

## A Basic Chronology of the Gospels

By Dan Jensen (2023)

This essay is intended for those who are very familiar with the Gospels and who have carefully read and interacted with my *Harmonizing the Gospels*. For those that don't fall into that basket, this essay will probably be fairly confusing. Below, I offer a very basic skeletal chronology of the Gospels. This is done in a notes format, and so this essay will not read like a normal essay with normal sentences, syntax, and grammar. When I say *chron marker*, this stands for *chronological marker*. You will see how I'm using that term in the book referenced above. In the lists under each of the Gospels, I'm following the movements of Jesus as best I can, but I don't explicitly state this. Hence, when I say, as just one example, "From Galilee to the Jordan..." below under #1 of Matthew, I am saying that Jesus went from Galilee to the Jordan. Sometimes, I don't even use the term *from* and it is to be implied. I don't include any of the narratives before the ministry of Christ because I have already given a basic chronology of those narratives in the book referenced above. If anything in any of the numbers under the Gospels is confusing because of the shorthand notes style, please email me for any clarifications.

Towards the end of the essay when I provide lists where I'm trying to put all the data together, I, for the most part, do not include Scripture references (unless I believe one is really needed for clarification) as those lists are based on the data under each of the Gospels. The exception to this rule is the list on the resurrection. Because the events surrounding that event as recorded in the Gospels are so often attacked with the charge of contradiction, I have provided more detail and verses for that list. I understand that there are still some verses (regarding all of the Gospels and not just the resurrection narratives) that do not make total sense given my attempt at providing a basic chronology. But, these are very, very few and I would ascribe them to translation or textual issues. If you have any questions about such verses, please email me. On rare occasions, I discuss some of these verses in the actual lists given under each of the

Gospels. If you have any questions on the final lists after the Gospels, or about anything else from this essay, please email them to me.

Finally, it should be noted that in my list on the resurrection, I veer slightly from the book referenced above regarding Mary Magdalene. In the harmony in this essay, I have her in shock. I am now more open to this possibility than I was when I wrote the book above. However, it should be understood that while this rendition makes the narratives flow more smoothly, it is more of a stretch. I am open to both possibilities at this time and this essay reflects the possibility of Mary being in shock.

Matthew:

- 1.) [No major chron marker] From Galilee [Nazareth] to the Jordan to be baptized (3:13-17)
- 2.) [No major chron marker] From Jordan [probably] to the wilderness to be tempted (4:1-11)
- 3.) [No major chron marker] After hears John has been arrested; from Samaria [see John] to Galilee [specifically Nazareth]; then from Nazareth to Capernaum (4:12-17)
- 4.) [No major chron marker] Capernaum [probably] to Sea of Galilee to call Peter, Andrew, James, and John (4:18-22)
- 5.) [No major chron marker] Sea of Galilee [probably] to all around Galilee to preach and heal [large crowds gather] (4:23-25)
- 6.) [No major chron marker and does not specify exact location of Sermon] Sermon on the Mount [5-7]
- 7.) [Clear chron marker; coming down from mountain; but still doesn't give location] Healing of leper (8:1-4)
- 8.) [No major chron marker] from ? to Capernaum to encounter the faith of Centurion (8:5-13)

- 9.) [No major chron marker] from Capernaum [probably] to Peter's house to heal mother in-law and others [Bethsaida; but probably the one closest to Capernaum - John 1:44] (8:14-17)
- 10.) [No major chron marker] probably back to Capernaum (8:18-22)
- 11.) [Clear chron marker; gets in the boat] from Capernaum [probably] to on the Sea of Galilee (8:23-27)
- 12.) [Clear chron marker - arrives on other side] Sea of Galilee to other side to the Gadarenes region to heal two possessed men w the pigs (8:28-34)
- 13.) [No major chron marker] from Gadarenes [maybe] back to Capernaum to heal paralytic dropped on mat (9:1-8; see Mark 2:1-12)
- 14.) [No major chron marker] still in Capernaum [probably] to call Matthew (9:9-13)
- 15.) [No major chron marker and no location] John's disciples ask about fasting (9:14-17)
- 16.) [Clear chron marker; while talking to John's disciples; location still not given] Jairus' daughter healed and woman w bleeding healed (9:18-26)
- 17.) [No major chron marker; still no location given] heals two blind men (9:27-31)
- 18.) [Clear chron marker; as they were going away; but still no location given] heals possessed man (9:32-34)
- 19.) [No chron marker given; still no location given] teaching and healing throughout the region [where?] (9:35-38)
- 20.) [No chron marker and no location] appointing and sending of the 12 (10)
- 21.) [Clear chron marker; after instructing the 12; but no location] Jesus teaches and preaches (11:1)
- 22.) [No major chron marker and no location] Jesus addressing John's disciples and the subsequent crowd (11:2-30)
- 23.) [Sort of chron marker; at that time could be very broad; no location and disciples are back unless this refers to before the sending of them] Jesus is Lord of Sabbath (12:1-8)
- 24.) [No major chron marker and no location] Jesus heals man's withered hand in synagogue and then deals with many other issues (12:9-50)

