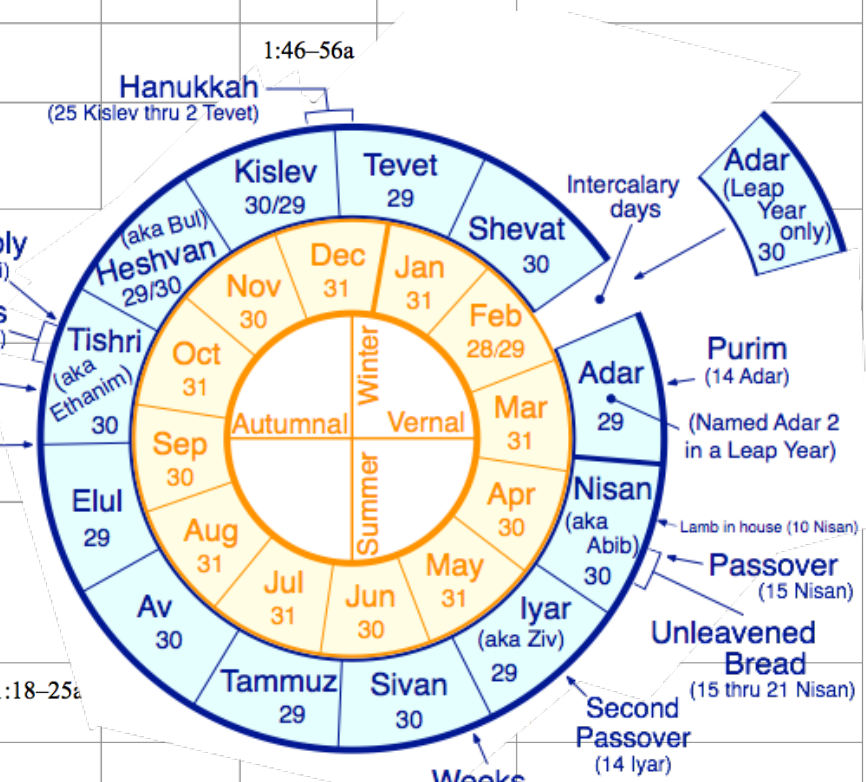


A Chronology of the Four Gospels

By Steve Sontag

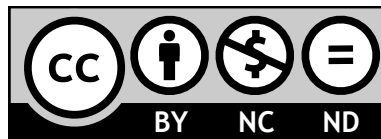
Section 1: John the Baptist's and Jesus' Early Lives

§1	Event	Matthew	Mark	Luke	John	Comments
1	Luke's prologue (i.e., a narrative established on eyewitness testimony)			1:1-4		Theophilus = "friend of God"; cf. Jn 19:35, 2Pe 1:16, 1Jo 1:3
2	The angel Gabriel foretells John the Baptist's birth to Zacharias {The Temple in Jerusalem →D11 in Judea →C11}			1:5-23		c. April, 6 BC, Zacharias means "remembered of Jehovah"; cf. Ex 30:7-10; rf. Mal 4:5-6
3	Elizabeth conceives John the Baptist {Zacharias' house in "a town in the hill country of Judah"→?? (v.39)}			1:24-25		
4	The angel Gabriel announces Jesus' conception { Nazareth →E5, in Galilee →E6}			1:26-38		c. 30 October, 6 BC
5	Mary visits Elizabeth {Zacharias' house}			1:39-45		
6	Mary's "song" (aka the Magnificat) {ditto}			1:46-56a		
7	John the Baptist is born {presumably in Zacharias' house in "a town in the hill country of Judah"}					
8	John the Baptist is circumcised and an Eighth Assembly named {ditto}					
9	Zacharias' "song" (aka the Tabernacles Atonement {ditto})					
10	People react to John the Baptist and Zacharias' ensuing "song" Trumpets (1 Tishrei)					
11	Mary returns to Nazareth					
12	Joseph is notified of the virgin conception in a dream {presumably Nazareth}	↓1:18-25a				
13	John the Baptist matures					
14	The genealogies of Jesus	1:1-17		3:23b-38.		Weeks (Pentacost) (6 Sivan) Vide: Divergent Genealogies
15	Jesus is born {Joseph & Mary travel from Nazareth to Bethlehem →D12; the birth is in or very near Bethlehem}			2:1-7		Sunday, 23 July, 5 BC; Vide: Dating the Birth of Jesus ; Vide: The Herods & Quirinius



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It is my rather optimistic hope that all the information herein, as far as it goes, is true and accurate. Bear in mind, however, even full-time Bible scholars do not agree about some of the basic facts surrounding Jesus' life. This disagreement has complicated my task of developing a coherent Chronology, so I — a student, not a scholar — have tried to allude to contested points I am aware of that I think are reasonable, as well as a few I think are not. I know that this Chronology is not perfect, but I also know that God uses imperfect and inadequate things to His honor and glory. To my God, and to His people, I offer what I have done, with my prayer that it may prove useful. *Soli Deo Gloria!*

That said, if you locate any typos or other errors within this document, please feel free to email the details, including the version date of the copy you are using, to me at: editor@gospelchronology.org. It would help if you first ensure that the error(s) you are about to report still exist in the most recent version, which can be found at: <https://gospelchronology.org>.

