



A HARMONY *of* THE GOSPELS

The Chronology of the Life of Jesus Christ



27 A.D.						
JANUARY						
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- December 13-20, Kislev 25-Tebeth 2: Feast of Dedication

[illegible]

- June 20, Sivan 8: Pentecost

28 A.D.													
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THE CHRONOLOGY OF THE LIFE OF JESUS CHRIST

(from the accuracy of the Scripture, history, and astronomy)

I. The Birth and Childhood of Jesus Christ



	MATTHEW	MARK	LUKE	JOHN
1. Introduction	1:1	1:1	1:1-4	1:1-18
2. Royal genealogy of Jesus Christ	1:2-17			
3. Announcement to Zacharias of John the Baptist (May, 4 B.C.)			1:5-22	
4. Conception of John the Baptist (June, 4 B.C.)			1:23-25	
5. Announcement to Mary of Jesus Christ (December, 4 B.C.)			1:26-38	
6. Mary's visit to Elisabeth (three months)			1:39-56	
7. Birth of John the Baptist (March, 3 B.C.)			1:57-80	
8. Joseph and Mary come together	1:18-24			
9. Magi first observe activity of "his star"—first conjunction—Jupiter and Venus (August 12, 3 B.C.)				
10. Birth of Jesus Christ (September 11, 3 B.C.)	1:25a		2:1-20	
11. Second conjunction—Jupiter and Regulus (September 14, 3 B.C.)				
12. Circumcision and naming of Jesus Christ (September 18, 3 B.C.)	1:25b		2:21	
13. Jesus' presentation to the Lord at the Temple (October 21, 3 B.C.)			2:22-24	
14. Prophecy of Simeon and Anna in the Temple (October 21, 3 B.C.)			2:25-38	
15. Third conjunction—Jupiter and Regulus (February 17, 2 B.C.)				
16. Fourth conjunction—Jupiter and Regulus (May 8, 2 B.C.)				
17. Fifth conjunction—Jupiter and Venus (June 17, 2 B.C.)				
18. Massing of planets Mercury, Venus, Mars, Jupiter (August 27, 2 B.C.)—Magi caravan toward Jerusalem soon afterward				
19. Magi come to Jerusalem and Bethlehem (December, 2 B.C.)	2:1-12			
20. Joseph, Mary, and Jesus flee to Egypt	2:13-15			
21. Slaughter of Bethlehem infants	2:16-18			
22. Eclipse preceding Herod's death (January 9, 1 B.C.)				
23. New king Archelaus disrupts Passover (April 8, 1 B.C.)				
24. Return of Joseph, Mary, and Jesus to Judea, then to Nazareth	2:19-23		2:39	
25. Jesus' childhood to twelve			2:40	
26. Jesus in the Temple at twelve			2:41-50	
27. Jesus grows to manhood			2:51,52	



II. Baptism, Temptations, and First Week of Nisan in 27 A.D.

	MATTHEW	MARK	LUKE	JOHN
28. John the Baptist	3:1-12	1:2-8	3:1-18	
29. The incident in Luke 3:19 and 20 is removed chronologically from the immediate context and is therefore a <i>parembole</i> , noted in the English by a parenthesis. John could not have been imprisoned at this time, for the verses following in Luke tell us that John baptized Jesus. This <i>parembole</i> anticipates the reaction of the unbelieving rulers in Israel to John's ministry. See event #43 for Luke 3:19 and 20.				
30. John baptizes Jesus (Shebat 20, February 16, 27 A.D.)	3:13-17	1:9-11	3:21,22	
31. The legal genealogy of Jesus			3:23-38	
32. Jesus' temptations in the wilderness (40 days): Matthew, Mark, and Luke all record Jesus going into the wilderness after his baptism. While he was in the wilderness, he was tempted by Satan. The record in Luke 4:2 says "devil," but some ancient manuscripts read "Satan" in Luke 4:2, which is correct. "Satan" emphasizes the adversary's indirect dealings with man while "devil" emphasizes his direct dealings. After the forty days' temptation, the Devil himself came to Jesus and tempted him with the four basic things that motivate man: self-preservation, love or worship, recognition, and greed. Matthew and Luke both mention the temptation to turn stones into bread. Food is essential for self-preservation and would have been a genuine temptation after 40 days of fasting. Only Luke mentions the second temptation. The Devil showed Jesus all the kingdoms of the world and offered their glory to Jesus. The word "world" is <i>oikoumenē</i> , meaning "the inhabited world." The essence of the second temptation is that the Devil was offering Jesus all the worship and love of the people on earth. Both Matthew and Luke mention the third temptation. If Jesus Christ had jumped off the pinnacle of the Temple and lived, he would have received great recognition and notoriety among the people. The fourth temptation is only in Matthew. Due to its similarity to the second temptation which was mentioned in Luke, Matthew 4:8 starts with the word "again." In Matthew 4:8 and 9 the Devil again showed Jesus Christ the kingdoms of the world. However, in Matthew the word "world" is <i>kosmos</i> , the entire world. Thus the last temptation is greed. Hence, these differing details establish that the showings of "the world" are indeed two different temptations in Matthew and Luke.				
	4:1-11	1:12,13	4:1-13	
33. John baptizing around the first of Nisan: this event occurred after Jesus was in the wilderness. In John 1:32, John the Baptist was speaking of the baptism of Jesus in the past tense. The record in John does not give the actual incident of Jesus' being baptized; it only refers to the baptism as having taken place in the past. The location of this event is uncertain, since some texts in verse 28 read "Bethany," others read "Bethabara," and others read "Betharaba." The location of these sites is unknown. At any rate it was "beyond Jordan." The time of this event was around the first of Nisan, 27 A.D., and the baptism of Jesus was at least 40 days before this event.				1:19-28
34. John sees Jesus—next day				1:29-34
35. Jesus meets Andrew and Peter—next day				1:35-42
36. Jesus meets Philip and Nathanael—next day				1:43-51
37. Wedding at Cana—three days later—Jesus' first miracle				2:1-11
38. To Capernaum for a few days				2:12