- 25.) [Very clear chron marker; that same day, but very hard to say if everything in ch. 12 is the same day or if it is broken up at points; still no location given, but probably Sea of Galilee] Parables (13:1-52)
- 26.) [Sort of clear chron markers; comes to Nazareth] from ? to Nazareth and rejected (13:53-58)
- 27.) [Sort of clear chron marker, but could just be saying around this general time] beheading of John the Baptist (14:1-12)
- 28.) [Sort of clear chron marker, but there could have been a long time elapse from the death of John to when Jesus was informed; no location, just says desolate place and in a boat; probably somewhere by Sea of Galilee] feeding of 5K near Bethsaida [see Luke] (14:13-21)
- 29.) [Strong chron marker; immediately; again no exact location given, but probably Sea of Galilee] walks on water (14:22-33)
- 30.) [Sort of strong chron marker; come to Gennesaret, but hard to tell exactly where this was, but almost assuredly by the Sea of Galilee] heals in this region of Gennesaret (14:34-36)
- 31.) [No major chron marker given and no location; could still be Gennesaret, but cannot be dogmatic] deals w Pharisees concerning traditions (15:1-20)
- 32.) [No major chron marker] from ? to Tyre and Sidon and heals Gentile woman (15:21-28)
- 33.) [No major chron marker] from Tyre and Sidon [probably] to Sea of Galilee to heal and feeding of 4K (15:29-38)
- 34.) [Strong chron marker; goes to region of Magadan, which is probably Magdala] Magadan or Magdala (15:39)
- 35.) [No strong chron marker, but they were probably still in Magdala] Pharisees and Sadducees demand signs (16:1-4)
- 36.) [No major chron marker and no location, but probably other side of Sea of Galilee from Magdala] leaven of Pharisees and Sadducees (16:5-12)
- 37.) [No major chron marker] from ? to Caesarea Philippi for Peter's confession and rebuke (16:13-28)

- 38.) [Very strong chron marker; six days later, but no exact location given, just says mountain, but probably still in Caesarea Philippi] transfiguration (17:1-13)
- 39.) [No chron marker, but probably right after transfiguration] healing of possessed boy (17:14-20)
- 40.) [No chron marker] from Caesarea Philippi [probably] to Galilee [doesn't say where] to gather and for Jesus to again predict His fate (17:22-23; no verse 21)
- 41.) [No chron marker] from somewhere in Galilee [probably] to Capernaum for the Temple Tax (17:24-27)
- 42.) [No chron marker and no location] disciples come to Jesus and He teaches them (18)
- 43.) [Strong chron marker given, but hard to know what preceded chapter 18] from Galilee to Judea for Jesus' final trek to Jerusalem; Jesus heals and teaches along the way (19-20:28)
- 44.) [Strong chron marker; Jericho] enters and leaves Jericho (20:29-34)
- 45.) From Mount of Olives to Jerusalem - Passion Week (21-28)

Mark: (Uses immediately 42 times, but very few of these instances seem to affect any attempt at producing a chronology from all 4 Gospels)

- 1.) [No major chron marker] from Galilee (specifically Nazareth) to Jordan to be baptized (1:9-11)
- 2.) [Very strong chron marker] from Jordan to wilderness to be tempted (1:12-13)
- 3.) [No major chron marker] after John is arrested, from Samaria [see John] to Galilee to preach the gospel (1:14-15)
- 4.) [No chron marker] from somewhere in Galilee [probably] to along Sea of Galilee to call Peter, Andrew, James, and John (1:16-20)
- 5.) [No major chron marker] from Sea of Galilee [probably] to Capernaum to teach and heal on Sabbath (1:21-28)
- 6.) [Very strong chron marker] from synagogue in Capernaum to Peter's home in Bethsaida [but probably one closest to Capernaum] to heal Peter's mother-in-law and many others (1:29-34)

