

# Itinerary of Jesus' Ministry

The differences between the arrangements of Gospel harmonies can be expressed by how many Passovers are supposed to have happened within the ministry of Jesus, between his baptism and the Passover of his crucifixion. Opinions range from 2 to 4, with an outlier in Irenaeus, who guessed as many as 20, owing to the Jew's estimate of Christ's age at just less than 50 in John 8:57. The Synoptics mention no Passovers except the final one, and John mentions 3, as well as an unidentified feast in John 5:1. So a superficial assessment of John's account justifies a tri-paschal chronology, and counting the unidentified feast as also a Passover, allows as many as 4.

Those who count only 2 Passovers mention the Synoptics' complete omission of feasts except the final Passover, and assume John's Gospel is not chronological, crowding all events into the year between the Passovers of John 2 and his crucifixion. This argument, presented by Nicholas Mann in 1733 ([Mann 1733](#)), and again in Lant Carpenter's harmony 1831 ([Carpenter 1831](#)), requires dismissal of John's reference to a middle Passover (John 6:4). Mann does this by transposing the 5th and 6th chapters of John, which others might suggest in order to make the feast of John 5:1 the imminent Passover mentioned in John 6:4, but which doesn't even answer Mann's purpose, since that still adds up to 3 Passovers in John. Carpenter does it by supposing the word "Passover" in John 6 to be spurious, which Mann also suggested in apparent desperation, without manuscript evidence for it. Both of these arguments are too disrespectful to the text for my consideration. However, they buttress their arguments by the fact that many early Christian authors (Clemens of Alexandria, Tertullian, Origen, Afrianus, Lactantius and even the heretic Valentinus, according to Mann) believed Christ's ministry lasted but one year. It should be noted that all of these early authors, rather than counting Passovers, or collating the Synoptics with John, were focused on Isaiah's prophecy (61:2) of an "acceptable year of the Lord," as a prediction of the length of Christ's ministry, which is not clear in the text itself, and therefore not very impressive to me. From my perspective, the imperative of leaving the Gospel of John intact thoroughly dismisses the suggestion of just 2 Passovers.

Though a one year ministry was apparently the common early assumption, Eusebius (300 AD) suggested that Daniel's 70<sup>th</sup> week prophecy (9:27), which mentions the "midst of the week," indicates Jesus' ministry must have lasted 3 ½ years. He also suggested this was confirmed by Jesus' own parable of the barren fig tree, which lists 3 years past and then a fourth (Luke 13:6). This hypothesis is not direct evidence, of course, but it does not contradict the existing evidence either, and has the advantage of accepting John's Gospel as accurate. This became commonly accepted from the fourth century on, and caused reformation scholars almost universally to assume John 5:1 was a Passover, which is certainly not clear in the text either. Nevertheless it is the prevailing layout of modern harmonies, including John Lightfoot 1654 ([Lightfoot 1654](#)), William Newcome 1778 ([Newcome 1778](#)), Edward Robinson 1834 ([Robinson 1834](#)), and J. A. Braudus 1893 with A. T. Robertson 1903 ([Braudus/Robertson 1893-1903](#)).

Another criteria for arranging harmonies is supposition about who copied who among the evangelists. The available four-Passover harmonies differ somewhat because of this, some following Matthew's order as original and preferred, others following Mark's or Luke's, and all inserting John's information within their calculated timelines. Much debate over the so-called "synoptic problem" has gradually brought scholars around to granting Mark a textual originality, as the source of the other two Synoptics, with other as yet undiscovered sources supplying each with exclusive information ("Q" as Mark's source, "M" as Matthew's and "L" as Luke's.) But all agree that this doesn't answer all the questions on the synoptic problem. The problem's persistence indicates to me that scholars may be barking up the wrong tree.

I make the assumption that the early Gospel was oral. [For some evidence of this see Richard Bauckham, *Jesus and the Eyewitnesses: The Gospels as Eyewitness Testimony* (2006)]. This is not a groundless assumption. The apostles and eyewitnesses began spreading the stories of Christ and his resurrection by word of mouth. Most first century cultures were not primarily literary. People listened and remembered. The study of oral cultures has documented remarkable memorization and passing along of sophisticated stories over a period of centuries. From the evidence related to the synoptic problem it appears to me that the events, parables, teachings and dialogues we now find in the Gospels were repeated widely as short stories, and these brief narratives became standardized orally during an extended period in which eyewitnesses themselves could still corroborate them (Acts 10:39). These standardized oral narrations were intrinsically authoritative, rooted into the collective consciousness of believers worldwide, and constantly confirmed by "them that heard" directly (Heb. 2:3).

At some point some of the eyewitnesses, such as Matthew and Mark, and perhaps others, began compiling the stories into orderly accounts. Luke describes the process. "Many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word" (Luke 1:1,2). So Luke states there were "things surely believed among us" delivered unto us by eyewitnesses, *which for some time they had apparently not written down*. Luke claims there had been *many* attempts to weave these accounts into an orderly, perhaps biographical, written form, including some by eyewitnesses themselves, before he decides to do the same thing, not by copying them, but "having had perfect understanding of all things from the very first." This indicates the several surviving Gospels had their own claim to direct eyewitness testimony, as well as access to a range of universally accepted Gospel short stories.

Under this assumption there is nothing remarkable about the uniformity of the many identical phrases within the events and short stories. Nor was the sometimes striking independence of the stories extraordinary. Neither is it apparent to me that any of the synoptic Gospels copies any of the others, nor depends upon earlier written “declarations.” The common source of the Gospels was the authoritative standardized oral accounts as they had become widely memorized. Each “evangelist” improved them with personal or independently verified information, and arranged them into continuous chronicles. If this premise is accurate, there is no “synoptic problem.”

While all three Synoptics apparently attempt a largely chronological order, some of the events recorded are conspicuously isolated as standalone narratives, without chronological or geographical identifiers, especially in Matthew between the sermon on the mount and the parables (5-13). This indicates the objective was not always chronological precision, but completeness of the record. When an event was not remembered as to where it belongs precisely, the compilers include the story with a nonspecific introduction, such as “at that time” or “in those days.” After careful comparison, we can see that Matthew arranges most of Christ’s time in Capernaum in a thematic order, which to some might seem random, or careless, as if retelling the experiences carelessly. But an intentional order can be discerned, even if not chronological, beginning the period with a comprehensive presentation of Christ’s striking doctrines (5-7), and finishing with a thorough recount of his kingdom parables (13), between which we see the building of his fame through miracles (8), the beginnings of his dispute with the Pharisees and Scribes (9), the organization of the apostles’ traveling ministry in Galilee (10), the recounting of his relationship and view of John the Baptist (11), and the final, utter alienation of the Galilean Scribes and Pharisees (12). Those who have assumed this Capernaum period as told by Matthew is purely chronological have noted seemingly irreconcilable conflict with the other Gospels. Yet Mark’s and Luke’s accounts are in close agreement with each other throughout this period, complete with chronological identifiers. This in my view indicates a more chronological objective in their Gospels than in Matthew’s during this period, which informs us as to priority when building an itinerary. From the time of John the Baptist’s death forward, however, all three agree closely as to the chronology.

