



Chronology of the Four Gospels

(Harmony of the Gospels)

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This document was expanded and made as complete as possible in June, 2020, and several summarized sections were “unpacked”, showing each separate parable or teaching. (For background information, colors, other formatting, symbols used, and endnotes see the last three pages.) For a chronological summary of the three and a half years of Jesus’ ministry, see [A Bird’s Eye View of Jesus’ Ministry](#).

From before the Birth of Jesus to the Beginning of his Ministry

		When and Where	Matthew	Mark	Luke	John	
Introduction	Introductory Material			1:1	1:1-4		1351-52
	The Prelude to John					1:1-18	1352
	The genealogies of Jesus		↓ Luke 1:24,26	1:1-17	3:23b-38		1353-55
The births of John the Baptist and of Jesus Christ	An angel appears to Zechariah	Jerusalem, 15 months before the birth of Jesus			1:5-25		1356
	An angel appears to Mary	Nazareth, 9 months before the birth of Jesus			1:26-38		1357
	Mary visits Elizabeth	Judea (Luke 1:39) ↑ Luke 1:31,36			1:39-56		1358
	Birth of John the Baptist	Judea, 6 months before the birth of Jesus			1:57-80		1359
	Joseph finds out Mary is pregnant	Nazareth, after the return of Mary	1:18-25a				1360
	Birth of Jesus	Bethlehem, between 6 and 4 B.C.? ¹			2:1-20		1361-62
	Circumcision of Jesus	8 days old	1:25b		2:21		1363
	Presented in the temple	Jerusalem, 40 days old (Lev. 12:4)			2:22-39a		1364
	Visit of the wise men	Jerusalem, Bethlehem	2:1-12				1365
	Flight to Egypt	Egypt	2:13-15				1366
	Massacre of the Infant Boys	Bethlehem	2:16-18				1367
Jesus’ childhood	Return to Nazareth †	Nazareth, 4 B.C.? ¹	2:19-23		2:39b		1368
	Early childhood				2:40		1369
	Visit to Jerusalem	12 years old (Luke 2:42)			2:41-51		1370
	Later childhood				2:52		1371

The First Year and a Half of the Ministry of Jesus (the “Year of Preparation”)

The start of the ministries of John the Baptist and Jesus	John begins his ministry †	By the river Jordan, latter part of year 26 ²	3:1-12	1:2-8	3:1-18		1364
	Baptism of Jesus	(Luke 3:23: “Jesus...was about thirty years of age”)	3:13-17	1:9-11	3:21-23a	(1:32-34)	1365
	Temptation of Jesus	In the desert for 40 days	4:1-11	1:12-13	4:1-13		1366
	John explains his ministry	Bethany on the other side of the Jordan (early 27?)				1:19-28	1367
	John proclaims Jesus	the next day				1:29-34	1368
	Initial call of Peter and Andrew ³	the next day				1:35-42	1369
	Call of Philip and Nathanael	the next day				1:43-51	1370
	Jesus changes water into wine	Cana in Galilee, 3 days later (after a 3-day walk)				2:1-11	1371
First Passover† of Jesus’ Ministry	They all go to Capernaum	“After this... they stayed there for a few days”				2:12	1372
	Jesus clears the temple, first time	Jerusalem, almost Passover, April (year 27) ⁴				2:13-25	1373
	Jesus teaches Nicodemus					3:1-21	1374
	Jesus and John the Baptist baptize	Judean countryside & Aenon near Salim				3:22-24	1375
End of the year	John the Baptist tells about Jesus					3:25-36	1376
	Herod puts John in prison †	December? (year 27) (see John 4:35) ⁵	4:12a	1:14a	3:19-20	(3:24)	1377
	Jesus leaves for Galilee	”				4:1-3	1378
Beginning of the Great Galilean Ministry	The Samaritan woman	Sychar in Samaria (Jesus stays for 2 days) ⁶				4:4-42	1379
	Jesus arrives in Galilee †	Galilee	4:12b	1:14b	4:14-15	4:43-45	1380
	Jesus heals an official’s son	Cana in Galilee				4:46-54	1381
	Jesus settles in Capernaum	Capernaum (early 28?)	4:13-16				1382
	He begins preaching the kingdom		4:17	1:14c-15			1383
	Rejection in Nazareth	Nazareth, on a Sabbath			4:16-30		1384
	“Official” call of the 4 fishermen	Sea of Galilee (Lake Gennesaret)	4:18-22	1:16-20	[5:1-11]		1385
	He heals man with unclean spirit	Capernaum, on a Sabbath		1:21-28	4:31-37		1386
	Heals Peter’s mother-in-law, others	Capernaum, same day	8:14-17	1:29-34	4:38-41		1387
	Jesus prays in a solitary place	The next day, a solitary place		1:35-38	4:42-43		1388
	Jesus travels throughout Galilee	The villages of Galilee (Mark 1:38)	4:23-25	1:39	4:44		1389
	Call of 4 fishermen confirmed	Lake Gennesaret (Sea of Galilee)	[4:18-22]	[1:16-20]	5:1-11⁶		1390
	He heals a leper	“one of the towns” (Luke 5:12)	8:1-4	1:40-45	5:12-16		1391
	He heals a paralytic	Capernaum, a few days later (Mark 2:1)	9:1-8	2:1-12	5:17-26		1392
	Jesus calls Matthew (Levi)	Sea of Galilee (Lake Gennesaret)	9:9-13	2:13-17	5:27-32		1393
	John’s disciples ask about fasting †	(John still in prison)	9:14-17	2:18-22	5:33-39		1394

	When and Where	Matthew	Mark	Luke	John
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The Second Year of the Ministry of Jesus (the “Year of Popularity”)