- 7.) [Very strong chron marker] from Bethsaida to Galilee to preach and heal (1:35-39)
- 8.) [No chron marker and no location] probably somewhere in Galilee to heal the leper (1:40-45)
- 9.) [No major chron marker] from ? to Capernaum to heal the paralytic dropped through the roof (2:1-12)
- 10.) [No major chron marker] from Capernaum [probably] to Sea of Galilee to call Matthew (2:13-17)
- 11.) [No chron marker and no location] Jesus asked about fasting (2:18-22)
- 12.) [No chron marker and no location] Jesus is Lord of Sabbath (2:23-28)
- 13.) [No major chron marker and no location] heals man w withered hand in synagogue (3:1-6)
- 14.) [No chron marker] withdrew [from where] to Sea of Galilee to heal (3:7-12)
- 15.) [No chron marker and no concrete location, just mountain] Jesus appoints apostles (3:13-19)
- 16.) [No major chron marker] goes home [probably Capernaum] and family and scribes make accusations (3:20-35)
- 17.) [No major chron marker] from ? to Sea of Galilee to teach parables (4:1-34)
- 18.) [Very strong chron marker; same day as parables] from shore onto the Sea of Galilee to calm the storm (4:35-41)
- 19.) [Very strong chron marker; other side of Galilee to the region of the "Gerasenes"] from Sea of Galilee to probably the region of the Gadarenes [almost assuredly region of the Gadarenes and not Gerasenes] to heal possessed man w the pigs (5:1-20)
- 20.) [No major chron marker] crosses to other side of Galilee to heal Jairus' daughter and woman w bleeding (5:21-43)
- 21.) [No major chron marker] from ? to Nazareth to be rejected (6:1-6)
- 22.) [No chron marker and no location] sends out the 12 (6:7-13)
- 23.) [No chron marker] death of John the Baptist (6:14-29)
- 24.) [No chron marker and no location, but disciples have returned] feeding of 5K near Bethsaida [see Luke] (6:30-44)

- 25.) [Very strong chron marker] right after feeding immediately disciples onto Sea of Galilee towards Western Bethsaida/Capernaum [see Luke] and Jesus walks on water (6:45-52)
- 26.) [Sort of strong chron marker; come to Gennesaret, but hard to tell exactly where this was, but almost assuredly by the Sea of Galilee] heals in this region of Gennesaret (6:53-56)
- 27.) [No chron marker and no location] Pharisees dispute w Jesus about oral tradition (7:1-23)
- 28.) [No major chron marker] from where the dispute w Pharisees took place [unsure] to Tyre and Sidon to heal Gentile woman (7:24-30)
- 29.) [No major chron marker] from Tyre and Sidon to Decapolis to heal deaf man (7:31-37)
- 30.) [No major chron marker and no location] from Decapolis [probably] to probably by Sea of Galilee to feed 4K (8:1-9)
- 31.) [Very strong chron marker given] from feeding to across Sea of Galilee to Dalmanutha [probably Magdala] to debate and address Pharisees and Herod (8:10-21)
- 32.) [No chron marker] from ? to Bethsaida [which one?] to heal blind man (8:22-26)
- 33.) [No chron marker] from ? to Caesarea Philippi for Peter's confession and rebuke (8:27-9:1)
- 34.) [Very strong chron marker, but no location, just mountain] from Caesarea Philippi to high mountain [no exact location] for transfiguration, discussion on Elijah, and healing of possessed boy (9:2-29)
- 35.) [No major chron marker] from high mountain area [probably] to Galilee [doesn't say exactly where] for Jesus to proclaim His fate (9:30-32)
- 36.) [No chron marker] from ? to Capernaum for teaching w His disciples in house (9:33-50)
- 37.) [No major chron marker] from Capernaum [probably] towards final trek to Jerusalem (10:1-45)
- 38.) [Strong chron marker] to, through, and out of Jericho (10:46-52)

39.) From Mount of Olives to Jerusalem - Passion Week (11-16)