Both Luke and John include large sections of completely unique information. Luke’s so-called gnomology (10-17), unparalleled in the others, recounts Christ’s second period of Judean ministry after leaving Galilee, which Matthew and Mark omit almost entirely, but John corroborates inadvertently, just by mentioning where Jesus went to rest or hide (in Judea) toward the end. John’s Gospel is thoroughly unique, offering periodic glimpses of the ministry mostly unmentioned by the others. All harmonies are challenged with inserting John’s glimpses into the appropriate periods within the synoptic chronologies. While no arrangement is indisputable, assuming John is also accurate and chronological, placement isn’t arbitrary either. The feeding of the 5000 in John (6) provides necessary alignment boundaries for what comes before and after. This narrows down the available insertion points for the other sections, by defining outer chronological boundaries. More extreme precision is really unnecessary. The overall chronology will be the same even if geographical or connective clues justify a certain amount of rearrangement. When John’s information is weaved into the rest, the whole itinerary of Jesus’ ministry comes into focus. Because of the many differences of detail, all four Gospels appear to be independent compilations, each including exclusive information. Yet by the remarkable similarities of the short stories, and amazing compatibility of the independent chronologies, they provide each other with invaluable corroboration, and us with a complete picture. The accuracy and compatibility of the Gospels is astonishing when their expertise and precision is trusted.

What follows is an attempt to form an itinerary of Jesus’ ministry, largely in agreement with common harmonies, but accepting each Gospel as chronologically correct wherever time and place information is supplied. All are assumed to be equally original (none copying the others) and to have included accurate geographical and chronological markers. Where such markers are omitted, the omission itself is assumed to be accurate, indicating a limit to the compiler’s knowledge, and allows us to accommodate the uncertainty in one with the greater precision in another. Indications of time of year, whether by feasts mentioned, or seasons, or calculations of time passing, allow basic calendar conclusions which are noted. Under these assumptions I have divided Jesus’ ministry into periods, similar to most four-Passover harmonies, using chronological statements, geographical markers and calendrical calculations (identified by ***bold-italics***). I explain my specific rationale and conclusions in *notes in italics* within the itinerary. Superscripts(ⁿ) after a reference indicate the narrative is probably out of chronological order, according to the following considerations:

- a) **Outlier**, where two agree on order against one
- b) **Independent**, an event is placed without narrative connection
- c) **Discrepancy**, an independent event doesn’t match surrounding location or timing
- d) **Disjointed**, greater narrative is not chronological
- e) **Context**, details in narrative indicate possible connection
- f) **Circumstantial**, passage refers to some detail or information not specifically mentioned, or out of order

	<b>Baptism &amp; Temptation</b>				
<b>26 AD</b>	15th of Tiberius <i>Tiberius officially begins his rule in 14 AD, making his 15<sup>th</sup> to be no later than AD 28, counting inclusively. He ruled as "Co-Princeps" with Augustus as early as 12 AD, making an earliest boundary of his 15<sup>th</sup> year to be 26 AD. Herod died early in 4 BC, which is fixed by Josephus' mention of a lunar eclipse just before Passover between which Herod died, which most likely is the one on March 13, 4 BC, 29 days before Passover. Before Herod's death, wise men visited Jesus who was called a young child, living in a house (Mt2:11). Herod who "inquired diligently" killed children in Bethlehem under two years old (Mt 2:16). All of this makes it certain Jesus was born the year before Herod died, and events mentioned make it no later than fall of 5 BC. If so, Jesus would have turned 30 in 26 AD. We begin under that assumption.</i>			Lk 3:1	
<b>Spring</b>	John Baptist begins his ministry (presumably around 30 years old also, 6 months before Jesus)	Mt 3:1-6	Mk 1:2-5	Lk 3:2-14	
	John announces the coming of the Christ	Mt 3:7-12	Mk 1:6-8	Lk 3:15-18	
<b>Fall</b>	Jesus travels <b>from Nazareth to Bethabara</b> east of <b>Jordan</b> , baptized at <b>about 30 years old</b> <i>The first calendar indication is his first Passover visit to Jerusalem below. Working backwards from that Spring marker we notice travel to Bethabara, time enough to be known to and baptized by John, an immediate 40 day wilderness temptation, a return and time of "dwelling" in Bethabara during John's Jordan River revival (Jn 1:38), preparations and travel north to a wedding in Cana, and then some "not many days" in Capernaum, before finally traveling to Jerusalem for the Passover. Not counting any assumed time at home in Nazareth during the trip this adds up to a hardscrabble minimum of 3 or 4 months passing, but more likely a longer period, perhaps 6 months. Furthermore, a baptism ministry doesn't seem likely during the winter, so I make the calculation that he was baptized in the Fall near the solemnity season.</i>	Mt 3:13	Mk 1:9-11	Lk 3:21-23	(Jn 1:28,33)
	Tempted by the Devil <b>immediately</b> afterward, returning "from Jordan" <b>into the wilderness</b>	Mt 4:1-11	Mk 1:12-13	Lk 4:1-13	
	John Baptist is questioned (months later), still <b>in Bethabara</b> , mentions Jesus is among them				Jn 1:15-28
	Jesus <b>dwelling in Bethabara</b> , pointed out more than once by John, calling disciples				Jn 1:29-42
	<b>Cana &amp; Capernaum Visit</b>				
	Jesus prepares to leave Bethabara to go back to Galilee. <i>Jesus calls Philip, who was from Bethsaida, and interacts with Nathanael who was from Cana (Jn 21:2). I'm curious about the connection of this early narrative in Judea to Cana, Bethsaida and later Capernaum.</i>				Jn 1:43-44
	Heads to <b>Galilee</b> with (3 or 4?) disciples, goes with them to wedding in <b>Cana</b> , first miracle				Jn 2:1
	Continues on to <b>Capernaum</b> , with mother, brothers & disciples, stays there "not many days." <i>Unclear why they visit Capernaum. There is no mentioned connection to it, except that his new disciples were from nearby Bethsaida.</i>				Jn 2:12
<b>27 AD</b>	<b>Early Judean Ministry</b> <i>Jews mention the temple had been "in building" 46 years (Jn 2:20) at this point. According to Josephus, Herod began construction of the temple in the 18<sup>th</sup> year of his reign (37-4 BC), or in 20 or 19 BC. Adding 46 years to 20/19 BC agrees well with 27 AD.</i>				
<b>Spring</b>	Travels <b>to Jerusalem</b> for <b>Passover</b> , drives out the merchants from temple				Jn 2:13-25
	He meets and interacts with Nicodemus				Jn 3:1-21
	Leaves Jerusalem, remains <b>in Judea</b> where his disciples baptize believers just like John				Jn 3:22, 4:2
	John is now baptizing in <b>Aenon, near Salim</b> , (on the west bank of Jordan)				Jn 3:23,26
	John is cast into prison. <i>Tentative reason for his transition from Judea back to Galilee. Jn doesn't mention the event, but even in his Gospel it is apparent that John's public ministry ended before John 5:35 ("was a burning light").</i>	Mt 4:12a	Mk 1:14a	Lk 3:19-20 <sup>a</sup>	(Jn 3:24)
	Jesus' group is baptizing more now than John's. <i>So Judean leaders turn their focus on him?</i>				Jn 4:1
	<b>First Galilee Tour (south)</b> <i>Comprehensive harmonies (such as Broadus/Robertson) don't consider this time in Galilee a "tour" or "circuit," and probably for good reasons, or for simplicity's sake. They begin to number tours after his local ministry in Capernaum. However, he didn't just return from Judea to Nazareth. Lk mentions his touring the synagogues of Galilee before the incident in Nazareth, and his residency in Capernaum is detailed after that, so here I treat it as a first preaching tour. It seems after John's imprisonment he packed up his ministry in Judea and continued it on the road throughout Galilee aiming to finish the tour upon reaching home.</i>				
	Pharisees hear that his following is greater than John's, so Jesus heads north toward Galilee.	Mt 4:12b	Mk 1:14b		Jn 4:1,3
	Passing through land of <b>Samaria near Sychar</b> , Jesus meets the Samaritan woman at the well				Jn 4:4-5
<b>Summer</b>	<b>Four months before harvest</b> (Jn 4:35) Jesus stays <b>in Sychar in Samaria</b> two days. <i>The Passover of Jn2 constrains this reference to harvest. Crops were harvested most of the year, of course, but the earliest is Firstfruits, 7 weeks after Passover, which cannot be what Jesus is referring to here. This appears to be a reference to a yearly harvest season, which must mean the "ingathering," which happens in the fall, placing this event in early summer (June?).</i>				Jn 4:6-42