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Introduction

The early church, fairly soon after the four Gospels were written, recognized that the Holy Spirit saw fit to provide these four accounts in order to document many of the things Jesus said and did. This document is an attempt to compare the four accounts with each other and come up with a comprehensive timeline describing the various recorded events in the life of Jesus.

For a reader who accepts the historical integrity, inspiration and inerrancy of the scriptures, a careful reading of the four gospels in chronological order can be disturbing, especially the first time. When performing such a reading, one can hardly avoid noticing differences, or *apparent* contradictions, between the various gospel accounts. Rest assured most such “apparent contradictions” can be resolved with a little common sense, consideration of the various authors’ points of view, and awareness of the principles of writing and reporting. The remaining few may take a bit more investigation. We need to also be aware of our non-first century, non-Jewish assumptions, which, although often unstated, influence our interpretation of a passage.

Bear in mind that a gospel account, like a police report, never documents every detail about a single event. Although gospel accounts may superficially appear to conflict with one another, any good detective will tell you diversity of perspective in reporting and variation in selecting what to report is actually an indication of reliability and veracity in eyewitness accounts. If eyewitness accounts agree word for word, a detective suspects collusion (or copying). This diversity and reconcilable variation is one reason we are fairly confident John wrote his Gospel *after* the other Gospels were in distribution; he often ignores the details in the other three and instead provides his own details, implying he was aware of what was written in those Gospels and saw no reason to waste space with unnecessary repetition.

Furthermore, when it comes to the words of Jesus, it is probable He spoke three languages (Aramaic, Hebrew & Greek) — as would many of His contemporaries — and, consequently, to record any given discourse, it may have had to be translated from Aramaic or Hebrew into Greek. A reasonable amount of variation is expected during translation. We can further assume that Jesus, like most teachers, taught some lessons more than once, very possibly with varying details, or even varying order, verb tense or voice. As this Chronology demonstrates, the Sermon on the Mount is a great example; Jesus indubitably restates many of those principles throughout His ministry.

My assumption is that the original writers of the gospels, as actual eyewitnesses (or having direct access to eyewitness testimony), had a fairly good idea about the order in which events occurred. Therefore, you will notice in this Chronology each of the gospels is, for the most part, in the order written. (Matthew is the least chronological. But even many of his “out of order” series of events maintain their chronology within their relocated sequences.) Of course, there may be times a writer, for literary or other reasons, chooses to ignore the chronological ordering of events when he records them. This is reasonable and not uncommon, I have been told, for first century biographies. I have relocated and partly shaded those passages that I consider out of order; darker on top means the passage has been moved earlier, and darker on bottom means the passage has been moved later. Additionally, immediately preceding the first verse following a gap in verses (because the verses from the gap were moved elsewhere), I insert an arrow (e.g., ↑ or ↓) to guide the reader where to look for the event(s) containing the relocated verses.

Within a passage reference, ‘a,’ ‘b,’ or ‘c’ are sometimes used to indicate just a portion of the verse, in particular: the first part, the next part (possibly the end part, but possibly just the middle part), and the end part, respectively. Precisely where to break such a verse should be fairly intuitive as you read it. Within the tables, when a Bible passage reference ends in a period, the verse number before the period is the last verse of its chapter. Passage references enclosed in angle brackets “{...}” are not in the most reliable ancient manuscripts, but still may be in some modern translations.

Within the Event column of a table, text enclosed in braces “{...}” describes the location(s) of an event. For those unfamiliar with the geography of first century Israel, [Appendix 3](#) has a map. Place names within this Chronology — typically only the first time in each section — reference a grid on that map. For example, “{Nazareth→E5}” indicates Nazareth can be found in grid E5 of the map. (A grid reference for a region name is simply to locate the region’s name, not to infer the bounds of the region.) When the location braces in an event enclose the word “ditto,” the location is the same as the previous event.

