different kinds of information. Qualifications remain beside the relevant detail.

This book is for information and education. It does not guarantee particular study or spiritual outcomes. You remain responsible for how you interpret and use the material.

How to Use This Atlas

Keep this atlas beside your Bible. Begin with a topic, passage or place.

For a topic, use the Contents at the front. Find the visual's name and selected Bible passages, then follow its page number to the left-hand visual. Its explanation is on the facing page.

For a passage, use the Scripture Reference Index at the back. Find the Bible book, then the chapter and verses. Each entry identifies a map (CM), chart (CC) or timeline (CT) and gives its two facing pages. For example, Acts 27:1–13 leads to CM19, the voyage toward Rome.

For a place, use the Key Place and Visual Index. Look up the name alphabetically and follow its page reference. Alternate names, such as Jaffa and Joppa, lead to the same map.

Check the Bible passages printed above each map. They give the full Bible book names and selected chapters and verses for that map's explanation. Match these with your passage before studying the map. Related passages appear under Connect on the facing page.

The visual is on the left; its complete explanation is on the right. Match numbered markers with numbered explanations. The repeating steps are:

Maps:	*Read › Locate › Understand › Connect › Continue.*
Charts:	*Read › Chart Key › Compare › Connect › Continue.*
Timelines:	*Read › Time Frame › Follow the Timeline › Connect › Continue.*

Locate distinguishes where from when. Connect demonstrates the relationship between passages; Continue directs your next reading. Notes identify sources and qualifications. Coverage is selective: an index entry may provide regional context, and some passages have no dedicated visual.

READER'S GUIDE

Introduction

Open this atlas beside your Bible when a passage's setting or sequence needs a closer look. For adult readers studying Scripture personally, it pairs maps, charts and timelines with explanations of selected key biblical settings, from origins and families through the Gospels and early church.

Use each pair to identify places and periods, follow people and events, and trace connections across Bible books. Read the passage, use the visual's middle steps, Connect related passages and Continue your Bible reading.

Reading Maps and References

Symbols Sources and Uncertainty

Read the key before interpreting symbols, then check the source note. Match numbered markers to their explanations. "Proposed" identifies a reconstruction; "uncertain" leaves the detail unresolved.

Passage References and Chronological Relations

Open the cited book, chapter and verses. Book order and narrative arrangement do not by themselves establish event chronology. Earlier and later indicate sequence; parallel links accounts of the same event. Retain any uncertainty label. Open each reference in context before comparing the accounts.

Visual Numbers and Retrieval Tools

Use the Scripture Reference Index to find a passage, or the Key Place and Visual Index to find a place. CM identifies maps, CC charts and CT timelines. Check the Bible passages printed above the map, then keep the left visual beside its right explanation. Follow its five-part explanation pattern, then resume the passage.



CM



CC



CT

Book Boundary Bridge

Anchor Passage

Keep Jeremiah 1:1–3 open as your anchor. For this example, your sequence question is: what event closes the period named here? This is Read on the facing pages: begin with a particular passage. Keep its reference beside you while you consult another book.

Locate Period

The heading names Josiah, Jehoiakim and Zedekiah, ending at Jerusalem's captivity. Locate that final setting in Judah and Jerusalem. Under the visual's middle steps, check the stated period and its limits. The heading gives a span; it does not date every passage in Jeremiah. No exact calendar year is needed for this comparison.

Connect Transition

Now read 2 Kings 25:1–12. It describes the siege under Zedekiah, Jerusalem's destruction and people taken to Babylon, while some remain. The passages share a period: Kings supplies the event setting for the endpoint Jeremiah's heading names. Use Connect to state that relationship between the two references.

Resume Reading

Return to Jeremiah 1:1–3 with that endpoint in view, then continue with the rest of Jeremiah 1. Keep both references together if you want to revisit the connection. Continue returns you to Scripture; the four stages give you a route through the facing pages' five prompts.

Regions and *Neighboring Lands*



SCRIPTURE REFERENCES | **Genesis 46:1–7**



N

0 — ≈ 500 km

MAP KEY

1. *Memphis*
2. *Jerusalem*
3. *Damascus*
4. *Haran*
5. *Nineveh*
6. *Babylon*
7. *Susa*

PASSAGE NOTES

Extent: 28–51°E; 27–39.2°N.

Modern base; no ancient borders or routes. City pins are regional locators.

Regions and Neighboring Lands

READ *Genesis 46:1–7. What changes when Jacob's household leaves Canaan for Egypt? Keep the family and its destination in view as you begin Exodus.*

Understand

(1) Memphis in Egypt

Genesis describes a household moving with children, livestock and possessions. At Beer-sheba, God's speech reassures Jacob about entering Egypt and speaks of a great nation there. Egypt is therefore more than a distant name: it becomes the family's new setting. Memphis locates the region without identifying their destination within it.

(2–3) Jerusalem and Damascus

These cities help place the family's movement within the wider world. Jerusalem provides a familiar reference point east of the Mediterranean; Damascus lies north of it. Neither city is a stated stop in Genesis 46:1–7. The movement described here is from Canaan into Egypt.

(4–5) Haran and Nineveh

Haran recalls an earlier family movement: Genesis 12:4–5 describes Abram leaving Haran for Canaan. Jacob's Egyptian movement comes later in Genesis. Nineveh, farther east, belongs to the Assyrian heartland. The neighboring pins therefore introduce different settings, rather than successive stops on one family journey.

(6–7) Babylon and Susa

Later, 2 Kings 25:7 names Babylon as Zedekiah's destination in captivity. Susa lies farther east in the Elamite and Persian setting. Together these locators show how biblical reading can move beyond the land around Jerusalem, while each passage supplies its own people and circumstances.

Locate

WHERE

Egypt lies southwest of Jerusalem (2), with Memphis (1) as its city locator. Damascus (3), Haran (4), Nineveh (5), Babylon (6) and Susa (7) extend the wider reference frame north and east.

WHEN

A multi-period regional map; the worked Genesis 46 episode belongs to the ancestral family narratives.

Continue

Return to Genesis 46:5–7, then reread Exodus 1:6–14.

Notice how the same destination becomes the setting for a different generation's hardship.

Connect

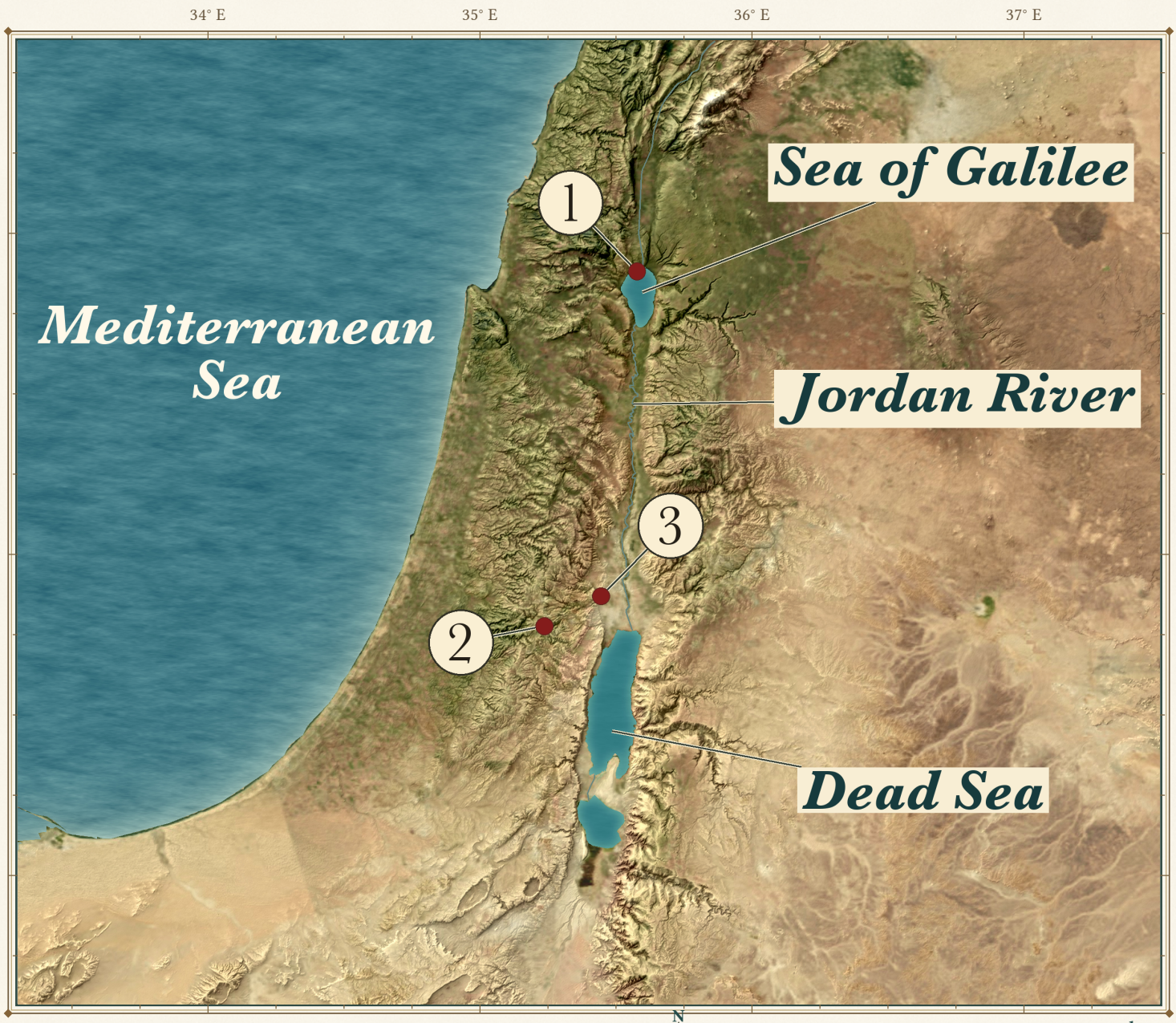
Exodus 1:1–14 looks back to Jacob's household arriving in Egypt, with Joseph already there. It then moves beyond that generation: Joseph dies, the descendants multiply, and a new king regards them as a possible threat. Forced labor changes their conditions. Genesis 46 explains the family's entry; Exodus explains the later oppression of their descendants. The repeated Egyptian setting holds the books together even as the ruler, generation and situation change.

These are regional locators on a modern base, without ancient borders or a reconstructed route for these family movements.

Terrain Waterways *and Travel*



SCRIPTURE REFERENCES | **Mark 10:32–34, 46–52**



① *Capernaum* ② *Jerusalem* ③ *Jericho*

BROAD TERRAIN ORDER — **WEST TO EAST**

Coast | Judean hills | Jordan valley | Eastern tablelands

Modern physical base; not an ancient reconstruction. Terrain order only; no elevation profile.

Terrain Waterways and Travel

READ *Mark 10:32–34 and 46–52. Jerusalem is the journey's named destination; Jericho is the setting where Bartimaeus encounters Jesus and begins to follow him.*

Understand

1 Capernaum and the northern lake

Capernaum supplies a northern reference point for the landscape. Luke 4:31 names it as a place where Jesus teaches. The Jericho account belongs farther south, away from this lakeside setting. Keeping both places visible helps you distinguish a Galilean teaching scene from the Jerusalem-directed journey.

2 Jerusalem and the Judean hills

Earlier in the chapter, Jesus leads the way toward Jerusalem while his followers are afraid. He tells the Twelve of his coming condemnation, death and rising. Jerusalem is the destination of this announced suffering and rising. The city lies in the hill setting west of Jericho's valley setting. The terrain strip places those hills between the coast and Jordan valley, with eastern tablelands beyond the valley. Mark's language of going up to Jerusalem belongs beside this relationship; the strip supplies neither a road nor the journey's stages.

3 Jericho

Mark places Bartimaeus beside the road as Jesus leaves the city with his disciples and a crowd. The pin marks the Jericho area. Herodian Jericho extended southwest of the older tell, and Mark gives no exact roadside location. Others try to silence his appeal, but Jesus stops and calls him. Bartimaeus asks for sight; the account ends with him seeing and following Jesus. Bartimaeus joins the movement after the Jerusalem warning has framed it.

Locate

WHERE

Capernaum (1) lies beside the Sea of Galilee, Jericho (3) near the Jordan valley and Jerusalem (2) in the Judean hills. The Jordan links the northern lake with the Dead Sea.

WHEN

Mark 10 places the Jericho scene during Jesus' movement toward Jerusalem, after the Galilean ministry settings.

Continue

Return to Mark 10:46–52 and Luke 19:1–10,28 separately.

Notice who encounters Jesus at Jericho and how each account keeps Jerusalem ahead.

Connect

Luke 19:1–10 gives another Jericho encounter: Zacchaeus, a wealthy chief tax collector, climbs a tree to see Jesus, then welcomes him into his house. He announces giving to the poor and restitution for wrongful taking. Later, Luke 19:28 describes Jesus going ahead toward Jerusalem. Mark's Bartimaeus receives sight and follows on the way; Luke's Zacchaeus receives Jesus at home. The shared city and destination connect distinct scenes, without making them one episode.

The strip shows terrain order, without an elevation profile, exact Gospel road or reconstructed ancient shoreline.

Book Groups and *Historical Settings*

SCRIPTURE REFERENCES | **Jeremiah 1:1–3 · 2 Kings 25:1–12**

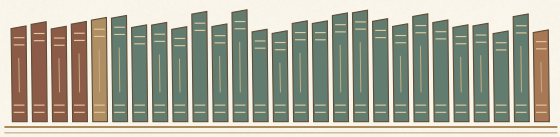
Editorial Christian scope: 66 books

Old Testament · 39



1	Torah *Genesis–Deuteronomy*	5
2	History *Joshua–Esther*	12
3	Wisdom / poetry *Job–Song of Songs*	5
4	Prophets *Isaiah–Malachi*	17

New Testament · 27



5	Gospels *Matthew–John*	4
6	Acts *Acts*	1
7	Letters *Romans–Jude*	21
8	Revelation *Revelation*	1

Lookup groups, not a time scale. Full book locator: appendix. Canon and order vary among traditions.

Book Groups and Historical Settings

READ *Jeremiah 1:1–3 beside 2 Kings 25:1–12. The chart places these books in different groups, although the passages name a shared royal and Jerusalem setting.*

Compare

(1–2) Torah and History

Torah's five books cover Genesis–Deuteronomy; History's twelve cover Joshua–Esther. Genesis and Exodus share a group while their Egyptian narratives follow one another. Kings and Jeremiah occupy different groups while their selected passages share a historical setting. Both relationships matter when locating an account.

(3–4) Wisdom / poetry and Prophets

Five wisdom and poetry books and seventeen prophetic books occupy neighboring boxes, without representing consecutive periods. Jeremiah supplies its own setting: the word comes in the days of Josiah and Jehoiakim and continues through Zedekiah to Jerusalem's captivity. The named rulers identify the passage's royal setting.

(5–6) Gospels and Acts

Matthew–John occupy the four-book Gospel group; Acts stands separately as one book. Acts 13:1–4 shows Antioch's community sending Barnabas and Saul out after prayer and fasting. They go to Seleucia and sail to Cyprus. Turn to Acts (6) when following this mission departure beyond the Gospel accounts.

(7–8) Letters and Revelation

The twenty-one letters run from Romans to Jude; Revelation occupies its own single-book box. In Revelation 1:9–11, the narrator is on Patmos; Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia and Laodicea are the church addressees. Across both columns, thirty-nine Old Testament and twenty-seven New Testament books make this atlas's selected sixty-six-book scope.

Chart Key

Old Testament books occupy the left column and New Testament books the right. Read groups 1–4 down the left, then 5–8 down the right. The 39 and 27 totals count books; these lookup groups do not put every passage into event order.

Continue

Keep 2 Kings 25:1–12 beside Jeremiah's opening.

The appendix's Jeremiah entry leads to CT02, where the named royal settings can be compared.

Connect

In Jeremiah 1:1–3, Jerusalem's captivity closes the heading's stated span under Judah's kings. In 2 Kings 25:1–12, Zedekiah's reign provides the siege setting: Jerusalem is breached, buildings burn, people are taken away, and some poor people remain as cultivators. Kings gives narrative context for the endpoint named in Jeremiah's opening. Moving from Prophets (4) back to History (2) therefore brings you to a shared setting, rather than automatically to an earlier event.

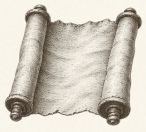
These eight groups are this atlas's lookup arrangement; biblical canon and ordering vary among traditions.

Overview of the *Biblical Periods*

SCRIPTURE REFERENCES | **Genesis 50:22–26 · Exodus 6:2–8**

Selected settings; sequence, not elapsed time.

1. **Early narratives**
   Genesis 1–11 · undated
2. **Ancestral families**
   Genesis 11–50
3. **Exodus / wilderness**
   Exodus
4. **Entry / allocation**
   Joshua
5. **Monarchy / division**
   Samuel; Kings
6. **Exile**
   2 Kings 17; 25
7. **Persian return**
   Ezra; Nehemiah
8. **Hellenistic / Roman context**
   63 BC · Pompey's intervention
9. **Jesus / early church**
   Gospels; Acts



Early narratives and Exodus are undated here.

Overview of the Biblical Periods

READ *Genesis 50:22–26 beside Exodus 6:2–8. Notice how Joseph looks toward departure from Egypt and how the later speech to Moses recalls the ancestral land.*

Follow the Timeline

1–3 Early narratives to Exodus / wilderness

Genesis first presents creation, the Flood and dispersion, then narrows its attention to ancestral families. Abram's movement leads from Haran into Canaan; Jacob's later household movement leads into Egypt. Exodus continues in Egypt before moving into deliverance and wilderness. A new book therefore continues a setting already introduced in Genesis, while the people's circumstances change.

4–6 Entry / allocation to exile

Joshua's land allocations belong to a later setting than the departure from Egypt. Samuel introduces royal settings, including David's kingship at Hebron and Jerusalem. Kings follows the divided kingdoms and narrates different deportations: northern people go to Assyria, while Jerusalem's later destruction leads to captivity in Babylon. The exile band gathers related experiences whose people and destinations still need distinguishing.

7–9 Persian return to Jesus / early church

Ezra opens with Cyrus authorizing return and rebuilding in Jerusalem. This gives movement toward the city a different purpose from the captivity movement away from it. The next band supplies historical context: the Vienna/KHM exhibition dates Pompey's intervention to 63 BC. The final band turns to Jesus in the Gospels and the church's movement in Acts from Jerusalem toward Rome. These broad settings lead to closer maps later in the atlas.

Time Frame

Read the nine selected settings downward, from early Genesis narratives toward the early church. The sequence is not scaled to elapsed time; the earliest narratives and Exodus remain undated here. The numbered groups locate broad transitions, not every intervening event.

Continue

Return to Genesis 50:24–26, then Exodus 6:5–8.

Follow the named ancestors and the promised movement from Egyptian bondage toward Canaan.

Connect

At Genesis's close, Joseph tells his brothers that God will bring them from Egypt to the land sworn to Abraham, Isaac and Jacob. Exodus 6:2–8 names those ancestors in God's speech to Moses, recalls the covenant concerning Canaan, and addresses their descendants' bondage. Release and entry into the land are promises within that speech. The later book thus recalls an expectation voiced before Joseph's death, placing its deliverance setting beside Genesis's forward-looking close.

Bands show sequence, not elapsed years; early narratives and Exodus remain undated.

The Earliest *Narratives*

SCRIPTURE REFERENCES | **Genesis 1:1–2:3 · Genesis 3:6, 22–24**

Four selected topics in Genesis 1–11



1 Creation

Genesis 1:1–2:3

World; humanity; seventh day.



2 Fall

Genesis 3

Forbidden fruit; expulsion from Eden.



3 Flood

Genesis 6–9

Noah; ark; renewed blessing.



4 Dispersion

Genesis 11:1–9

Babel; language; scattering.

Reading order; intervening passages omitted. Undated; no Eden pin or flood extent.