	Reaching <b>Galilee</b> , predicts his dishonor in his “own country” but is well received in Galilee because of his miracles in Jerusalem (Jn 2:23). <i>This reference implies an apprehension about returning to Nazareth, identified by similar sentiment mentioned in Mt 13:57 and Mk 6:4. This indicates his intention was to finish in Nazareth after touring Galilee.</i>				Jn 4:43-45
	Stops in <b>Cana</b> , heals servant of visiting nobleman <b>from Capernaum</b> , only 2 <sup>nd</sup> miracle <b>in Galilee</b>				Jn 4:46-54
	Continues preaching round about in synagogues of <b>Galilee</b> , famous for power of the Spirit		Mk 1:14-15	Lk 4:14-15	
	Reaches hometown <b>Nazareth</b> , stands up to read in synagogue <i>Jesus remarks to the Nazarenes that they had heard of miracles he had done in Capernaum (Lk 4:23), indicating this tour of Galilee lasted long enough to include significant miracles there (post-dating his 2<sup>nd</sup> miracle in Galilee, Jn 4:54), news of which had reached Nazareth.</i>			Lk 4:16-28	
	Nazarenes attempt to kill him			Lk 4:29-30	
<b>28 AD</b>	<b>Permanent Move to Capernaum</b> Matthew indicates a permanent change of residence (leaving Nazareth), but mentions no reason. Lk mentions the move without specifying a change of residence, but places it in the context of Christ's violent rejection by his hometown. Taken together both make sense. Lk also indicates a period of local ministry, while before the move he had been traveling. There is no timing marker to indicate the passing of a year, except that within the Capernaum Ministry below the disciples are plucking and eating corn, which must have happened before harvest. The First Galilee Tour, the transition to Capernaum and early ministry there, the Second Galilee Tour which covered all Galilee, Syria, Decapolis and east of Jordan, and then a return and an extended local ministry in Capernaum, do not seem possible to fit within the four months before the harvest Jesus mentioned in Sychar (Jn4). However unlikely, if all of this could be made to fit, Christ's ministry would be comprehended within 2 ½ years rather than 3 ½. Other considerations, including the weekday landing of the crucifixion Passover make this compression of years impossible, if my numerous other calculations and assumptions are correct. My assumption here is that the move to Capernaum is a major shift at the close of his first Galilee Tour, which likely occurred toward the close of the year, hence the new year's tentative placement here.				
	Jesus moves to <b>Capernaum</b> (north shore of Galilee), begins Sabbath day teaching there	Mt 4:13-17		Lk 4:31-32	
	Jesus walking along shore, sits in Simon's boat on the water to teach the people on land. Lk's account of this is found within a later tour of Galilee, w/o narrative connection, while Mk's account is chronologically and geographically connected.	Mt 4:18	Mk 1:16	Lk 5:1-3 <sup>abc</sup>	
	<b>In Capernaum</b> two disciples take him fishing, and two help with the catch, he calls all four <i>Well known but not too difficult discrepancy between the accounts of this call, including the fact that Peter and Andrew were already his disciples before he had moved to Capernaum.</i>	Mt 4:18-22	Mk 1:16-20	Lk 5:4-11 <sup>abc</sup>	
	<b>They went into Capernaum</b> (Mk), casts out demon in synagogue		Mk 1:21-28	Lk 4:33-37	
	<b>Forthwith enter Simon's house</b> (Mk, Lk), heals Simon's mother in law, surrounded by sick <i>Mt's account begins to seem out of order here. Mt 5-13 recounts his greater Capernaum based ministry, but apparently in thematic, rather than chronological order, and is missing significant narrative connections. Mk &amp; Lk have consistent connections &amp; agree closely. Even within Mt's seeming randomness, individual events follow Mk's and Lk's order.</i>	Mt 8:14-17 <sup>ad</sup>	Mk 1:29-34	Lk 4:38-4	
	<b>Second Galilee Tour (healing)</b> <i>this is what is called his first circuit in Braudus</i>				
	<b>In the morning</b> (Mk, Lk), prepares disciples to leave Capernaum to preach in other cities		Mk 1:35-38	Lk 4:42-43	
	Goes about all <b>Galilee</b> , becomes famous in Syria, Decapolis, Judea & east of Jordan	Mt 4:23-25	Mk 1:39	Lk 4:44	
	A leper in <b>a certain city</b> is cleansed, & publishes the miracle everywhere <i>Not Capernaum as Mt's order might indicate if taken as chronological.</i>	Mt 8:2-4 <sup>ad</sup>	Mk 1:40-44	Lk 5:12-14	
	Becomes so famous that he cannot openly enter the city, but must stay <b>in desert places</b> .		Mk 1:45	Lk 5:15-16	
	<b>Capernaum Ministry</b> <i>Synoptics indicate an extended period of local ministry, punctuated with brief excursions (Nain and Gadara), with crowds coming from far away to see him in Capernaum.</i>				
	<b>In Capernaum after some days</b> (Mk) heals palsied man, crowds from Galilee, Jerusalem, etc.	Mt 9:2-8 <sup>ad</sup>	Mk 2:1-12	Lk 5:17-26	
	<b>As passed from thence</b> (Mt) calls Matthew/Levi, Pharisees criticize for eating with publicans	Mt 9:9-13	Mk 2:13-17	Lk 5:27-32	
	<b>Then</b> (Mt) <b>they say unto him</b> (Lk) disciples of John ask about fasting	Mt 9:14-17	Mk 2:18-22	Lk 5:33-39	
Summer	<b>At that time</b> (Mt) <b>on second Sabbath</b> (Lk) Pharisees criticize disciples <b>plucking &amp; eating corn</b>	Mt 12:1-8 <sup>abd</sup>	Mk 2:23-28	Lk 6:1-5	
	<b>On another Sabbath</b> (Lk) he heals the withered hand	Mt 12:9-13 <sup>abd</sup>	Mk 3:1-5	Lk 6:6-10	
	Pharisees seek to kill Jesus, retreats to the <b>sea side</b> , heals many from as far as <b>Tyre &amp; Sidon</b> .	Mt 12:14-21 <sup>a</sup>	Mk 3:6-12	Lk 6:11	
	<b>In those days</b> (Lk) Jesus goes up a mountain, prays all night, <b>next day</b> chooses 12 apostles	(Mt 10:1-4)	Mk 3:13-19a	Lk 6:12-16	
	<b>Comes down</b> from the mount with them, stands in a plain, gives the Sermon on the Mount	Mt 5:1-7:29 <sup>ad</sup>		Lk 6:17-49	
	<b>When he had ended his sayings</b> , back <b>in Capernaum</b> (Lk) heals Gentile centurion's servant	Mt 8:5-13 <sup>d</sup>		Lk 7:1-10	
Nain	The <b>day after</b> travels to the city of <b>Nain</b> & raises a widow's son			Lk 7:11-17	