III. Passover (April 10) to Pentecost (June 1) in 27 A.D.

39. Jesus to Jerusalem for Passover—cleanses the Temple—discourse with Nicodemus (Nisan 14-21, April 10-17, 27 A.D.)				2:13—3:21
40. Jesus goes to countryside of Judea and his disciples baptize; John bears record of Jesus				3:22-36

THE CHRONOLOGY OF THE LIFE OF JESUS CHRIST
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MATTHEW MARK LUKE JOHN

41. Jesus leaves Judea for Sychar—two days—woman at the well: John 4:1-3 should not be confused with Matthew 4:12, Mark 1:14a, and Luke 4:14a (event #45). These three records all refer to a particular time when Jesus went into Galilee. That trip to Galilee, however, was upon Jesus' hearing of John's arrest, not "when therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John," as in John 4:1. Also, John 4:54 records a miracle which is "the second miracle *that* Jesus did, when he was come out of Judaea into Galilee" (John 4:54). This was earlier in Jesus' ministry than the record of Jesus' departure to Galilee in Matthew 4:12, Mark 1:14a, and Luke 4:14a (event #45) after which he performed numerous miracles in Galilee. John 3:24 also says that John was not yet in prison. By the four months until harvest of John 4:35, Jesus is saying that his disciples should not say that they must plant and then wait for harvest because the "fields" of which he spoke were "white already to harvest." Here, "white" refers to the white color of clothes of the approaching people which was analogous to the white sheen of certain crops when ripe.

4:1-42

42. Jesus returns to Cana of Galilee after two days; Jesus' second miracle

4:43-54

43. John the Baptist delivered to prison—not in chronological sequence, see event #29. John's delivery to prison is recorded in a summary in Luke 3:19 and 20.

(3:19,20)

44. Jesus to Jerusalem for Pentecost (Sivan 7, June 1, 27 A.D.): in these verses Jesus returns from Galilee to Jerusalem for Pentecost. The use of the past tense in John 5:35 regarding John the Baptist—"He was a burning and a shining light..."—indicates that John was in prison at that point. Therefore, the records, Matthew 4:12, Mark 1:14a, and Luke 4:14a, regarding Jesus' return to Galilee when he heard of John's arrest, belong immediately after Jesus' Jerusalem stay recorded in John 5:1-47. According to Josephus, John was imprisoned at Herod's fortress of Machaerus in Perea. This event (#44) begins with the record of the healing of the man at the pool of Bethesda. A forgery has been inserted in some texts and has been retained in the King James Version from the end of John 5:3, "waiting for the moving of the water," through the end of verse 4. Many of the ancient manuscripts do not have this section. The Sabbath mentioned in this record is the High Sabbath, Pentecost (Sunday).

5:1-47

45. Jesus hears John is in prison and returns to Galilee immediately after Pentecost

4:12

1:14a

4:14,15

IV. The Summer of 27 A.D. (June 1—September 19)

46. The practical opening of Jesus' ministry as the Apostle, in Nazareth—Sabbath (Sivan 13, June 7, 27 A.D.): the function of an apostle is to bring new light to his generation. The "new light" that Jesus brought to his generation on that Sabbath in Nazareth was the relevance of Isaiah 61 to his own ministry, the acceptable year of the Lord. According to Matthew 4:17, from this time he began to preach the Kingdom of Heaven. Further, the prophecy recorded in Isaiah 9:1 and 2 was fulfilled in that the people in Galilee "saw great light" and to them "light is sprung up" (Matthew 4:16).

4:16-30

47. Jesus departs for Capernaum and begins to proclaim the Kingdom of Heaven

4:13-17

1:14b,15

48. Calling four disciples by the Sea of Galilee

4:18-22

1:16-20

49. Travels through Galilee teaching

4:23-25

50. Teaching on the mountain

5:1—7:29

51. Healing of a leper

8:1-4

52. Healing of centurion's child in Capernaum: the word translated "servant" in verse 6 means "child" in both Aramaic and Greek. This event differs from event #68 where a centurion's servant was healed. The centurion here comes to Jesus, while in event #68 he sends messengers to Jesus.