The Earliest Narratives

READ *Genesis 1:1–2:3, then 3:6,22–24. Notice the movement from creation and the seventh day to the man and woman's departure from Eden.*

Compare

1 Creation

Genesis 1 presents the world, living creatures and humanity within the opening creation account. Its conclusion continues across the chapter division: Genesis 2:1–3 describes completed work and God's seventh-day rest, blessing and making that day holy. Keeping those verses with chapter 1 preserves the account's conclusion when you follow the chart's first reference.

2 Fall

Genesis 3 changes the human setting. The man and woman eat the forbidden fruit; the account ends with their expulsion from Eden. The panel therefore marks a change in their circumstances, rather than another part of creation's completion. Read the eating in verse 6 beside the departure in verses 22–24 to follow the action and its consequence.

3 Flood

Genesis 6 introduces Noah and God's instructions for the ark. The chart's wider reference, Genesis 6–9, includes preparation and aftermath. Genesis 9:1,8–17 brings Noah and his sons into view again through blessing and the covenant after the Flood. The selected topic thus includes a renewed beginning beyond the ark's preparation.

4 Dispersion

Genesis 11:1–9 joins Babel, confused language and scattering in one episode. The shared building project gives way to the people's dispersal. Later in the chapter, genealogies lead toward Terah's household. Genesis then shifts from these broad human beginnings to named family movements, preparing you for Abraham, Isaac and Jacob on the next chart.

Chart Key

Read the four panels downward: Creation (1), Fall (2), Flood (3) and Dispersion (4). Each panel points to its own Genesis passage. This is selected narrative order, with intervening material omitted, rather than a dated or exhaustive chronology.

Continue

Reread Genesis 2:1–3 with Exodus 20:8–11.

Then read Genesis 11:27–12:5, following the turn from Terah's household to Abram's departure for Canaan.

Connect

Genesis 2:1–3 narrates God's seventh-day rest and blessing. Exodus 20:8–11 recalls creation within a command to keep the Sabbath holy. The command names six days of work and extends seventh-day rest to household members, servants, cattle and the stranger within the gates. Genesis supplies the earlier narrative; Exodus uses that creation pattern as its stated reason for instruction. The same seventh day therefore connects two different kinds of passage across the books.

No absolute dates, verified Eden location or Flood extent follow.

Patriarchal Families *and the Tribes*

SCRIPTURE REFERENCES | **Genesis 35:23–26 · Joshua 14:1–4**

	Parents	Selected child	
1	Abraham + Sarah	Isaac	*Genesis 21:1–5*
2	Isaac + Rebekah	Jacob / Israel	*Genesis 25:19–26 · Genesis 35:10*

3 Jacob's sons by mother

Genesis 35:23–26

Leah · 6	Rachel · 2	Bilhah · 2	Zilpah · 2
Reuben	Joseph	Dan	Gad
Simeon	Benjamin	Naphtali	Asher
Levi			
Judah			
Issachar			
Zebulun			

4 *Territory: Joseph's Ephraim and Manasseh; Levites receive cities. Joshua 14:1–4.*

Selected branch, not a full genealogy.

Patriarchal Families and the Tribes

READ *Genesis 35:23–26 beside Joshua 14:1–4. Find Levi and Joseph in the family list, then look for their different treatment in the land-allocation passage.*

Compare

1 Abraham and Sarah

Genesis 21:1–5 identifies Sarah as Isaac's mother and Abraham as his father. The selected child becomes a parent in the next row. Following Isaac between the rows helps you keep the generations connected as the narrative moves from one household to another. This relationship supplies the chart's starting branch.

2 Isaac and Rebekah

Genesis 25:19–26 names their sons Esau and Jacob. The chart follows Jacob's branch; Esau remains part of the passage you read alongside it. Genesis 35:10 also calls Jacob Israel. That name therefore belongs to the same person whose sons appear below, connecting the parent row with the family list.

3 Jacob's sons by mother

Leah's group contains Reuben, Simeon, Levi, Judah, Issachar and Zebulun. Rachel's contains Joseph and Benjamin; Bilhah's, Dan and Naphtali; Zilpah's, Gad and Asher. Six plus two plus two plus two makes twelve. The grouping answers who Jacob's sons are and how the passage groups them. Levi and Joseph both belong in that family count.

4 Territory

Joshua 14:1–4 answers a later question: how land shares are counted. Joseph's descendants Ephraim and Manasseh appear as two branches, while the Levites receive cities and pastureland instead of an ordinary territorial share. Those details explain why the labels needed for a land map differ from the names needed for this family chart.

Chart Key

The upper family rows trace selected parent and child relationships. The twelve sons are grouped by mother; the lower territorial note follows the later land allocation. Match explanations 1–4 to these sections while distinguishing a family count from the treatment of Joseph and Levi in Joshua.

Continue

Return to Genesis 35:23–26, then reread Joshua 14:1–4.

Keep Joseph and Levi in view when using the tribal- region map CM07.

Connect

In Genesis 35:23–26, Levi appears among Leah's sons and Joseph among Rachel's. Joshua 14:1–4 describes inheritance in Canaan and explicitly accounts for Joseph's two branches and the Levites' cities. Reading the passages together shows how the later allocation uses the earlier family relationships for a different purpose. Replacing Joseph with two descendant branches and setting Levi's territorial share apart preserves a twelve-part allocation count without changing Genesis's list of twelve sons.

Selected family branches and territorial allocations serve different purposes; allocation does not establish full occupation.

Abram's Wider *Journeys*



SCRIPTURE REFERENCES | **Genesis 12:1–10; 13:1–4, 18**



MAP KEY

1. *Haran*
2. *Shechem*
3. *Hebron*

PASSAGE NOTES

Abram · Genesis 12

Haran ⟶ Canaan ⟶ Egypt

Genesis 13 · return through the Negeb

Egypt ⟶ Bethel ⟶ Mamre / Hebron

Sequence only; no travel track. Modern shorelines; approximate locators.

Regional Journeys and Settlement Settings

READ *Genesis 12:1–10 and 13:1–4,18. Follow Abram's departure, the famine movement into Egypt and the return to places where he had already stayed.*

Understand

1 Haran

Genesis 12:4–5 describes a household leaving: Abram takes Sarai, his nephew Lot, possessions and people acquired in Haran. Canaan becomes their destination after the command to leave. The family chart's names now belong to people moving between regions. The departure begins the account's change of setting; arrival in Canaan leads to more local movements within the land.

2 Shechem

At Shechem, the Lord's speech promises the land to Abram's descendants, and Abram builds an altar. He then moves into the hill country between Bethel and Ai, placing Bethel west of his tent and Ai east. After further movement toward the Negeb, severe famine leads him into Egypt. That named cause explains why arrival in Canaan is followed by another regional departure in Genesis 12:10.

3 Hebron

Genesis 13:1–4 reverses the Egyptward movement: Abram comes back through the Negeb toward Bethel. His wife, Lot and his possessions accompany him, so the return still follows the household introduced at Haran. He returns to his former tent and altar setting and again invokes the Lord. Verse 18 places a later settlement near Mamre at Hebron, where he builds another altar. The text below the map separates outward movement from return, while the altars connect particular places with Abram's actions in the narrative.

Locate

WHERE

Haran (1) lies northeast of Canaan; Shechem (2) and Hebron (3) bring the view into that land. Egypt lies southwest of Canaan.

WHEN

Abram's ancestral journeys precede Jacob's later household migration and the departure narrated in Exodus.

Continue

Return to Genesis 13:1–4,18.

Find the earlier Bethel setting and later Hebron settlement, then use CM04 for the family's closer movements.

Connect

The later speech in Acts 7:2–8 reaches back before the Haran departure, recalling Abraham in Mesopotamia and his movement through Charran. It places the land promise beside Abraham's lack of an inheritance there, then names Isaac, Jacob and the twelve patriarchs. Genesis 12 follows local movements and altars; Acts selects movement and promise within a family retrospective. Keep each account's wording and sequence attached to its own reference.

Approximate locators and modern shorelines supply no surveyed travel track or precise Egyptian stopping place.

Local Family *Movements*



SCRIPTURE REFERENCES | **Genesis 37:12–17; 46:1–7**



MAP KEY

1. *Hebron*
2. *Shechem*
3. *Dothan*
4. *Bethel?*
5. *Beer-sheba*

PASSAGE NOTES

Dashed: Joseph · Genesis 37:12–17

Hebron ⟶ Shechem ⟶ Dothan

Jacob's family · Genesis 46:1–7

Beer-sheba ⟶ Egypt (outside this map)

Bethel? = proposed Beitin identification. Relations, not tracks; modern shorelines.

Local Sites and Family Movements

READ *Genesis 37:12–17 beside 46:1–7. Notice who travels, why Joseph's destination changes, and how Jacob's later movement involves his household and possessions.*

Understand

1 Hebron

Joseph leaves the valley of Hebron because his father sends him to check on his brothers and the flocks and bring back word. Shechem is the intended destination: that is where the brothers have gone to pasture their father's flocks. The first movement therefore begins as a family errand within Canaan.

2–3 Shechem and Dothan

At Shechem, Joseph is still searching. A man asks what he wants and reports that the brothers have moved on to Dothan. Joseph follows and finds them there. This conversation explains the second movement. Dothan becomes the place where the search ends because Joseph receives new information at Shechem.

4 Bethel?

This label belongs to the earlier Abram setting. In Genesis 13:3–4, Abram returns to the place between Bethel and Ai where his tent and altar had stood. Keeping that episode beside Joseph's search shows different generations using the same wider landscape. Bethel is not a stop named in Genesis 37:12–17.

5 Beer-sheba

Genesis 46 describes a larger movement. Jacob offers sacrifices at Beer-sheba and receives a night vision in which God tells him not to fear going to Egypt. He then leaves with his descendants, livestock and possessions. The household's move carries the family story from Canaan into Egypt, changing the setting beyond the local search shown above.

Locate

WHERE

Hebron (1), Shechem (2) and Dothan (3) mark Joseph's search within Canaan. Bethel (4) is an earlier family reference; Beer-sheba (5) belongs to the separate Egyptward movement.

WHEN

Joseph's Genesis 37 search precedes Jacob's household departure in Genesis 46; Abram's Bethel episode is earlier still.

Continue

Return to Genesis 46:1–7, then Exodus 1:1–14.

Follow Jacob's household in Egypt as Exodus changes the generation, ruler and conditions.

Connect

Acts 7:9–15 looks back on Joseph's arrival in Egypt, his rise under Pharaoh, famine in Egypt and Canaan, the brothers' visits and Jacob's arrival with his family. Genesis 37:12–17 follows the earlier search for the brothers; Genesis 46:1–7 follows the later household migration. The speech compresses stages that these passages treat separately. Its famine and family-arrival account helps explain how Egypt becomes a shared family setting after Joseph's earlier presence there.

Bethel's Beitin identification is proposed; dashed connectors express relationships, not verified tracks.

Departure and *Wilderness*



SCRIPTURE REFERENCES | **Exodus 13:17–20; 15:22–27**



MAP KEY

1. *Egypt*
2. *Sinai Peninsula*
3. *Wilderness sequence*

PASSAGE NOTES

One proposal links Egypt and southern Sinai. The road and the crossing are unlocated.

Exodus 13:20 · Succoth ⟶ Etham

Exodus 15:22–27 · Shur ⟶ Marah ⟶ Elim

Order only; no camp or crossing pins. Modern shorelines; Mount Sinai unlocated.

Departure and Wilderness Route Proposals

READ *Exodus 13:17–20 and 15:22–27. Notice the reason given for the departure direction and the water problem that follows the sea episode.*

Understand

1 Egypt

Exodus 13:17 begins after Pharaoh lets the people go. God does not lead them by the nearer way through the Philistines' land. The stated reason concerns possible fighting: the people might change their minds and return to Egypt. The wilderness direction therefore has a reason within the narrative. Moses also carries Joseph's bones, linking this departure with an earlier family expectation recalled in verse 19.

2 Sinai Peninsula

The regional frame separates Egypt from Canaan and gives you room to follow the intervening wilderness setting. The proposal panel represents one possible movement toward southern Sinai in the cited Bible Maps. In the account's broader sequence, Exodus moves through deliverance and wilderness toward Sinai and the tabernacle. That change of setting leads from departure to instructions about a sanctuary, the sacred space compared in CC04.

3 Unlocated sequence

Exodus 13:20 names departure from Succoth and camping at Etham near the wilderness edge. Exodus 15:22–27 resumes after the sea, when Moses leads Israel into Shur. Three days pass without water. At Marah, the water is bitter; the people complain, Moses cries to the Lord, and the water becomes drinkable after he throws in the indicated wood. Elim then supplies springs and a waterside camp. These successive settings show the people's immediate need after leaving Egypt.

Locate

WHERE

Egypt (1) is the departure region; the Sinai Peninsula (2) lies between the gulfs of Suez and Aqaba. Panel (3) lists unlocated wilderness stops. Canaan lies northeast.

WHEN

Exodus 13 and 15 follow departure from Egypt; Numbers 10 describes a later departure from Sinai.

Continue

Return to Exodus 15:22–27, then Numbers 10:11–13.

Distinguish the early water stops from the later Sinai departure and its tabernacle setting.

Connect

Exodus 13:17–20 describes departure from Egypt; Numbers 10:11–13 describes a later departure from the wilderness of Sinai. Numbers dates the cloud's lifting from the tabernacle to the twentieth day of the second month in the second year. Israel then travels, and the cloud rests in Paran. This later notice carries the wilderness story forward under Moses. Its named settings establish a textual sequence; they do not verify the map's southern proposal.

Southern Sinai is one proposal; the crossing, Mount Sinai and camp coordinates remain uncertain.

Eastern Wilderness *Settings*



SCRIPTURE REFERENCES | **Numbers 20:14–21; 21:10–13, 21–35; 22:1**



MAP KEY

1. *Edom*
2. *Moab*
3. *Bashan*

PASSAGE NOTES

Numbers 20: request to pass Edom

Numbers 21: Sihon and Og accounts

Numbers 22: plains of Moab

N

0 — ≈ 200 km

Broad regions; no surveyed boundaries. No exact camp or wilderness road. Modern shorelines and river geometry.

Wilderness Settings East of the Jordan

READ *Numbers 20:14–21; 21:10–13,21–35; 22:1. Notice how requests for passage, conflict and a final camp give these neighboring regions different roles.*

Understand

1 Edom

Moses sends messengers from Kadesh asking Edom's king for passage. They promise to avoid fields and vineyards, stay on the highway and pay for any water used. Edom refuses and comes out with a strong force, so Israel turns away. The region therefore represents a passage denied, rather than another conquered territory in this selected account. The refusal explains a change of movement without supplying an exact alternative road.

2 Moab

Numbers 21:10–13 describes successive camps, including a wilderness setting east of Moab and the Arnon, named as Moab's border with the Amorites. The account distinguishes neighboring territories as Israel moves. Numbers 22:1 then places the camp in the plains of Moab beside the Jordan near Jericho. Keep that eastern camp distinct from the later crossing: reaching a place opposite the land is not yet entering it.

3 Bashan

Sihon is the Amorite king associated with Heshbon, whose refusal of passage leads to battle. After the account describes Israel occupying Amorite cities, Numbers 21:33 turns toward Bashan. Og comes out to fight at Edrei, and his defeat brings another land-possession notice. The two kings and their settings belong to successive episodes. The Bashan label helps separate this northern encounter from the earlier refusal by Edom.

Locate

WHERE

Edom (1), Moab (2) and Bashan (3) provide the broad eastern frame beside the Jordan and its lakes. The names are regional labels, not city pins.

WHEN

These Numbers settings follow the earlier departure and Sinai scenes, before the entry into Canaan under Joshua.

Continue

Read Numbers 22:1 beside Deuteronomy 34:1–8.

Keep the plains of Moab in view as Moses sees the land and his story approaches its close.

Connect

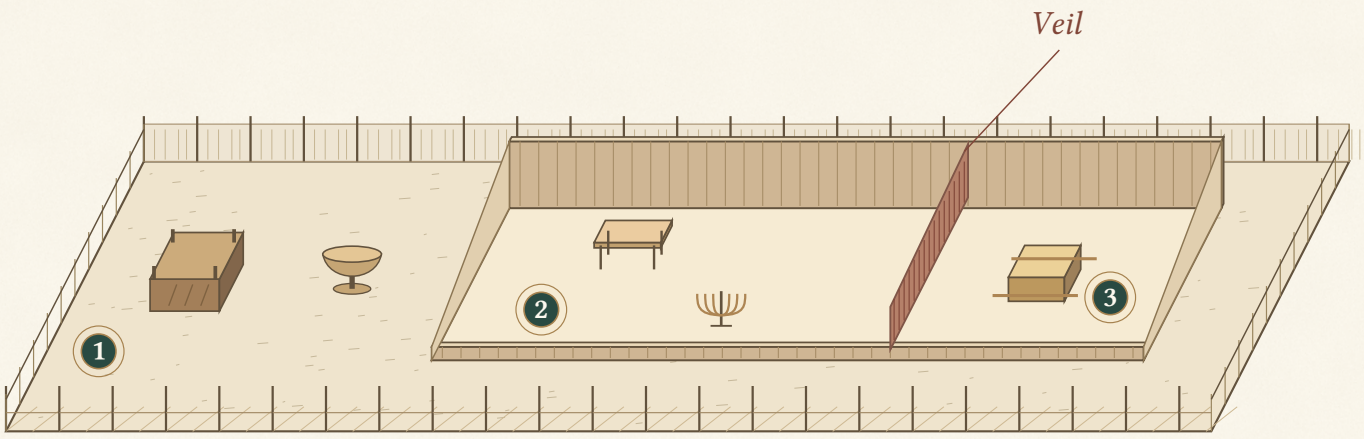
Numbers 21:21–35 narrates the conflicts involving Sihon and then Og. Deuteronomy 2:26–3:7 recalls the same kings and battles in a retrospective account. Its instructions also distinguish Sihon's land from Ammonite places Israel must leave alone. The repeated names connect a later book's recollection with the movement Numbers has already narrated. They do not begin a second set of those battles or make every neighboring region part of the same possession.

Broad regions and modern base geometry give no exact road, camp or ancient boundary.

Two Sacred *Spaces*

SCRIPTURE REFERENCES | **Exodus 26:31–35; 40:1–8 · 1 Kings 6:15–20, 31–34**

Tabernacle · Exodus 26, 40

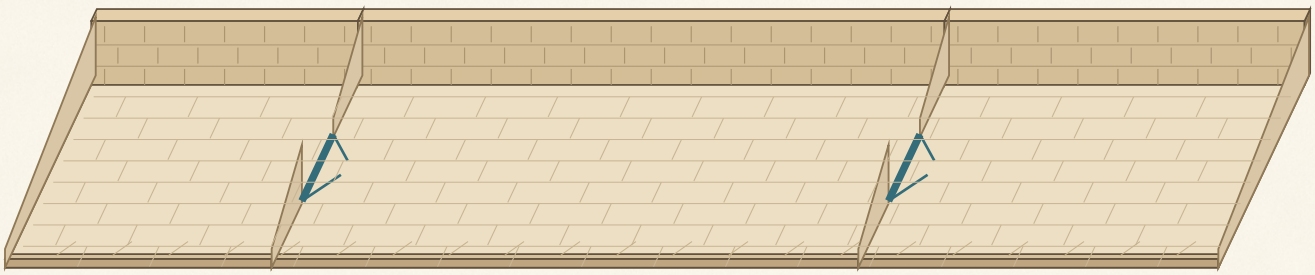


1 Courtyard
Altar · Basin

2 Holy Place
Table · Lampstand

3 Most Holy Place
Ark

First Temple · 1 Kings 6



Porch — **4** Main hall — **5** Inner room

Blue divisions: doors

Selected compartments and furnishings. The tabernacle veil separates its two rooms. Temple rooms have their own doors. Textual schematics; no dimensions asserted.

Tabernacle and Temple Spaces

READ *Exodus 26:31–35 and 40:1–8 beside 1 Kings 6:15–20,31–34. Notice which space holds the ark and what separates it from the outer room.*

Compare

1 Courtyard

Exodus 40 places the altar outside the tabernacle entrance and the basin between the entrance and altar. The courtyard surrounds the sanctuary and its altar. These outdoor furnishings help you distinguish the wider sacred enclosure from the rooms within it. An instruction about the basin therefore concerns a different space from an instruction about the ark.