	Disciples of John <b>shewed him these things</b> , he sends a message to Jesus, John lionized	Mt 11:2-19 <sup>bd</sup>		Lk 7:18-35	
	<b>In the city</b> (Nain) a Pharisee invites him to eat at his house			Lk 7:36-50	
?	<i>Lk here mentions a Galilee excursion w/o a specific connection, and followed immediately by his parables in Capernaum, which leaves it as isolated information, so it aligns better below as a general reference to his Third Galilee Tour.</i>			(Lk 8:1-3) <sup>ab</sup>	
Capern.	<b>In an house (back in Capernaum)</b> his friends worry about him & try to restrain him		Mk 3:19b-21		
	<b>Then</b> (Mt) casts out a devil, <b>scribes from Jerusalem</b> (Mk) accuse of using Beelzebub's power <i>Lk recounts this almost identically within Judean Tour, either out of order, or happened twice.</i>	Mt 12:22-45 <sup>d</sup>	Mk 3:22-30	(Lk 11:14-36 <sup>b</sup> )	
	<b>There came then</b> (Mk, Lk) Jesus' mother & brothers try to reach him but cannot	Mt 12:46-50	Mk 3:31-35	Lk 8:19-21 <sup>a</sup>	
	Parables <b>same day</b> (Mt) by the <b>sea side</b> (Mk)	Mt 13:1-52 <sup>ad</sup>	Mk 4:1-34	Lk 8:4-18 <sup>abd</sup>	
?	(Several want to follow him but he refuses them) <i>This seems out of place. Mt is apparently not being chronological (Mt 8:18, Jesus commands to "depart to the other side" in Peter's house). If it only happened once it fits better below as in Lk when leaving Galilee for last time.</i>	(Mt 8:19-22) <sup>cd</sup>		(Lk 9:57-62)	
Gadara	<b>Same day</b> (Mk), takes ship to the <b>other side of the sea</b> , calms a storm on the way	Mt 8:18-27 <sup>c</sup>	Mk 4:35-41	Lk 8:22-25	
	Ship reaches <b>Gergesenes</b> (Mt) & <b>Gadarenes</b> (Mk,Lk), casts devils out of men in the tombs	Mt 8:28-34	Mk 5:1-20	Lk 8:27-39	
Capern.	Returns to Capernaum <i>What follows is an unresolved placement: Mt's narrative is connected to John's disciples' question about fasting above Mt 9:14-17 "while he spake these things unto them...", but Mk &amp; Lk agree as to placement here, and both have narrative connections of their own: Mk 9:17,18 "and when...there cometh"; Lk 8:40 "when returned...and there came." Mt's randomness in chapters 5-13 gives preference to Mk's &amp; Lk's identical chronology.</i>	Mt 9:1	Mk 5:21	Lk 8:40	
	<b>When returned</b> (Lk) back in <b>Capernaum</b> , heals Jairus' daughter, & woman with issue of blood	Mt 9:18-25 <sup>d</sup>	Mk 5:22-43	Lk 8:41-56	
	<b>When Jesus departed thence</b> heals two blind men	Mt 9:27-31			
	<b>As they went out</b> , casts out a devil, accuse him of using Beelzebub's power. <i>This is repeated three times in different contexts (here Mt 9; above Mt 12 &amp; Mk 3; &amp; in Judea Lk 11)</i>	Mt 9:32-34			
	<b>Third Galilee Tour (apostles healing tour)</b> <i>Lk mentions touring Galilee again both in 8:1 and 9:1 but he lists the parables in Capernaum between them. Assuming Lk is referring to the same period of travels in both, this tour lines up with Mt's and Mk's, which include mention of a 2<sup>nd</sup> Nazareth visit.</i>				
Fall?	Went about all the <b>cities of Galilee</b> (Mt) w/ apostles & certain women <i>In Mt Jesus uses a harvest metaphor which is our only hint at a season.</i>	Mt 9:35-38	Mk 6:1a	Lk 8:1-3 <sup>ab</sup>	
	<b>Went out from thence</b> , visits <b>Nazareth</b> again, & they are offended again	Mt 13:53-58 <sup>d</sup>	Mk 6:1b-6a		
	Sends the 12 apostles to preach & heal	Mt 10:1-42	Mk 6:6b-13	Lk 9:1-6	
	Jesus himself goes teaching & preaching <b>in their cities</b>	Mt 11:1			
?	<b>Then</b> (Mt) begins to upbraid cities in Galilee. <i>Mt places this excoriation here, while Lk relates it as he is leaving Galilee for the last time. Doesn't seem likely to have happened twice. In this portion Mt is inclusive and complete, but not chronological, and Lk's order makes more sense.</i>	(Mt 11:20-30) <sup>d</sup>		(Lk 10:13-24)	
29 AD	<b>Jerusalem Visit</b> <i>This visit logically takes place after becoming established in Capernaum above, and certainly before the feeding of the 5000 below (Jn 6). Placement here allows continuous narrative of the Capernaum Ministry above, and though logically it could have occurred at any point within that greater period, seems to fit best after the Third Galilee Tour. Jesus mentions this event during Tabernacles below (Jn 7:23) indicating this was not far in the past at that time, suggesting it's placement at this time rather than earlier.</i>				
	Goes south <b>to Jerusalem</b> for a <b>Jewish feast</b> . At the Pool of Bethesda he heals a crippled man <i>Many harmonies consider this a Passover, mainly to complete the four supposed Passovers in Christ's ministry. No geo-chronological markers contradict this. But John is so consistent in naming familiar Jewish feasts (Passover, Tabernacles and even Dedication) I think it unlikely he would have omitted such information had this been a Passover. Furthermore Jn 6 is just before Passover, so if this feast were also a Passover an entire year passes unremarked, including the death of John, between Jn 5:47 and Jn 6:1. I think it more likely this refers to some unfamiliar feast which by identifying would add nothing to the story. Purim comes to mind (a February feast based on Esther and never named in the NT). While this Jerusalem visit could plausibly be during any Jewish feast during 28 AD, placement here, early in 29, keeps the narrative close between Jn 5 and 7, but does indeed leave AD 28 entirely unreferenced in Jn. If so, however, this is just before John the Baptist is killed, and that does seem to have a plausible connection to Purim, explained below.</i>				Jn 5:1-15 <sup>e</sup>
	Jews <b>in Jerusalem</b> begin to persecute Jesus because of healing on the Sabbath day				Jn 5:16-30
	Jesus refers to John the Baptist as still alive, yet to his ministry as in the past.				Jn 5:31-47