8:5-13



THE CHRONOLOGY OF THE LIFE OF JESUS CHRIST

Page 4

	MATTHEW	MARK	LUKE	JOHN
53. Healing of possessed man in Capernaum synagogue (Sabbath): the word "sabbath" is plural in Greek and Aramaic in both Mark and Luke. However, the plural usage of this word in the Biblical languages indicates the singular "sabbath." For this reason, many versions translate this as a singular.		1:21-28	4:31-37	
54. Healing of Peter's mother-in-law (same day)	8:14,15	1:29-31	4:38,39	
55. Heals many at sunset (that evening—begins first day of the week)	8:16,17	1:32-34	4:40,41	
56. Arises before daybreak, departs to solitary place, Peter and others follow		1:35-38	4:42,43	
57. Departs to preach throughout Galilee		1:39	4:44	
58. Teaches in boat; miracle of fish			5:1-11	
59. Healing of a leper: the healing of the leper in Matthew 8:1-4 (event #51) is not identical with this healing of a leper. The healing of the leper in Matthew directly follows the teaching on the mountain, which is not recorded in Mark or Luke (the similar teaching in Luke was given on a plain). Also, if these two events are identical, then the sequence of events #52-#57 is broken, which is impossible since event #54 is identical in the three Gospels. Furthermore, following event #51 in Matthew, Jesus enters Capernaum, whereas in Mark and Luke he goes out into desert places. Thus, the record in Matthew is distinct from the record in Mark and Luke. The reason Jesus "was without in desert places" was that the leper had disobeyed Jesus' command and had openly talked about his healing. Therefore, Jesus could not go back into the city as he did after the healing in Matthew 8:1-4.		1:40-45	5:12-16	
60. After some days, heals paralyzed man who was carried by four. This event is out of chronological sequence in Matthew.	(9:2-8)	2:1-12	5:17-26	
61. Teaches multitude by seaside		2:13		
62. Calling of Matthew (Levi). This event is out of chronological sequence in Matthew.	(9:9-13)	2:14-22	5:27-39	
63. Picking grain on Sabbath: the word for "second sabbath after the first" in Luke 6:1 is one word in the Greek, <i>deuteroprōtō</i> . The word occurs only here in all of Greek literature, and no ancient commentator has ever given a satisfactory explanation as to its meaning. In view of this, it appears the word is a spurious addition. The text should simply read, "and it came to pass on a sabbath," which is the reading in some manuscripts. Matthew 12:1 begins a new subject and chronologically Matthew 12 and 13 overlap with Matthew 8:18—11:30.	(12:1-8)	2:23-28	6:1-5	
64. Heals man with withered hand: in Mark and Luke the record of the man with the withered hand follows the incident of picking grain on the Sabbath by at least a week, because of the words "again" (Mark 3:1) and "on another sabbath" (Luke 6:6).	(12:9-14)	3:1-6	6:6-11	
65. Healings by the sea	(12:15-21)	3:7-12		
66. Prays on mountain all night; ordains the 12		3:13-19a	6:12-16	
67. Teaching on the plain: the records of Matthew 5:1—7:29 (event #50) and Luke 6:17-49 are frequently treated as one. But the Matthew record was on "a mountain" (5:1) while in the Luke account Jesus "stood in the plain" (6:17). In Matthew, after the teaching, Jesus went to Capernaum, where a centurion met him to ask him to heal his child. In Luke, Jesus entered Capernaum afterward, but a centurion sent "elders of the Jews" concerning his servant. The entire sequence of events in the two Gospels shows they are different events.			6:17-49	
68. Heals centurion's servant in Capernaum—enters home—see note on event #52			7:1-10	

THE CHRONOLOGY OF THE LIFE OF JESUS CHRIST
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	MATTHEW	MARK	LUKE	JOHN
69. City of Nain—raised widow's dead son—the next day			7:11-17	
70. John the Baptist sends messengers to Jesus: this event is out of chronological sequence in Matthew. In Matthew, the incident of the two messengers coming from John the Baptist is a <i>parembole</i> . The event recorded in Matthew 11:2-30 is removed from its actual chronological position. The purpose of this <i>parembole</i> is to illustrate the type of response that the "workmen" (the apostles), called out in Matthew 10, would eventually receive. Both John the Baptist and the 12 apostles were eventually rejected by a generation that would not hear (Matthew 11:16-24). Luke gives the visit of John's messengers in its chronological position. Furthermore, the messengers were not sent because of John's doubt of Jesus Christ's ministry. The visit was for the profit of John's followers, who could see for themselves that everything John had prophesied about Jesus was true, and that they should not despair because of their leader's imprisonment.	(11:2-30)		7:18-35	
71. Supper with a Pharisee named Simon—woman anoints Jesus			7:36-50	
72. Preaching in villages—with the 12 and women			8:1-3	
73. Parables, relatives, Pharisees, and multitudes: the first recorded event of this day is Jesus teaching the parable of the sower to the people (Luke 8:4-8). Jesus was sitting in the open courtyard of a home, speaking to the multitudes. While he was there, a blind and dumb man, possessed, was brought to him and Jesus healed him. Pharisees and scribes were sitting close by, and their reaction to this miracle was to say that Jesus had Beelzebub. As Jesus was speaking, his mother and brothers came to the outside of the crowd, intending to seize him. Unable to approach him because of the crowd, they called for him to come out. Jesus refused. Later, Jesus goes out by the Sea of Galilee and teaches from a boat to the crowds on the shore. He gives the parable of the sower a second time (Matthew 13:1-9; Mark 4:1-9). Jesus then gives several other parables and dismisses the crowds. Jesus then returns to a house with his disciples, where they question him concerning the meaning of the parables and why he used them to teach the people.	(12:22—13:53)	3:19b—4:34	8:4-21	
74. Crosses Sea of Galilee that evening; miracle of calming the sea	8:18-27	4:35-41	8:22-25	
75. Heals men from tombs in the country of the Gergesenes—there were two men healed: one in Mark, one in Luke, and both in Matthew	8:28-34	5:1-20	8:26-39	
76. Crosses back to the other side of the Sea of Galilee—see events #60 and #62 for Matthew 9:2-13	9:1	5:21	8:40	
77. Disciples of John ask Jesus about fasting	9:14-17			
78. Jairus calls for Jesus	9:18,19	5:22,23	8:41,42	
79. Heals woman with issue of blood	9:20-22	5:24-34	8:43-48	
80. Raises Jairus' daughter	9:23-26	5:35-43	8:49-56	
81. Heals two blind men and one dumb man	9:27-34			
82. Returns to Nazareth—teaches in the synagogue on the Sabbath	(13:54-58)	6:1-6a		
83. Travels through villages	9:35-38	6:6b		
84. Sending forth of the 12—see event #70 for Matthew 11:2-30	10:1—11:1	6:7-13	9:1-6	
85. Herod hears of Jesus (John dead)	14:1,2	6:14-16	9:7-9	
86. Jesus hears of John's death	14:3-12	6:17-29		
87. Return of the 12 to Jesus		6:30,31	9:10a	