2–3 Holy Place and Most Holy Place

Exodus 26 makes the veil the division between these rooms. The ark stands beyond it in the Most Holy Place; the table and lampstand stand outside it. The text places the table on the north side and the lampstand opposite, on the south. Their shared outer-room setting is the relationship emphasized here. The veil separates two named compartments within the tabernacle, rather than marking the courtyard boundary.

4–5 Main hall and inner room

First Kings 6 describes a porch, a main hall and an inner room prepared for the ark of the covenant. Its account gives the inner room its own doors and also describes doors for the main hall. Follow the blue divisions to those separate doorways. The two drawings let you compare outer and inner spaces while keeping each description attached to its building. The temple passage describes a later structure with its own arrangement.

Chart Key

Compare the upper tabernacle schematic with the lower First Temple schematic. Markers 1–3 identify the tabernacle's enclosure and compartments; 4–5 identify the temple's principal rooms. Match each space to its own building and passage. The drawings compare textual descriptions rather than measured plans.

Continue

Return to Exodus 26:31–35, then 1 Kings 8:6–11.

Compare the ark's placement before following the temple account's cloud and the priests' response.

Connect

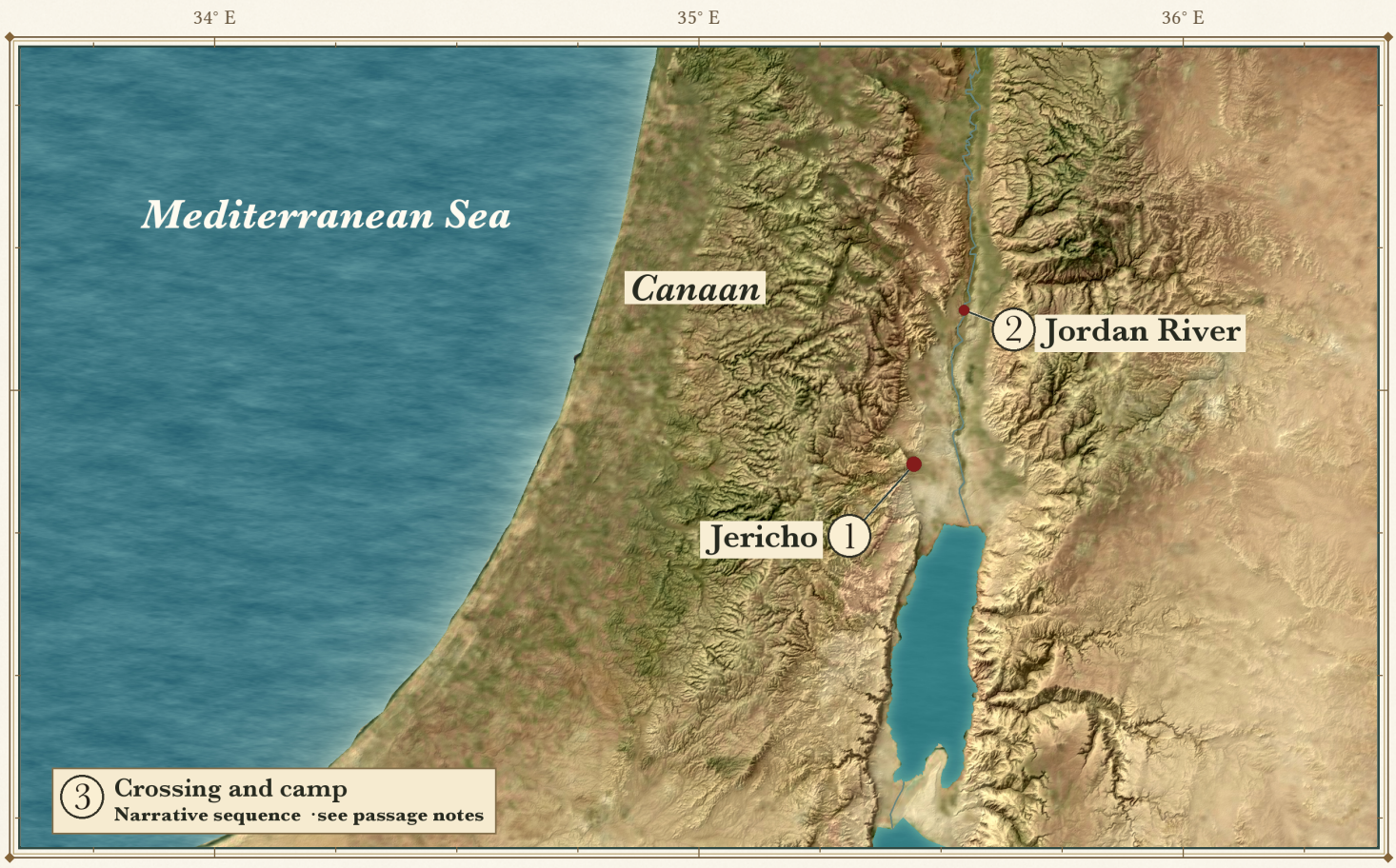
First Kings 8:1–11 turns the architectural comparison into a narrated connection. Solomon gathers leaders at Jerusalem; priests and Levites bring the ark, the tabernacle and its holy vessels. The priests place the ark in the temple's inner sanctuary. Verse 9 recalls the stone tablets Moses placed in it at Horeb. Exodus 26 assigns the ark its tabernacle compartment; Kings follows its later placement and explicitly remembers Moses.

Selected textual schematics; no measured or excavated plans are asserted.

Entry into *Canaan*



SCRIPTURE REFERENCES | **Deuteronomy 34:5–12 · Joshua 1:1–9; 3:14–17**



MAP KEY

1. *Jericho*
2. *Jordan River*
3. *Crossing and camp*

PASSAGE NOTES

Joshua 3:14–17 · The people cross the Jordan opposite Jericho.

Joshua 4:19 · The people camp at Gilgal. The camp's location is uncertain.

Gilgal's exact site is not established here. Allocation does not assert full occupation. Modern shorelines; approximate site locator.

Entry into Canaan and Settlement

READ *Deuteronomy 34:5–12, Joshua 1:1–9 and 3:14–17. Follow the change of leader before looking at how the people cross the Jordan.*

Understand

1 Jericho

Joshua 3:16 locates the people's crossing opposite Jericho. The city gives the river episode a nearby named setting before it becomes the focus of Joshua 6. That later chapter opens with Jericho shut because of the Israelites, and the Lord's speech addresses Joshua about the city. Crossing the river and confronting Jericho are separate stages in the narrative, connected by the same place name.

2 Jordan

Joshua 3:14–17 describes the priests carrying the ark ahead of the people. The passage says the river is overflowing its banks when their feet enter the water. Upstream waters stop, and the priests stand on dry ground in the riverbed while the people cross. The river is therefore the immediate obstacle in this scene. The account explains passage across it through the narrated stopping of its waters.

3 Crossing and camp

Joshua 4:19 names Gilgal as the camp after the people come up from the Jordan, on Jericho's eastern side. The sequence strip carries this named camp alongside the mapped river and city. Later, Joshua 13 changes the question from crossing and camping to the distribution of land. It opens by naming land still remaining to be possessed. Joshua 14:1–4 then describes western allocation, so entry and an assigned share belong to different parts of the account.

Locate

WHERE

Jericho (1) lies west of the southern Jordan (2). The lower sequence (3) distinguishes crossing from the later camp; Canaan extends toward the Mediterranean coast.

WHEN

Entry under Joshua follows Moses' death and the wilderness narrative; allocation comes later in Joshua.

Continue

Return to Joshua 3:14–17, then 4:19 and 6:1–2.

Follow crossing, camp and city before turning to the allocation in 13:1 and 14:1–4.

Connect

Deuteronomy 34:5–12 closes with Moses' death in Moab, mourning and Israel's response to Joshua, on whom Moses had laid hands. Joshua 1:1–9 begins explicitly after Moses' death. Joshua is commissioned to cross the Jordan with the people, divide the land as inheritance and observe the law given through Moses. The book boundary therefore changes the leader while retaining Moses' instructions. Joshua 3 brings that commissioned leadership to the river crossing.

Modern physical base; crossing and Gilgal have no precise plotted sites.

Joshua's Regional *Settings*

SCRIPTURE REFERENCES | **Joshua 8:30–35; 9:3–15; 10:1–15, 28–43; 11:1–15**



MAP KEY

1. *Shechem*
2. *Gibeon*
3. *Lachish*
4. *Hazor*

PASSAGE NOTES

Central: Ebal/Gerizim narrative, Joshua 8

South: Joshua 9–10

North: Joshua 11

Modern physical base; approximate city locators. Shechem is a regional reference, not an altar pin. No campaign road or archaeological proof asserted. Modern terrain; not an ancient-landscape reconstruction. Cylindrical equal-area display; horizontal scale at 32.3°N.

Central Southern and Northern Campaign Settings

READ *Joshua 8:30–35; 9:3–15; 10:1–15,28–43; 11:1–15. Notice how an assembly, an agreement and separate southern and northern conflicts give these places different roles.*

Understand

1 Shechem and the central setting

The pin orients the wider region, rather than locating the altar in Joshua 8. That passage names Ebal and Gerizim. Joshua builds an altar of whole stones, writes a copy of Moses' law and reads before the assembled people. Women, children and resident strangers are included. This scene concerns the gathered community and its instructions, rather than another captured city.

2 Gibeon

Its inhabitants present themselves as distant travelers, using worn belongings and provisions to support their account. Joshua makes peace with them. In Joshua 10, neighboring kings attack Gibeon because it has made peace with Israel. The Gibeonites ask Joshua for help, and he comes from Gilgal. The agreement therefore explains the subsequent appeal and movement toward the threatened city.

3 Lachish

Its king first appears among the rulers attacking Gibeon. Later, Joshua 10:31–35 describes Israel besieging Lachish, taking it on the second day and moving from it to Eglon. Keep those two roles separate: a king joins the coalition, then the city becomes a campaign setting in its own account.

4 Hazor

Joshua 11 introduces Jabin of Hazor gathering a northern coalition. The forces assemble by the waters of Merom. After the battle, Joshua turns back and takes Hazor, which the text calls the head of those kingdoms. Its burning is singled out. This northern scene is distinct from the earlier southern coalition against Gibeon.

Locate

WHERE

Shechem (1) supplies the central regional reference; Gibeon (2) and Lachish (3) lie farther south, while Hazor (4) lies north.

WHEN

These selected Joshua scenes follow entry across the Jordan and precede the later allocation accounts.

Continue

Read Joshua 9:3–15 beside 10:1–6.

Follow how the Gibeon agreement leads to the later attack before turning to the allocation on CM07.

Connect

Deuteronomy 27:1–8 instructs Israel, after crossing the Jordan, to set up inscribed stones and build an altar at Ebal without iron tools. Joshua 8:30–35 explicitly recalls Moses' command and describes the altar, written law and assembled hearing. The shared instructions explain why this gathering belongs within Joshua's entry account. Moses' commands remain a reference for Joshua's leadership while the narrative moves into its new land setting.

Modern physical geometry and approximate city locators give regional orientation, not an altar position, campaign road or archaeological verification of Joshua's account.

Tribal Regions *and Judges*



SCRIPTURE REFERENCES | **Joshua 13:29–33; 14:1–4 · Judges 4:1–6; 13:1–5**



MAP KEY

1. *Manasseh*
2. *Ephraim*
3. *Mount Tabor*
4. *Dan*

PASSAGE NOTES

Manasseh's allotment spanned both banks. Levi received cities. Tribal boundaries are undrawn.

Judges 4 · Deborah in Ephraim and Barak at Tabor.

Judges 13 · Manoah at Zorah in Dan.

Modern shorelines; approximate regions.

Tribal Regions and the Judges

READ *Joshua 13:29–33 and 14:1–4, then Judges 4:1–6 and 13:1–5. Compare the allocation names with the regions used to introduce particular people.*

Understand

(1) Manasseh and Levi

Joshua 13 describes an eastern share for half of Manasseh alongside the eastern shares of Reuben and Gad. Joshua 14 turns west of the Jordan and names Ephraim and Manasseh as Joseph's descendants in the allocation. The repeated Manasseh label connects eastern and western shares under one tribal name. Levi receives cities and pasturelands rather than an ordinary land share. These territorial arrangements differ from the twelve-son family list in CC03, Patriarchal Families and the Tribes.

(2–3) Deborah's Ephraim setting and Tabor

Judges 4 introduces Deborah as a prophet and judge in the hill country of Ephraim. Israelites come to her for judgment. She summons Barak from Kedesh in Naphtali and gives him the command to gather men from Naphtali and Zebulun at Mount Tabor. The named regions separate Deborah's established setting, Barak's place of summons and the gathering destination.

(4) Manoah's Dan setting

Judges 13 opens during Philistine domination and introduces Manoah at Zorah among the Danites. His wife, who has no children, receives the announcement that she will bear a son who will begin to deliver Israel from the Philistines. The regional label now serves a family introduction. It belongs to another episode, with different people and circumstances from Deborah and Barak's account.

Locate

WHERE

The allocation note (1) concerns both banks of the Jordan. Deborah's Ephraim setting (2), Tabor (3) and Manoah's Dan setting (4) introduce distinct regional relationships.

WHEN

The Joshua allocation precedes the selected Judges episodes; these accounts belong before the monarchy.

Continue

Return to Judges 4:1–6 or 13:1–5.

Follow one episode's people and regional setting, then use CM23 for Ruth's different Judges-era household story.

Connect

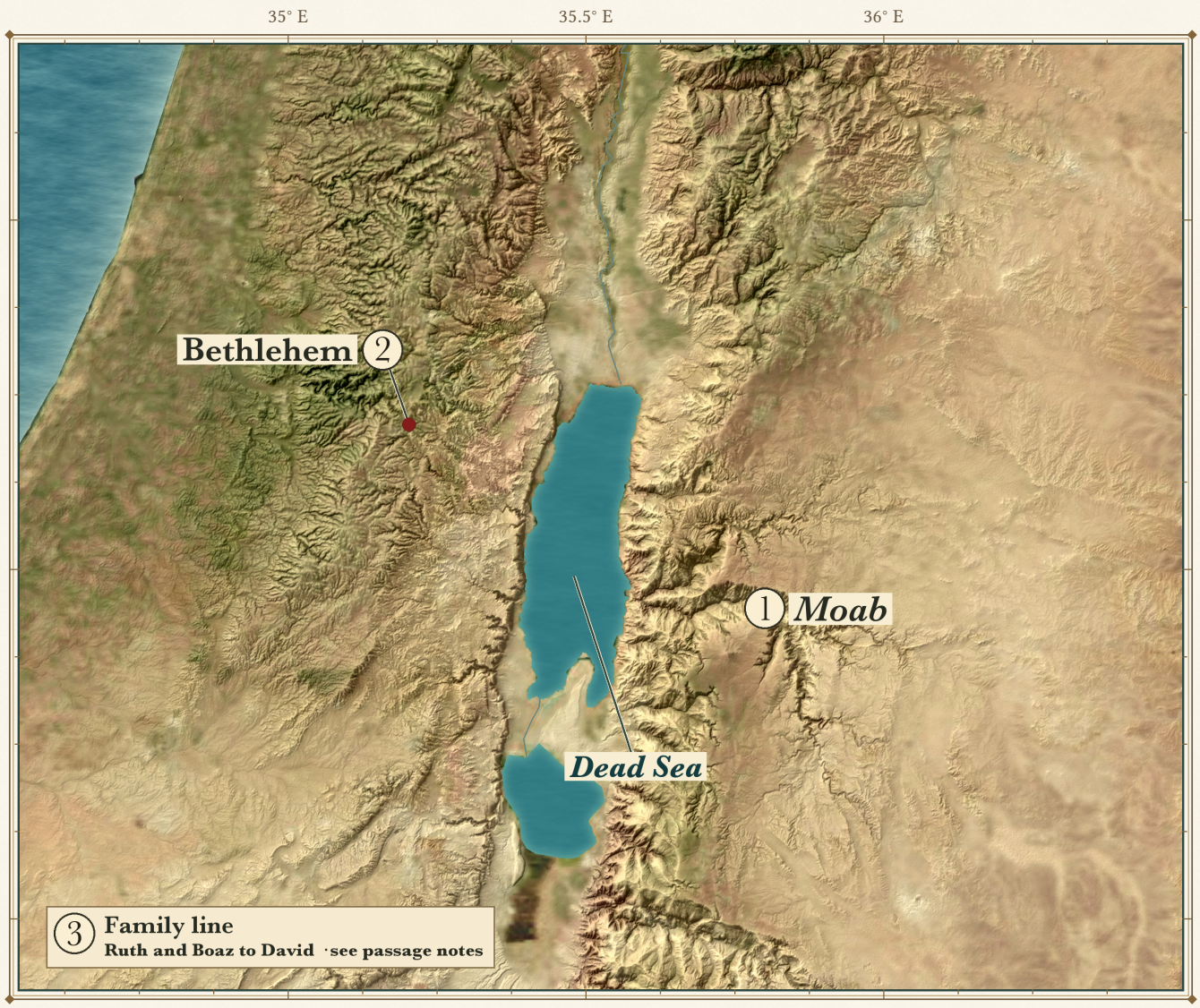
Joshua 13:1 names land still to be possessed; 14:1–4 describes allocation. Judges 1:27–36 supplies a closer view of continuing local relationships. Manasseh does not expel inhabitants from named towns; stronger Israel later imposes tribute without fully expelling them. Notices for Ephraim, Zebulun, Asher and Naphtali also describe remaining Canaanites. Dan faces Amorite restriction to the hills. Allocation names the assigned share; these notices describe what occupation involves in particular regions.

Broad regions supply no surveyed boundaries or complete judges chronology.

Ruth from Moab *to Bethlehem*



SCRIPTURE REFERENCES | **Ruth 1:1–22; 2:1–7; 4:13–22**



MAP KEY

1. *Moab*
2. *Bethlehem*
3. *Family line*

PASSAGE NOTES

Ruth and Boaz → Obed → Jesse → David

Ruth 4:13–22 · Matthew 1:3–6

The family line appears in the inset.

Moab home, exact road and field are unlocated. Selected family relationships; no dated scale. Modern physical base; approximate city locator.

Ruth from Moab to Bethlehem

READ *Ruth 1:1–22; 2:1–7; 4:13–22. Follow the changes in household, land and food before tracing the family relationship that closes the account.*

Understand

1 Moab

Famine prompts Elimelech, Naomi and their two sons to leave Bethlehem for Moab. Elimelech dies; the sons marry Moabite women, then die too. Naomi hears that food is again available among her people and begins the return. Naomi says Orpah has returned; Ruth insists on accompanying her. The regional movement follows household loss and a search for food, rather than the military episodes considered on CM07.

2 Bethlehem

Naomi and Ruth arrive at the beginning of barley harvest. In Ruth 2, Ruth asks permission to glean after the reapers and comes to a field belonging to Boaz, a relative of Elimelech. The servant identifies her through her arrival with Naomi from Moab. That earlier movement remains relevant when the story reaches the field. Bethlehem supplies the town setting; this map identifies neither the particular field nor the household's road.

3 The family line

Ruth 4 describes Boaz marrying Ruth and the birth of their son. The women name him Obed, and Naomi cares for him. The closing verses identify Obed as Jesse's father and Jesse as David's father. The panel follows these selected relationships from the household account toward David, whose rise to kingship appears in CT06. It does not make the generations contemporaries or supply their dates.

Locate

WHERE

Moab (1) lies east of the Dead Sea; Bethlehem (2) lies west. The separate family panel (3) shows relationships rather than places.

WHEN

Ruth opens during the judges and ends by naming a family line leading to David.

Continue

Return to Ruth 4:13–22, then open CT06.

Keep the family line distinct from the next question: how the request for a king leads toward David's narrated reign.