Second Passover of Jesus’ ministry	He heals a paralytic on the Sabbath	April? ⁷ (year 28), Jerusalem, Pool of Bethesda				5:1-47	1377-79
	Disciples pick grain on the Sabbath	Galilee again, April/May (ripe barley or wheat) ⁷ †	12:1-8	2:23-28	6:1-5		1379
	Jesus heals on the Sabbath		12:9-14	3:1-6	6:6-11		
	Jesus heals others	Lake Gennesaret (Sea of Galilee)	12:15-21	3:7-12			1380
	Jesus chooses 12 apostles	A mountain near the lake		3:13-19	6:12-16		
The Sermon on the Mount: The First Discourse	A crowd gathers	A level place on the same mountain	5:1a		6:17-19		
	The beatitudes		5:1b-12		6:20-23		1381
	The woes				6:24-26		
	“You are the salt of the earth”		5:13	[9:50]	[14:34-35]		1382
	“You are the light of the world”		5:14-16				
	The fulfillment of the law		5:17-37				
	An eye for an eye		5:38-42		6:27-31		1383
	“Love your enemies”		5:43-48		6:32-36		
	Giving to the needy		6:1-4				
	Prayer		6:5-8				
	The Lord’s Prayer		6:9-15		[11:1-4]		
	Fasting		6:16-18				
	Treasure in Heaven		6:19-21		[12:32-34]		
	The lamp of the body		6:22-23		[11:33-36]		
	No one can serve two masters		6:24				
	Do not worry		6:25-34		[12:22-31]		1383-85
	Judging others		7:1-5		6:37-42		1385
	Do not throw pearls to pigs		7:6				
	Ask and it will be given		7:7-11		[11:5-13]		
	The golden rule		7:12				
	The two gates		7:13-14		[13:23-30]		
	A tree and its fruit		7:15-23		6:43-45		
	The wise and foolish builders		7:24-27		6:46-49		1386
	The crowds are amazed		7:28-29				
The ministry continues	He heals the slave of a centurion	Capernaum	8:5-13		7:1-10		
	Jesus raises a widow’s son	Nain			7:11-17		1387
	Jesus and John the Baptist †	(John still in prison)	11:2-19		7:18-35		
	Jesus anointed by a sinful woman				7:36-50		1388
	Jesus travels about	Galilee			8:1-3		1389
	Jesus and Beelzebub	Capernaum	12:22-30	3:20-27	11:14-23		
	Blasphemy against the Holy Spirit		12:31-37	3:28-30			
	The sign of Jonah		12:38-42		11:29-32		
	Temporary reform		12:43-45		11:24-28		1390
	Who are my brothers?		12:46-50	3:31-35	8:19-21		
	The lamp of the body		[6:22-23]		11:33-36		
Parables: The Kingdom of Heaven Discourse	Six woes				11:37-54		
	The sower	beside the lake	13:1-23	4:1-20	8:4-15		1394
	The weeds		13:24-30				1395
	The lamp			4:21-25	8:16-18		1396
	The growing seed			4:26-29			
	The mustard seed		13:31-32	4:30-32	[13:18-19] ⁸		
	The yeast		13:33		[13:20-21] ⁸		
	Parable of the weeds explained		13:36-43				
	The hidden treasure		13:44				
	The pearl		13:45-46				1397
	The net		13:47-52				
Miracles	Parables as fulfillment of prophecy		13:34-35	4:33-34			
	The cost of following Jesus		8:18-22		9:57-62		
	Jesus calms the storm	Lake Gennesaret (Sea of Galilee)	8:23-27	4:35-41	8:22-25		1398
	Heals two demon-possessed men	Gerasa	8:28-34	5:1-20	8:26-39		
	A dead girl	Capernaum	9:18-19	5:21-24a	8:40-42		1399
	A sick woman		9:20-22	5:24b-34	8:43-48		
	Jesus raises Jairus’ daughter		9:23-26	5:35-43	8:49-56		
	Jesus heals two blind men		9:27-31				
	Jesus heals a mute man		9:32-34				1400
	Jesus is rejected again	Nazareth, on a Sabbath	13:53-58	6:1-6a			

		When and Where	Matthew	Mark	Luke	John
Sending the 12 apostles: The Missionary Discourse	The laborers are few	“all the towns and villages” / “from village to village”	9:35-38	6:6b		
	Jesus calls together the twelve	Capernaum?	10:1-4	6:7	9:1-2	
	He instructs the apostles		10:5-15	6:8-11	9:3-5	
	Shrewd but innocent		10:16-33		[12:1-12]	
	Conflict and sacrifice		10:34-38		[12:49-53]	
	Whoever loses his life will find it		10:39		[17:33]	
	“He who receives you receives me”		10:40-42			
The death of John	The apostles are sent out		11:1	6:12-13	9:6	
	The death of John the Baptist †	Machaerus (early 29?)	14:3-12	6:17-29	(9:9)	
	Herod wonders about Jesus	Perea	14:1-2	6:14-16	9:7-9	

The Third Year of the Ministry of Jesus (the “Year of Opposition”)