	<b>Return to Capernaum</b> <i>This time spent in Galilee is specifically because of Judean Jews' murderous intentions (Jn 7:1) and logical after John the Baptist is killed. Notice Mt's order matches Mk's and Lk's from here on.</i>				
	<b>At that time</b> (Mt) Herod kills John the Baptist, apostles gather again in Capernaum (Mk, Lk) <i>John the Baptist dies after nearly three years of ministry, more than half of which was spent in prison. Began preaching in spring of AD 26, imprisoned in summer of 27, killed by Herod on his birthday as late as early AD 29. Herod's dramatic "half his kingdom" remark mimics the notable original instance from Esther (5:3), which gives suspicion that his birthday may have corresponded to the feast of Purim (usually February) in which the book was commonly read.</i>	Mt 14:1-12	Mk 6:14-30	Lk 9:7-10a	
Spring	<b>Just before Passover</b> , mourning John, separate for a time <b>across from Bethsaida</b> , feeds 5000	Mt 14:13-21	Mk 6:31-44	Lk 9:10b-17	Jn 6:1-14
	Sends disciples by ship <b>back to Bethsaida/Capernaum</b> , walks on water	Mt 14:22-33	Mk 6:45-52		Jn 6:15-21
	Lands in the <b>land of Gennesaret</b> (just west of Capernaum) & heals in many villages	Mt 14:34-36	Mk 6:53-56		
	Arrives <b>in Capernaum</b> & people from across the sea find him there, & he refuses them				Jn 6:22-27
	Teaches in synagogue <b>in Capernaum</b> about bread from heaven, many disciples abandon him				Jn 6:59-71
	<b>After these things</b> walks <b>in Galilee</b> because the Jews sought to kill him <i>This indicates a period of time Jesus remains in Galilee before venturing to Jerusalem again, implying he skips his usual trip to Jerusalem for the upcoming Passover (Jn 6:4).</i>				Jn 7:1
	Scribes & Pharisees come <b>from Jerusalem</b> to argue with Jesus over tradition of elders. <i>Jesus is avoiding Jerusalem, so Scribes and Pharisees come from Jerusalem to dispute with him.</i>	Mt 15:1-20 <sup>e</sup>	Mk 7:1-23 <sup>e</sup>		
	Goes to <b>border of Tyre &amp; Sidon</b> avoiding detection, heals a Syrophenician woman	Mt 15:21-28	Mk 7:24-30		
	Travels <b>through Decapolis back to the sea of Galilee</b> & on the way heals a deaf man		Mk 7:31-37		
Break?	<b>In those days</b> (Mk) <b>departed thence</b> (Mt) came nigh sea of Galilee, heals, & feeds 4000	Mt 15:29-38	Mk 8:1-9		
	Travels by ship to the coasts of <b>Magdala</b> & the parts of <b>Dalmanutha</b>	Mt 15:39	Mk 8:10		
	Pharisees & Saducees together demand a sign ( <i>repeated in Judean Tour as per Luke</i> )	Mt 16:1-4a	Mk 8:11-12	(Lk 11:16-28 <sup>a</sup> )	
	<b>Left them, crosses the sea</b> by ship & Jesus warns about the leaven of Pharisees & Herod	Mt 16:4b-12	Mk 8:13-21		
	Arriving <b>in Bethsaida</b> he heals a blind man		Mk 8:22-26		
Fall	<b>Jerusalem Feast of Tabernacles</b> <i>There are consistent connections within this narrative making it a whole: Jn 7:37; 8:2; 8:59; 9:1; 9:41; 10:1; Finally breaks in 10:22. John mentions that Jesus is in Galilee when he starts this visit (Jn 7:9), so it must be inserted after a period of Galilean ministry (Jn 7:1), yet before he leaves Galilee for the last time (Mt 19:1) on his Judean Tour, which also expressly starts in Galilee (Lk 9:52).</i>				
	Jesus' brothers goad him to go to <b>Judea</b> apparently <b>rebuking him for skipping Passover</b>				Jn 7:2-5 <sup>e</sup>
	Jesus <b>stays in Galilee</b> , brothers go to feast without him				Jn 7:6-9
	Jesus goes alone <b>to Jerusalem</b> , not with his brethren, not with his disciples				Jn 7:10-13
	<b>Midst of feast</b> , reveals himself, teaches in the temple				Jn 7:14-18
	Refers to healing the impotent man as motive for desiring to kill him (Jn 5). <i>This may indicate the feast of Jn 5 was not that long ago.</i>				Jn 7:19-24
	The last day, <b>the great day of the feast</b> ( <i>a high Sabbath</i> ), Jesus predicts coming of Holy Spirit, Jews attempt to take Jesus, but cannot, Nicodemus defends him				Jn 7:25-53
	Jesus goes to the <b>mount of Olives overnight</b>				Jn 8:1
	<b>Early in the morning</b> back <b>in Jerusalem</b> forgives the adulteress & argues with Jews				Jn 8:2-11
	Gives Light of the World speech <b>in the treasury of the temple</b>				Jn 8:12-59
	<b>As he passed by</b> , heals a man born blind <b>on the Sabbath day</b> (9:14). <i>The adulteress story happened the day after the great day of the feast (7:37) which was a high Sabbath day (Lev. 23:36), that is, not necessarily a 7<sup>th</sup> day Sabbath. This healing of the blind man also happened on a Sabbath. The disputed passage adds a day (Jn 8:2), but because the great day of the feast was not necessarily, nor even likely, a 7<sup>th</sup> day sabbath, no necessary discrepancy exists in the passage. In any given year there could be two consecutive sabbaths.</i>				Jn 9
	Teaches on good shepherd, <i>narrative breaks</i> after last mention of the <b>healing of the blind man</b> which connects Jn 7:1-10:21 as one continuous interaction.				Jn 10:1-21
	<b>Transfiguration Trip</b> <i>This trip is a tightly connected narrative found in all three Synoptics, at the end of which all agree he leaves Galilee for the last time (Mt 19:1; Mk 10:1; Lk 9:51). The Synoptics relate the Third Galilee Tour as one long section including this, but both the feast of Tabernacles narrative above and the Judean tour below begin in Galilee, so the Third Galilee Tour must be divided somewhere &amp; this trip north to Caesarea Philippi is the logical geographical break.</i>				
	Jesus & disciples <b>go out</b> (Mk) into towns of <b>Caesarea Philippi</b> , Peter declares he is Christ	Mt 16:13-28	Mk 8:27-9:1	Lk 9:18-27	
	<b>Six days later</b> (Mt, Mk) or <b>"about an eight days"</b> (1 week, Lk), Jesus transfigured on mount	Mt 17:1-13	Mk 9:2-13	Lk 9:28-36	
	Down the hill <b>still in Galilee</b> (Mt 17:22) Jesus heals a lunatic (possessed) dumb child	Mt 17:14-21	Mk 9:14-29	Lk 9:37-43	