Connect

Ruth 4:13–22 connects Ruth and Boaz with Obed, Jesse and David. Matthew 1:1–6 repeats the named family connection within its genealogy of Jesus Christ, introduced through David and Abraham. The KJV uses Booz in Matthew where Ruth uses Boaz. Both passages link Obed with Ruth and trace the line through Jesse to David. This is an explicit family connection across books, rather than a complete family tree reconstructed from the map.

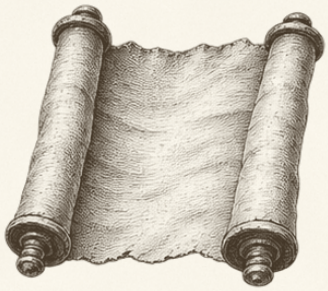
Moab is a broad region and Bethlehem an approximate locator. The exact home, field and route remain unplotted; the genealogy is selected.

From Samuel and Saul *to David*

SCRIPTURE REFERENCES

1 Samuel 8:1–22; 10:17–27; 16:1–13; 31:1–13
2 Samuel 1:1–12; 2:1–7; 5:1–10

Selected narrative stages; spacing is not elapsed time.



1. **The request for a king**
   1 Samuel 8:1–22

2. **Saul presented to Israel**
   1 Samuel 10:17–27



3. **David anointed**
   1 Samuel 16:1–13

4. **Saul's death and its report**
   1 Samuel 31 · 2 Samuel 1



5. **Hebron then Jerusalem**
   2 Samuel 2,5 · 1 Chronicles 10–11

David's anointing precedes later royal recognition.

From Samuel and Saul to David

READ *First Samuel 8:1–22; 10:17–27; 16:1–13; 31:1–13, then 2 Samuel 1:1–12; 2:1–7; 5:1–10. Follow the changes in who is recognized as king.*

Follow the Timeline

1 The request

In 1 Samuel 8, elders approach the aging Samuel at Ramah after his sons pervert judgment. They want a king to judge them and lead their battles. Samuel's warning about royal demands gives the request a cost as well as an attraction.

2 Saul presented

First Samuel 10 places the assembly at Mizpeh. Saul is selected and brought before the people, who acclaim him king. The closing dissent shows that the assembly's recognition does not mean every person welcomes him.

3 David anointed

In 1 Samuel 16, Samuel goes to Jesse at Bethlehem. David is fetched from tending sheep and anointed among his brothers. This family setting differs from Saul's public presentation; David has not yet reached the later Hebron recognition scenes.

4 Death and report

First Samuel 31 narrates Saul falling on his sword during the battle on Mount Gilboa. In 2 Samuel 1, a messenger claims to have killed him. Keep the report attributed to its speaker as David and his men mourn Saul and Jonathan.

5 Hebron then Jerusalem

Judah's men anoint David at Hebron in 2 Samuel 2:1–7. Later, 5:1–10 describes the tribes' recognition there before David takes Jerusalem and resides in it. One city therefore holds two recognition scenes; Jerusalem introduces a different royal setting.

Time Frame

Read the stages downward. David's anointing occurs while Saul is still alive; recognition by Judah and later by all Israel are further developments. The timeline selects transitions rather than measuring the years between them.

Continue

Open CM08 with 2 Samuel 5:1–10 for David's Hebron and Jerusalem settings, then read 8:1–6 for the neighboring relationships.

Connect

Read 1 Chronicles 10:1–14 beside 11:1–9. Chronicles moves from Saul's death to Israel gathering at Hebron to anoint David, then to Jerusalem. Second Samuel 2:1–7 supplies the earlier scene in which Judah recognizes David at Hebron. Comparing these passages keeps the shared place from collapsing the two gatherings into one event. Chronicles' shorter transition and Samuel's fuller sequence can be followed together while preserving what each account actually includes.

Selected narrative stages carry no absolute reign dates; spacing is not elapsed time.
The messenger's claim remains attributed.

David and *Neighbors*



SCRIPTURE REFERENCES | **2 Samuel 5:1–10; 8:1–6**



MAP KEY

1. *Hebron*
2. *Jerusalem*
3. *Damascus*
4. *Gaza: coastal reference*

PASSAGE NOTES

Philistines: conflict · Moab: tribute

Aram/Damascus: conflict and tribute

Moab: region. Gaza: no campaign stop asserted. No borders or campaign paths asserted. Modern shorelines; approximate locators.

United Kingdom and Neighboring Territories

READ *Second Samuel 5:1–10 and 8:1–6. Follow David's change of royal setting, then notice how the account describes his relationships with neighboring peoples.*

Understand

1 Hebron

Israel's tribes come to David here in 2 Samuel 5:1–3. The gathering concerns his kingship, so Hebron marks a meeting between the people and their ruler. Keep this recognition scene in view when the account turns to Jerusalem: the two city names identify different stages in David's royal setting.

2 Jerusalem

Second Samuel 5:6–10 moves to the city's capture and David's residence there. Zion is the stronghold taken in this episode. Jerusalem therefore carries a different role from Hebron in the selected passage. The account moves from recognition of the king to his establishment at another named city.

3 Damascus and Moab

Second Samuel 8:1–6 broadens the view beyond David's royal residence. It reports conflict and tribute involving Aram of Damascus, while its Moab notice also includes tribute. These notices describe relationships with neighboring peoples. They differ from the account of David living in Jerusalem; a tribute relationship should retain its own description.

4 Gaza and the coast

Gaza's pin helps you place the coast west of the inland royal centers. Second Samuel 8:1 reports conflict with the Philistines. The selected verses do not name Gaza as a campaign stop. The coastal reference and the Philistine conflict notice therefore perform different jobs on this map.

Locate

WHERE

Hebron (1) lies south of Jerusalem (2); Damascus (3) lies northeast. Moab is east of the Dead Sea, while Gaza (4) supplies a coastal reference.

WHEN

David's royal settings follow the Judges period and precede the kingdom division shown on CM09.

Continue

Return to 2 Samuel 8:1–6 and compare each neighbor's stated relationship.

Then use CM24 for Solomon's building and trade settings before the later division.

Connect

First Chronicles 11:1–9 presents a parallel Hebron-to-Jerusalem sequence. Israel gathers at Hebron, where the elders make a covenant with David and anoint him king. David and Israel then go to Jerusalem, and David takes Zion. Compare this with 2 Samuel 5:1–10 as another account of these royal developments. Chronicles gives Joab a particular role in the attack and subsequent repairs; keep that detail attached to Chronicles when comparing the passages.

Modern physical base and approximate locators establish no surveyed kingdom borders or campaign paths.

Solomon's Regional *Connections*



SCRIPTURE REFERENCES | **1 Kings 3:1–15; 5:1–18; 8:1–21; 9:26–28**



Worship settings

1 *Gibeon*

1 Kings 3:4–15

Solomon asks for understanding here. His return to Jerusalem in verse 15 moves between two settings, before the later temple dedication.

2 *Jerusalem*

1 Kings 8:1–21

Follow the ark into the temple and Solomon's words about David's intention. This is the dedication scene, rather than the earlier Gibeon dream.

Coast and fleet

3 *Tyre*

1 Kings 5:1–18

Hiram supplies timber and skilled workers for the Jerusalem building project. The passage does not name the landing port.

4 *Fleet notice (off map)*

1 Kings 9:26–28

Ezion-geber is named beside Elath on the Red Sea in Edom. Keep this fleet notice separate from the timber notice; no Ophir route is plotted.

Continue the story

1 Kings 11:1–13

Read the announced division of Solomon's kingdom, then turn to CM09 for the northern and southern settings. This moves beyond the temple and fleet scenes.

Read alongside

2 Chronicles 1:3–13; 5:1–14; 8:17–18

Compare Gibeon's worship setting, the temple scene and the fleet notice with their respective accounts in Chronicles.

N

MAP KEY

0 — ≈ 100 km

1 *Gibeon* 2 *Jerusalem* 3 *Tyre* 4 *Fleet notice (off map)*

Fleet setting unpinned; Ophir not plotted. Modern physical base; approximate city locators.

Building and Trade under Solomon

READ *First Kings 3:1–15; 5:1–18; 8:1–21 and 9:26–28. Notice how worship, building and cooperation bring different places into Solomon's account.*

Understand

1 Gibeon

First Kings 3 calls Gibeon the great high place. Here Solomon sacrifices, receives a dream and asks for understanding to judge God's people. Verse 15 then returns him to Jerusalem, where he stands before the ark. The movement separates two worship settings within the same account.

2 Jerusalem

First Kings 8:1–11 describes the ark being brought from the city of David into the temple's inner sanctuary. Solomon's words in verses 17–21 connect his completed building with David's earlier intention. Jerusalem's role here is the temple's dedication, rather than the Gibeon dream or the timber supply.

3 Tyre

Hiram's relationship with David opens 1 Kings 5. Solomon requests Lebanon's timber and skilled workers; Hiram arranges transport by sea to a place Solomon will appoint, receiving food in return. The passage names no landing port. This cooperation supplies a practical connection between the coastal kingdom and the Jerusalem building project.

4 Fleet notice

First Kings 9:26–28 names Ezion-geber beside Elath, spelled Eloth in the KJV, on the Red Sea in Edom. Hiram's experienced sailors join Solomon's servants. This is a separate maritime setting from Tyre's timber notice. The panel preserves the named relationship without drawing a certain harbor point or route to Ophir.

Locate

WHERE

Gibeon (1) lies northwest of Jerusalem (2); Tyre (3) is farther north on the Mediterranean coast. The fleet notice (4) remains beside the map.

WHEN

These settings belong to Solomon's reign, after David and before the kingdom's division.

Continue

Read 2 Chronicles 5:1–14 beside the temple scene.

Then 1 Kings 11:1–13 describes Solomon's later unfaithfulness and the announced division that CM09 follows.

Connect

Compare 1 Kings 3:4–15 with 2 Chronicles 1:3–13. Both place Solomon at Gibeon and present his request for the wisdom needed to govern. Chronicles adds that the tabernacle and bronze altar are at Gibeon, while the ark is in Jerusalem. This explains why the two places have distinct worship roles in the account. Returning to Jerusalem after the Gibeon scene does not mean Solomon has already dedicated the later temple.

Modern base and approximate city locators locate no temple, harbor, ancient border or Ophir destination.

Two Kingdoms, *Changing Centers*



SCRIPTURE REFERENCES | **1 Kings 12:1–20, 25–33; 16:23–24**



MAP KEY

1. *Jerusalem*
2. *Shechem*
3. *Dan*
4. *Bethel? Beitin*
5. *Samaria*

PASSAGE NOTES

Shechem/Penuel: early Jeroboam settings.

Bethel/Dan: shrines. Samaria: later Omri.

Penuel unpinned; Bethel/Beitin proposed. Approximate regions; no borders drawn. Modern shorelines; approximate locators.

Northern and Southern Kingdoms

READ *First Kings 12:1–20,25–33 and 16:23–24. Follow the division of royal authority, then distinguish the northern cities by their role and period.*

Understand

1–2 Jerusalem and Shechem

First Kings 12 begins with Rehoboam at Shechem, where the people ask him to lighten his father's burdens. His harsh answer leads to their withdrawal from David's house. Rehoboam flees to Jerusalem and continues ruling in Judah. Jeroboam becomes king of Israel. Verse 25 then names Shechem as a place Jeroboam builds up and inhabits, followed by Penuel. Shechem thus serves both the division scene and an early northern royal setting; Penuel remains named beside the map without a pin.

3–4 Dan and Bethel

First Kings 12:26–33 gives these places a religious role. Jeroboam fears that sacrifice at Jerusalem will draw the people back toward Rehoboam. He establishes golden calves at Bethel and Dan, and the account describes his altar and festival at Bethel. These shrine settings show how the king's concern about loyalty affects worship. They have a different function from the residence notice for Shechem.

5 Samaria

First Kings 16:23–24 introduces a later northern ruler, Omri, and his building of Samaria. The city's later royal role belongs to another stage from Jeroboam's early settings. When Kings changes rulers, the same northern kingdom can therefore appear with a changed royal center. Samaria's pin helps you follow that development.

Locate

WHERE

Jerusalem (1) anchors Judah. Shechem (2) and Samaria (5) lie farther north; Bethel (4) lies between Jerusalem and Shechem. Dan (3) is farther north again.

WHEN

Division follows Solomon's reign. Jeroboam's early settings and the later Samaria foundation belong to different moments.

Continue

Return to 1 Kings 12:25–33, then 16:23–24.

Compare residence, shrine and later royal center before using CT02 to place prophetic headings.

Connect

Second Chronicles 10:1–19 parallels the division account in 1 Kings 12:1–19. Both place Rehoboam's assembly at Shechem, present the request for relief from his father's burdens, and follow his harsh answer with Israel's withdrawal from David's house. Both also bring Rehoboam back to Jerusalem. This comparison explains the separation of royal authority. Return to Kings 12:25–33 for Jeroboam's northern residence and shrine settings; Chronicles 10 does not supply that continuation.

Bethel/Beitin is proposed; city locators identify neither altar footprints nor surveyed kingdom boundaries.

Rulers and *Prophets*

SCRIPTURE REFERENCES | **Amos 1:1 · Isaiah 1:1 · Jeremiah 1:1–3**

Sequence, not elapsed time.

Judah	1 Amos 1:1	2 Isaiah 1:1	3 Jeremiah 1:1–3
Uzziah	◆	●	
Jotham		●	
Ahaz		●	
Hezekiah		●	
Later selected window			
Josiah			●
Jehoiakim			●
Zedekiah			●

1 **Jeroboam II · Israel**
Shared Uzziah setting

3 *Jerusalem's captivity*

Parallel context: 2 Kings 25:1–12. Selected rulers, not a complete reign table. Book settings; no composition dates.

Rulers Prophets and Parallel Books

READ *Amos 1:1, Isaiah 1:1 and Jeremiah 1:1–3. Notice which rulers each heading names and which kingdom belongs with each ruler's name.*

Follow the Timeline

1 Amos

His heading names Uzziah of Judah and Jeroboam son of Joash of Israel, identified here as Jeroboam II. This is a different king from Jeroboam son of Nebat in 1 Kings 12. Amos 7:10–17 supplies a concrete northern scene: Amaziah, priest at Bethel, reports Amos to Israel's king and tells him to go to Judah. The confrontation connects the prophet's message with a royal sanctuary and the two kingdoms.

2 Isaiah

Isaiah 1:1 names four Judean rulers: Uzziah, Jotham, Ahaz and Hezekiah. Uzziah connects this heading with Amos, while the other names extend Isaiah's stated setting across a broader succession. The long window keeps those names together. It gives you a royal frame for reading Isaiah without assigning each passage to a particular reign.

3 Jeremiah

Jeremiah 1:1–3 names Josiah, Jehoiakim and Zedekiah and extends its heading to Jerusalem's captivity. This later selected window changes the immediate reading context from the shared Uzziah setting. The displayed parallel reference to 2 Kings 25:1–12 points to the royal account of Jerusalem's siege, destruction and deportation. Its notice of people remaining in Judah also prepares you to distinguish the experiences described in the exile passages.

Time Frame

Read Judah's selected ruler spine downward, then match the prophetic windows alongside it. The ruler names in the headings provide shared or overlapping anchors. These selected windows omit other rulers and do not depict equal reign lengths or date every passage in a prophetic book.

Continue

Return to Amos 1:1, then 7:10–17 for the Bethel confrontation.

For Jeremiah's later window, read 1:1–3 beside 2 Kings 25:1–12 and CM11.

Connect

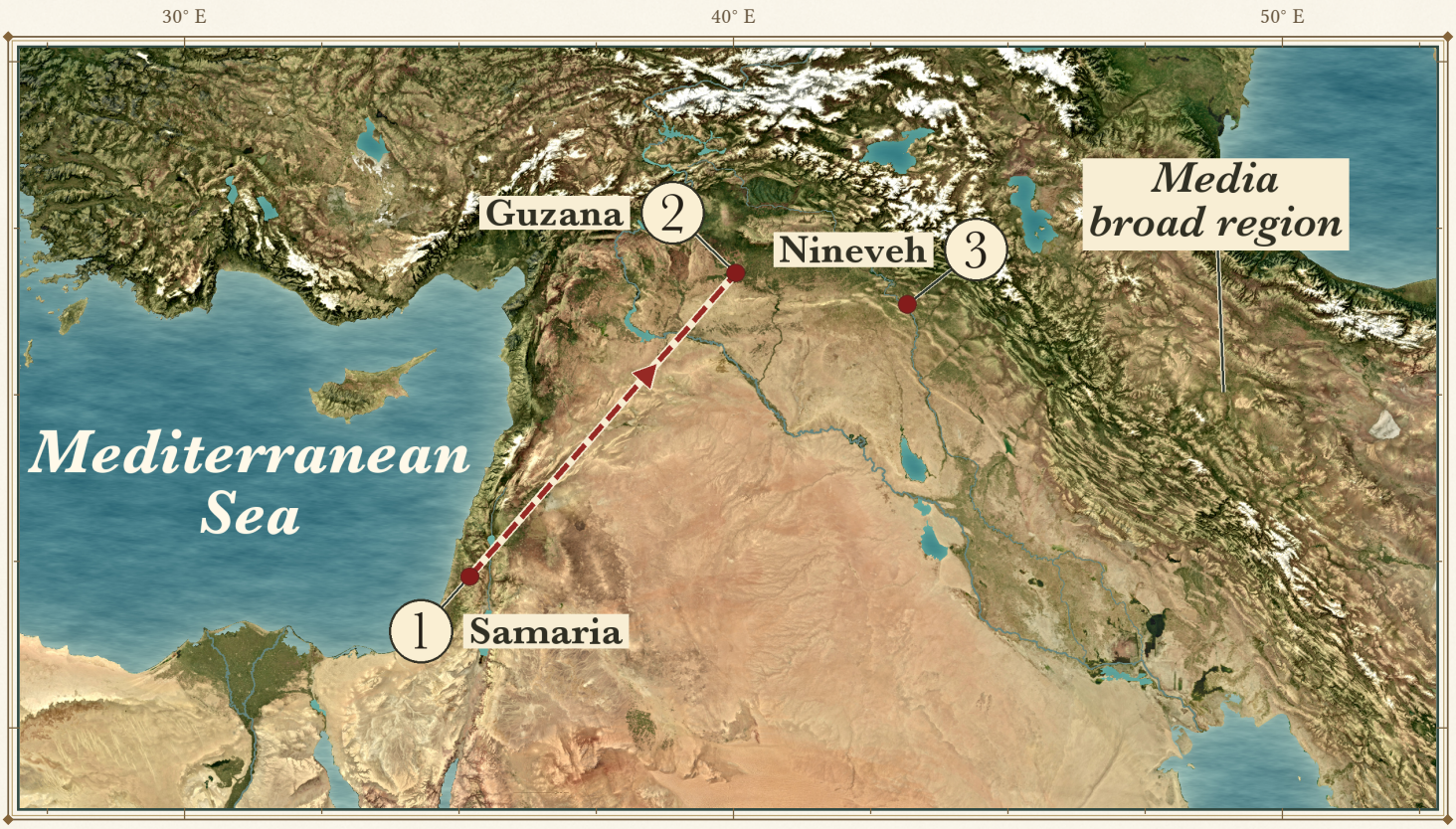
Compare Amos 1:1 directly with Isaiah 1:1. Both name Uzziah of Judah, giving an explicit shared royal setting across the book boundary. Amos also names Jeroboam son of Joash of Israel; Isaiah names only Judean rulers and continues through Jotham, Ahaz and Hezekiah. The comparison reveals overlap alongside different kingdom references and different breadth of coverage. A shared ruler connects the headings without making every message in the two books simultaneous.

Relative windows omit rulers; lengths show neither elapsed years nor composition dates.

Northern *Deportations*



SCRIPTURE REFERENCES | **2 Kings 17:3–6**



N

0 ≈ 500 km

MAP KEY

1. *Samaria*
2. *Gozan (Guzana)*
3. *Nineveh: Assyrian reference*

PASSAGE NOTES

Samaria taken

Israelites deported

2 Kings 17:3–6 · sequence, not elapsed time.

Halah unplotted; Habor: river, course undrawn. Cities of the Medes: not individually pinned. Dashed link: narrative relation, not a road. Modern shorelines; approximate locators.