Miracles and Multitudes (Third Passover† of Jesus’ ministry)	The apostles return	Capernaum?		6:30	9:10a	
	Withdraw by boat to solitary place	Near Bethsaida (Luke 9:10), south of it?	14:13a	6:31-32	9:10b	6:1
	The crowds follow		14:13b	6:33	9:11a	6:2
	Jesus teaches and heals the people	On a hill (John 6:3), near Passover, April (year 29)	14:14	6:34	9:11b	6:3-4
	He feeds the five thousand	Towards evening, “green grass” (Mark 6:39) ⁹	14:15-21	6:35-44	9:12-17	6:5-13
	He avoids being made king					6:14-15
	He sends the disciples away by boat		14:22a	6:45a		6:16-17a
	He dismisses the crowd		14:22b	6:45b		
	He goes up mountainside to pray		14:23a	6:46		
	Evening comes, disciples struggle	Evening	14:23b-24	6:47-48a		6:17b-18
	Jesus walks on the water	Fourth watch, after 3 a.m.	14:25-26	6:48b-50a		6:19
	“Don’t be afraid”		14:27	6:50b		6:20
	Peter walks on the water		14:28-31			
	Jesus calms storm, enters boat		14:32-33	6:51-52		6:21
	Miracles in Gennesaret	Town of Gennesaret	14:34-36	6:53-56		
	The bread of life	Capernaum, the next day				6:22-71
	Jesus condemns traditions of men		15:1-9	7:1-13		
	True uncleanness		15:10-20	7:14-23		
	End of Great Galilean Ministry ¹⁰		(15:21)	(7:24)		7:1
Travels throughout Galilee and surrounding regions	The Canaanite woman	Tyre and Sidon	15:21-28	7:24-30		
	He heals a deaf mute (and others)	Sea of Galilee, southeast shore (Decapolis)	15:29-31	7:31-37		
	He feeds the four thousand	3 days after leaving Tyre and Sidon	15:32-39	8:1-10		
	The demand for a sign	Dalmanutha / Magadan / Magdala	16:1-4	8:11-13		
	Warnings about Jewish leaders		16:5-12	8:14-21		
	The blind man near Bethsaida	Bethsaida		8:22-26		
Preparation of the apostles for the end	The confession of Peter	Caesarea Philippi	16:13-20	8:27-30	9:18-20	
	Jesus predicts his death		16:21-23	8:31-33	9:21-22	
	True discipleship		16:24-27	8:34-38	9:23-26	
	The kingdom of God coming soon		16:28	9:1	9:27	
	The transfiguration	6 days later (Mat. 17:1, Mark 9:2), Mount Hermon?	17:1-9	9:2-10	9:28-36	
	Elijah and John the Baptist		17:10-13	9:11-13		
	He heals a boy with an evil spirit	The next day (Luke 9:37), near the mountain	17:14-18	9:14-29	9:37-43a	
	Faith as small as a mustard seed		17:19-21		[17:5-6]	
	He again predicts his death	Galilee	17:22-23	9:30-32	9:43b-45	
The Discourse on the Church	The coin from the fish	Capernaum	17:24-27			
	Greatest in kingdom of heaven		18:1-2	9:33-36	9:46-47	
	Become like little children		18:3-4			
	Welcoming a little child		18:5	9:37	9:48	
	Deeds in the name of Jesus ¹¹			9:38-41	9:49-50	
	Causing a child to sin		18:6-7	9:42	[17:1-2]	
	Warning about temptation		18:8-9	9:43-50		
	Parable of the lost sheep		18:10-14		[15:1-7]	
	Discipline in the church		18:15-17			
	He gives authority to the apostles		18:18-20			
In Jerusalem for the Feast of Tabernacles†	Forgiveness		18:21-22		[17:3-4]	
	Parable of the indebted servants		18:23-35			
	Jesus’ brothers	Capernaum, September or October (year 29)				7:2-9
	Jesus goes to the Feast in secret	Jerusalem				7:10-13
	Controversy about Jesus					7:14-52
	The woman caught in adultery	in the temple				7:53-8:11
	Various teachings					8:12-59
	He heals the man born blind	on a Sabbath				9:1-10:21

		When and Where	Matthew	Mark	Luke	John	
Ministry while traveling from Galilee to Judea	Jesus leaves Galilee		19:1a	10:1a	9:51		1423
	Ten healed of leprosy	Border between Galilee and Samaria			17:11-19		
	The opposition of the Samaritans	Samaria			9:52-56		
	Jesus sends the seventy-two	(Location unknown, not Galilee)			10:1-11		
	Woe on unrepentant towns		11:20-24		10:12-16		
	The seventy-two return	some time later			10:17-20		1424
	God's revelation		11:25-27		10:21-24		
	"I will give you rest"		11:28-30				
	Parable of the Good Samaritan				10:25-37		
	With Mary and Martha	Bethany near Jerusalem			10:38-42		1425
	The Lord's Prayer	"a certain place", probably still around Jerusalem	[6:9-15]		11:1-4		
	Ask and it will be given		[7:7-11]		11:5-13		
In Jerusalem	Feast of Dedication (Hanukkah) †	Jerusalem, November or December (year 29)				10:22-39	1426
The Ministry in Perea¹²	To Perea ¹²	Perea ("the region of Judea beyond the Jordan")	19:1b-2	10:1b		10:40-42	1423, 1426
	Warnings and Encouragements		[10:16-33]		12:1-12		1391
	Parable of the rich fool				12:13-21		
	Do not worry		[6:25-34]		12:22-31		1392
	Treasure in Heaven		[6:19-21]		12:32-34		
	Watchfulness				12:35-48		
	Not peace but division		[10:34-38]		12:49-53		1393
	Interpreting the times				12:54-59		
	Repent or perish				13:1-9		
	Crippled woman healed on Sabbath	a synagogue, on a Sabbath			13:10-17		1394
	Parable of the mustard seed		[13:31-32]	[4:30-32]	13:18-19 ⁸		
	Parable of the yeast		[13:33]		13:20-21 ⁸		
	Heading towards Jerusalem	Towns & villages, journeying toward Jerusalem			13:22		1427
	The narrow door		[7:13-14]		13:23-30		
	Jesus warned about Herod				13:31-33		
	Jesus at a Pharisee's House	on a Sabbath			14:1-14		1428
	Parable of the Great Banquet				14:15-24		
	The cost of being a disciple				14:25-33		
	Salt without taste is worthless		[5:13]	[9:50]	14:34-35		1429
	Parable of the lost sheep		[18:10-14]		15:1-7		
	Parable of the lost coin				15:8-10		
	Parable of the lost son				15:11-32		
	Parable of the shrewd manager				16:1-15		1430
	Additional teachings				16:16-18		
	The rich man and Lazarus				16:19-31		1431
	Causing little ones to sin		[18:6-7]	[9:42]	17:1-2		1414
	Forgiveness		[18:21-22]		17:3-4		1413
	Faith as small as a mustard seed		[17:19-21]		17:5-6		1412
	Unworthy servants				17:7-10		1413
	Coming of the kingdom of God		[24:23-27]	[13:21-23]	17:20-25		1431
	As in the days of Noah		[24:37-39]		17:26-27		
	As in the days of Lot				17:28-32		
	Whoever loses his life will keep it		[10:39]		17:33		
	Some taken, some left		[24:40-43]		17:34-36		
	The corpse and the vultures		[24:28]		17:37		
	Parable of Persistent Widow				18:1-8		1432
	Parable of Pharisee & Tax Collector				18:9-14		
	Divorce		19:3-12	10:2-12			1436
	Jesus blesses the children		19:13-15	10:13-16	18:15-17		
	The rich young man		19:16-22	10:17-22	18:18-23		1437
	The love of riches		19:23-26	10:23-27	18:24-27		
	Leaving the things of the world		19:27-30	10:28-31	18:28-30		
	Parable of workers in vineyard		20:1-16				
Return to Judea to raise Lazarus¹³	Jesus hears that Lazarus is sick	Still in Perea				11:1-16	1433-34
	Jesus raises Lazarus	Bethany near Jerusalem				11:17-53	1434-35
	He withdraws again	Ephraim				11:54	1435
The final journey	Jesus again predicts his death	Road to Jerusalem	20:17-19	10:32-34	18:31-34		
	The mother of James and John		20:20-23	10:35-40			
	Humility		20:24-28	10:41-45			1438
	Heals blind Bartimaeus and another	Jericho	20:29-34	10:46-52	18:35-43 ¹⁴		1438
	Zacchaeus comes to Jesus	"			19:1-10		1438
	Parable of the ten minas	"			19:11-27		1439