Luke:

- 1.) [No chron marker] from Nazareth [doesn't say in Luke, but inferred from Matt and Mark] to Jordan to be baptized (3:21-22)
- 2.) [No major chron marker; but can infer from Mark right after baptism] from Jordan to wilderness to be tempted [wilderness probably somewhere in Galilee as Luke says Jesus returned] (4:1-13) [3:23-28 is a parenthesis for the genealogy of Jesus]
- 3.) [No major chron marker] from wilderness [probably] to heart of Galilee to begin core of ministry (4:14-15)
- 4.) [No major chron marker] from somewhere in Galilee [probably] to Nazareth to be rejected (4:16-30)
- 5.) [No major chron marker] from Nazareth [probably] to Capernaum to heal a possessed man in the synagogue on the Sabbath (4:31-37)
- 6.) [Strong chron marker] from synagogue to Peter's home [Bethsaida; but probably one closest to Capernaum] to heal Peter's mother-in-law and others (4:38-41)
- 7.) [Strong chron marker; next morning] from Bethsaida to rest of Galilee to preach the gospel (4:42-44) [textual variant at end of v. 44; almost assuredly said Galilee in original]
- 8.) [No chron marker] from outer Galilee [probably] to Sea of Galilee [Luke refers to it as Lake of Gennesaret; not sure why] for final call of Peter and sons of Zebedee (5:1-11)
- 9.) [No chron marker and no location] probably somewhere in Galilee to heal leper (5:12-16)
- 10.) [No chron marker and no location] probably somewhere in Galilee to heal paralytic dropped on mat (5:17-26)
- 11.) [No major chron marker and no location] probably somewhere in Galilee for calling of Matthew (5:27-32)



- 12.) [No major chron marker and still no location] Luke makes it sound like same time and place of calling of Matthew, but is not absolutely the case; probably still somewhere in Galilee for discussion on fasting (5:33-39)
- 13.) [No chron marker and no location] probably somewhere in Galilee for Lord of Sabbath (6:1-5)
- 14.) [No chron marker and no location] probably somewhere in Galilee for healing of man w withered hand (6:6-11)
- 15.) [No chron marker and no location other than mountain] probably somewhere in Galilee for calling of the 12 (6:12-16)
- 16.) [Strong chron marker but no location other than level place at bottom of mountain] probably somewhere in Galilee for sermon on the plain [possibly Sermon on the Mount] (6:17-49)
- 17.) [Strong chron marker] from mountain to Capernaum (7:1)
- 18.) [No chron marker and no location] possibly in Capernaum and connected to 7:1, not necessarily the case as 7:1 may be the conclusion to the previous narrative; heals centurion's servant (7:2-10)
- 19.) [No chron marker given] probably from somewhere in Galilee [very possibly Capernaum] to Nain to raise widow's son (7:11-17)
- 20.) [No chron marker and no location] probably somewhere in Galilee for teaching on John (7:18-35)
- 21.) [No chron marker and no location] probably somewhere in Galilee to forgive sinful woman in home of Pharisee (7:36-50)
- 22.) [No major chron marker and no location] probably throughout Galilee accompanied by the 12 and many women who supported them (8:1-3)
- 23.) [No chron marker and no location] probably in Galilee for parables (8:4-18)
- 24.) [No major chron marker and no location] probably in Galilee for discussion on His family (8:19-21)
- 25.) [No chron marker and no location, but almost assuredly Sea of Galilee] Sea of Galilee for calming of storm (8:22-25)
- 26.) [No major chron marker, but probably just continuation of sailing after the calming] Sea of Galilee to "Gerasenes" [probably Gadarenes] (8:26)