THE CHRONOLOGY OF THE LIFE OF JESUS CHRIST

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	MATTHEW	MARK	LUKE	JOHN
88. Solitary place near Bethsaida; miracle of fish and loaves—5,000 fed: this section is one of the few Gospel accounts which is recorded in all four Gospels. It is a noteworthy miracle in which Jesus fed the 5,000 with five loaves and two fish. It is similar to, but not identical with, the miracle recorded in Matthew 15:32-39a and Mark 8:1-9 (event #96) where Jesus fed 4,000 people with seven loaves and a few small fish. Furthermore, Jesus makes mention of both miracles as separate events in Matthew 16:9 and 10 and Mark 8:19 and 20. This is a great example of two seemingly identical events which are not identical at all. Typically, in many accounts of this nature recorded in separate Gospels, the vast majority of Bible commentators would assume the accounts were identical—one event. This type of error has led to much confusion in Gospel harmony studies. Each of the four Gospel accounts of the feeding of the 5,000 is similar, although John singles out Philip as the one primarily questioning Jesus and tells the response of the crowd at the close of the miracle. Matthew also adds that the 5,000 did not include the women and children who were present. In Biblical culture, the count normally included only the men. So there were many more than 5,000 present. John 6:4 was not part of the original texts. Two Greek manuscripts (472, 850) omit the verse. Furthermore, if this is a record of an approaching Passover, there is no record of Jesus or his disciples going to it. The verse (John 6:4) is entirely out of context.	14:13-21	6:32-44	9:10b-17	6:1-15
89. Disciples take ship back across the sea; Jesus walks on water	14:22-33	6:45-52		6:16-21
90. Healings at Gennesaret: when Jesus and his disciples landed on the north shore of Galilee, they came first to Gennesaret where many came to be healed (event #90). However, John adds that Jesus moved up the coast to Capernaum where some of the 5,000 he had fed came seeking him (event #91). Mark 6:56 is a summary statement since it ties these healings at Gennesaret and Capernaum into other healings as he later traveled throughout the country toward the border of Tyre and Sidon (events #93 and #94).	14:34-36	6:53-56		
91. Teaching in synagogue at Capernaum the day after feeding the 5,000				6:22-65
92. Jesus with scribes, Pharisees, and multitudes at Capernaum	15:1-20	7:1-23		
93. Departs to border of Tyre and Sidon	15:21	7:24a		
94. Border of Tyre and Sidon; child vexed with devils	15:22-28	7:24b-30		
95. Returns to Sea of Galilee through Decapolis, heals person with speech impediment and many others	15:29-31	7:31-37		
96. At Sea of Galilee feeds 4,000: Jesus feeds the 4,000 with seven loaves of bread and a few fish. This record differs from the previous record in Matthew 14:13-21, Mark 6:32-44, Luke 9:10b-17, and John 6:1-15 where he fed 5,000 with five loaves and two fish. See event #88.	15:32-39a	8:1-9		
97. Around Galilee—west coast: sending the multitude away, Jesus and his disciples cross the sea by boat again and come to the region of Magadan, or "Magdala" according to Matthew, on the west coast of the sea. Mark calls this area Dalmanutha although different manuscripts give each of the three names in Mark. Nothing is known of any of these names except Magdala which was a city on the west coast, north of Tiberias from which came Mary Magdalene. Here Jesus again confronts the Pharisees and Sadducees who had asked a sign of him. This is not the first time he discussed this issue (see Matthew 12:38, 39—event #73, and John 6:30—event #87), nor was it the last time (Luke 11:16,29—event #115). These are different incidents, although similar to each other.	15:39b—16:12	8:10-21		
98. Healing of blind man at Bethsaida		8:22-26		
V. The Month of Tishri and the Royal High Priest (September 20—October 19, 27 A.D.)				
99. Many disciples leave Jesus. John 6:66 is a transitional and summary verse that gives the response to Christ's challenge during the time from his Capernaum teaching (John 6:59) to the time he was with his disciples around				