	When and Where	Matthew	Mark	Luke	John
He goes on towards Jerusalem				19:28	
The plan to arrest Jesus	Jerusalem, April, shortly before the Passover (year 30)				11:55-57

The Last Week of the Ministry of Jesus

(thick line: new day) (thick red line: text indicates new day)

Saturday†	Mary anoints Jesus ¹⁵	Bethany, 6 days before the Passover (Saturday) †	26:6-13	14:3-9		12:1-8	
	The plan to kill Lazarus					12:9-11	1440
Palm Sunday†	The people come out to meet Jesus	Palm Sunday				12:12-13	
	Jesus sends for the donkey's colt	passing the Mount of Olives	21:1-7	11:1-7	19:29-35	12:14-16	1441
	The Triumphal Entry	Jerusalem	21:8-9	11:8-10	19:36-40		
	Predicts destruction of Jerusalem				19:41-44		
	Jesus is recognized		21:10-11			12:17-19	
	Return to Bethany	Bethany	21:17	11:11			
Monday†	The fig tree without fruit	On the way	21:18-19a	11:12-14			1442
	Jesus clears the temple, second time	Jerusalem, in the temple	21:12-13	11:15-17	19:45-46		
	His enemies continue planning			11:18	19:47-48		
	The children praise Jesus		21:14-16				
	They go out of the city	To where??		11:19			1443
	daily plan, morning and evening				(21:37-38)		1456
Tuesday morning†	The fig tree dries up	On the way	21:19b-22	11:20-26			1444
	The authority of Jesus questioned	In Jerusalem	21:23-27	11:27-33	20:1-8		
	Parable of the two sons		21:28-32				
	Parable of the tenants		21:33-41	12:1-9	20:9-16		1445
	The stone the builders rejected		21:42-44	12:10-11	20:17-18		
	Leaders are offended		21:45-46	12:12	20:19		
	Parable of the wedding banquet		22:1-14				
	Question about taxes		22:15-22	12:13-17	20:20-26		1446
	Question about the resurrection		22:23-33	12:18-27	20:27-38		
	The greatest commandment		22:34-40	12:28-34	20:39-40		
	Whose son is the Christ?		22:41-46	12:35-37	20:41-44		1447
	Jesus condemns pride		23:1-12	12:38-40	20:45-47		
	Seven woes		23:13-36				
	Lament about Jerusalem		23:37-39		13:34-35 ¹⁶		1447, 1427
	The example of the poor widow			12:41-44	21:1-4		1448
Teaching About the End of the Age: The Olivet Discourse	The temple will be destroyed	Leaving the temple	24:1-2	13:1-2	21:5-6		1449
	The disciples ask questions		24:3	13:3-4	21:7		
	"See that no one leads you astray"		24:4-5	13:5-6	21:8		
	Wars and Persecution		24:6-14	13:7-13	21:9-19		
	Abomination and Tribulation		24:15-22	13:14-20	21:20-24		
	False Christs		24:23-27	13:21-23	[17:20-25]		
	The corpse and the vultures		24:28		[17:37]		
	The coming of the Son of Man		24:29-31	13:24-27	21:25-28		
	The Lesson of the Fig Tree		24:32-35	13:28-31	21:29-33		
	No One Knows That Day or Hour		24:36	13:32			
	As in the days of Noah		24:37-39		[17:26-27]		
	Some taken, some left		24:40-43		[17:34-36]		
	Keep watch		24:44-51	13:33-37	21:34-36		
	Parable of the ten virgins		25:1-13				1452
	Parable of the talents		25:14-30				1453
	The sheep and the goats		25:31-46				
Tuesday afternoon	Jesus again predicts his death ¹⁷					12:20-36a	1442
	Completion of his public ministry ¹⁷					12:36b	1243
	He reminds disciples of crucifixion	Two days before Passover/Unleavened Bread †	26:1-2				1454
	The plot against Jesus		26:3-5	14:1-2	22:1-2		
	Judas agrees to betray Jesus		26:14-16	14:10-11	22:3-6		
Summary of Ministry¹⁷	Unbelief of the Jews					12:37-43	1456
	Summary of Jesus' message					12:44-50	
Wednesday¹⁷	(Jesus rests?)						
Thursday¹⁷	Preparations for the Lord's Supper	first day of Passover/ Unleavened Bread †	26:17-19	14:12-16	22:7-13		1457