Northern Deportations and Assyrian Rule

READ *Second Kings 17:3–6. Follow the change from Samaria under siege to Israelites living outside their land, then compare the destination names in verse 6.*

Understand

1 Samaria

The city anchors the account's starting setting. Second Kings 17:3–6 moves from Assyrian pressure to siege, capture and deportation. The inset separates the taking of Samaria from the removal of Israelites: the story changes both who controls the place and where people live. Here the movement concerns people being taken away under Assyrian rule, rather than a king establishing another residence within Israel.

2 Gozan

Verse 6 carries the account beyond Samaria through its destination notice. The British Museum identifies Gozan with Guzana, modern Tell Halaf, supplying the approximate reference shown here. Read the other names alongside it: Halah remains unplotted, Habor is a river, and the Medes' cities belong with the broad Media setting. These different geographical descriptions help you picture displacement across a wider area instead of imagining one destination city for the whole notice.

3 Nineveh

This separate city reference orients you within the Assyrian setting. The passage identifies Assyria as the power carrying Israelites away; its destination notice gives the more particular names. Keep the imperial reference and those destinations together as you read. Nineveh helps place the controlling power without becoming an additional destination asserted by verse 6.

Locate

WHERE

Samaria (1) belongs to northern Israel. Gozan (2) lies northeast; Nineveh (3) supplies a separate Assyrian reference. Media lies farther east.

WHEN

The northern deportation in 2 Kings 17 precedes Judah's Babylonian exile on CM11.

Continue

Return to 2 Kings 17:6 and match its destination descriptions.

Then read 25:1–12 with CM11 to follow Judah's later, different imperial setting.

Connect

Amos 7:10–17 presents an earlier northern confrontation at Bethel. Amaziah reports Amos to Jeroboam and tells him to go to Judah; verse 11 belongs to Amaziah's report. Amos' own reply includes a captivity warning in verse 17. Second Kings 17:3–6 later narrates siege and deportation. Read the passages as prophetic warning and royal event account, respectively. Their shared concern is Israel's removal from its land, while their speakers and immediate scenes remain distinct.

Approximate locators and dashed links establish no deportation road, household location or destination at Nineveh; Habor's course remains undrawn.

Judah and *Babylonian Exile*

SCRIPTURE REFERENCES | **2 Kings 25:1–12**



MAP KEY

1. *Jerusalem*
2. *Babylon*
3. *Nippur: later archive*

PASSAGE NOTES

Jerusalem

Babylon

Some remain in Judah · 2 Kings 25

Destruction: 587 BC (USCCB); 586 BC (Met). Dashed link: narrative relation, not a road. Modern shorelines; approximate locators.

Judah and the Babylonian Exile

READ *Second Kings 25:1–12. Follow Jerusalem's siege and destruction, then notice the different outcomes for the people taken away and the poor left behind.*

Understand

1 Jerusalem

Nebuchadnezzar's army surrounds the city during Zedekiah's reign. Second Kings 25:1–4 describes the siege continuing as food runs out, before the walls are breached. Verses 8–10 then name the burning of the temple, royal house and houses of Jerusalem, and the tearing down of its walls. The city loses buildings used for worship and royal life as well as its defenses. Jerusalem's pin therefore anchors several connected changes, rather than only the departure of deportees.

2 Babylon

The eastward connection follows the account's movement toward the Babylonian setting. Zedekiah is captured after fleeing, blinded and taken to Babylon in verses 4–7. Verses 11–12 distinguish the deported people from poor people left as vineyard workers and farmers. The inset keeps that second experience visible beside the transfer. Reading both notices together helps you follow a broken community with people in different places; exile here does not mean that Judah has become empty.

3 Nippur

The later Murashu archive from this city includes Judean-type names, as the Met's discussion explains. It supplies documentary context for communities in Babylonia beyond the city Babylon. The same article discusses separate village archives, including Al-Yahudu. Nippur's marker identifies its own archive setting, while the wider discussion gives a more varied picture of community life.

Locate

WHERE

Jerusalem (1) lies west of Babylon (2). Nippur (3), southeast of Babylon, supplies a separate archive setting within Babylonia.

WHEN

Judah's siege and deportation follow Samaria's northern deportation. The Nippur archive is a separate, later source setting.

Continue

Reread 2 Kings 25:11–12 beside Jeremiah 39:9–10.

Keep both groups in view before turning to Ezra 1 and the later Persian setting on CM12.

Connect

Jeremiah 39:1–10 parallels the siege and capture under Zedekiah in 2 Kings 25:1–12. Both follow the king's flight and capture with destruction, deportation and people left in Judah. Compare the final notices closely: Kings describes vineyard workers and farmers; Jeremiah says the poor receive vineyards and fields. These details keep those remaining in the land within the story. They also help you distinguish their experience from the people carried to Babylon.

Destruction: 587 BC (USCCB), 586 BC (Met); the difference remains unresolved.
Nippur locates neither Al-Yahudu nor every exile; the link is schematic.

Voices and Settings *of Exile*

SCRIPTURE REFERENCES

2 Kings 24:10–17 · Jeremiah 29:1–14 · Ezekiel 1:1–3
Daniel 1:1–7 · Psalm 137:1–6 · Lamentations 1:1–7

Distinct textual voices, not one synchronized calendar.



1 Kings

2 Kings 24:10–17

Jehoiachin and deportation



2 Jeremiah

Jeremiah 29:1–14

letter from Jerusalem to exiles



3 Ezekiel

Ezekiel 1:1–3

Chebar among the captives



4 Daniel

Daniel 1:1–7

deportation and court training



5 Lament

Psalm 137:1–6 · Lamentations 1:1–7

Voices and Settings of Exile

READ *Second Kings 24:10–17; Jeremiah 29:1–14; Ezekiel 1:1–3; Daniel 1:1–7; Psalm 137:1–6 and Lamentations 1:1–7. Notice each speaker, setting and kind of writing.*

Compare

1 Kings: removal and royal change

Second Kings 24 follows Jerusalem's siege with Jehoiachin's surrender and removal to Babylon. Treasures, officials, soldiers and skilled workers are taken away. The poorest remain, and Mattaniah is installed and renamed Zedekiah. This account describes changes in people, possessions and rule.

2 Jeremiah: a letter across the distance

Jeremiah 29 names Jerusalem as the letter's origin and the captives in Babylon as its recipients. Its instructions concern houses, gardens, families and the city's peace. These ordinary activities give substance to living in displacement while the letter also addresses hope of return.

3 Ezekiel: a vision among captives

Ezekiel 1 places the opening speaker beside Chebar, among the captives. The following notice names Ezekiel the priest and relates the setting to Jehoiachin's captivity. A king's removal has become a reference point for this prophetic opening, rather than the subject of another siege account.

4 Daniel: preparation for royal service

Daniel 1 opens under Jehoiakim and turns to selected Judean youths, including Daniel, trained in Chaldean learning and language. Their assigned food and changed names belong to this court setting. Keep its royal notice attached to Daniel's account.

5 Lament: remembering the lost city

Psalm 137 speaks of weeping by Babylon's rivers and remembering Zion. Lamentations 1 pictures Jerusalem herself as a bereaved, deserted woman. One remembers the city from displacement; the other gives the afflicted city a poetic presence.

Chart Key

Match each row's number to its explanation, then compare settings and voices. The rows are not consecutive steps in one journey or a synchronized calendar.

Continue

Reread Ezekiel 1:1–3 beside 2 Kings 24:15–17.

Follow the Jehoiachin reference, then turn to CM12 for the Persian setting.

Connect

Place Jeremiah 29:5–7 beside Psalm 137:1–6. The letter directs captives to build, plant and seek the city's peace; the poem voices grief and refuses to forget Jerusalem when captors demand Zion's songs. Together they prevent a flat picture of exile. Making a life in Babylon and mourning Zion are different concerns expressed through instruction and poetry. The shared Babylon–Jerusalem relationship connects the passages without making them the same speaker or occasion.

Chebar is unlocated here. The chart assigns neither poem an author or composition date and does not harmonize royal calendars.

Persian Rule *and Return*



SCRIPTURE REFERENCES | **Ezra 1:1–8 · Nehemiah 1:1–4**



N

0 — ≈ 500 km

MAP KEY

1. *Jerusalem*
2. *Babylon*
3. *Susa: Persian reference*

PASSAGE NOTES

Cyrus takes Babylon · 539 BC

Ezra 1: return and rebuild → Jerusalem

Dashed link: narrative relation, not a road. Cylinder: Jews not named. Modern shorelines; approximate locators.

Persian Rule and Return Routes

READ *Ezra 1:1–8 and Nehemiah 1:1–4. Follow Cyrus's proclamation and the preparations for Jerusalem, then notice how news of that city reaches Nehemiah in Susa.*

Understand

1 Jerusalem

Cyrus's proclamation in Ezra 1:1–4 names this city in Judah as the place to rebuild the house of the Lord. The movement has a stated purpose: people are invited to go there for that work. Verses 5–6 describe family heads of Judah and Benjamin, priests and Levites preparing to go, with neighbors supplying gifts and goods. Jerusalem becomes a focus for preparation and support, in contrast with the destruction described on CM11.

2 Babylon

The historical anchor is Cyrus's conquest in 539 BC, supplied by the British Museum and Met records. Ezra 1:7–8 recalls vessels taken from Jerusalem by Nebuchadnezzar and describes Cyrus bringing them out. Mithredath counts them out to Sheshbazzar, prince of Judah. The account thus connects the rebuilding purpose with objects from the earlier temple. Imperial change and these preparations belong together, although the date beside Babylon does not date every stage of return.

3 Susa

Nehemiah 1:1–4 opens here; the KJV calls Susa Shushan. Hanani and men from Judah report distress among the people, Jerusalem's broken wall and burned gates. Nehemiah weeps, mourns, fasts and prays. The city's condition matters to him while he is in Susa, so this pin connects a place where news is received with the Jerusalem it concerns. Ezra 1 presents a different scene: Cyrus's proclamation authorizing rebuilding at Jerusalem.

Locate

WHERE

Jerusalem (1) lies west of Babylon (2); Susa (3) lies farther east as a Persian reference.

WHEN

Cyrus's taking of Babylon in 539 BC precedes the return theme in Ezra; Nehemiah's Susa scene is a distinct Persian-era setting.

Continue

Return to Ezra 1:5–8 and identify the people preparing, the gifts supplied and the vessels entrusted to Sheshbazzar.

Continue within Ezra's account from there.

Connect

Second Chronicles 36:22–23 closes with Cyrus's proclamation about building at Jerusalem and an invitation for the people to go up. Ezra 1:1–4 opens with the same ruler, proclamation and rebuilding focus. The two passages give you a concrete bridge across a book boundary: the closing announcement becomes the opening subject of Ezra. Then Ezra 1:5–8 describes preparations and vessels. Neither the invitation nor this opening preparation means that everyone has already returned.

The cylinder does not name Jews. Approximate locators and schematic links identify no return road.

Rebuilding Temple *and Walls*

SCRIPTURE REFERENCES

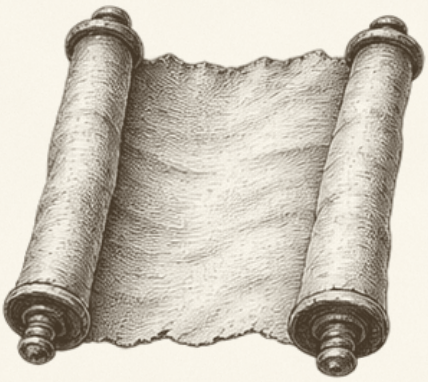
Ezra 3:1–13; 4:1–5, 24; 5:1–5; 6:13–22
Nehemiah 2:1–8, 11–18

Related projects and references; not one undifferentiated event.

1 Foundation

Ezra 3:8–13

temple foundation and response



2 Prophets

Haggai 1 · Zechariah 1 · Ezra 5:1–5

3 Completion

Ezra 6:14–18

temple finished and dedicated



4 Walls

Nehemiah 2:1–8,11–18

Jerusalem wall project

Rebuilding the Temple and Jerusalem

READ *Ezra 3:1–13; 4:1–5,24; 5:1–5; 6:13–22 and Nehemiah 2:1–8,11–18. Compare what is being built, who participates and what stage the work has reached.*

Compare

1 Foundation: a beginning with mixed responses

Ezra 3 distinguishes the altar and offerings from the temple foundation, which has not yet been laid in verse 6. When the foundation is laid, praise and joyful shouting mingle with older witnesses' weeping. Beginning again does not erase memories of the former house. Ezra 4:1–5 then describes opposition; verse 24 records work stopped until Darius's second year.

2 Prophets: words alongside resumed work

Ezra 5 names Haggai and Zechariah before describing Zerubbabel and Jeshua beginning to build, with the prophets helping them. Officials question their authority, but the work continues while an answer is sought from Darius. The scene holds practical building, prophetic support and official scrutiny together.

3 Completion: a different milestone

Ezra 6:14–18 credits the prophets' work and records the house finished in Darius's sixth year. Dedication follows, along with arrangements for priestly and Levitical service. Verses 19–22 then describe Passover and the Feast of Unleavened Bread. These notices concern a completed temple and worship, beyond the foundation celebration.

4 Walls: a separate task

Nehemiah 2 moves from his request before Artaxerxes to Jerusalem. Letters and timber concern the proposed work; his night inspection examines broken walls and burned gates. He then calls the people to build Jerusalem's wall. This passage gives commission, inspection and agreement to work, rather than an account of finished walls.

Chart Key

Read the temple rows together, then distinguish the wall project. Foundation, renewed work, completion and a call to rebuild walls describe different stages or tasks. The chart does not measure the intervals between them.

Continue

Compare Ezra 3:12 with Haggai 2:1–9: notice remembrance of the former house and Haggai's call to courage and work.

Connect

Read Haggai 1:1–15 beside Ezra 5:1–2. Haggai addresses Zerubbabel, Joshua and the people, challenges their neglect of the Lord's house and describes their return to work. Ezra names Haggai and Zechariah as prophets helping the builders. Zechariah 1:1–6 calls the people to turn back to God; 4:6–10 addresses Zerubbabel and the house's completion. The prophetic books supply the addressed words beside Ezra's building narrative, rather than an unrelated pause in the story.

Temple and wall projects remain separate; regnal notices are not converted into a synchronized timetable.

Return to *Roman Settings*

SCRIPTURE REFERENCES | **Ezra 1:1–8 · Luke 3:1–3**

Selected anchors; sequence, not elapsed time.

1. 539 BC — Cyrus takes Babylon
   Metropolitan Museum

2. Ezra 1 — Return and rebuilding

3. Hellenistic period conventions

   323–31 BC · Athens museum: art

   323–30 BC · Waterloo: historical age

4. 63 BC · Pompey's intervention
   Coin and Power exhibition



5. AD 14–37 — Tiberius reigns
   Metropolitan Museum

Conventions are not local control dates.

Return and the Periods between the Testaments

READ *Ezra 1:1–8 and Luke 3:1–3. Notice how each account names a ruler before introducing activity among people in a particular setting.*

Follow the Timeline

1–2 Cyrus takes Babylon; Ezra 1

The Met dates Cyrus's taking of Babylon to 539 BC. Beside that historical anchor, Ezra 1 presents his proclamation about rebuilding the Lord's house in Jerusalem. Family heads, priests and Levites prepare to go, while neighbors supply goods and gifts. This pairs an imperial change with practical preparations for the temple rebuilding compared in CC07.

3 Hellenistic period conventions

The Athens museum describes kingdoms following Alexander's empire and widespread Greek language within its 323–31 BC art overview. Waterloo's historical convention runs from Alexander's death in 323 BC to Cleopatra's in 30 BC, with boundaries debated. These broad periods give context for Judea's separate political changes.

4 Pompey's intervention

The Coin and Power exhibition places Pompey's Roman intervention in 63 BC amid rival Hasmonean brothers, members of the ruling family. It distinguishes this Roman influence from Herod's later rule. Roman involvement here therefore precedes the later emperor named in Luke.

5 Tiberius reigns

The Met gives AD 14–37 for his reign. Luke 3:1–3 names his fifteenth year, other governing figures, and Annas and Caiaphas before introducing John's wilderness setting. John then preaches in the Jordan country. The imperial name provides a frame for activity taking place within a more particular landscape.

Time Frame

Read the selected anchors downward, retaining the separate Hellenistic period panel. Attributed historical dates, broad period conventions and biblical narrative notices have different functions. Spacing does not measure elapsed time or establish one continuous chronology of local political control.

Continue

Reread Luke 3:1–3, following the shift from governing names to John and the Jordan country.

CM14 next supplies a regional frame for Gospel settings.

Connect

Ezra 1:1–8 and Luke 3:1–3 begin in different imperial settings. Ezra's Cyrus proclamation focuses on Jerusalem's rebuilding, followed by preparation, gifts and temple vessels. Much later, Luke names Tiberius and other authorities before describing John receiving the word in the wilderness and preaching repentance around the Jordan. Compare what follows each governing frame: preparation for return in Ezra, and John's preaching in Luke. These are distinct narrated activities across the intervening historical span.

Selected anchors are unscaled: 539 BC does not date Ezra's return; Luke's regnal year receives no calendar conversion here.

Roman Provincial *Settings*



SCRIPTURE REFERENCES | **Acts 16:11–12; 18:1–5; 19:1**



MAP KEY

1. *Philippi*
2. *Corinth*
3. *Ephesus*
4. *Syrian Antioch*
5. *Jerusalem*

PASSAGE NOTES

Province labels: broad; borders undrawn.

Asia Minor: peninsula; Asia: province.

No single political snapshot or travel route. Modern shorelines; approximate city locators.

Roman Provinces and the Early Church

READ *Acts 16:11–12; 18:1–5; 19:1. Follow three separate city settings, noticing how the people and movements named in each passage belong within a wider region.*

Understand

(1) Philippi

Acts 16:11–12 reaches this Macedonian city after Samothrace and Neapolis. The regional name gives you the wider setting; the city name identifies the more particular place where the travelers stay. Recognizing both levels helps you follow the passage as it moves from a sea crossing and landing places to a city setting within Macedonia.

(2–3) Corinth and Ephesus

Acts 18:1–5 places Paul in Corinth after Athens. He stays and works with Aquila and Priscilla, speaks in the synagogue, and is joined by Silas and Timothy from Macedonia. Acts 19:1 separately places him at Ephesus. The map keeps these cities on opposite sides of the Aegean. Its Asia label means the province on the eastern coast; Asia Minor names the larger peninsula. That distinction lets you recognize a provincial reference without treating it as the whole peninsula.

(4–5) Syrian Antioch and Jerusalem

Acts 13:1–4 begins a mission departure from Antioch's church; Acts 21:15–17 later names an arrival at Jerusalem. These two pins extend your view beyond the Aegean cities. Syrian Antioch also needs its qualifier: Acts 13:14 names a different Antioch in Pisidia. Keeping those cities distinct lets you follow departures and arrivals in their own passages before tracing the individual circuits in CM16, CM17 and CM18.

Locate

WHERE

Philippi (1) and Corinth (2) lie west of the Aegean, Ephesus (3) east. Syrian Antioch (4) and Jerusalem (5) extend the frame southeast beyond Asia Minor.

WHEN

These selected Acts settings belong to the mission narratives; Acts 16 precedes the scenes in Acts 18 and 19.

Continue

Return to Acts 18:1–5 for the Corinth visit, then compare 1 Corinthians 16:5–9's future language.

CM17 follows the visit within its narrated circuit.