THE CHRONOLOGY OF THE LIFE OF JESUS CHRIST
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	MATTHEW	MARK	LUKE	JOHN
Caesarea Philippi. Thus, John 6:66 really is a summary of event #92 (Matthew 15:1-20) to event #97 (Matthew 15:39b—16:12). John 6:67-71 occurs after the conversation recorded in Matthew 16:13-28, Mark 8:27—9:1, and Luke 9:18-27 (event #101) because Peter was “sure” that Jesus was the Christ. At this time, the beginning of Tishri Jesus begins to teach his disciples about his suffering and death in anticipation of his ministry as High Priest.				
				6:66
100. Jesus starts his 30th year on Tishri 1, September 20, 27 A.D.				
101. Caesarea Philippi—proclaims suffering; Tishri 3	16:13-28	8:27—9:1	9:18-27	6:67-71
102. Mount of Transfiguration seven days after Caesarea Philippi (Tishri 10, September 29, 27 A.D.): the transfiguration occurred “after six days” and “about an eight days after these sayings” that Jesus Christ spoke while he was near Caesarea Philippi. Christ took Peter, James, and John apart to a high mountain (the disciples were apart, not “an high mountain apart”). The notable mountain in that vicinity is Mount Hermon. Mount Hermon is the most beautiful and conspicuous mountain in all Israel and Syria. It has peaks over 9,000 feet, compared to most peaks in Palestine which are between 2,000 and 3,000 feet. The transfiguration happened on one of the peaks of Hermon.				
	17:1-9	9:2-10	9:28-36	
103. Concerning John the Baptist: this conversation clarifies the prophecy in Malachi 4:5 and 6 that Elijah would come before the day of the Lord.				
	17:10-13	9:11-13		
104. Next day—healing child of unclean spirit: the time of the healing of the child with the unclean spirit is set by Luke. The event occurred on the day after Christ and the disciples came down from the Mount of Transfiguration.				
	17:14-18	9:14-27	9:37-43a	
105. Disciples question Jesus privately	17:19-21	9:28,29		
106. Passes through Galilee; telling of his suffering: after healing the child who had an unclean spirit, Jesus Christ left the area of Caesarea Philippi with his disciples and headed south. According to Matthew 17:22, they “abode in Galilee.” However, according to Mark 9:30 they “passed through Galilee.” The word “abode” in Matthew is <i>sustrephomenōn</i> in many Greek manuscripts, which means “as they were gathering” or “as they were coming together.” The Aramaic uses a form of <i>hphak</i> , which means “as they were occupied,” rather than the normal word for “abide,” which is <i>qwa</i> . Christ and his disciples passed through Galilee. Sometime during that period Christ gathered his disciples and spoke about his suffering.				
	17:22,23	9:30-32	9:43b-46	
107. In Capernaum (Tishri 12)	17:24—18:35	9:33-50	9:47-50	7:1-9
108. He prepares to go to Jerusalem via Samaria (Tishri 13 and 14): all four Gospels record Jesus Christ preparing to leave Galilee. However, both Matthew and Mark immediately jump to a later period. The Gospel of Luke records Jesus going to Jerusalem through Samaria. The reason for the trip to Jerusalem was the Feast of Tabernacles, as is recorded in John. Jesus Christ went secretly to the Feast of Tabernacles (John 7:2,10). With all the people on the road traveling, it would be impossible to take the usual roads and remain undiscovered. That is why he traveled through Samaria, as recorded in Luke.				
			9:51-62	7:10
109. Jerusalem—Feast of Tabernacles (Tishri 15-22, October 4-11, 27 A.D.): the events in John 7:11—10:21 occurred at the Feast of Tabernacles. John 7:53—8:11, the record of the woman caught in adultery, should be omitted from this place in the text. First, it adds a full day to the Biblical record (8:1,2). This would make the healing of John 9 occur on the weekly Sabbath after the Tabernacles feast (according to John 9:14). However, in 27 A.D. the day after Tabernacles was a Sunday, not the weekly Sabbath. Some manuscripts omit this section of scripture between John 7:53—8:11. No Greek church father earlier than the 12th century comments on it. In manuscripts which do contain it, it is placed at various locations. Some place it after John 7:36 or after John 7:44 or after John 21:25 or after Luke 21:38 or after Luke 24:53. Without the addition of the day in John 8:2, the Sabbath on which the man born blind was healed (John 9:14) is both the holy convocation, that is a special Sabbath, the eighth day of the Feast of				