			When and Where	Matthew	Mark	Luke	John
The Lord's Supper (Fourth Passover of Jesus' ministry)	They recline at the table	The upper room, night †	26:20	14:17	22:14		1458
	The importance of this supper				22:15-16		
	Jesus washes his disciples' feet ¹⁸					13:1-17	
	Jesus talks about his betrayer		26:21	14:18	22:21-22	13:18-21	1459
	They ask who it is ¹⁹		26:22-25	14:19-21	22:23	13:22-25	
	Jesus identifies the betrayer					13:26-27a	
	Judas leaves					13:27b-30	
	The new commandment					13:31-35	
	Institution of the Supper: the bread		26:26	14:22	22:19	1 Co. 11:23-24	1458
	Institution of the Supper: the wine		26:27-28	14:23-24	22:20	1 Co. 11:25	
	Jesus will not drink wine again		26:29	14:25	22:17-18		
	Greatness through service				22:24-30		
	Jesus predicts Peter's denial				22:31-34	13:36-38	1460
	Jesus, the way to the Father					14:1-14	
	The promise of the Holy Spirit					14:15-31a	
	Purse, bag, and sword				22:35-38		1461
	They go out to the Mount of Olives		26:30	14:26	22:39	14:31b	
	Jesus predicts Peter's denial		26:31-35	14:27-31			
	"I am the true vine"					15:1-17	1462
	The hatred of the world					15:18-16:4	1463
	The work of the Holy Spirit					16:5-15	
	"Your sorrow will turn into joy"					16:16-24	
	"I have overcome the world"					16:25-33	1464
	The high priestly prayer					17:1-26	
In Gethsemane	They arrive at Gethsemane	Gethsemane	26:36-38	14:32-34	22:40	18:1	1465
	Jesus prays in agony		26:39	14:35-36	22:41-45		1466
	Jesus prays the second time		26:40-42	14:37-39	22:46		
	Jesus prays the third time		26:43-46	14:40-42			
	Judas betrays Jesus		26:47-50	14:43-45	22:47-48	18:2-3	
	Jesus asks for safety of disciples					18:4-9	
	Peter cuts off Malchus's ear		26:51-54	14:46-47	22:49-51	18:10-11	
	Jesus questions manner of arrest		26:55-56a	14:48-49	22:52-53		1467
	Jesus is arrested, disciples flee		26:56b	14:50		18:12	
	A young man flees naked (Mark??)			14:51-52			
Trial before the Jewish Authorities	To Annas' and Caiaphas' house ²⁰	Jerusalem	26:57	14:53	22:54a		
	Before Annas first					18:13-14	
	Peter follows into the courtyard ¹⁹		26:58	14:54	22:54b	18:15-16	
	Peter denies Jesus the first time		26:69-71a	14:66-68a	22:55-57	18:17-18	1467, 1468
	A rooster crows (the first time)			14:68b			
	Trial before Annas					18:19-24	1468
	Trial before Caiaphas & Sanhedrin		26:59-66	14:55-64			
	They beat and mock Jesus		26:67-68	14:65	22:63-65		
	Peter denies Jesus the second time	"A little later" (Luke 22:58)	26:71b-72	14:69-70a	22:58	18:25	
	Peter denies Jesus the third time	"About an hour later" (Luke 22:59)	26:73-74a	14:70b-71	22:59-60a	18:26-27a	1469
	A rooster crows (the second time)		26:74b	14:72a	22:60b	18:27b	
	Jesus looks at Peter, who weeps		26:75	14:72b	22:61-62		
Friday†, ¹⁷ early morning	The Sanhedrin condemns Jesus		27:1	15:1a	22:66-71		
	Judas commits suicide		27:3-10			Acts 1:18-19	
Trial before Pilate	Before Pilate	The Praetorium	27:2	15:1b	23:1-2	18:28-32	1470
	Pilate interrogates Jesus		27:11-14	15:2-5	23:3-4	18:33-38	
	Before Herod				23:5-12		1471
	Message from Pilate's wife		27:19				
	Pilate wants to release him				23:13-16		
	Jesus or Barrabas		27:15-18	15:6-10	23:17	18:39	
	The crowd chooses Barrabas		27:20-21	15:11	23:18-19	18:40	1472
	"Crucify him!"		27:22-23	15:12-14	23:20-23		
	Crown of thorns		27:27-30	15:16-19		19:1-3	
	Pilate tries to release him	6:00 a.m. †				19:4-15	
	Pilate washes his hands		27:24-25				1473
	Barrabas is released		27:26	15:15	23:24-25	19:16	
	They lead him out to crucify him	In the Via Dolorosa	27:31	15:20		19:17	
	Simon of Cyrene		27:32	15:21	23:26		
	The women weep for him				23:27-31		

			Matthew	Mark	Luke	John
When and Where						
The Crucifixion	Jesus is crucified	Golgotha ("Place of the Skull"), 9:00 a.m. (Mk. 15:25)	27:33-35a	15:22-24a	23:33	19:18
	"Father, forgive them" ²¹				23:34a	
	they cast lots for his clothes		27:35b-36	15:24b	23:34b	19:23-24
	It was the third hour (9 a.m.)	9:00 a.m. †		15:25		
	The written notice above his head		27:37	15:26	23:38	19:19-22
	They crucify two robbers with him		27:38	15:27	23:32	
	Everyone insults him		27:39-44	15:28-32	23:35	
	The soldiers insult him				23:36-37	
	"You will be with me in paradise"				23:39-43	
	"Here is your mother" ¹⁹					19:25-27
	Darkness over all the land	12:00 noon †	27:45	15:33	23:44-45a	
	"Why have you forsaken me?"	3:00 p.m. †	27:46-47	15:34-35		
	"I am thirsty"		27:48	15:36a		19:28-29
	"Let's see if Elijah comes"		27:49	15:36b		
	"It is finished"					19:30a
	"into your hands I commit spirit"				23:46a	
	The death of Jesus		27:50	15:37	23:46b	19:30b
	Miraculous events		27:51-53	15:38	23:45b	
	The centurion believes		27:54	15:39	23:47	
	The crowd is amazed				23:48	
	The women and his followers		27:55-56	15:40-41	23:49	
	Jesus' side is pierced ¹⁹					19:31-37
Jesus is buried	Joseph of Arimathea asks for body	Late afternoon †	27:57-58	15:42-45	23:50-52	19:38
	Jesus is buried	Before nightfall †	27:59-60	15:46	23:53-54	19:39-42
	The women observe		27:61	15:47	23:55	
	The women prepare spices				23:56a	
Saturday†¹⁷	The guard before the tomb		27:62-66			
	The women rest				23:56b	
	The women buy more spices	After the Sabbath. † Saturday evening?		16:1		