- 27.) [Very strong chron marker; as soon as Jesus steps out of boat] Gadarenes to heal possessed man (8:27-39)
- 28.) [No major chron marker and no location] Jesus returned [to where?] from Gadarenes [probably] to heal Jairus' daughter and woman w bleeding (8:40-56)
- 29.) [No chron marker and no location] probably somewhere in Galilee to send out 12 (9:1-6)
- 30.) [No chron marker and no location] parenthetical statement regarding Herod and John (9:7-9)
- 31.) [No major chron marker] from probably all over Galilee to Bethsaida for feeding of 5K (9:10-17)
- 32.) [No chron marker and no location] Caesarea Philippi [see Matt and Mark] for Peter's confession (9:18-27)
- 33.) [Very Strong chron marker; 8 days later; but no location given other than mountain] probably somewhere by Caesarea Philippi [see Matt and Mark] for transfiguration (9:28-36)
- 34.) [Very strong chron marker; the next day; but no location given other than bottom of mountain] still probably somewhere in Caesarea Philippi for aftermath from transfiguration (9:37-50)
- 35.) [No chron marker] From somewhere in Galilee [probably] towards final trek to Jerusalem (9:51-18:34); Luke seems to include narratives in this trek section that technically happened earlier in the ministry of Jesus
- 36.) [Strong chron marker; as He drew near to Jericho] to, through, and out of Jericho (18:35-19:28)
- 37.) From Mount of Olives to Jerusalem - Passion Week (19:29-ch. 24)

John:

- 1.) [No chron marker] the Jordan some time after baptism and temptation (1:19-28)
- 2.) [Strong chron marker; the next day] still at Jordan for John's declaration (1:29-34)
- 3.) [Strong chron marker; the next day] still at Jordan for calling of first disciples (1:35-42)

- 4.) [Strong chron marker; the next day] still at Jordan for calling of Philip and Nathanael (1:43-51)
- 5.) [Strong chron marker; 3 days later] from Jordan to Cana for wedding (2:1-12)
- 6.) [No chron marker] from Galilee [probably] to Jerusalem for Passover and 1st cleansing of temple [probably there for over a week] (2:13-25)
- 7.) [No chron marker] probably still in Jerusalem during Passover for discussion w Nicodemus (3:1-21)
- 8.) [No major chron marker] probably not too much after this 1st Passover; from Jerusalem [probably] to Judean countryside for baptizing and discussions w John and John's disciples (3:22-36)
- 9.) [No major chron marker] from Judea to Galilee, stopping in Samaria for encounter w woman at the well (4:1-42)
- 10.) [Strong chron marker; after two days] from Samaria to Galilee; probably for start of Galilean ministry and is welcomed by Galileans (4:43-45)
- 11.) [No major chron marker] from somewhere in Galilee to specifically Cana to heal official's son (4:46-54)
- 12.) [No major chron marker] from Galilee to Jerusalem for a feast [which feast is not specified; probably there for a few days] (5:1-47)
- 13.) [No major chron marker] from Jerusalem back to Galilee, and eventually from Capernaum across Sea of Galilee to Bethsaida [can be deduced from Synoptics] for feeding of 5K [large crowd was passing through at this time because it was almost Passover; this was probably 2nd Passover during His ministry] (6:1-15)
- 14.) [Strong chron marker; that evening] disciples get in boat to cross Sea of Galilee to go back to Capernaum, Jesus joins them later that night by walking on the water (6:16-21)
- 15.) [Strong chron marker; next day] Landing in Capernaum, Jesus goes to teach at the synagogue and is joined by much of the crowd from the previous day and teaches them (6:22-71)
- 16.) [No major chron marker] Stays in Galilee (7:1)
- 17.) [No chron marker] Feast of Booths is at hand, but Jesus stays in Galilee (7:2-9)

- 18.) [Strong chron marker] shortly after brothers go to feast, Jesus goes privately and then teaches there [was probably there for over a week] (7:1-10:21)
- 19.) [No major chron marker] probably from Jerusalem, back to Galilee, and back to Jerusalem a couple months later for Feast of Dedication [Hanukkah; probably there for over a week] (10:22-42)
- 20.) [No chron marker and no exact location] clearly a few months later just before Jesus' final Passover; almost assuredly somewhere in Galilee [11:7-8]; Lazarus is sick and Jesus stays where He is [must be somewhere in Galilee] for two days (11:1-6)
- 21.) [Strong chron marker; after two days] same place [somewhere in Galilee], Jesus discusses Lazarus w disciples (11:7-16)
- 22.) [Strong chron marker; 4 days later] these 4 days must have been His final trek to Jerusalem; comes to Bethany to raise Lazarus (11:17-44)
- 23.) [No major chron marker] must have been very shortly after raising of Lazarus; plot to kill Jesus in Jerusalem [meeting of council] (11:45-53)
- 24.) [No major chron marker] must have been very shortly after the council; Jesus goes to Ephraim w disciples to stay (11:54-57)
- 25.) [Strong chron marker] six days before Passover [hard to say how much time has elapsed from time He entered Ephraim to this day, but probably very little]; from Ephraim to Bethany for Mary to anoint Jesus (12:1-11)
- 26.) From Mount of Olives to Jerusalem - Passion Week (12:12-ch. 21)