	MATTHEW	MARK	LUKE	JOHN
<p>Tabernacles (compare Leviticus 23:39 and Numbers 29:35), and a weekly Sabbath (Tishri 22 was on Saturday in 27 A.D.). Even though this record does not belong here in John, it has the earmarks of an actual account of a historical event and serves as a good illustration of forgiveness. It may have actually been originally written after John 7:36 in the text or at one of the other locations as it appears in various manuscripts.</p>				
				7:11—10:21
110. The sending of the 70: there are nine weeks between the end of the Feast of Tabernacles (Tishri 22, October 11, 27 A.D.) and the beginning of the Feast of Dedication (Kislev 25, December 13, 27 A.D.). This allows sufficient time for Jesus to send out the 70 and to make an itinerary throughout the cities where they were sent.				
				10:1-24
111. Questioning by the lawyer and parable of the good samaritan				10:25-37
VI. The Winter of 27 and 28 A.D. (December 13, 27 A.D.—April 22, 28 A.D.)				
112. Supper at Bethany: the supper was at Bethany, the “certain village,” because the only Mary and Martha who were sisters in the Gospels were the sisters of Lazarus, who lived in Bethany (John 11:1). The supper occurred as Jesus and his disciples traveled to the Feast of Dedication. Bethany lies only two miles to the east of Jerusalem.				
				10:38-42
113. Jesus at Feast of Dedication (nine weeks after John 10:21)—Jerusalem (Kislev 25—Tebeth 2, December 13-20, 27 A.D.)				10:22-39
114. Jesus goes to Jordan area (Perea)—a warm climate during the winter months				10:40-42
115. Teachings in Jordan area (Perea), similar to his Galilean teachings—shortly after a feast (Luke 13:1)				11:1—13:9
116. Heals woman with infirmity of 18 years—Sabbath				13:10-17
117. Parables				13:18-21
118. Raising of Lazarus at Bethany				11:1-53
119. Jesus goes to city of Ephraim in Judea				11:54
120. Jesus on last teaching itinerary before returning to Jerusalem—he travels from Ephraim, through Samaria and Galilee, then over the Jordan, down through Perea, then through Jericho to Jerusalem (Luke 13:22 and 17:11).				13:22—18:14
121. Teaching multitudes beyond Jordan (Perea)	19:1—20:28	10:1-45		18:15-34
122. Jesus approaches Jericho—heals one blind man				18:35-43
123. Jesus and Zacchaeus in Jericho				19:1-27
124. Jesus leaves Jericho; heals blind Bartimaeus	20:29	10:46-52		19:28
125. Two blind men healed after Jesus leaves Jericho	20:30-34			
VII. Jesus Christ Our Passover (April 22-30, 28 A.D.)				
126. Passover approaches				11:55-57
127. Supper at Lazarus' home (Nisan 8, April 22, 28 A.D.)				12:1-11
128. First entry into Jerusalem (Nisan 9, April 23, 28 A.D.)		11:1-11	19:29-44	12:12-19

THE CHRONOLOGY OF THE LIFE OF JESUS CHRIST
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	MATTHEW	MARK	LUKE	JOHN
129. Teaching to the multitudes sometime between here and event #144				12:20-50
130. Second entry into Jerusalem (Nisan 10, April 24, 28 A.D.)—day lamb was selected—first fig tree cursed	21:1-17	11:12-19	19:45,46	
131. Teaching in the Temple—summary statement			19:47,48	
132. First fig tree withered overnight (Nisan 11, April 25, 28 A.D.)		11:20-26		
133. Second fig tree cursed and withers immediately	21:18-22			
134. Teaching and parables to elders in the Temple—chief priests, Pharisees, Herodians, Sadducees	21:23—22:46	11:27—12:37a	20:1-44	
135. Teaching to disciples and multitude	23:1-12	12:37b-40	20:45-47	
136. Pronounces “woes” to the scribes and Pharisees	23:13-39			
137. The widow and her two mites		12:41-44	21:1-4	
138. Prophecies concerning the Temple and the end times	24:1—25:46	13:1-37	21:5-36	
139. Summary—teaching in the Temple			21:37,38	
140. Intrigue of the elders and chief priests	26:1-5	14:1,2	22:1,2	
141. Woman anoints Jesus at Simon’s house in Bethany (Nisan 12, April 26, 28 A.D.)	26:6-13	14:3-9		
142. Judas goes to chief priests	26:14-16	14:10,11	22:3-6	
143. Preparation for Passover	26:17-19	14:12-16	22:7-13	
144. The last supper (on Monday, April 26—after sundown, which begins the next Judean day, Nisan 13, 28 A.D.)	26:20-29	14:17-25	22:14-38	13:1—14:31
145. The walk to Gethsemane	26:30-35	14:26-31	22:39	15:1—17:26
146. Prayers; arrest in Gethsemane	26:36-56	14:32-52	22:40-53	18:1-12
147. Jesus before Annas; Peter’s first denial				18:13-23
148. The five other denials of Peter; Jesus before Caiaphas	26:57-75	14:53-72	22:54-62	18:24-27
149. Jesus is mocked			22:63-65	
150. Jesus before Sanhedrin (Nisan 13, April 27, 28 A.D.)	27:1	15:1a	22:66-71	
151. Jesus taken to Pilate	27:2	15:1b	23:1	18:28
152. Judas regrets betrayal, casts silver into the Temple	27:3-10			
153. Jesus before Pilate			23:2-6	18:29-38