Connect

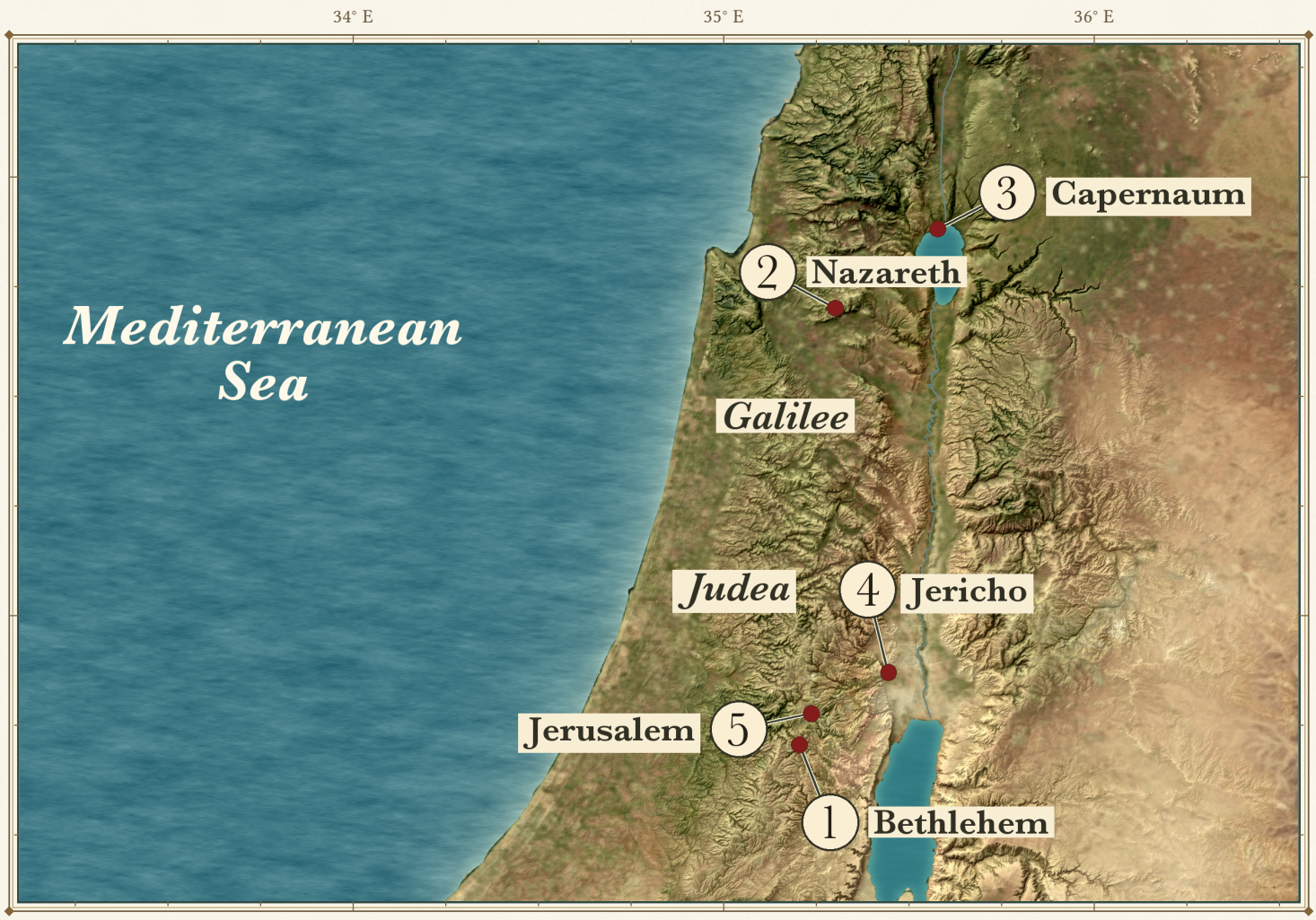
Acts 18:1–5 describes Paul visiting Corinth. First Corinthians 1:1–3 names Paul and Sosthenes and addresses the church there, giving the city another role as the recipients' setting. In 16:5–9 Paul proposes coming through Macedonia and staying with them, while intending to remain at Ephesus until Pentecost. Locate Corinth, Macedonia and Ephesus together: the addressed church and Paul's stated stay occupy different places. The proposed visit is a plan, distinct from the visit narrated in Acts.

Broad province labels represent no fixed border snapshot.
Modern base and approximate pins establish neither roads nor a letter's writing year.

Regions and *Ministry Settings*



SCRIPTURE REFERENCES | **Luke 2:4–7; 4:14–16, 31–37 · Mark 10:32–34, 46–52**



MAP KEY

1. *Bethlehem*
2. *Nazareth*
3. *Capernaum*
4. *Jericho*
5. *Jerusalem*

PASSAGE NOTES

Luke 2:4–7 · Birth setting

Luke 4:14–16,31 · Galilee ministry

Mark 10:32–34,46–52 · Toward Jerusalem

Selected settings; no complete itinerary. Modern shorelines; approximate locators.

Regions and Ministry Settings

READ *Luke 2:4–7; 4:14–16,31–37; Mark 10:32–34,46–52. Notice how birth, upbringing, teaching and movement toward Jerusalem give the named places different roles.*

Understand

1–2 Bethlehem and Nazareth

Luke 2:4–7 takes Joseph from Nazareth in Galilee to Bethlehem in Judea with Mary, and places Jesus' birth there. Luke 4:14–16 later returns your attention to Galilee and identifies Nazareth as the place where Jesus was brought up. Birthplace and upbringing place therefore answer different questions. The two pins let you retain both associations while recognizing the change from the infancy account to adult ministry.

3 Capernaum

Luke 4:31–37 names this Galilean city as a setting for Sabbath teaching. The hearers respond to the authority of Jesus' word. Within the synagogue, a man with an unclean spirit cries out; Jesus commands silence and departure. Luke describes the man being thrown down without being hurt. The audience's discussion of authority and power follows the command and its effect, connecting the teaching with the narrated encounter.

4–5 Jericho and Jerusalem

Mark 10:32–34 places Jesus and his followers on the way toward Jerusalem as he speaks about what awaits him. Verses 46–52 name Jericho and the encounter with Bartimaeus as Jesus leaves it. The Jericho pin marks the area. The Herodian city extended southwest of the older tell. After receiving sight, Bartimaeus follows on the way. The city pair thus joins a stated destination with an episode along Jerusalem-directed movement, rather than treating every southern scene as happening in Jerusalem itself.

Locate

WHERE

Bethlehem (1) and Jerusalem (5) belong to Judea; Nazareth (2) and Capernaum (3) lie in Galilee. Jericho (4) lies northeast of Jerusalem.

WHEN

Luke's birth and Galilean ministry accounts are distinct from Mark's later movement toward Jerusalem.

Continue

Return to Luke 4:31–37, then reread Mark 1:21–28 in its own setting.

CM25 next compares two Samaritan settings before CT04's Gospel sequence and CC05's parallel-account comparison.

Connect

Compare Luke 4:31–37 with Mark 1:21–28. Both place Jesus' Sabbath synagogue teaching at Capernaum and narrate an unclean spirit's speech, Jesus' command and the audience's astonishment. Mark contrasts the teaching with that of the scribes and describes the spirit convulsing the man and crying loudly before leaving. Luke explicitly says the man is not hurt. These references give you parallel accounts of the encounter, with each account's selected details kept under its own reference.

Approximate city locators identify no exact scene site or complete combined itinerary; the narrated encounter promises no present-day outcome.

Gospel Settings *in Samaria*



SCRIPTURE REFERENCES | **John 4:1–7, 19–26, 39–46 · Luke 9:51–56**



MAP KEY

1. *Judea*
2. *Samaria*
3. *Galilee*

PASSAGE NOTES

John 4: Judea → Samaria → Galilee

Luke 9:51–56: a separate village episode

N

0 ≈ 50 km

Broad regions; no surveyed route or boundary. Sychar and the unnamed village are unplotted.

Gospel Journeys through Samaria

READ *John 4:1–7,19–26,39–46 and Luke 9:51–56. Follow each journey's destination, then notice how the encounters in Samaria differ. The same regional name does not make these passages one episode.*

Understand

1 Judea: the point of departure

John 4:1–4 moves from reports about Jesus and his disciples to his departure from Judea. Galilee is the destination, and Samaria lies within the narrated movement. Begin with that direction before reading the encounter. The map supplies regional orientation while the passage supplies the journey; it does not draw a particular road.

2 Samaria: a stop with a conversation

John names Sychar and Jacob's well. Jesus sits there, tired from travel, and a Samaritan woman comes for water. The setting becomes part of their discussion: in verses 19–26 she contrasts her ancestors' worship on this mountain with Jerusalem. Jesus addresses that comparison, then speaks of worship in spirit and truth. Reading the place question within the exchange helps you follow the movement from drawing water to worship and the Messiah, rather than treating the setting as background scenery.

3 Galilee: departure after a stay

Verses 39–42 describe Samaritans believing, inviting Jesus to remain, and hearing him themselves. John then records departure after two days and reception in Galilee, where people had seen his activity at Jerusalem's feast. Keep these responses distinct: the Samaritan stay precedes the Galilean reception. Cana is named in verse 46, but receives no certain site pin here.

Locate

WHERE

Judea (1) lies south of Samaria (2), with Galilee (3) farther north. These are broad regional labels.

WHEN

John 4 follows departure from Judea toward Galilee; Luke 9 presents a separate Jerusalem-directed journey, without a shared calendar here.

Continue

Reread John 4:39–46, noticing how the stay and departure connect the Samaritan encounter with the next Galilean setting.

Then compare Luke's stated destination again.

Connect

Compare John 4:39–43 with Luke 9:51–56. John's Samaritans invite Jesus to stay. Luke's unnamed Samaritan village does not receive him because he is going toward Jerusalem. James and John ask about calling down fire; Jesus rebukes them, and the party goes to another village. Different directions and responses belong to different scenes. Read each under its own reference, without turning either community's response into a description of all Samaritans.

Regional labels mark no borders. Sychar, the well, Cana and Luke's unnamed village remain unplotted; the mountain is unnamed here.

Luke's narrative *sequence*

SCRIPTURE REFERENCES | **Luke 9:10–17**

Selected sections; sequence, not elapsed time.

1. ## Galilean ministry

   Luke 4:14–9:50

   └ Includes feeding: 9:10–17



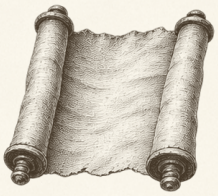
2. ## Journey toward Jerusalem

   Luke 9:51–19:27



3. ## Jerusalem teaching

   Luke 19:28–21:38



4. ## Passion

   Luke 22–23



5. ## Resurrection

   Luke 24



Infancy and preparation come earlier. No absolute event dates assigned.

Principal Events and Sequence Relationships

READ *Luke 9:10–17. Notice where the feeding belongs in Luke's larger arrangement before placing this passage beside a parallel account in Mark.*

Follow the Timeline

1 Galilean ministry

Luke 4:14–9:50 contains the feeding in 9:10–17. Luke names a place belonging to Bethsaida, describes seating groups of about fifty, and records five loaves, two fish and twelve remaining baskets. The smaller reference belongs inside the larger one. You can therefore locate this particular account within the ministry section before comparing its details with another Gospel.

2 Journey toward Jerusalem

Luke's journey section runs from 9:51 to 19:27. Its opening comes after the feeding, although both references begin in chapter 9. A chapter number alone would conceal that change. The verse boundaries show why the feeding belongs to the preceding section and does not open the journey panel.

3 Jerusalem teaching

Luke 19:28–21:38 follows the journey section and brings the outline into the city setting. A later recollection helps connect these stages: during the arrest scene, Jesus recalls his daily presence in the temple in Luke 22:52–53. The earlier teaching setting remains relevant when the narrative moves into the Passion.

4–5 Passion and Resurrection

"Passion" names the suffering and death section in Luke 22–23; the Resurrection section follows in chapter 24. Luke 22:39–53 includes Jesus' prayer and the approaching arrest crowd. These panels distinguish successive narrative sections while keeping that selected scene within its larger account.

Time Frame

Read Luke's literary sections downward. The feeding belongs within the first ministry section; the later sections follow Luke's arrangement toward Jerusalem and beyond. The display supplies narrative placement, not absolute years or an exhaustive harmony of all four Gospels.

Continue

Return to Luke 9:10–17, then locate 9:51 as the next section's opening.

Use CC05 to compare the feeding references across four Gospels.

Connect

Luke 9:10–17 and Mark 6:30–44 are parallel feeding accounts. Both mention five loaves, two fish and twelve remaining baskets. Luke names Bethsaida and groups of about fifty; Mark describes teaching, green grass, and groups of hundreds and fifties. Those details let you compare the accounts without treating Mark's passage as an event after Luke's. CT04 supplies the position within Luke; Mark's own reference supplies the account you read alongside it.

The outline gives selected literary sections, not equal durations or absolute years.
Chapter 24 is identified by its section title; individual scenes are not detailed here.

Comparing *feeding accounts*

SCRIPTURE REFERENCES

Matthew 14:13–21 · Mark 6:30–44
Luke 9:10–17 · John 6:1–14

Selected details; each row keeps its own reference.

 Five loaves	 Two fish	 Twelve baskets

1 **Matthew** *14:13–21*	Compassion and healing; women and children also mentioned.
2 **Mark** *6:30–44*	Teaching; green grass; groups of hundreds and fifties.
3 **Luke** *9:10–17*	Bethsaida; groups of about fifty.
4 **John** *6:1–14*	Philip, Andrew, a boy; barley loaves.

Shared: five loaves, two fish; twelve baskets remain.

Parallel Accounts and Passage References

READ *Matthew 14:13–21; Mark 6:30–44; Luke 9:10–17; John 6:1–14. Compare the shared meal details and the people, actions and setting each account names.*

Compare

1 Matthew

Compassion and healing precede the meal in Matthew 14:13–21. Matthew counts about five thousand men and also mentions women and children. The men's number therefore does not give you the whole crowd's exact size. The row connects Jesus' response to the people with the meal that follows, while preserving Matthew's distinction in the count.

2 Mark

Mark 6:30–44 describes teaching before the meal and seats people on green grass in groups of hundreds and fifties. These details give the gathering a visible arrangement. The row's groups belong to Mark's account; you can compare them with Luke's groups of about fifty without replacing either passage's wording with a single combined description.

3 Luke

Luke 9:10–17 names a place belonging to Bethsaida and groups of about fifty. These details add a named setting and a seating arrangement to the shared food quantities. Five loaves, two fish and twelve remaining baskets also appear in the other selected accounts. Shared details provide a point of comparison while the location stays attached to Luke's reference.

4 John

John 6:1–14 names Philip, Andrew and a boy, and identifies the loaves as barley loaves. This row directs attention to participants and the kind of bread, alongside the shared loaves, fish and baskets. These named people belong to John's presentation of the scene; the chart lets you notice their presence without adding them to another Gospel's text.

Chart Key

Read each Gospel row under its own passage reference. The numbered rows 1–4 select named details from Matthew, Mark, Luke and John; the footer compares quantities shared by the accounts. A blank or omitted detail in this selection does not prove that the full Gospel lacks it.

Continue

Reread Luke 9:10–17 as one account.

Then revisit John 6:1–14, looking for its named participants before returning to Luke's place in CT04.

Connect

Begin with Luke 9:10–17, then turn to John 6:1–14. Luke supplies Bethsaida and groups of about fifty; John supplies Philip, Andrew, the boy and barley loaves. Both accounts name five loaves, two fish and twelve remaining baskets. The shared quantities identify the comparison, while the distinctive details show what each passage includes. Reading the references together gives you two presentations of the feeding, with each account's people and setting still attached to its own book.

Selected parallels establish neither an exact total crowd nor a complete merged narrative. The chart supplies no exact event coordinate.

Jerusalem setting *schematic*



SCRIPTURE REFERENCES | **Luke 22:39–53 · John 18:1–13**

LATE SECOND TEMPLE PERIOD

JERUSALEM

Tyropoeon valley

Kidron valley



Upper City — **Temple Mount** — **Mount of Olives**

WEST — *Schematic relationships · Not to scale* — EAST

SCHEMATIC KEY

Circles mark broad settings.

Blue dashes mark valleys.

PASSAGE NOTES

Luke 22:39 — Mount of Olives

John 18:1–3 — Kidron and garden

John 19:17–20,41–42 — Golgotha; burial

Passion sites unpinned.

Jerusalem and the Final Gospel Accounts

READ *Luke 22:39–53 and John 18:1–13. Notice the named settings, Jesus' actions with the disciples, and the arrival of the arresting group.*

Understand

1 Temple Mount

The temple setting and the western city lie on opposite sides of the Tyropoeon valley. In Luke 22:52–53, Jesus addresses the chief priests, temple captains and elders at the arrest and recalls being with them daily in the temple. That recollection connects the earlier public setting with the present encounter. The temple matters here as a place Jesus names while addressing those who have come for him.

2 Kidron

John 18:1–3 describes Jesus and the disciples crossing the Kidron brook and entering a garden. Judas knows the place and brings a band and officers with lights and weapons. The crossing takes the account beyond a general city label into a particular landscape relationship. The garden's familiarity to Judas also matters to the action: he arrives at a place already known to him.

3 Mount of Olives

Luke 22:39–46 names this mountain as Jesus goes out with the disciples. He withdraws to pray and returns to find them sleeping from sorrow. Prayer and the disciples' condition occupy this setting before Judas and the crowd arrive in verses 47–53. The eastern mountain therefore carries a narrated scene with its own actions. Luke's mountain name and John's brook crossing give you distinct geographical details to retain as you compare the accounts.

Locate

WHERE

The Temple Mount (1) stands east of the Upper City, across the Tyropoeon valley. The Kidron (2) and Mount of Olives (3) lie farther east.

WHEN

The selected Luke 22 and John 18 scenes concern Jesus' final night and arrest, before the crucifixion and burial accounts.

Continue

Return to John 18:1–13 for the crossing and arrest, then read 19:16–22,38–42 for the near- city crucifixion setting and nearby burial.

CT07 next connects Luke's resurrection account with the beginning of Acts.

Connect

Luke 22:39–53 places Jesus with the disciples on the Mount of Olives, praying before Judas and a crowd arrive. John 19:38–42 describes the later burial: Joseph of Arimathaea obtains the body, and Nicodemus brings burial materials. They place Jesus in a new tomb in a garden at the crucifixion place. John gives the preparation day and the tomb's nearness as reasons for using it. That proximity explains a particular burial decision.

This schematic fixes no garden, Golgotha, tomb, church or street route.
Upper City identifies no Last Supper room.

Resurrection *and Acts*



SCRIPTURE REFERENCES | **Luke 24:1–53 · Acts 1:1–14**

Luke's selected scenes; Acts explicitly mentions forty days.

	Luke 24	Acts 1
1 The tomb found empty	*Luke 24:1–12*	
2 The Emmaus road account	*Luke 24:13–35*	
3 Appearance and instruction	*Luke 24:36–49*	
4 Ascension accounts	*Luke 24:50–53*	*Acts 1:1–11*
5 Return and waiting		*Acts 1:12–14*

Unscaled sequence; no single-day compression. No exact Emmaus site or appearance intervals.

Resurrection and the Beginning of Acts

READ *Luke 24:1–53 and Acts 1:1–14. Follow recognition, instruction and return to Jerusalem, noticing what the people are told to do next.*

Follow the Timeline

1 The tomb found empty

Luke 24 begins with women bringing prepared spices. They find the stone moved and the body absent; two men announce that Jesus has risen and recall his earlier words. The women report what happened, but the apostles do not believe them. Peter's visit ends in wondering. Distinguish the empty tomb, the message and the hearers' responses.

2 The Emmaus road account

Two travelers leave Jerusalem that same day. Jesus joins them and explains the Scriptures concerning himself, beginning with Moses and the prophets. They recognize him when he breaks bread. Their return to Jerusalem reverses the outward movement and brings their report to the gathered company. Emmaus receives no certain modern pin here.

3 Appearance and instruction

Jesus stands among the gathered people, shows his hands and feet, and eats before them. In verses 44–49 he turns their attention to Scripture, suffering, resurrection and witness. These instructions move the account from recognition to what they are commissioned to proclaim.

4–5 Ascension, return and waiting

Luke closes with Jesus blessing them near Bethany, being carried into heaven, and their return to Jerusalem. Acts presents the ascension after its forty-day notice, then names Olivet as their return point. Back in Jerusalem, the gathered group continues in prayer. Keep the two accounts' setting and time notices attached to their own references.