#### Harmonizing Galilean Ministry:

- 1.) From outer Galilee to Cana
- 2.) From Cana to Nazareth to be strongly rejected
- 3.) From Nazareth to Capernaum
- 4.) After this the narratives bounce all over and are hard to follow chronologically

Note: The Galilean Ministry does not imply that Jesus only stayed in Galilee during this time. He did not. He went to Jerusalem and also to Gentile areas outside of Galilee. The designation merely implies that He spent most of His time in Galilee during this time,

and that Galilee throughout this period, especially Capernaum, served as His home base so to speak.

Harmonizing Final Trek to Jerusalem:

- 1.) Trek was four days long (John 11:17); technically the trek ended in Bethany
- 2.) Almost assuredly started somewhere in Galilee, probably Capernaum
- 3.) Luke definitely includes narratives that were not technically a part of this trek; the other authors may as well; same issues are present with chron markers and textual possibilities
- 4.) Seems very clear from all of the Synoptics that the episode with the rich ruler and the passing through Jericho all definitely occurred during this final trek
- 5.) After Jericho, Jesus eventually makes His way to Bethany to raise Lazarus
- 6.) Hard to say how much time elapsed from raising of Lazarus to Ephraim to back to Bethany, but probably not more than a few days
- 7.) Six days before the final Passover of Jesus, Mary anoints Jesus in Bethany
- 8.) The next day is the triumphal entry

Harmonizing Passion Week Up to Resurrection:

- 1.) Same issues are present with chron markers and textual possibilities; also possible that certain narratives are placed within this section that technically occurred previously [certainly seems to be the case with the anointing of Jesus by Mary in Matt and Mark]
- 2.) With #1 in mind, below seems to be a general chron
- 3.) Triumphal entry (Day 5 [5 days before Passover])
- 4.) Cursing and initial withering of fig tree in morning; cleansing of temple (Day 4)
- 5.) Seeing the fig tree and noticing its final withered state in the morning; teaching in the temple; Olivet Discourse (Day 3)
- 6.) Jewish leaders aggressively seeking to kill Jesus; parenthesis on anointing by Mary; Judas goes to Jewish leaders [he had probably been planning on this

since the anointing, which is probably why Matt and Mark place it where they do] (Day 2)

- 7.) Day 1 skipped for most part; Jesus was probably hanging out in Bethany for most of Days 2 and 1, but did teach in Temple in the mornings (Lk 21:37-38)
- 8.) Passover Evening [what to us would seem like the night of Day 1] - Last Supper; Garden of Gethsemane; betrayal; initial trial; Peter's denial [by this time almost morning]
- 9.) Passover Day - Further trials; hanging of Judas; crucifixion; death; burial [this day would have been our Fri; Preparation Day for the Sabbath {the next day, our Sat or last day of the week}]

#### Harmonizing Last Supper:

- 1.) Very beginning of evening, Passover preparations
- 2.) Beginning of Supper (Probably only small amount of food to start)
- 3.) Washing of Feet
- 4.) Prediction of Judas' Betrayal (John 13:29 is probably only referring to the fact that the main meal had not yet been brought in; the household probably had it all ready to go, but the disciples did not know this)
- 5.) A New Commandment (John 13)
- 6.) Actual Last Supper (in Luke 22:21-22, Luke is probably just backtracking)
- 7.) Multiple dialogues after the Supper (John 13:36 probably took place well after v. 35, but Peter probably remembered what Jesus had said and brought this up again and John goes right to this and skips the actual Last Supper because that had already been so detailed in the Synoptics)
- 8.) They sang a hymn and left for the Mount of Olives
- 9.) More dialogues on the way (John 15-17)
- 10.) Arrive at the Mount of Olives and eventually make way to Garden of Gethsemane