The 40 Days From the Resurrection to the Ascension

The resurrection of Jesus Christ (Sunday)†	The women go to the tomb	Mary Magdalene, Mary mother of James, Salome; still dark	28:1	16:2-3	24:1	20:1a
	The stone is rolled back		28:2-4			
	The women see that it is!			16:4	24:2	20:1b
	They do not find the body				24:3	
	They see the angels			16:5	24:4	
	Angels proclaim the resurrection		28:5-6	16:6	24:5-6a	
	"Remember how he told you"				24:6b-8	
	"go quickly and tell his disciples"		28:7	16:7		
	At first they say nothing out of fear			16:8		
	Then they run to tell his disciples		28:8a			
	Mary M. runs ahead, unbelieving					20:2a
	Mary M. tells Peter and John ¹⁹					20:2b
	Peter and John see the tomb				24:12	20:3-10
	Jesus appears to Mary Magdalene			16:9		20:11-17
	Jesus appears to the (other) women		28:8b-10			
	The report of the guard		28:11-15			
	Women tell news to disciples			16:10-11	24:9-11	20:18
	Jesus appears to Peter	when?	1 Co. 15:5a		(24:34)	
	Jesus appears to Cleopas & another	afternoon, road to Emmaus (7 miles, 2-hour walk)		16:12	24:13-27	
	Jesus reveals himself to them	"nearly evening", Emmaus			24:28-32	
	They return to Jerusalem	(2-hour walk back)		16:13	24:33-35	
	Jesus appears to the Eleven	Sunday evening †	1 Co. 15:5b	16:14	24:36-43	20:19-20
	The apostles receive authority					20:21-23
	He opens their minds to understand				24:44-48	
Later	Incredulity of Thomas					20:24-25
The next Sunday	Jesus appears to Thomas	same house, one week after his resurrection †				20:26-29

		When and Where	Matthew	Mark	Luke	John
Later	Jesus appears to seven disciples ¹⁹	Galilee, Sea of Tiberias				21:1-24
	Appearance to the Eleven in Galilee	a mountain in Galilee	28:16-17			
	The Great Commission		28:18-20	16:15-16		
	Signs			16:17-18		
	Appearance to the 500	when and where?	1 Co. 15:6			
	Appearance to James	when and where?	1 Co. 15:7a			
	Summary of his appearances	over a period of 40 days †				Acts 1:3
The ascension (40 days after the resurrection)	Command not to leave Jerusalem	Jerusalem, probably at a meal (Acts 1:4)			24:49	Acts 1:4-5
	He leads them out towards Bethany	Bethany, near Jerusalem			24:50a	
	Last instructions		1 Co. 15:7b			Acts 1:6-8
	The ascension			16:19	24:50b-51	Acts 1:9
	He will come back as he went					Acts 1:10-11
	They return to Jerusalem	Jerusalem			24:52-53	Acts 1:12-14
Final Comments	Incomplete but selective record					20:30-31
	Incomplete record					21:25

Events that Occurred Shortly After the Ascension

Matthias Chosen to Replace Judas	Jerusalem, "In those days"				Acts 1:15-26
The Coming of the Holy Spirit	Pentecost Sunday, 10 days after the ascension ²²				Acts 2:1-13
Peter (and others) preach	9 a.m.		16:20		Acts 2:14-41

Background Information

Most of this chronology follows that in *The Narrated Bible* by F. LaGard Smith, though I have made some adjustments of my own. (See [index.html#Sources](#) for more information.) The page numbers in the last column of the table are from that book. (When I have significantly changed the order these are marked in green.)

However, Smith never explains which Gospel Harmony he followed, and in fact he has graciously explained to me that after 35 years he no longer has his original notes and cannot remember. I still consider his basic framework to be an excellent one and have mostly followed it, but recently for certain details I have come to rely on the monumental work *Baker's New Testament Commentary*, by William Hendriksen and Simon Kistemaker, the four gospels by Hendriksen.²³ He goes into great detail in explaining the sequence of many events. For this reason, and because I had unnecessarily summarized several sections, in June, 2020 I went into greater detail about many events, especially in the book of Luke, which has more unique material than Matthew or Mark, and rearranged some of these based on Hendriksen's logic. I also added information on the [Five Discourses of Jesus in Matthew](#).

In any case this chronology should not be viewed as authoritative or inspired, but only as a helpful arrangement of the four gospels to show their relative chronology, using the key events marked with †, as shown below. Others have also made arrangements that are equally well thought through. However, the 3½-year framework seems to be the general consensus (see [this page](#)), as well as many of the details included here (see [this page](#)).

Colors, Formatting, and Symbols

Red text	A key date or timespan provided in the text, or that can be calculated from it. The text that provides it is also in red. A few events cannot be dated, but are key in determining the order of other events, like the imprisonment of John the Baptist or his execution; these are also marked in red.
Purple text	Other time information provided in the text, or that can be calculated from it, such as "the next day" or "on a Sabbath". This information is only relative, showing the time between two or more events, even though these cannot be dated in the larger context. (Note that before the beginning of Jesus' ministry and from the last week of his ministry onwards, all time information is colored red, not purple, since all of this time information is key and is datable in the larger context.)
†	This symbol indicates key events that allow us to construct this chronology, and to align the four gospels into one chronology. The synoptic gospels (Matthew, Mark, and Luke) tend to cover the same events and teaching, whereas John tends to cover quite different events and teaching, which makes it a bit difficult to align the synoptics with John. Even so, because of the few times they do cover the same events it is possible to develop this chronology.
Orange line in left margin	This shows the extent of what is known as the Great Galilean Ministry , which lasted about a year and a half, from around December of the year 27 until after Passover in the year 29. During this period Jesus spent most of his time in Galilee, and his ministry was very public.