Time Frame

Read the anchors downward. Luke presents successive scenes; Acts 1:3 explicitly describes appearances over forty days. Row spacing measures no duration; the scenes are not all placed on one day.

Continue

Reread Acts 1:12–14, noticing the return, gathering and prayer.

CM26 next takes up the Jerusalem community before following the wider witness.

Connect

Set Luke 24:47–49 beside Acts 1:4–8. Luke joins witness beginning at Jerusalem with an instruction to remain there until receiving power. Acts repeats the command to wait and describes witness extending from Jerusalem to Judea, Samaria and farther. The closing Gospel therefore leaves an instruction that the opening Acts takes up. The link concerns waiting, power and witness; it does not depend on calculating an exact date for each appearance.

Unscaled textual sequence; no certain Emmaus site, exact appearance intervals or complete Gospel harmony.

Jerusalem and *the Wider Mission*



SCRIPTURE REFERENCES | **Acts 2:1–13, 37–47; 8:1–8, 26–40**

Passage to setting

Gathered at Jerusalem

Acts 2:1–13,37–47

Use marker 1 for Pentecost and the continuing community. These scenes precede the scattering in Acts 8.

Scattered into Samaria

Acts 8:1–8

Use region 2 for Philip's earlier proclamation. It does not fix the later road encounter at one city.

The road and endpoint

Acts 8:26–40

Gaza (3) identifies the road's direction; Caesarea (4) marks the later endpoint. Neither marker pinpoints the meeting or baptism water.

Read alongside

Luke 24:47–49

Compare the instruction to remain at Jerusalem with Acts 2, then follow the changed settings in Acts 8.



N **MAP KEY**

1 *Jerusalem* 2 *Samaria* 3 *Gaza* 4 *Caesarea*

Acts 2: Jerusalem · Acts 8: separate scenes

Gaza is a road-direction reference. City points approximate; blue shows water. No exact room, road or baptism site.

Jerusalem Samaria and the Wider Mission

READ *Acts 2:1–13,37–47 and 8:1–8,26–40. Notice where people gather, why others scatter, and how Philip's two encounters belong to different settings.*

Understand

1 Jerusalem: gathering and shared life

At Pentecost, the gathered people speak in other tongues, and the Jerusalem crowd hears its own languages. The later verses describe baptism, the apostles' teaching, fellowship, meals and prayer. Shared possessions address people's needs. Jerusalem therefore holds both the public gathering and the continuing community, rather than serving merely as a departure point.

2 Samaria: witness amid scattering

Acts 8 opens with persecution against Jerusalem's church. People scatter through Judea and Samaria, while the apostles remain. Those scattered preach, and Philip's proclamation draws attention and joy in Samaria. Follow the change from a gathered community to dispersed speakers. The regional label orients that movement without choosing a precise city for Philip's scene.

3 Gaza: the road's reference point

Philip is directed toward the road from Jerusalem to Gaza. He meets an Ethiopian official returning from worship at Jerusalem, reading Isaiah. Beginning with that passage, Philip tells him about Jesus; baptism follows at water they encounter. Gaza identifies the road, while the meeting and water remain unpinned.

4 Caesarea: the narrated endpoint

After the baptism, Philip is found at Azotus and proclaims through the cities until reaching Caesarea. Azotus is discussed but not plotted here. Keep this movement attached to the road encounter, distinct from the earlier Samaritan scene.

Locate

WHERE

Jerusalem (1) lies south of the Samaria region (2). Gaza (3) supplies a road-direction reference; Caesarea (4) marks Philip's later endpoint.

WHEN

Acts 2's Pentecost and community account precedes the persecution and scattering described in Acts 8.

Continue

Reread Acts 8:26–40, following the road reference and Philip's endpoint.

CM27 next distinguishes Peter's coastal meetings and report.

Connect

Read Luke 24:47–49 beside Acts 2:1–13,37–47. Luke closes with witness beginning at Jerusalem and an instruction to remain there until receiving power. Acts describes the Spirit's arrival at Pentecost and the Jerusalem community's response. The shared city connects the instruction with the opening witness. Acts 8 then shows proclamation reaching other settings through scattered believers and Philip, without making those later scenes part of the Pentecost gathering.

Approximate city references identify no Pentecost room, meeting or baptism site. Samaria receives a regional label, not an event pin.

Peter's Coastal *Settings*



SCRIPTURE REFERENCES | **Acts 9:32–43; 10:1–48; 11:1–18**

Follow the invitations

1 Lydda

Acts 9:32–38

Peter is visiting believers nearby when people at Joppa send for him. Begin with this local setting.

2 Joppa

Acts 9:36–43; 10:1–23

Connect Tabitha's scene, Peter's stay with Simon and the messengers' arrival. These are distinct episodes in one city.

3 Caesarea

Acts 10:24–48

Read Cornelius's gathering before Peter's later report. The visit and the account of it have different audiences.

4 Jerusalem

Acts 11:1–18

Compare Peter's retelling with Acts 10. Notice the objection, his explanation and the listeners' response.



N **MAP KEY**

1 *Lydda* 2 *Joppa* 3 *Caesarea* 4 *Jerusalem*

Acts 9–11: distinct meetings and reports

Approximate cities; no house or road fixed. Blue shows water.

Peter from Joppa to Caesarea

READ *Acts 9:32–43; 10:1–48 and 11:1–18. Follow Peter's movements, the invitation sent to him, and the explanation he later gives at Jerusalem.*

Understand

1 Lydda: Peter among believers

Acts 9 places Peter with the saints at Lydda, where Aeneas is bedridden. Peter tells him that Jesus Christ heals him, and he rises. The scene explains why people at nearby Joppa can send for Peter: he is already within reach, visiting another community.

2 Joppa: a visit and an invitation

Two men bring Peter to Joppa after Tabitha, also called Dorcas, has died. He prays, addresses her and presents her alive to the believers and widows. He remains with Simon the tanner. Acts 10 then places Peter's vision and Cornelius's arriving messengers in this city, linking his stay to the next visit.

3 Caesarea: entering Cornelius's gathering

Cornelius sends from Caesarea to Joppa; Peter later travels with the messengers and companions. Cornelius has gathered relatives and friends. Peter explains why he has come, speaks about Jesus, and sees his hearers receive the Holy Spirit. His companions' astonishment at the Gentiles' reception makes the gathering's composition part of the account's significance.

4 Jerusalem: explaining what happened

At Jerusalem, Peter faces an objection to visiting and eating with uncircumcised men. He recounts the vision, invitation and reception. His listeners then glorify God for granting repentance to Gentiles. The same visit is now heard through a report to a different audience.

Locate

WHERE

Lydda (1) lies near Joppa (2); Caesarea (3) is farther north along the coast. Jerusalem (4) supplies the later reporting setting.

WHEN

These Acts 9–11 scenes follow the scattering account and precede the mission circuit in Acts 13.

Continue

Reread Acts 11:1–18, noticing the objection and Peter's answer.

CM28 returns to Saul's earlier Damascus account before following the Antioch community.

Connect

Compare Acts 10:44–48 with Ephesians 2:11–19. Acts narrates Gentiles receiving the Spirit and Peter commanding their baptism. Ephesians addresses people formerly called Gentiles and describes those once far away becoming fellow citizens and members of God's household in Christ. These passages connect through inclusion and shared belonging. The letter supplies a theological comparison, rather than narrating Cornelius's visit or establishing when that visit or the letter occurred.

Approximate city locators establish no house or road. The letter comparison assigns no composition date or location.

Saul and *the Antioch Community*



SCRIPTURE REFERENCES | **Acts 9:1–31; 11:19–26**

Follow Saul

1 Damascus

Acts 9:1–25

Read the intended arrest mission beside Saul's later proclamation. The change happens near and within the Damascus setting, rather than at Antioch.

2 Jerusalem

Acts 9:26–30

Notice the disciples' fear and Barnabas's introduction. Caesarea belongs to the departure account but is outside this map's selected city markers.

Continue at Antioch

Acts 13:1–3

CM16 continues with the Antioch church's sending account.



Join the accounts

3 Tarsus

Acts 9:30; 11:25

Match the destination in Acts 9 with the place where Barnabas later seeks Saul. Leave the intervening details open.

4 Syrian Antioch

Acts 11:19–26

Distinguish the growing community from Saul's Damascus account. Barnabas brings Saul here for shared teaching before the sending in Acts 13.

Compare carefully

Galatians 1:13–24

The letter includes Arabia and an interval before Jerusalem. Compare its sequence without turning the selected cities into a complete itinerary.

N

MAP KEY

0 — ≈ 200 km

1 *Damascus*
2 *Jerusalem*
3 *Tarsus*
4 *Syrian Antioch*

Acts 9 and 11: selected city settings
Galatians 1: Arabia remains unpinned.

Approximate cities; no harmonized itinerary. Blue shows water.

Saul Damascus and the Antioch Community

READ *Acts 9:1–31 and 11:19–26. Follow Saul's changed activity, the disciples' responses to him, and Barnabas's part in bringing him to Antioch.*

Understand

1 Damascus: a changed purpose

Saul seeks authority to bring disciples from Damascus to Jerusalem as prisoners. Near Damascus, a light and the voice of Jesus interrupt his journey. Others lead him into the city; Ananias later visits him. Saul receives sight, is baptized and begins proclaiming Christ in the synagogues. The intended pursuit becomes proclamation among people who recognize the change.

2 Jerusalem: fear and an introduction

After danger at Damascus and escape by night, Saul appears at Jerusalem. The disciples fear him and doubt that he is a disciple. Barnabas brings him to the apostles and recounts his encounter and preaching. This explains the former persecutor's reception. Further danger leads believers to send him away through Caesarea.

3 Tarsus: a connection taken up later

Acts 9:30 names Tarsus as Saul's destination. Acts 11:25 returns to that place when Barnabas seeks him there. The repeated city name links the departure with a later search. The passages leave intervening details outside this selected account; the map does not invent them.

4 Syrian Antioch: a teaching community

Acts 11 describes proclamation at Antioch and believers turning to the Lord. Jerusalem sends Barnabas, who encourages them. He then brings Saul from Tarsus, and they assemble with the church and teach for a year. This community is present before it sends travelers in CM16.

Locate

WHERE

Damascus (1) lies northeast of Jerusalem (2). Tarsus (3) and Syrian Antioch (4) supply northern settings.

WHEN

These Acts 9 and 11 scenes precede the sending account in Acts 13, without a merged calendar here.

Continue

Reread Acts 11:19–26, following Barnabas's search and the shared teaching.

Then turn to CM16 for the Antioch church's sending account.

Connect

Place Acts 9:19–30 beside Galatians 1:13–24. Both concern a former persecutor's changed activity and refer to Damascus and Jerusalem. Galatians gives a first-person recollection that includes Arabia, a return to Damascus and a three-year interval before the Jerusalem visit. Acts selects other details, including Barnabas's introduction. Keep each account's sequence attached to its reference; the shared places support comparison without producing an exhaustive harmonized itinerary.

City locators are approximate. Arabia remains unpinned; the letter's intervals establish no absolute year or complete Acts harmony.

First Mission *Circuit*



SCRIPTURE REFERENCES | **Acts 13:1–14, 50–52; 14:1–7, 19–28**



N

MAP KEY

0 — ≈ 200 km

1. *Syrian Antioch*
2. *Seleucia*
3. *Salamis*
4. *Paphos*
5. *Perga*
6. *Pisidian Antioch*
7. *Iconium*
8. *Lystra*
9. *Derbe*
10. *Attalia*

Acts 13–14 · Red: outward. Black: return.

Dashed: order, not roads or ship tracks. Modern shorelines; approximate city locators.

The First Mission Circuit

READ *Acts 13:1–14,50–52; 14:1–7,19–28. Follow Paul and Barnabas from their sending community through opposition, new disciples and the return visits.*

Understand

(1–4) Syrian Antioch, Seleucia, Salamis and Paphos

The Antioch church prays and sends Barnabas and Saul, also called Paul. They sail from Seleucia to Cyprus and proclaim in Salamis's synagogues, with John assisting. Crossing the island brings them to Paphos. The movement begins with a sending community and carries its message into other settings.

(5–6) Perga and Pisidian Antioch

At Perga, John leaves the group and returns to Jerusalem. Paul and Barnabas continue to Pisidian Antioch and enter its synagogue. Acts 13:50–52 later describes persecution and expulsion before their departure for Iconium. Distinguishing the two Antiochs keeps the community that sends them separate from this scene of opposition.

(7–9) Iconium, Lystra and Derbe

Opposition in Iconium leads them toward Lystra and Derbe. At Lystra, Paul is stoned; afterward he and Barnabas depart for Derbe, where they preach and make disciples. Acts 14:21 then reverses the direction through Lystra, Iconium and Pisidian Antioch. Places associated with danger become places they revisit to strengthen the disciples.

(10) Attalia and the return

After those inland revisits, they speak at Perga and descend to Attalia before sailing to Syrian Antioch. The return connects the new communities with the church that sent the missionaries. Their report in Acts 14:27 concerns what God has done through them and the opening of faith to the Gentiles.

Locate

WHERE

Syrian Antioch (1) sends and receives the missionaries. Salamis (3) and Paphos (4) lie on Cyprus; Perga (5) precedes the inland Pisidian Antioch (6).

WHEN

The Acts 13–14 circuit precedes the later separation of companions and renewed travel in Acts 15.

Continue

Return to Acts 14:21–28 for the revisits and homecoming report.

Then read 15:36–41 for the decision to visit the communities again.

Connect

Acts 13:50–14:21 places opposition at Pisidian Antioch, Iconium and Lystra within Paul and Barnabas's travels. In 2 Timothy 3:10–12, the letter recalls persecutions at Antioch, Iconium and Lystra while speaking of teaching, conduct and endurance known by its addressee. The shared places connect a travel narrative with a retrospective appeal. The letter does not qualify its Antioch name; the paired Acts context supplies the Pisidian setting for this comparison.

City locators are approximate and connections diagrammatic.
This comparison establishes neither an exact letter date nor a settled authorship conclusion.

Second Mission *Circuit*



SCRIPTURE REFERENCES | **Acts 15:36–41; 16:1–12; 17:1–16; 18:1–5, 18–23**



N **MAP KEY**

0 — ≈ 500 km

1 *Syrian Antioch*	2 *Derbe*	3 *Lystra*	4 *Troas*
5 *Neapolis*	6 *Philippi*	7 *Thessalonica*	8 *Beroea*
9 *Athens*	10 *Corinth*	11 *Ephesus*	12 *Caesarea*

Acts 15:36–18:22

Dashed: selected order, not roads or tracks. Other stops omitted; regions unplotted. Modern shorelines; approximate locators.

The Second Mission Circuit

READ *Acts 15:36–41; 16:1–12; 17:1–16; 18:1–5,18–23. Watch how companions, opposition and the Macedonian call shape the movement between communities.*

Understand

1–3 Syrian Antioch, Derbe and Lystra

Paul chooses Silas and travels through Syria and Cilicia, strengthening churches. At Lystra, Timothy is a disciple well spoken of by believers there and in Iconium. Paul takes him along. The return to earlier mission places therefore brings a new companion into the traveling group.

4–6 Troas, Neapolis and Philippi

The approach passes through Phrygian and Galatian territory and Mysia; Bithynia remains an attempted destination. At Troas, Paul's vision calls for help in Macedonia. The group sails through Samothrace to Neapolis and reaches Philippi. The crossing follows a narrated decision to proclaim there.

7–10 Thessalonica, Beroea, Athens and Corinth

In Thessalonica, some hearers join Paul and Silas, while opponents stir up the city. The believers send them to Beroea, where hearers examine the Scriptures. Renewed opposition leads Paul onward to Athens; Silas and Timothy remain behind. Acts 18:1–5 then brings Paul to Corinth, where they later join him from Macedonia. The route also traces companions separating and reuniting.

11–12 Ephesus and Caesarea

Paul leaves Corinth with Priscilla and Aquila, sailing from Cenchreae to Ephesus, where they remain. He continues to Caesarea, greets the church and returns to Antioch. Acts 18:22 leaves that church's city unnamed. Verse 23 begins a fresh departure after time at Antioch.

Locate

WHERE

From Syrian Antioch (1), Derbe (2) and Lystra (3) lead toward Troas (4). Macedonia lies across the Aegean; Athens (9) and Corinth (10) lie farther south.

WHEN

Acts 15:36–18:23 follows the first circuit and precedes the later extended Ephesian stay.

Continue

Reread Acts 18:1–5 beside 1 Thessalonians 3:1–6, keeping each account's details attached to its reference.

Resume the next departure at Acts 18:23.

Connect

Acts 17:1–16 follows Paul from Thessalonica to Athens; 18:1–5 places his companions' arrival at Corinth. First Thessalonians 1:1–10 addresses Thessalonian believers and recalls receiving the word amid affliction. In 3:1–6, the letter recalls remaining alone at Athens, sending Timothy to strengthen them, and his return with good news. The travel narrative and retrospective report connect these places with continuing care for that community.

Selected connections are diagrammatic; locators approximate.
The USCCB introduction proposes Corinth as the probable writing setting, separately from the letter's wording.

Third Mission *Circuit*



SCRIPTURE REFERENCES | **Acts 18:23; 19:1, 8–10; 20:1–6, 13–17; 21:1–8, 15–17**



MAP KEY

1. *Ephesus*
2. *Philippi*
3. *Troas*
4. *Assos*
5. *Miletus*
6. *Rhodes*
7. *Patara*
8. *Tyre*
9. *Ptolemais*
10. *Caesarea*
11. *Jerusalem*

N

0 — ≈ 250 km

Acts 18:23–21:17

Dashed lines mark selected stages; other travel is omitted.

Track the change

Teaching and departure

Acts 19:8–10; 20:1–6

Move from Ephesus's teaching to later travel through Macedonia and Greece, with intervening details unplotted.

Two travel arrangements

Acts 20:13–17

Paul walks to Assos; his companions sail there. The black connection marks that difference.

Meetings along the way

Acts 21:1–8, 15–17

Read the coastal stops as encounters with disciples and hosts before the welcome at Jerusalem.

Black 3–4: Paul overland; companions sail. Modern shorelines; approximate locators.

The Third Mission Circuit

READ *Acts 18:23; 19:1,8–10; 20:1–6,13–17; 21:1–8,15–17. Follow the movement from sustained teaching at Ephesus toward the eventual welcome in Jerusalem.*

Understand

(1–2) Ephesus and Philippi

At Ephesus, Paul teaches in the synagogue, then moves the disciples to daily discussions in Tyrannus's hall after opposition. Acts 19:8–10 describes two years there. Later he encourages believers through Macedonia and reaches Greece. A plot changes his intended sailing departure into a return through Macedonia; Acts 20:6 then names sailing from Philippi. Philippi lay inland, and Neapolis was its port.

(3–4) Troas and Assos

Companions go ahead and wait at Troas. For the next stage, Paul arranges to travel overland to Assos while the others sail there to collect him. They reunite and continue together. The black connection marks Paul's distinct movement, so the same pair of cities carries two different travel arrangements.

(5) Miletus

After Mitylene, a passage off Chios and Samos, the travelers reach Miletus. Paul has decided to sail past Ephesus because he hopes to reach Jerusalem by Pentecost. Instead, he summons the Ephesian elders to Miletus. This meeting connects his earlier teaching community with the journey's Jerusalem destination.

(6–11) Rhodes to Jerusalem

Rhodes follows Cos; at Patara the travelers find a ship crossing to Phoenicia. It passes Cyprus and unloads at Tyre, where they seek disciples. They greet believers at Ptolemais, stay with Philip the evangelist at Caesarea, and finally receive a welcome in Jerusalem. These stops join the sea passage to encounters with communities and hosts along the way.

Locate

WHERE

Ephesus (1) follows Galatia and Phrygia. Philippi (2), Troas (3) and the selected coastal and island anchors lead toward Jerusalem (11).

WHEN

Acts 18:23–21:17 belongs after the earlier circuit, before the later custody and voyage shown in CM19.