#### Harmonizing the Trials:

- 1.) First brought to initial trial at night before Annas; Caiaphas was present
- 2.) Peter's Denials
- 3.) In the morning, He is tried before Caiaphas
- 4.) Judas goes to Jewish leaders while Jesus is waiting to go to Pilate
- 5.) Judas then hangs himself
- 6.) Jesus is taken to Pilate
- 7.) Initial discussion between Pilate and Jewish leaders outside (John 18:28-32)
- 8.) Jesus is interrogated by Pilate inside
- 9.) Jesus is brought outside for the 1st time
- 10.) The Jews present many accusations against Jesus outside, to which He makes no reply, to the amazement of Pilate
- 11.) Jesus sent to Herod
- 12.) Pilate brings Jesus outside to the crowd for 2nd time
- 13.) Argument over Barabbas
- 14.) Pilate releases Barabbas and orders Jesus flogged
- 15.) Jesus is flogged and mocked by the soldiers
- 16.) Pilate brings Jesus out to the crowd for the 3rd time
- 17.) Pilate then takes Jesus back inside again out of fear for more questioning
- 18.) Pilate then brings Jesus out for the 4th time to try one final time to have Him released
- 19.) Pilate gives up and acquiesces to Jesus being crucified
- 20.) Matthew and Mark are probably backtracking when they talk about Jesus being mocked and "crowned" by the soldiers

#### Harmonizing the Crucifixion:

- 1.) Pilate makes sign and Jewish leaders object
- 2.) Jesus led out w two criminals (technically thieves); He starts by carrying His cross w the sign attached
- 3.) Simon carries cross

- 4.) Jesus talks to women
- 5.) They arrive at Golgotha
- 6.) They offer Him wine, but He doesn't take it
- 7.) Jesus is crucified at the 3rd hour w the criminals, one on each side
- 8.) 1st Saying - Father Forgive
- 9.) They divide His garments
- 10.) Jesus is mocked, including by both thieves
- 11.) One of the thieves repents and Jesus preaches gospel to him (2nd saying)
- 12.) Jesus entrusts His mother to John (3rd saying)
- 13.) Approximately 3 hours later at the 6th hour, darkness came over the land until the 9th hour
- 14.) Jesus cried out My God, My God (4th Saying)
- 15.) Jesus says that He thirsts (5th saying)
- 16.) They bring Him wine and He drinks
- 17.) Jesus says It is Finished (6th saying)
- 18.) Curtain is torn (Matthew and Mark are probably backtracking)
- 19.) 7th and Final Saying and Jesus dies
- 20.) Earthquake and open tombs
- 21.) Cry of the Centurion
- 22.) Many of His female followers and other acquaintances looked on and many others beat their breasts
- 23.) Piercing of side
- 24.) Joseph of Arimathea takes the body of Jesus (Mark 15:44 is difficult text in light of John 19; probably not the best translation; a better translation is that Pilate wondered if Jesus was already dead in the sense that he simply wanted to make double sure Jesus was actually dead as ordered before he let Joseph take the body)

Harmonizing the Resurrection:



- 1.) Joseph of Arimathea took the body of Jesus and wrapped it in the shroud and put it in the cave tomb by the garden. Nicodemus also came with him and brought spices and anointed Jesus' body. Mary Magdalene and Mary the mother of Jesus (other Mary) saw the tomb. Other women may have come as well, but they are not mentioned. This was on Fri evening, just before the beginning of the Sabbath. The women left and prepared spices until the Sabbath began. Mk 15:42-47; Matt 27:57-61; Lk 23:50-56; Jn 19:38-42.
- 2.) On Sat, the Sabbath, the tomb is secured by Pilate at the behest of the Jewish leaders. Matt 27:62-66.
- 3.) Sat night, after the Sabbath, Mary Magdalene, the other Mary, and Salome bought more spices. Other women may have been present for this as well. Mk 16:1.
- 4.) On early Sun morning, when it was still dark, Mary Magdalene, the other Mary, Salome, Joanna, and other women headed to the tomb. There was an earthquake and the stone was removed by an angel who sat on the stone. The guards passed out and the angel, and another angel who accompanied him, entered the tomb. When the women arrived, they saw that the stone had been moved, and they entered the tomb. They saw the two angels, one of whom did the talking, probably the one who removed the stone and sat on it. The angel told them that Jesus was risen and to go tell the apostles and Peter. He also said that Jesus was going to go to Galilee before them. The women left in fear and hustled to the apostles without greeting anyone. Mk 16:2-8; Matt 28:1-9; Lk 24:1-11; Jn 20:1-2.
- 5.) On the way back, Jesus appeared to the women and told them to tell the apostles to go to Galilee. Matt 28:9-10.
- 6.) The guards had probably already woken up and left by the time the women arrived at the tomb. And while the women are on their way to the apostles, some of the guards go to the chief priests. Matt 28:11-15.
- 7.) When the women reach the apostles (and others), they explain to them everything, but the apostles do not believe them. Eventually, Peter and John

come around and go to the tomb with Mary Magdalene. Lk 24:8-12; Jn 20:2-3 (also see v 11).