Those event descriptions that contain “Parable:” are so designated because one of the gospel writers has identified the passage as a parable. Other event descriptions that have “[Parable:]” (in square brackets) have not been explicitly identified by the gospel writer(s) as a parable, but they certainly seem like parables.

The gospel names are abbreviated: Mt, Mk, Lk & Jn. Other Bible book names are abbreviated with their first three or four characters. References to quoted or otherwise referred to Old Testament passages are preceded by “rf.” Statements beginning with “[Vide](#).” direct you to larger, more detailed notes, which follow the containing table (unless otherwise noted).

Throughout this Chronology, references to other events begin with “Ev.” followed by a section number and a row number; for example “Ev.1.15” refers to event 15 of the table in Section 1, viz., the birth of Jesus.

Based on an abundance of evidence, Jesus was undoubtedly an historic person. Therefore, a desire to precisely place Him within history seems, at a minimum, not unreasonable. Unfortunately, scholars have a very difficult time coming to consensus over such dating. (I can’t help but suspect that this is due, at least in part, to anti-supernatural bias along with abnormal expectations brought to the study of the historical records concerning Jesus — especially the Gospels.) Despite the lack of scholarly consensus, I have attempted to **provide dates**, and my reasoning behind them, for the major events in Jesus’ life. If you have better reasons and dates, feel free to ignore mine — dates are not intended to be the essence of this document. Additionally, I have **guesstimated the dates** on other events, based upon my dating of these major events. The guesstimated dates are preceded by ‘c.’ — an abbreviation for ‘circa’ — but the other, “reasoned dates,” although not agreed upon by scholars (and thus less than certain), are not so prefixed.

Section 1: John the Baptist's and Jesus' Early Lives

§1	Event	Matthew	Mark	Luke	John	Comments
1	Luke's prologue (i.e., a narrative established on eyewitness testimony)			1:1–4		Theophilus = “friend of God”; cf. Jn 19:35, 2Pe 1:16, 1Jo 1:3
2	The angel Gabriel foretells John the Baptist's birth to Zacharias {The Temple in Jerusalem→D11 in Judea→C11 }			1:5–23		c. February, 6 BC; Zacharias means “remembered of Jehovah”; cf. Ex 30:7–10; rf. Mal 4:5–6
3	Elizabeth conceives John the Baptist {Zacharias' house in “a town in the hill country of Judah”→?? (v.39)}			1:24–25		Judah, not Judea, i.e., somewhere south of Jerusalem and west of the Dead Sea→E13
4	The angel Gabriel announces Jesus' conception { Nazareth→E5 , in Galilee→E6 }			1:26–38		c. mid-May, 6 BC
5	Mary visits Elizabeth {Zacharias' house}			1:39–45		
6	Mary's “song” (aka the Magnificat) {ditto}			1:46–56a		
7	John the Baptist is born {presumably in Zacharias' house}			↓1:57–58		c. November, 6 BC
8	John the Baptist is circumcised and named {ditto}			1:59–64		John means “Jehovah is a gracious giver”; Were infant boys circumcised at home or at the local synagogue? Did Zacharias live near a synagogue?
9	Zacharias' “song” (aka the Benedictus) {ditto}			↓1:67–79		
10	Reaction to John the Baptist's birth and Zacharias' ensuing “song” {ditto}			1:65–66		
11	Mary returns to Nazareth {From Zacharias' house in “a town in the hill country of Judah” to Nazareth}			1:56b		c. November, 6 BC; Mary probably returns <i>after</i> John's birth; Elizabeth was already <i>in</i> her sixth month and Mary stays “about three months” (v.56a)
12	Joseph is notified of the virgin conception in a dream {presumably Nazareth}	↓1:18–25a				Jesus means “Jehovah is salvation”; Vide: Isaiah's Maiden
13	John the Baptist matures			1:80.		
14	The genealogies of Jesus	1:1–17		3:23b–38.		Vide: Divergent Genealogies
15	Jesus is born {Joseph & Mary travel from Nazareth to Bethlehem→D12 ; The birth is in or very near Bethlehem}			2:1–7		Monday, 7 February, 5 BC ; Vide: Dating the Birth of Jesus ; Vide: The Herods & Quirinius
16	Angels announce the good news to shepherds {hills near Bethlehem, then the shepherds go to Bethlehem}			2:8–20		