THE CHRONOLOGY OF THE LIFE OF JESUS CHRIST
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	MATTHEW	MARK	LUKE	JOHN
154. Jesus before Herod			23:7-12	
155. Jesus before Pilate again (noon)	27:11-26	15:2-15	23:13-25	18:39—19:16a
156. Jesus tortured by soldiers (Nisan 13-14, April 27-28, 28 A.D.)	27:27-31a	15:16-20a		
157. Jesus led away to be crucified; Simon of Cyrene; malefactors led with Jesus; the first drink offered	27:31b,32	15:20b-23	23:26-32	19:16b,17
158. Crucifixion at Golgotha; second drink offered; clothes parted (9 a.m.); Pilate writes accusation [see <i>Jesus Christ Our Passover</i> , p. 232]	27:33-35	15:24,25	23:33,34	19:18,19a,23,24
159. People mock Jesus; third drink offered; accusa- tion placed over Jesus' head	27:36,37	15:26	23:35-38	(19:19b-22)
160. Confession of one malefactor			23:39-43	
161. Two robbers brought and crucified	27:38	15:27,28		(19:18)
162. Jesus reviled by the crowd, chief priests, and robbers	27:39-44	15:29-32		
163. Darkness over land (noon to 3 p.m.)	27:45	15:33	23:44,45a	
164. The cry of triumph (3 p.m.)	27:46,47	15:34,35		
165. Fourth drink offered	27:48,49	15:36		
166. Disciple takes Jesus' mother to be as his own				19:25-27
167. Fifth drink requested and given; Jesus dies; earthquake; Temple veil is torn; centurion and women looking on; verses 52 and 53 are an early addition and do not belong here	27:50,51, 54-56	15:37-41	23:45b-49	19:28-30
168. Convicts' legs broken; Jesus pierced				19:31-37
169. Burial of Jesus by Joseph of Arimathaea; women watching	27:57-61	15:42-47	23:50-55	19:38
170. Nicodemus and servants wrap body with spices				19:39-42
171. Chief priests post guard—High Sabbath (Nisan 15, April 29, 28 A.D.)	27:62-66			
172. Women buy and prepare spices and oils (Nisan 16, April 30, 28 A.D.)		16:1	23:56a	

VIII. The Resurrection Appearances (May 1—June 10, 28 A.D.)

173. Women rest on Sabbath and come to view sepulchre near sunset (Nisan 17, May 1, 28 A.D.)	28:1	23:56b	
174. Great earthquake; angel descends and removes stone; guards pass out	28:2-4		
175. Mary Magdalene comes to sepulchre ("yet dark"—Nisan 18, May 2, 28 A.D.), she leaves and finds Peter and other disciple			20:1,2
176. Peter and other disciple go to sepulchre with Mary Magdalene			20:3-10

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	MATTHEW	MARK	LUKE	JOHN
177. Mary Magdalene sees the resurrected lord— Mark 16:9 out of chronological sequence.		(16:9)		20:11-17
178. Mary returns and tells other disciples; she is not believed—Mark 16:10 and 11 out of chronological sequence.		(16:10,11)		20:18
179. Women go with spices to sepulchre; see angels; return	28:5-8	16:2-8	24:1-8	
180. Guards at sepulchre recover and return to city	28:11-15			
181. Women tell the disciples and are not believed; Peter returns to sepulchre and marvels			24:9-12	
182. Christ appears to two men on road to Emmaus; they return and tell and are not believed—see events #177 and #178 for Mark 16:9-11		16:12,13	24:13-35	
183. Jesus appears in the midst of the disciples; Thomas absent from the 12	(28:9,10)	16:14	24:36-44	20:19-24
184. Eleven (the 12 minus Thomas) to Galilee	28:16			
185. Thomas told of appearance				20:25
186. Christ appears to disciples; Thomas' confession (Nisan 27, May 11, 28 A.D.)	28:17-20			20:26-29
187. Summary of signs and events during the forty days				20:30,31
188. Christ's appearance to disciples at Sea of Galilee				21:1-23 21:24,25
189. Summary of events				
190. Summary concluding at the ascension			24:45-49	
191. The ascension (Iyyar 28, June 10, 28 A.D.)		16:15-19	24:50,51	
192. The disciples return to Jerusalem		16:20	24:52,53	

Tishri 1, 3 B.C.		
Tishri 1, 2 B.C.		1st year of Jesus Christ
Tishri 1, 1 B.C.		2nd
Tishri 1, 1 A.D.		3rd
Tishri 1, 2 A.D.		4th
Tishri 1, 3 A.D.		5th
Tishri 1, 4 A.D.		6th
Tishri 1, 5 A.D.		7th
Tishri 1, 6 A.D.		8th
Tishri 1, 7 A.D.		9th
Tishri 1, 8 A.D.		10th
Tishri 1, 9 A.D.		11th
Tishri 1, 10 A.D.		12th
Tishri 1, 11 A.D.		13th
Tishri 1, 12 A.D.		14th
Tishri 1, 13 A.D.	15th	1st year of Tiberius
Tishri 1, 14 A.D.	16th	2nd
Tishri 1, 15 A.D.	17th	3rd
Tishri 1, 16 A.D.	18th	4th
Tishri 1, 17 A.D.	19th	5th
Tishri 1, 18 A.D.	20th	6th
Tishri 1, 19 A.D.	21st	7th
Tishri 1, 20 A.D.	22nd	8th
Tishri 1, 21 A.D.	23rd	9th
Tishri 1, 22 A.D.	24th	10th
Tishri 1, 23 A.D.	25th	11th
Tishri 1, 24 A.D.	26th	12th
Tishri 1, 25 A.D.	27th	13th
Tishri 1, 26 A.D.	28th	14th
Tishri 1, 27 A.D.	29th	15th

JESUS ABOUT THIRTY (LUKE 3:23)

AND

THE FIFTEENTH YEAR OF TIBERIUS (LUKE 3:1)

October 2, 26 A.D.