	<b>Departing thence</b> , avoiding crowds passing <b>through Galilee</b> warns disciples he was going to Jerusalem and would be killed	Mt 17:22-23	Mk 9:30-32	Lk 9:44-45	
	On the <b>road to Capernaum</b> the disciples argue about who would be greatest		Mk 9:33-34	Lk 9:46	
	Back <b>in Capernaum</b> Peter pays tribute	Mt 17:24-27			
	<b>In his house in Capernaum</b> Jesus asks about their argument, teaches humility through a child	Mt 18:1-35	Mk 9:35-50	Lk 9:47-50	
	<b>Final Departure from Galilee</b>				
	Departs Galilee, heads south toward Jerusalem through Samaria, is ill received at one village <i>All three Synoptics clarify here he leaves Galilee for the last time. Lk describes it as planned.</i>	Mt 19:1a	Mk 10:1a	Lk 9:51-56	
	Several want to follow him but he refuses ( <i>something similar mentioned in Mt 8:18-22</i> )			Lk 9:57-62	
	Appoints another 70 disciples to go before him where he plans to go in Judea, <i>implying a special organization of the coming Judean Tour.</i>			Lk 10:1-12	
	Jesus upbraids <b>Bethsaida, Capernaum &amp; Chorazin</b> , as he prepares to leave Galilee	Mt 11:20-30 <sup>cd</sup>		Lk 10:13-24	
?	On the <b>way to Jerusalem</b> passing <b>through Samaria &amp; Galilee</b> Jesus heals ten lepers <i>There is no point in the Judean Tour that lends itself to a return back to Galilee and Samaria once he began touring Judea. So this event is likely out of order in Lk, who included the statement "on the way to Jerusalem" to clarify it was on his Judean Tour, but without narrative connections. I place it here chronologically due to geographical considerations.</i>			Lk 17:11-19 <sup>ce</sup>	
	Crosses the Jordan & travels south, crosses back over Jordan <b>into Judea</b>	Mt 19:1b-2	Mk 10:1b		
	Good Samaritan parable, <i>mentions road from Jerusalem to Jericho</i>			Lk 10:25-37	
	<b>As they went</b> , visit <b>Bethany</b> where Mary & Martha make him a supper & Martha served			Lk 10:38-42	
Winter	<b>Jerusalem Feast of Dedication</b> <i>There are at least two months separating this narrative from the Tabernacles narrative above (which ends at Jn 10:21). This must be near Lazarus' raising ("of late sought to stone thee" Jn 11:8). Must be after leaving Galilee because it implies Jesus did not return, but repaired to Bethabara where many resorted to him (Jn 10:40). It cannot be placed after Lk 13:35, where Jesus states he would not return to Jerusalem before his triumphal entry. And logically it must be placed before Lk 13:22 where it says he is once again journeying toward Jerusalem. Placed near Bethany visit above for geographical considerations. At this point Lk has him in Judea working his way toward Jerusalem, which seems incompatible with a year-end visit to Jerusalem. But Lk is not describing a trip across Judea to reach Jerusalem, but a preaching tour throughout Judea at this point in his ministry, sending disciples ahead where he planned to go (Lk 10:1). Here he visits Bethany which is close to Jerusalem, making the Dedication visit logical here. But after a time in Bethabara, he rejoins his disciples and resumes his Judean ministry, all the while being described as still heading toward Jerusalem.</i>				
	<b>At Jerusalem</b> feast of dedication, teaches equality with the Father, Jews seek to stone him				Jn 10:22-39
	Jesus repairs <b>to Bethabara</b> across Jordan				Jn 10:40-42
30 AD					
	<b>Raising of Lazarus</b> <i>Nearing the end, considering narrative connection to Mary's anointing of Jesus below (Jn 12). This narrative begins outside of Judea, so cannot be inserted after Lk 13:22 which expressly places them in Judea till the end. Placed here for simplicity, maintaining John's continuous narrative and to allow Judean Tour below to be uninterrupted.</i>				
	Jesus hears that Lazarus is dying, waits intentionally <b>outside of Judea</b> (Jn 11:7)				Jn 11:1-6
	<b>Enters Judea again</b> , although <b>of late</b> they sought to stone him ( <i>referring to Jn 10:31</i> )				Jn 11:7-16
	Jesus raises Lazarus				Jn 11:17-52
	Jesus repairs <b>to Ephraim</b> in Judea, continued there with his disciples ( <i>8 miles north of Jerusalem according to TSK</i> )				Jn 11:53-57
	<b>Judean Tour (Lk's Gnomology)</b> <i>Begins a final tour of cities in Judea working his way toward Jerusalem. This tour is contained mostly within Luke's account, in which Jesus repeats many earlier Galilee teachings in a much different order, with many brand new parables. The uniqueness of Lk here indicates he had sources living in Judea rather than Galilee, while Mt and Mk focused on the latter. Lk makes it clear the events here happened after his Galilee period was over. Some parables and events are without narrative connections, which make it possible they are included for completeness' sake rather than chronological precision. But some repetitions are of teachings, rebukes and events that happen later in Jerusalem his last week, some repeated by even Luke himself (see Lk 17 &amp; 21). So they aren't speaking about the same event/teaching. I make the assumption Luke is chronologically accurate. It makes perfect sense that Jesus would repeat in the villages of Judea the doctrines he taught earlier in the villages of Galilee, and others repeated later in Jerusalem at the end. The first part (11-13) is a period of teaching without reference to traveling or indications of specific locations. It is only found in Lk, placed chronologically after leaving Galilee, but before a period of extensive travel in Judea (Lk 13:22). Logically placed after Jesus repairs to Ephraim after raising Lazarus.</i>				

	<b>Came to pass, praying in a certain place</b> , repeats instructions taught earlier in Galilee during Sermon on the Mount (Mt 5-7, Lk 6)			Lk 11:1-13	
?	Casts out dumb devil, some accuse of using Beelzebub's power. <i>Mt recounts a near identical event with a devil (both blind and dumb), connected expressly to a visit by his mother &amp; brethren &amp; the parables in Capernaum (Mt 13:1). So either this is a similar event that occurred again but this time in Judea, or Luke is including an earlier event out of order for completeness. Inconclusive.</i>	(Mt 12:22-37)	(Mk 3:22-30)	Lk 11:14-15	
?	Others demand a sign, promises no sign but of Jonas, a woman blesses his mother. <i>Mt mentions similar events in Capernaum as mentioned above, but both Mt and Mk mention another similar event toward the end of Third Galilee tour (Mt 16:1-4, Mk 8:11). Inconclusive.</i>	(Mt 12:38-45)		Lk 11:16-32	
	Light of the body is the eye (Mk 4:21)			Lk 11:33-36	
	<b>As he spake</b> , eats w/o washing hands, severe rebukes <i>also repeated later in Jerusalem</i> (Mt 23)			Lk 11:37-54	
	<b>In the mean time</b> , repeats warning about Pharisee hypocrisy (Mt 16, Mk 8), nothing hidden, coming persecution, etc. (Mt 10:26-33, Mk 4:22, Lk 8:17)			Lk 12:1-12	
	<b>One of the company said</b> , deals with covetousness, repeats principles from sermon on mount (Mt 5-7; Lk 6), and the Third Galilee tour (Mt 10)			Lk 12:13-53	
	<b>Said to the people</b> , repeats warning to discern the time (Mt 16)			Lk 12:54-59	
	<b>Present at that season</b> , mentions <b>Galilaeans</b> & dwellers in <b>Jerusalem</b> , parable of the fig tree			Lk 13:1-9	
	<b>In one of the synagogues</b> , heals woman bowed 18 years, shames ruler of the synagogue			Lk 13:10-17	
	<b>Then said he</b> , repeats some earlier kingdom parables (Mt 13:21, 33)			Lk 13:18-21	
	<b>In Judea traveling toward Jerusalem</b> , repeats strait gate analogy (Mt 7)			Lk 13:22-30	
	Jesus is warned Herod would kill him ( <i>in Herod's jurisdiction?</i> ), weeps over Jerusalem <i>Notice Jesus here remarks he would not visit Jerusalem till his triumphal entry</i>			Lk 13:31-35	
	Heals man with dropsy, repeats many Galilee sayings, parable of great supper			Lk 14:1-35	
	<b>Then drew near</b> , Pharisees & scribes murmur about sinners, parable of the prodigal son			Lk 15	
	<b>And he said unto his disciples</b> , parable of unjust steward about covetous Pharisees			Lk 16:1-15	
	Argues with Pharisees <b>about divorce</b> . <i>Tentative connection to spare Mt, Mk narratives</i>	Mt 19:3-12	Mk 10:2-12	Lk 16:16-18	
	Tells the story of the rich man & Lazarus			Lk 16:19-31	
	<b>Then said</b> , repeats warnings about offences (Mt 18:7; Mk 9:33-50)			Lk 17:1-4	
	<b>And apostles said</b> , teach on faith, <i>like before (Mt 17:20) &amp; after (Mt 21:21; Mk 11:22)</i>			Lk 17:5-10	
?	( <i>Going to Jerusalem</i> passing through <b>midst of Samaria &amp; Galilee</b> ten lepers healed) <i>This is an isolated narrative, seems out of place (unless he travelled up to Galilee again), but fits nicely above in Final Departure from Galilee</i>			(Lk 17:11-19) <sup>c</sup>	
	Answers Pharisees about Kingdom of God coming, much of which is repeated later in Jerusalem (Mt 24, Mk 13, Lk 21). <i>Without narrative connection</i>			Lk 17:20-37	
	Parable of the unjust judge. <i>Without narrative connection</i>			Lk 18:1-8	
	Parable of Pharisee & Publican praying in the temple. <i>Without narrative connection</i>			Lk 18:9-14	
	<b>Then (Mt) in the house (Mk)</b> Jesus receives infants. <i>Impressive chronological agreement in all 4 Gospels from here on.</i>	Mt 19:13-15	Mk 10:13-16	Lk 18:15-17	
	<b>When gone forth into the way (Mk)</b> rich young ruler	Mt 19:16-30	Mk 10:17-31	Lk 18:18-30	
	<b>For (Mt)</b> Parable of the laborers in the vineyard	Mt 20:1-16			
Spring					
	<b>Final Ascent</b>				
	<b>Going up to Jerusalem</b> (Mt, Mk, Lk) Jesus warns disciples he would be crucified in Jerusalem	Mt 20:17-19	Mk 10:32-34	Lk 18:31-34	
	<b>Then (Mt)</b> Salome asks Jesus for her sons' preeminence	Mt 20:20-28	Mk 10:35-45		
	<b>Having come nigh to (Lk), but now leaving Jericho</b> (Mt, Mk) heals Bartimaeus & companion	Mt 20:29-34	Mk 10:46-52	Lk 18:35-43	
	<b>Again entering &amp; passing through Jericho</b> (next day?) abides at Zacchaeus' house			Lk 19:1-10	
	<b>Nigh Jerusalem, as they heard these things</b> , gives parable of the ten pounds			Lk 19:11-27	
	Reaches <b>Bethany</b> , spend most days in Jerusalem & nights in Bethany/Olives	Mt 21:1	Mk 11:1	(Lk 21:37)	
Thursday	<b>Being in Bethany</b> (Mt, Mk) Mary anoints Jesus <b>six days before the Passover</b> (Jn) <i>Both Mt and Mk include this without specific markers, but out of order, as if it were just before his death. Jn gives the specific chronological marker.</i>	Mt 26:6-13 <sup>b</sup>	Mk 14:3-9 <sup>b</sup>		Jn 12:1-11
	<b>Jerusalem the week before Passover</b> <i>Weekday calculations depend upon several assumptions as noted below. The timeline I follow is the maximum, having Jesus reach Jerusalem on Friday and crucified on Wednesday, and taking each potential day mentioned as separate. Fewer days can be proposed but require assuming greater chronological inaccuracy in the several accounts, which I reflexively disavow. Traditionally he is assumed to reach Jerusalem on a Sunday with a Friday crucifixion. Apparently, I follow the traditional (long) calculation of the days passing, but with the assumption of a Wednesday crucifixion.</i>				
Friday	<b>On the next day (Jn)</b> rides <b>toward Jerusalem</b> , multitude shouting Hosanna, Pharisees despair	Mt 21:1-9	Mk 11:1-10	Lk 19:28-40	Jn 12:12-19