- 8.) John came to the tomb first, looked in and saw the linen cloths, but did not go in. Peter then stooped and looked in, then went in and saw everything, and finally John went in as well. Peter and John then leave in amazement and go home. Lk 24:12; Jn 20:4-10.
- 9.) Then Mary Magdalene came to the tomb and she was in shock. She first stood outside the tomb weeping, then she stooped to look in the tomb and saw the two angels. Then Jesus appears to her and she first thinks He is the gardener until she realizes otherwise. Mary then went back to the apostles and told them she had seen Jesus again. Jn 20:11-18.
- 10.) Later that day Jesus appeared to Peter. Lk 24:33-34; 1 Cor 15:3-5.
- 11.) Later that day Jesus appeared to the two disciples on the road to Emmaus and they went and told the apostles and the others present (only Thomas was not there). Lk 24:13-35.
- 12.) As they were discussing all this (it was evening by this time), Jesus appeared to them and said, "Peace be with you." He gave many signs to them that it was Him and gave them a temporary filling of the Spirit. This was the first time Jesus revealed Himself to the apostles as a group. Lk 24:36-43; Jn 20:19-23; 1 Cor 15:5.
- 13.) Later that evening the apostles tell Thomas the news and he is skeptical. Jn 20:24-25.
- 14.) Eight days later, Jesus appears to Thomas along with the other apostles and Thomas believes. Jesus performed many signs at this time. This was the second time Jesus revealed Himself to the apostles as a group. Jn 20:26-31.
- 15.) The apostles went to Galilee as instructed and waited for Jesus. He then appeared to many of them again. This was the third time He appeared to the apostles as a group (although not all of them were present). Jn 21:1-23.
- 16.) At some point after this Jesus probably met James and Matthias, then later the 500, all probably in Galilee. At least some of the apostles were probably present for each of these appearances. 1 Cor 15:6-7.

- 17.) At some point after this Jesus probably appeared to the 11 on the mountain in Galilee, and gave them the Great Commission. Matt 28:16-20.
- 18.) Then all the apostles (probably not just the 11) went back to Jerusalem, where Jesus appeared to them again and gave them final instructions. Then they all went to Bethany with Jesus and on to the Mount of Olives, where Jesus ascended (this was 40 days after the Resurrection). Lk 24:44-53; Acts 1:1-12; Zech 14:1-4.

#### Overarching Basic Chronology:

- 1.) Events surrounding birth
- 2.) 12 years old at the temple
- 3.) From Nazareth to Jordan for baptism around 30 years old
- 4.) From baptism to wilderness for temptation
- 5.) From temptation back to Jordan for first encounter w some future disciples
- 6.) From Jordan to wedding in Cana
- 7.) From Cana to Capernaum for Few Days
- 8.) From Capernaum to first Passover for first temple cleansing and discussion w Nicodemus
- 9.) From Jerusalem to outer Judea to baptize and teach
- 10.) From Judea to Galilee w stop in Samaria for encounter w woman at well
- 11.) Arrives in Galilee shortly after 1st Passover for approximate 2 year Galilean ministry
- 12.) During 1st year of Galilean ministry goes to one of the festivals in Jerusalem
- 13.) 2nd Passover, but may not have attended
- 14.) Towards end of Galilean ministry goes to Feast of Tabernacles in late fall and Hanukkah in winter
- 15.) Towards very end of Galilean ministry just before 3rd and final Passover, discusses Lazarus
- 16.) Final Trek to Jerusalem
- 17.) Stops in Jericho

- 18.) Raises Lazarus in Bethany
- 19.) To Ephraim and back for a few days
- 20.) Is anointed by Mary in Bethany 6 days before Passover
- 21.) Next day Triumphal entry, Passion Week, and Resurrection