Formatting of References in Columns 4 through 7

Bold and outlined	The most complete or key passage, or a passage with important additional information.
Blue outline	A passage outside of the four gospels that provides further information within the context of the four gospels.
Yellow background	A passage that is not in chronological order in one of the gospels (or at least that <i>The Narrated Bible</i> organized in a different order). Mark and John seem to be almost entirely chronological, but often Matthew is not, and sometimes Luke is not. (In each case when Mark and John do not agree, a choice has been made to follow one or the other. However, these conflicts only occur in The Last Week of the Ministry of Jesus , and mostly represent quite minor variations, except where clarified by a footnote.)
Sky-blue background	A passage that is not actually out of order, but which refers forward or backward to another event, and so is placed out of order.

(in parentheses)	A passage that actually occurs elsewhere, but which provides information about an event which it does not directly narrate.
[grey and in brackets]	A passage that might appear to be a parallel passage, but which was probably a separate event or a repeated teaching. The context is what normally indicates this. (I have not included these exhaustively, since Jesus frequently taught similar things, and they would not all fit in this chart. I have only included some of the more obviously similar repeated teachings). ²⁴
Thick green line at top of reference	Indicates a place where chronological order was followed, except that one or more passages with a yellow background or a sky-blue background were moved elsewhere, leaving a nonsequential break. ²⁵

Endnotes:

- ¹ The return from Egypt occurred after the death of Herod the Great, who [most likely died in March or April of 4 B.C.](#) If Jesus' ministry began in early 27 A.D., this makes his age right at 30, as stated in Luke 3:23, if we assume that he was born not long before that. Remember, there is no year 0! However, many commentators have assumed that the two-year figure in Matthew 2:16 means that Jesus was already two years old by the time of the arrival of the wise men, and that the phrase "about thirty years of age" in Luke 3:23 could mean up to 32. On the other hand, many other commentators, including such well-respected ones as *Baker's New Testament Commentary* and Alfred Edersheim, have said that we need not assume this, and that it fits the character of the wicked king Herod to have gone overboard in his killing of the infants. As *Baker's New Testament Commentary* says, "When it came to killing, Herod always allowed himself a very wide margin." For this reason I have simply said that Jesus was probably born sometime between 6 and 4 B.C.
- ² See [this page](#), [this page](#), and [this page](#) for why the time frame mentioned in Luke 3:1 for the start of John's ministry would have occurred in the latter part of 26 A.D.
- ³ And very probably also John, who may have been the other disciple who is not named. See footnote 19. These are 3 of the four fishermen who receive a more "official" call later on at the Sea of Galilee (Lake Gennesaret), mentioned only in the Synoptic Gospels. See [Apostles.html](#).
- ⁴ According to John 2:20 this occurred 46 years after Herod the Great began reconstructing the temple, which occurred in the [18th year of his reign \(20-19 B.C.\)](#), which confirms that Jesus began his ministry and cleared the temple in 27 A.D., which is also indicated from several other evidences. (Remember, there is no year 0!)
- ⁵ I realized in January, 2022 that I needed to put an endnote to explain how John 4:35 shows that these events occurred in December. In John 4:35 Jesus says, "Do you not say, 'Four months more and then the harvest'? I tell you, open your eyes and look at the fields! They are ripe for harvest." Clearly the second part of the verse is metaphorical, but what does the first part mean? In the context it sounds like a proverb, but in fact it only makes sense if it actually indicates the present situation at the time Jesus said it. *Baker's New Testament Commentary* affirms this, and says, "The harvest in this region being in April (or early May), it was now December (or early January)".
- ⁶ *Baker's New Testament Commentary* points out that the Luke account here is quite different from the Matthew and Mark accounts, and suggests a prior acquaintance and that this is a later event. This also avoids assuming that Luke recounted this event out of order, as *The Narrated Bible* does.
- ⁷ In John 5 the text does not say that this was the Passover, only that "there was a feast of the Jews, and Jesus went up to Jerusalem." There were three feasts that could only be celebrated in Jerusalem: Passover (in April), Pentecost (in June), and Tabernacles (in September or October), and this could have been any of these. *Baker's New Testament Commentary* says, "our opinion [is] that this unnamed feast a. was one of the three pilgrim feasts; b. must be dated in the year 28 A.D.; and c. was, in all probability, either Passover or feast of Tabernacles (without ruling out the possibility that it was Pentecost). In favor of the Passover two additional arguments are sometimes presented: 1. this is supported by the tradition of Irenaeus, and 2. this was the only feast which the Israelites were required to attend. However, the evidence is not entirely conclusive." This would put John 5 right before Luke 6, which happened in the spring at the wheat or barley harvest in April or May (see also endnote 9 below). The dating of John 4 and John 6 is much clearer, since these can be calibrated with the other gospels, with about a year and 4 months between them. Contributor Vince Eilenberger asked me to clarify this, and I know that others have had the same question. Thanks, Vince!
- ⁸ This case is difficult. For various reasons these passages in Matthew, Mark, and Luke all seem to clearly connect with their own context, so in spite of the similarities, we must assume that the Luke case was a repeat of the Mark and Matthew teaching.
- ⁹ In the climate of Israel the grass is only green and fresh during the springtime, mainly April. In the winter it freezes, and in the hot, dry summer it dries out. This confirms John's statement that it was near the Passover, and his statement that there was "plenty of grass" (John 6:10). See this excellent [YouTube video about the four seasons in Israel](#) from one of my favorite YouTube channels, [Sergio & Rhoda in Israel](#), who bring to us in living color so many Biblical places.
- ¹⁰ Before 10-Sep.-2019 I had placed the end of the Great Galilean Ministry later, at Mark 10:1a, but multiple commentators place it here, including *Baker's New Testament Commentary*. Jesus does return to Galilee after this, but his ministry is more private from this point on, which is the point of John 7:1 according to *Baker's New Testament Commentary*. The next period is one I call "Change of Focus": see my comments on it in [A Bird's Eye View of Jesus' Ministry](#).
- ¹¹ In October, 2019, I moved this line up to follow Mark's order, since this is the only time *The Narrated Bible* does not follow Mark except when there is a conflict with John's order. (See the discussion at [Yellow background](#) above.)
- ¹² Perea is the region east of the Jordan and south of the Decapolis. Unlike the Decapolis, it was a mainly Jewish region, and like Galilee, it was ruled by Herod Antipas. It is never mentioned by name in the Bible, but it was "the region of Judea beyond the Jordan" mentioned in Matthew 19:1 and Mark 10:1, and was where Bethany beyond the Jordan was, mentioned directly in John 1:28 and indirectly in John 10:40. There was clearly a "Ministry in Perea", which would include at the very least Matthew 19:1-20:16, Mark 10:1-31, and John 10:40-42, and because of parallels with Matthew and Mark, Luke 18:15-30 as well. However, a number of commentators, including *Baker's New Testament Commentary* and *The Narrated Bible*, assume that Luke 13:22 also indicates this same period, since it says, "He went on his way through towns and villages, teaching and journeying toward Jerusalem." The normal route for Jews travelling from Galilee to Judea was through Perea, so as to avoid Samaria, and this would fit with the other gospels. This leaves the question of how much of Luke 12:1-18:14 to include: much of this material is unique to Luke, and what is not unique appears to be more likely repeated teaching rather than true parallel passages (see [\[grey and in brackets\]](#) above). *Baker's New Testament Commentary* suggests that most of it could probably be included here, and I have followed their lead.
- ¹³ In April, 2021 I realized that the probability is that this passage terminates the Ministry in Perea, since Jesus does not return to Perea afterwards, so I moved it to its current position.
- ¹⁴ There is a complication in these three parallel passages: Matthew and Mark say that Jesus healed the blind men as he was leaving Jericho, but Luke says that it was as he was entering. Many explanations for this have been put forth, but *Baker's New Testament Commentary* simply says, "The best answer is, There is a solution, for this "Scripture," too, is inspired. However, *we do not now have the solution to these problems.*" *The Narrated Bible* had changed Luke's order, but since this does not really resolve the issue, I have restored it.
- ¹⁵ This appears to be the only case of a serious change of order on the part of Mark, in which he takes a time out from his account of the events of Tuesday afternoon to relate an event that evidently occurred three days earlier, on Saturday. John clearly places this event on Saturday, and the three accounts must refer to the same event, since so many of the details match. Why both Matthew and Mark place this event in this context is not totally clear, but many commentators confirm that this is what they have done, including *Baker's New Testament Commentary*.
- ¹⁶ Because of its parallelism with the Matthew passage, *Baker's New Testament Commentary* presumes that Luke placed this out of order because of its subject matter, and this seems logical.
- ¹⁷ Tradition has always said that the Lord's supper took place on Thursday of Holy Week and that Jesus was crucified on Friday and was resurrected on Sunday. This necessarily means that Wednesday is not mentioned, presumably as a rest day for Jesus. However, in Matthew 12:40 Jesus says, "For just as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth." This has led some interpreters, including F. LaGard Smith in *The Narrated Bible*, on which I have based most of my chronology, to say that Jesus must have been crucified on Thursday. However, I find that most commentators, including the *Wycliffe Bible Commentary*, *Baker's New Testament Commentary*, and most of [these commentators](#), adhere to the traditional view, and give good arguments for this view, but I do not have space to include their arguments here. Up until October, 2019 I had partially followed F. LaGard Smith in his interpretation; at that time I rearranged or simplified a number of items, mostly following the *Wycliffe Bible Commentary* and *Baker's New Testament Commentary*, all adjustments marked with this footnote number ¹⁷.

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- ¹⁸ In May, 2019, I significantly rearranged the material in the **Lord's Supper** section, mostly following *Baker's New Testament Commentary*. Before that my analysis had been highly inconsistent, with several redundancies and not really following *The Narrated Bible* or any other authority.
- ¹⁹ John the apostle, author of the fourth gospel, never mentions himself by name in his gospel, except indirectly as one of the two "sons of Zebedee" in John 21:2, apparently to show humility. Instead, he apparently refers to himself in other ways, as tradition confirms. He is almost certainly the "disciple whom Jesus loved" in John 13:23-25, 19:26-27, 20:2-3, and 21:7,20. He is also probably the "disciple who testifies" in John 19:35 and 21:24. And in this role he is quite probably the other disciple who is not named in John 1:35-40 and in John 18:15-16, since those passages have the appearance of being related by an eyewitness. See [Apostles.html](#).
- ²⁰ In January, 2019, I significantly rearranged the material in the **Trial before the Jewish Authorities** section and the following section. See [Peter's Three Denials of Jesus](#).
- ²¹ These **dark-green** quotes are the "seven last words of Jesus on the cross".
- ²² According to [this page](#) and many others, and general church tradition, Jesus rose from the dead on the Feast of Firstfruits, and the Day of Pentecost occurred 50 days after the Feast of Firstfruits, leaving 10 days from the ascension to Pentecost.
- ²³ In earlier versions of this article prior to March, 2021, I had said that Kistemaker did the four gospels, but I had confused the two authors!
- ²⁴ I have only included this information since June, 2020, as distinguished from actual parallel passages.
- ²⁵ I only added these lines in April, 2021, because I realized that these breaks were hard to found without them, especially in long sequences like Luke 12-18.