	On the <b>outskirts of Jerusalem</b> Jesus wept over the city			Lk 19:41-44	
	Jesus enters <b>Jerusalem</b>	Mt 21:10-11	Mk 11:11		
	Jesus heals blind & lame <b>in the temple</b> & the priests rebuke him for their Hosannas	Mt 21:14-16			
	Greeks seek Jesus, doubt Christ could die, Jesus rebukes them for not believing the miracles				Jn 12:20-50
<b>Sabbath</b>	Jesus spends night <b>in Bethany</b> & <b>next morning</b> on the way to <b>Jerusalem</b> curses the fig tree	Mt 21:17-19	Mk 11:12-14		
	Jesus clears out the temple. <i>Mt joins these events without mentioning the night between</i>	Mt 21:12-13 <sup>ab</sup>	Mk 11:15-19	Lk 19:45-46	
<b>Sunday</b>	<b>Next morning</b> fig tree is dried up	Mt 21:20-22	Mk 11:20-26		
	In the temple priests & scribes demand to know his authority	Mt 21:23-32	Mk 11:27-33	Lk 20:1-8	
	Parable of two sons commanded to work in the vineyard	Mt 21:28-32			
	Parable of vineyard let out to husbandmen	Mt 21:33-46	Mk 12:1-12	Lk 20:9-19	
	The parable of wedding of the king's son	Mt 22:1-14			
	Pharisees' disciples tempt Jesus over tribute unto Caesar	Mt 22:15-22	Mk 12:13-17	Lk 20:20-26	
	Sadducees ask him about widow in the resurrection, & his answers stops the interrogations	Mt 22:23-33	Mk 12:18-27	Lk 20:27-38	
	Pharisees & Sadducees join to ask him about the great commandment	Mt 22:34-40	Mk 12:28-34		
	No more interrogations	Mt 22:46 <sup>a</sup>	Mk 12:34	Lk 20:39-40	
	Jesus asks them about David's son	Mt 22:41-45	Mk 12:35-37	Lk 20:41-44	
	Jesus excoriates the scribes & Pharisees <i>Repeat of harangue in Pharisee's house during Judean Tour (Lk 11:37-54)</i>	Mt 23:1-39	Mk 12:38-40	Lk 20:45-47	
	The widow's mite		Mk 12:41-44	Lk 21:1-4	
	Jesus teaches on the temple grounds about the end of the world	Mt 24-25	Mk 13	Lk 21:5-36	
<b>Monday</b>	<b>Two days before Passover</b> , priests & scribes consult, Jesus repairs to the mount of Olives	Mt 26:1-5	Mk 14:1-2	Lk 21:37	
	People come early in the morning to the temple to hear him. <i>This may be only a general reference to their daily habit during this final week, rather than a specific action the people took on this day, but if taken as it is worded it indicates a new day. The possibility exists that inserting this day here is unnecessary, which would move all previous days forward one.</i>			Lk 21:38	
	Judas conspires to betray Jesus	Mt 26:14-16	Mk 14:10-11	Lk 22:1-6	
<b>Tuesday</b>	<b>In Jerusalem</b> Jesus secures the upper room & prepares for the Passover. <i>Much is made of this synoptic claim as a contradiction to John's account. There are two discrepancies. First, all three Synoptics refer to this day similarly, first of unleavened bread (Mt) first day of unleavened bread (Mk) day of unleavened bread (Lk). This is certainly the day before Passover (13<sup>th</sup>) not the formal feast of unleavened bread (15<sup>th</sup>). Perhaps this was a named event considered the start of the whole feast period, being the traditional day they first began removing leaven from the house. But of greater curiosity is the statement, "when they killed the Passover" (Mk,Lk). This cannot mean the day Jews normally killed the lamb, or Passover proper (14<sup>th</sup>). Apparently Mk is informing us of what they did, not what was normal, and Lk is implying a need for preemption, in which the lamb "must be killed" earlier than expected. In any event, the discrepancy in the synoptic description cannot change Jn's precise timeline.</i>	Mt 26:17-19	Mk 14:12-16	Lk 22:7-13	
	<b>Before the Passover</b> , Jesus washes their feet. <i>Curiously the original command was to kill the lamb on the 14<sup>th</sup> "in the evening" (Ex12:6) which phrase is literally "between the evenings."</i> The curiosity is that <b>every day has two evenings</b> , beginning and ending. The obvious intention was for it to be killed during the day of the 14 <sup>th</sup> at the going down of the sun (De16:6). Nevertheless, if Jesus killed the lamb after sundown it was already the 14th, so he <b>both fulfilled the Passover the beginning evening and became the Passover the ending evening.</b>				Jn 13:1-20
	That evening Jesus warns of his betrayal	Mt 26:20-25	Mk 14:17-21	Lk 22:21-22 <sup>a</sup>	Jn 13:21-30
	As they sup Jesus breaks bread with them	Mt 26:26-29	Mk 14:22-25	Lk 22:14-20	
	Jesus briefly warns of Peter's denial			Lk 22:31-34	Jn 13:36-38
	Jesus encourages & prepares the apostles				Jn 14-16
	Jesus prays <b>in the upper room</b>				Jn 17
	Jesus & apostles go back to the <b>mount of Olives</b>	Mt 26:30	Mk 14:26	Lk 22:39	
	Jesus repeats warning about Peter's denial	Mt 26:31-46	Mk 14:27-42		
	Jesus prays <b>in Gethsemane</b>	Mt 26:36-46	Mk 14:32-42	Lk 22:40-46	Jn 18:1
<b>Wednes.</b>	Jesus is arrested. <i>I am making the assumption of a Wednesday crucifixion. A Thursday or Friday crucifixion would move all the day of the week identifications forward respectively.</i>	Mt 26:47-56	Mk 14:43-52	Lk 22:47-53	Jn 18:2-12
	Jesus taken to Chief priest's house	Mt 26:57-58	Mk 14:53-54	Lk 22:54	Jn 18:13-14
	Peter denies Jesus	Mt 26:69-75 <sup>b</sup>	Mk 14:66-72 <sup>b</sup>	Lk 22:55-62	Jn 18:15-27
	Jesus interrogated in the night	Mt 26:57-68	Mk 14:55-65	Lk 22:63-65	Jn 18:19-23
	In the <b>morning</b> Jesus taken to the council, interrogated again, & is condemned	Mt 27:1	Mk 15:1	Lk 22:66-71	Jn 18:24
	Jesus is taken to Pilate, priests accuse Jesus outside the judgment hall	Mt 27:2	Mk 15:1	Lk 23:1-2	Jn 18:28-32
	Judas repented	Mt 27:3-10			
	Pilate asks Jesus if he is the king of the Jews, he responds affirmatively	Mt 27:11	Mk 15:2	Lk 23:3	Jn 18:33-38
	Pilate returns to priests, finds no fault 1 <sup>st</sup> time	Mt 27:11-14	Mk 15:2-5	Lk 23:4	Jn 18:38