September 20, 27 A.D.

THE FORTY-SIX YEARS OF JOHN 2:20

Nisan 1, 19 B.C.	
	1st
Nisan 1, 18 B.C.	
	2nd
Nisan 1, 17 B.C.	
	3rd
Nisan 1, 16 B.C.	
	4th
Nisan 1, 15 B.C.	
	5th
Nisan 1, 14 B.C.	
	6th
Nisan 1, 13 B.C.	
	7th
Nisan 1, 12 B.C.	
	8th
Nisan 1, 11 B.C.	
	9th
Nisan 1, 10 B.C.	
	10th
Nisan 1, 9 B.C.	
	11th
Nisan 1, 8 B.C.	
	12th
Nisan 1, 7 B.C.	
	13th
Nisan 1, 6 B.C.	
	14th
Nisan 1, 5 B.C.	
	15th
Nisan 1, 4 B.C.	
	16th
Nisan 1, 3 B.C.	
	17th
Nisan 1, 2 B.C.	
	18th
Nisan 1, 1 B.C.	
	19th
Nisan 1, 1 A.D.	
	20th
Nisan 1, 2 A.D.	
	21st
Nisan 1, 3 A.D.	
	22nd
Nisan 1, 4 A.D.	
	23rd
Nisan 1, 5 A.D.	
	24th
Nisan 1, 6 A.D.	
	25th
Nisan 1, 7 A.D.	

Nisan 1, 7 A.D.	
	26th
Nisan 1, 8 A.D.	
	27th
Nisan 1, 9 A.D.	
	28th
Nisan 1, 10 A.D.	
	29th
Nisan 1, 11 A.D.	
	30th
Nisan 1, 12 A.D.	
	31st
Nisan 1, 13 A.D.	
	32nd
Nisan 1, 14 A.D.	
	33rd
Nisan 1, 15 A.D.	
	34th
Nisan 1, 16 A.D.	
	35th
Nisan 1, 17 A.D.	
	36th
Nisan 1, 18 A.D.	
	37th
Nisan 1, 19 A.D.	
	38th
Nisan 1, 20 A.D.	
	39th
Nisan 1, 21 A.D.	
	40th
Nisan 1, 22 A.D.	
	41st
Nisan 1, 23 A.D.	
	42nd
Nisan 1, 24 A.D.	
	43rd
Nisan 1, 25 A.D.	
	44th
Nisan 1, 26 A.D.	
	45th
Nisan 1, 27 A.D.	
	46th
Nisan 1, 28 A.D.	

March 28, 27 A.D.

April 15, 28 A.D.

Time dealing with sacred matters was counted by years beginning with the month of Nisan. The years of the construction of the Temple are an example of a sacred matter. John 2:20 was spoken at Passover in Nisan of the forty-sixth year of the building of the Temple. The year 19 B.C. is determined from dates given by Josephus, a first-century Judean historian.

THE CHRONOLOGY OF THE LIFE OF JESUS CHRIST

The Times of Jesus Christ

A. Geographic Divisions of Palestine

1. Seacoast plain
2. The Shephelah
3. Western mountain region
4. Jordan Valley
5. Eastern tableland

B. Inter-testamental History of Palestine

1. Babylonian captivity—Matthew 1:11-17
2. Persians—539 B.C.
3. Alexander the Great—333 B.C.
4. Ptolemy—312 B.C.
5. Seleucus (Syria)
6. Antiochus III—198 B.C.
7. Mattathias
8. Maccabaeus—164 B.C.
9. John Hyrcanus—134 B.C.
10. Aristobulus—104 B.C.
11. Sadducees and Pharisees
12. Romans—Pompey—63 B.C.
13. Antipater
14. Herod the Great—40-37 B.C. til 1 B.C.
15. Archelaus—Samaria, Judea, and Idumea—1 B.C. to 6 A.D.
Philip—Tetrarchy of Philip—1 B.C.
Herod Antipas—Galilee and Perea—1 B.C.
16. Pontius Pilate—26 A.D.-35 A.D.

C. Political Divisions of Palestine

1. Galilee
2. Samaria
3. Judea
4. Idumea
5. Perea
6. Decapolis
7. Tetrarchy of Philip

D. Government

1. Senatorial—Proconsul
2. Imperial—Three kinds
 - a. Consular legate
 - b. Praetor
 - c. Prefect

E. Language

1. Aramaic
2. Hebrew
3. Greek
4. Latin

F. Religion

1. Pharisees
2. Sadducees
3. Samaritans
4. Scribes
5. Zealots
6. Herodians
7. Proselytes
8. Essenes
9. Synagogues
10. Temple
11. Sanhedrin

G. Calendar

1. Nisan (Passover, Feast of Unleavened Bread)
2. Iyyar
3. Sivan (Pentecost)
4. Tammuz
5. Ab
6. Elul
7. Tishri (Day of Trumpets, Day of Atonement, Feast of Tabernacles)
8. Marcheshvan
9. Kislev (Feast of Dedication)
10. Tebeth
11. Shebat
12. Adar (Feast of Purim)
(Adar II)

H. Days

1. Begin at sunset
2. Four night watches
 - a. evening watch
 - b. midnight watch
 - c. cock-crowing watch
 - d. morning watch
3. Daytime—12 hours