Continue

Return to Acts 20:13–17 for the divided travel arrangements, then follow 21:1–8,15–17 into Jerusalem.

CM19 next follows the later custody journey.

Connect

In 1 Corinthians 16:5–9, Paul plans to stay at Ephesus until Pentecost and travel through Macedonia to his recipients. He describes both opportunity and opposition. Acts 19:1,8–10 gives his Ephesian teaching setting; 20:1–6 narrates later travel through Macedonia and Greece, then a changed return plan. The shared places connect intentions with narrated actions, while each passage retains its own kind of claim.

Approximate city locators and diagrammatic connections supply no surveyed roads or vessel tracks. Greece is not replaced by an inferred Corinth visit.

Custody to *Rome*



SCRIPTURE REFERENCES | **Acts 23:23–24, 31–33; 27:1–13, 39–44; 28:1, 11–16, 30–31**



N **MAP KEY**

0 — ≈ 500 km

1. *Caesarea*
2. *Sidon*
3. *Myra*
4. *Cnidus*
5. *Fair Havens*
6. *Malta*
7. *Syracuse*
8. *Rhegium*
9. *Puteoli*
10. *Rome*

Acts 23:31–33 · sequence, not elapsed time · Acts 27–28

Jerusalem → *Antipatris* → *Caesarea*

Dashed: order, not roads or ship tracks. Other stops omitted; storm track undrawn. Modern shorelines; approximate locators.

Custody Travel and the Route to Rome

READ *Acts 23:23–24,31–33; 27:1–13,39–44; 28:1,11–16,30–31. Follow Paul as a prisoner through changing transport arrangements, danger and welcome on the way to Rome.*

Understand

1 Caesarea and the custody strip

Soldiers escort Paul by night from Jerusalem to Antipatris. Horsemen complete the transfer to Caesarea and present him to the governor. This is an escorted transfer, distinct from the mission circuits. Later, Acts 27:1 places Paul and other prisoners under the centurion Julius for sailing to Italy.

2–5 Sidon, Myra, Cnidus and Fair Havens

At Sidon, Julius permits Paul to receive care from friends. At Myra, the centurion transfers the travelers to another ship bound for Italy. Difficult progress near Cnidus leads toward sheltered Crete and Fair Havens. Phoenix is the hoped-for winter harbor in 27:12, rather than a completed stop.

6 Malta

Acts 27:39–44 describes a ship running aground and breaking apart, with everyone reaching land safely. Only afterward does 28:1 name Malta. The island therefore marks the survivors' arrival after the wreck; the passage's sequence moves from an unrecognized shore to a named setting.

7–10 Syracuse, Rhegium, Puteoli and Rome

A later ship carries the travelers through Syracuse and Rhegium to Puteoli, where they find believers. Others come from Rome to meet them at the Forum of Appius and Three Taverns, unplotted here. Paul takes courage at their welcome. Arrival in Rome brings separate lodging with a soldier guarding him.

Locate

WHERE

The upper strip joins Jerusalem, Antipatris and Caesarea. The sea sequence runs from Caesarea (1) by Crete's Fair Havens (5) and Malta (6) toward Rome (10).

WHEN

The Acts 23 custody transfer precedes the later voyage and Roman stay narrated in Acts 27–28.

Continue

Reread Acts 28:16,30–31 for custody and proclamation together.

Then use CT05 to distinguish a letter's named recipients from its proposed writing setting.

Connect

Acts 28:16,30–31 places Paul under guard at Rome, receiving visitors and teaching about Jesus. Philippians 1:1 addresses believers at Philippi; verses 12–14 describe imprisonment helping proclamation and encouraging others to speak boldly. Both passages connect restriction with continuing witness. Acts names its city, while this selected letter passage does not name the prison location. The comparison clarifies their reported situations without proving that Philippians belongs to this Roman stay.

Approximate locators and diagrammatic connections establish neither a storm track nor an exact wreck bay. No voyage year is assigned.

Acts and *Letter Settings*

SCRIPTURE REFERENCES

Acts 18:1–5; 19:1 · 1 Thessalonians 1:1; 3:1–6
1 Corinthians 1:1–3; 16:5–9

USCCB approximate proposals

① c. AD 51

1 Thessalonians

Corinth · Acts 18:1–5

② c. AD 56

1 Corinthians

Ephesus · Acts 19:1

Undated / disputed placement



③ **Galatians**	Recipients: north / south; writing place uncertain.
④ **Ephesians**	Authorship, recipients, date uncertain.
⑤ **Philippians**	Prison location uncertain; Rome proposed.
⑥ **Philemon**	Prison location uncertain; Rome proposed.

Only the upper pair has proposed dates.

Acts and the Settings of the Letters

READ *Acts 18:1–5; 19:1; 1 Thessalonians 1:1; 3:1–6; 1 Corinthians 1:1–3; 16:5–9. Distinguish the community receiving a letter from the setting proposed for its writing.*

Follow the Timeline

(1) 1 Thessalonians

The USCCB introduction proposes Corinth as the probable writing place around AD 51. Acts 18:1–5 puts Paul at Corinth after Athens and describes Silas and Timothy arriving from Macedonia. This gives you a narrated city setting to compare with the letter. The approximate year comes from the introduction's reconstruction.

(2) 1 Corinthians

The USCCB introduction places this letter at Ephesus around AD 56. Its greeting addresses the Corinthian church, while 16:8 describes Paul's intention to remain at Ephesus until Pentecost. The recipient city and the place named in his stay plan have different roles. Acts 19:1 separately places Paul at Ephesus.

(3–4) Galatians and Ephesians

For Galatians, northern and southern alternatives concern the recipients' region; neither identifies the writing city. Ephesians carries questions about authorship, recipients and date. These questions concern the people addressed, the writer and the period. The panels keep those issues visible without assigning a single position on the dated line.

(5–6) Philippians and Philemon

Both letters speak of imprisonment. Philippians 1:12–14 describes proclamation; Philemon 1:9–10 links the appeal for Onesimus with Paul's bonds. The USCCB introductions leave the prison settings uncertain, with Rome proposed. Prisoner language describes a situation without locating its city or fixing either letter against the voyage in Acts.

Time Frame

Read the upper pair left to right: the proposed Corinth setting around AD 51, then the proposed Ephesus setting around AD 56. The four lower panels preserve separate disputed or undated cases. Their arrangement creates no sequence, and spacing does not measure elapsed time.

Continue

Return to 1 Thessalonians 3:1–6 and identify Timothy's purpose and report.

Keep the introduction's probable setting separate as you resume the letter.

Connect

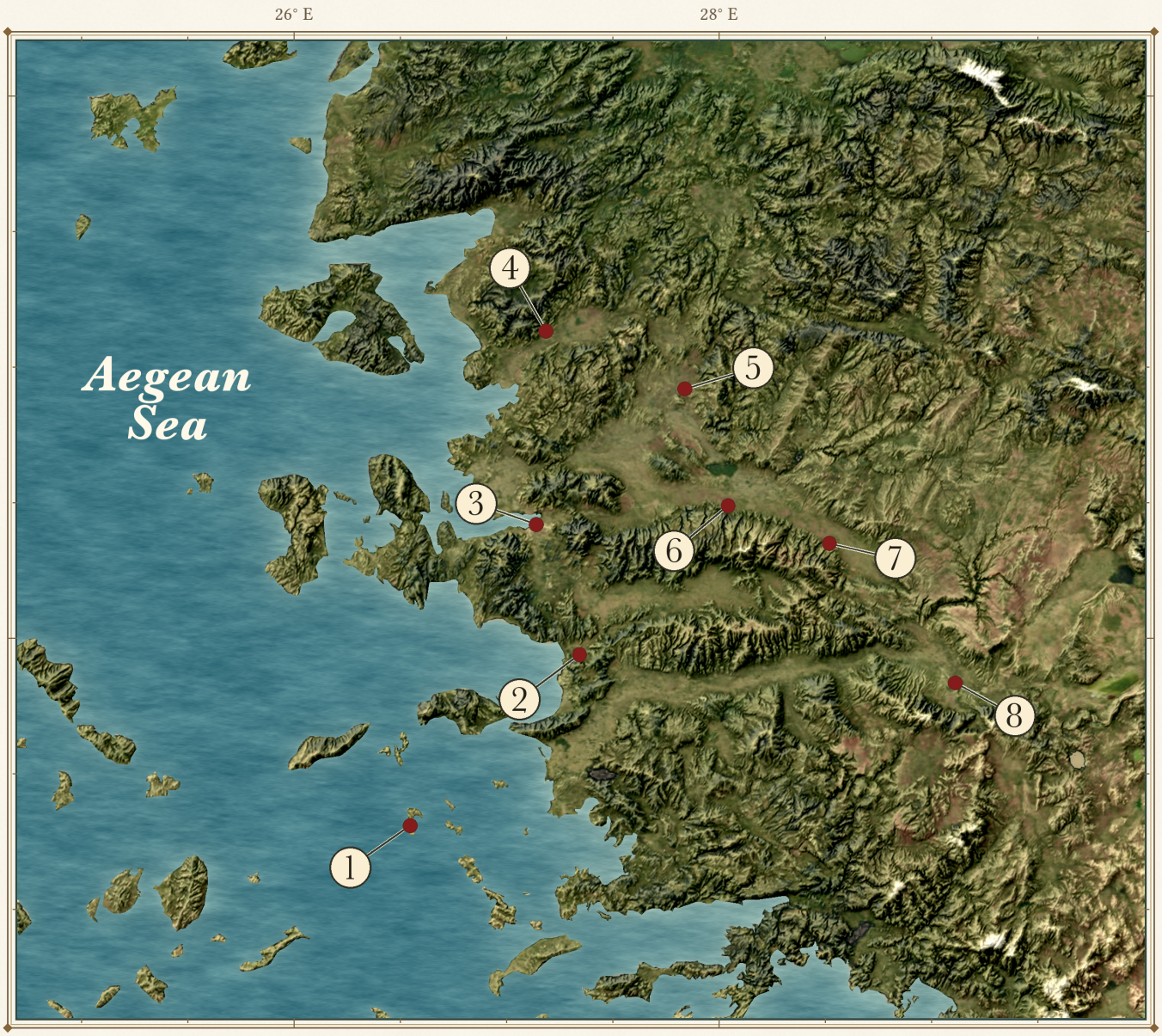
First Thessalonians 1:1 identifies the Thessalonian church as its audience. In 3:1–6, the letter recalls remaining at Athens, sending Timothy to strengthen that community and receiving his good report. Acts 18:1–5 narrates Paul's move from Athens to Corinth and his companions' arrival there. These references supply distinct place roles. The probable Corinth writing proposal draws on the wider comparison; neither the greeting nor the recalled Athens scene explicitly states that writing city.

Dates remain approximate proposals. Undated panels have no sequence; closing subscriptions are excluded as evidence for composition.

Patmos and *Seven Churches*



SCRIPTURE REFERENCES | **Revelation 1:9–11; 2:1–7**



N **MAP KEY**

0 ≈ 100 km

1. *Patmos*
2. *Ephesus*
3. *Smyrna*
4. *Pergamum*
5. *Thyatira*
6. *Sardis*
7. *Philadelphia*
8. *Laodicea*

Revelation 1:9–11 · 1: Patmos, John's named island setting. · 2–8: communities in passage order, no route.

Named places mapped; visions unmapped. Modern shorelines; approximate locators.

Patmos and the Seven Churches

READ *Revelation 1:9–11; 2:1–7. Notice where John places himself, which communities receive the written account and what the first addressed message praises and challenges.*

Understand

(1) Patmos

John identifies himself as sharing distress and endurance with those he addresses. He places himself on Patmos because of God's word and his testimony to Jesus. In 1:10–11, he hears the command to write what he sees and send it. The command reaches John on Patmos; the seven cities identify the communities meant to receive the written account.

(2) Ephesus

The first named community also receives the first message in Revelation 2. It is praised for work, endurance and testing false apostolic claims. Yet the message criticizes its abandonment of first love and calls for repentance and former works. A single community receives both praise and correction; its place name leads to a particular message.

(3–8) Smyrna to Laodicea

Smyrna and Pergamum lie north of Ephesus; Thyatira, Sardis, Philadelphia and Laodicea extend the mainland setting inland. Revelation 1:11 names these six alongside Ephesus as destinations for the written account. Following the list identifies a wider addressed audience, rather than further stages of John's movements. No travel circuit connects the pins.

Locate

WHERE

Patmos (1) lies in the Aegean southwest of Ephesus (2). The seven city markers (2–8) lie on the Asia Minor mainland in Revelation's named order.

WHEN

Revelation 1:9–11 supplies John's addressed account; no absolute year or travel chronology is assigned to these pins.

Continue

Reread Revelation 2:1–7 for its praise, criticism and call to respond.

Then return to 1:9–11 to distinguish John's setting from his recipients.

Connect

Acts 19:1,8–10 places Paul at Ephesus, teaching first in the synagogue and then in Tyrannus's hall after opposition. The narrator describes the word reaching Jews and Greeks throughout Asia. Revelation 2:1–7 addresses the Ephesus church's endurance and loss of first love. The shared city connects a ministry narrative with an addressed assessment. It proves neither the same individual hearers nor visits by Paul to all seven communities.

Conclusion

Return to your passage with its place, setting and related references in view. Keep uncertain details open as you read. The Scripture Reference Index and place index can guide your next question. For the companion study tools, turn to the bonus page.

Modern shorelines and approximate locators frame named places. Visions remain unmapped; no exact island prison site is identified.

Scripture Reference Index

Find the Bible book, chapter and verses you are reading. Entries follow Bible-book order, then chapter and verse. A chapter may have more than one useful visual. The first page in each range holds the visual; the second holds its facing explanation. Map, Chart and Timeline identify the kind of visual. These are selected starting passages, not a list of every verse in the Bible. "Context" marks a related passage or book setting discussed with that visual, rather than one of its main reading passages. "Unpinned" means that no specific site is plotted. The map's prominent Scripture References identify its main reading passages. For books or passages not listed here, the book-group overview on Chart CC01, pages 12–13, offers broad orientation; it does not imply a dedicated map. Use the Key Place and Visual Index to look up a place name.

PASSAGE	VISUAL	PAGES
Genesis 1:1–2:3	Chart CC02	16–17
Genesis 3:6,22–24	Chart CC02	16–17
Genesis 12:1–10	Map CM03	20–21
Genesis 13:1–4,18	Map CM03	20–21
Genesis 35:23–26	Chart CC03	18–19
Genesis 37:12–17	Map CM04	22–23
Genesis 46:1–7	Map CM01	8–9
Genesis 46:1–7	Map CM04	22–23
Genesis 50:22–26	Timeline CT01	14–15
Exodus 6:2–8	Timeline CT01	14–15
Exodus 13:17–20	Map CM05	24–25
Exodus 15:22–27	Map CM05	24–25
Exodus 26:31–35	Chart CC04	28–29
Exodus 40:1–8	Chart CC04	28–29
Numbers 20:14–21	Map CM21	26–27
Numbers 21:10–13,21–35	Map CM21	26–27
Numbers 22:1	Map CM21	26–27
Deuteronomy 34:5–12	Map CM06	30–31
Joshua 1:1–9	Map CM06	30–31
Joshua 3:14–17	Map CM06	30–31
Joshua 8:30–35	Map CM22	32–33
Joshua 9:3–15	Map CM22	32–33
Joshua 10:1–15,28–43	Map CM22	32–33
Joshua 11:1–15	Map CM22	32–33
Joshua 13:29–33	Map CM07	34–35
Joshua 14:1–4	Chart CC03	18–19
Joshua 14:1–4	Map CM07	34–35

Scripture Reference Index Continued

PASSAGE	VISUAL	PAGES
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Judges 13:1–5	Map CM07	34–35
Ruth 1:1–22	Map CM23	36–37
Ruth 2:1–7	Map CM23	36–37
Ruth 4:13–22	Map CM23	36–37
1 Samuel 8:1–22	Timeline CT06	38–39
1 Samuel 10:17–27	Timeline CT06	38–39
1 Samuel 16:1–13	Timeline CT06	38–39
1 Samuel 31:1–13	Timeline CT06	38–39
2 Samuel 1:1–12	Timeline CT06	38–39
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2 Samuel 5:1–10	Timeline CT06	38–39
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1 Kings 5:1–18	Map CM24	42–43
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1 Kings 12:1–20,25–33	Map CM09	44–45
1 Kings 16:23–24	Map CM09	44–45
2 Kings 17:3–6	Map CM10	48–49
2 Kings 24:10–17	Chart CC06	52–53
2 Kings 25:1–12	Chart CC01	12–13
2 Kings 25:1–12	Map CM11	50–51
1 Chronicles 10:1–14 (context)	Timeline CT06	38–39
1 Chronicles 11:1–9 (context)	Timeline CT06	38–39
2 Chronicles 1:3–13 (context)	Map CM24	42–43
2 Chronicles 5:1–14 (context)	Map CM24	42–43
2 Chronicles 8:17–18 (context; unpinned)	Map CM24	42–43
Ezra 1:1–8	Map CM12	54–55
Ezra 1:1–8	Timeline CT03	58–59
Ezra 3:1–13	Chart CC07	56–57
Ezra 4:1–5,24	Chart CC07	56–57

Scripture Reference Index Continued

PASSAGE	VISUAL	PAGES
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Ezra 6:13–22	Chart CC07	56–57
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Nehemiah 2:1–8,11–18	Chart CC07	56–57
Psalms 137:1–6	Chart CC06	52–53
Isaiah 1:1	Timeline CT02	46–47
Jeremiah 1:1–3	Chart CC01	12–13
Jeremiah 1:1–3	Timeline CT02	46–47
Jeremiah 29:1–14	Chart CC06	52–53
Lamentations 1:1–7	Chart CC06	52–53
Ezekiel 1:1–3	Chart CC06	52–53
Daniel 1:1–7	Chart CC06	52–53
Amos 1:1	Timeline CT02	46–47
Haggai 1:1–15 (context)	Chart CC07	56–57
Haggai 2:1–9 (context)	Chart CC07	56–57
Zechariah 1:1–6 (context)	Chart CC07	56–57
Zechariah 4:6–10 (context)	Chart CC07	56–57
Matthew 14:13–21	Chart CC05	68–69
Mark 6:30–44	Chart CC05	68–69
Mark 10:32–34,46–52	Map CM02	10–11
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Luke 2:4–7	Map CM14	62–63
Luke 3:1–3	Timeline CT03	58–59
Luke 4:14–16,31–37	Map CM14	62–63
Luke 9:10–17	Timeline CT04	66–67
Luke 9:10–17	Chart CC05	68–69
Luke 9:51–56	Map CM25	64–65
Luke 22:39–53	Map CM15	70–71
Luke 24:1–53	Timeline CT07	72–73
John 4:1–7,19–26,39–46	Map CM25	64–65
John 6:1–14	Chart CC05	68–69
John 18:1–13	Map CM15	70–71
John 19:17–20,41–42 (context; unpinned)	Map CM15	70–71
Acts 1:1–14	Timeline CT07	72–73
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Scripture Reference Index Continued

PASSAGE	VISUAL	PAGES
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Acts 9:32–43	Map CM27	76–77
Acts 10:1–48	Map CM27	76–77
Acts 11:1–18	Map CM27	76–77
Acts 11:19–26	Map CM28	78–79
Acts 13:1–14,50–52	Map CM16	80–81
Acts 14:1–7,19–28	Map CM16	80–81
Acts 15:36–41	Map CM17	82–83
Acts 16:1–12	Map CM17	82–83
Acts 16:11–12	Map CM13	60–61
Acts 17:1–16	Map CM17	82–83
Acts 18:1–5	Map CM13	60–61
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Acts 18:23	Map CM18	84–85
Acts 19:1	Map CM13	60–61
Acts 19:1,8–10	Map CM18	84–85
Acts 19:1	Timeline CT05	88–89
Acts 20:1–6,13–17	Map CM18	84–85
Acts 21:1–8,15–17	Map CM18	84–85
Acts 23:23–24,31–33	Map CM19	86–87
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Sources and Map Image Credits

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Land, coastlines and water
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