	Priests become fierce, Pilate hears of Galilee, sends Jesus to Herod who is in Jerusalem			Lk 23:5-12	
	Pilate calls priests, finds no fault 2 <sup>nd</sup> time			Lk 23:13-16	
	Pilate offers to release Jesus but crowd demands Barabbas	Mt 27:15-21	Mk 15:6-11	Lk 23:17-19	Jn 18:39-40
	Pilate scourges Jesus, crown of thorns, finds no fault 3 <sup>rd</sup> time, crowd demands crucifixion	Mt 27:22-23	Mk 15:12-14	Lk 23:20-22	Jn 19:1-7
	Pilate questions him again, seeks to release him				Jn 19:8-12
	<b>Preparation of the Passover</b> , brings him out to Pavement, they demand again to crucify him				Jn 19:13-15
	Jesus is crucified	Mt 27:24-56	Mk 15:15-41	Lk 23:23-49	Jn 19:16-37
	<b>Day before the sabbath</b> , the body of Jesus is buried, Nicodemus brings 100 pounds of spices	Mt 27:57-61	Mk 15:42-47	Lk 23:50-55	Jn 19:38-42
Thursday	<b>The next day, a sabbath</b> , called an <b>high day</b> (Jn19:31), Chief priests & Pharisees ask Pilate for a watch for three days. <i>Asking for three day's watch on the Sabbath implies he had not predicted he would rise the next day.</i>	Mt 27:62-66			
Friday	Women had bought spices, and prepare them <b>after the burial</b> and <b>before the Sabbath</b> . <i>A Friday execution and burial at sundown offer no time to buy or prepare spices after burial and before Sabbath. A Thursday crucifixion places two Sabbaths together which also leaves no time "before." Only a Wednesday crucifixion allows the women to bury Jesus at sundown and also buy and prepare spices before the Sabbath. Yet waiting three days to apply spices makes no sense if there was a Friday between them. And if they bought and applied spices on Friday, and then returned to apply more on Sunday morning, why was this information omitted?</i>		Mk 16:1	Lk 23:56a	
Sabbath	Women rest <b>the Sabbath day</b> . Awkward omission of relevant information if this refers to two distinct Sabbath days with a regular day between			Lk 23:56b	
	<b>Resurrection narrative</b>				
Sunday	At least 5 women head for the tomb before daybreak: <i>Mary Magdalene</i> (Mt, Mk, Lk) <i>Other Mary</i> (Mt) <i>who is mother of James &amp; Joses</i> (Mk, Lk) <i>Salome</i> (Mk) <i>who is mother of Zebedee's children</i> (Mt), <i>Joanna</i> (Lk), <i>other women</i> (Lk).	Mt 28:1	Mk 16:1-3	Lk 24:1,10	
	Earthquake on way to sepulchre, angel rolls stone & sits, frightens keepers (who leave)	Mt 28:2-4			
	Women reach the tomb, find it abandoned & the stone rolled away		Mk 16:4	Lk 24:2-3	Jn 20:1
	Mary Magdalene runs to tell Peter the tomb is empty				Jn 20:2
	Women who stay behind enter the sepulchre (Mk), see two angels standing (Lk), one sits on the right side (Mk), says Jesus is alive, says to go tell disciples Jesus would see them in Galilee	Mt 28:5-7	Mk 16:5-7	Lk 24:4-8	
	The women head to the disciples with fear & joy, speaking to no one	Mt 28:8	Mk 16:8		
	Peter & John run to the sepulchre, see it abandoned & empty, & return			Lk 24:12 <sup>c</sup>	Jn 20:3-10
	Mary Magdalene arrives again at the sepulchre, now abandoned, sees two angels inside				Jn 20:11-13
	Mary is the first to see Jesus resurrected (before he ascends to the Father)		Mk 16:9		Jn 20:14-17
	On the way the other women also see Jesus, told to inform disciples to go into Galilee	Mt 28:9-10			
	Peter & John return to upper room, Mary Magdalene returns also, & all the women tell disciples they've seen Jesus, who still don't believe.		Mk 16:10	Lk 24:9-11	Jn 20:18
	Some of the watch tell the chief priests	Mt 28:11-15			
	Jesus appears to Simon Peter alone. <i>Lk is not out of order here, just refers to earlier event</i>			Lk 24:34-35 <sup>f</sup>	1Co 15:5
	Appears to Cleophas & another on road to Emmaus, they return to Jerusalem, <b>tell the eleven</b>		Mk 16:12-13	Lk 24:13-33	
	Same night appears to <b>10 apostles</b> , & Cleophas & his companion, Thomas missing			Lk 24:36-43	Jn 20:19-23
	Apostles tell Thomas they just saw the Lord, he doesn't believe				Jn 20:24-25
Sunday	<b>After eight days</b> , Jesus appears to the eleven (or 12 according to Paul, counting Matthias) <i>Jn gives no indication of where this took place except "within." Mk mentions the eleven sitting at meat when rebuked for doubting those who had seen him. Mt appears to mention Thomas' doubt still unresolved in a mountain of Galilee, where angels and Jesus had told them to go from the first. Which indicates this happened on a mountain in Galilee, at an appointed place.</i>	Mt 28:16,17	Mk 16:14	1Co 15:5	Jn 20:26-29
	Jesus appears to Peter, Thomas, Nathaniel, James & John & two others <b>at sea of Galilee</b>				Jn 21:1-24
	Jesus appears to 500 at once				1Co 15:6
	Jesus appears to James his brother				1Co 15:7
Thursday	Appears to disciples again <b>in Jerusalem</b> in upper room, including Matthias & Barsabas. <i>40 days inclusive from resurrection Sunday (Ac1:3) is necessarily a Thursday. Pentecost is a Sunday, 8 sabbaths inclusive after Passover, the day following being the 50<sup>th</sup> day.</i>			Lk 24:44-49	1Co 15:7 Acts 1:21-23
	Jesus takes the group to Bethany/Olives & ascends	Mt 28:18-20	Mk 16:15-19	Lk 24:50-53	Acts 1:4-11