§1	Event	Matthew	Mark	Luke	John	Comments
17	Jesus circumcised and named {Bethlehem}	1:25b.		2:21		On 8th day (Lev 12:1–3)
18	Jesus is presented at the temple {Joseph & family travel from Bethlehem to the Temple in Jerusalem; about 6 miles}			2:22–24		On 40th day (Lev 12:4–8); Postulated as: Lamb in House day, 5 BC ; rf. Ex 13:2, 12
19	Two witnesses, Simeon & Anna, recognize Jesus {The Temple in Jerusalem}			2:25–39a		After this event, Joseph & family return to Bethlehem (not Nazareth, in Galilee, as Lk 2:39b implies)
20	The Magi visit Jesus {from “the east” to Jerusalem, then to Bethlehem}	2:1–12				By v.11, Joseph & family are living in a house; rf. Mic 5:2 & 2Sam 5:2; cf. Ps 72:10
21	Joseph & family flee to Egypt {from Bethlehem to somewhere in Egypt}	2:13–15				c. November, 5 BC ; rf. Hos 11:1
22	Herod the Great has innocent children slaughtered {“Bethlehem and its vicinity”}	2:16–18				rf. Jer 31:15; The population of 2 yr olds (or less) in “Bethlehem and its vicinity” was likely relatively small, which may account for why this tragedy is not mentioned by other historians
23	Joseph, Mary & Jesus return from Egypt to Nazareth	2:19–23.		2:39b		c. April/May, 4 BC ; Vide: Herod’s Death
24	Twelve year old Jesus amazes those hearing Him in the temple courts {The Temple in Jerusalem, then the family returns to Nazareth}			2:40–51a		Passover, 10-April-AD 8 ; Did distractions from Joseph & Mary’s younger children (cf. Ev.4.121) contribute to overlooking Jesus’ absence?
25	Jesus matures			2:51b–52.		

Isaiah’s Maiden

Matthew 1:23 is a direct quote of Isaiah 7:14. Well, *mostly*. Actually, it’s a bit complicated. Here’s a little context before I elucidate:

The Septuagint (from the Latin *septuaginta*, meaning “seventy”) is a Koine Greek translation of a group of Hebrew texts, many of which were later included in the canonical Tanakh — i.e., the Hebrew Bible (which also became the Protestant Old Testament). Its title, *The Translation of the Seventy*, and its widespread Roman numeric abbreviation, “LXX,” derive from the legend that seventy Jewish scholars translated the Torah (i.e., the five books of Moses, aka the Pentateuch) beginning as early as the 3rd century BC (according to the [Letter of Aristeas to Philocrates](#)). The writers of the New Testament, when citing the Old Testament — or quoting Jesus doing so — freely used the Septuagint. This implies that Jesus, His Apostles and their followers all considered the Septuagint reliable.

The Great Isaiah Scroll, designated by scholars as [1QIsa^a](#), is one of the [Dead Sea Scrolls](#) recovered in 1947 from Qumran Cave 1. (Twelve caves of documents have been discovered at [Qumran→E12](#) near the Dead Sea.) The Great Isaiah Scroll — a complete facsimile of which is viewable online at <https://dss.collections.imj.org.il/isaiah> — is written in Hebrew and contains the entire Book of Isaiah (apart from a few small damaged portions). It is the oldest extant complete copy of the Book of Isaiah. Pieces of the scroll have been dated using both radiocarbon dating and paleographic/scrabal dating, and give calibrated date ranges between 356–103 BC and 150–100 BC, respectively.

The [Syriac Peshitta](#) is the standard Bible for the Syriac tradition. The consensus within biblical scholarship, though not universal, is that the Old Testament of the Peshitta was translated into Syriac from Hebrew, probably in the 2nd century AD, and the New Testament of the Peshitta was translated from the original Greek.

The [Masoretic Text](#) is the authoritative Hebrew and Aramaic text of the Tanakh for [Rabbinic Judaism](#). It was primarily copied, edited and distributed by a group of Jews known as the Masoretes between the 7th and 10th centuries AD. The oldest extant Masoretic manuscripts date from around the 9th century AD.

Returning to my original statement: Matthew 1:23 is a direct quote of Isaiah 7:14. This *is* literally true. It is a direct quote from the LXX, which states that a virgin (παρθένος, parthenos) shall conceive. However, the LXX was translated from Hebrew, and both the Great Isaiah Scroll (which dates well before the time of Jesus) and the Masoretic Text have a maiden (or a young woman, העלמה, ‘almāh) shall conceive.

As has been noticed many times, this is not the Hebrew word for “virgin” (בתולה, *bəṭūlāh*). The Peshitta, admittedly translated at least a century after Jesus’ birth, but presumably from the Hebrew, uses the Syriac word for virgin.

So, this begs the question: Were the Jewish Septuagint translators, Matthew (also a Jew), and the Peshitta translators all incorrect? Should the Hebrew ‘*almāh* in Isaiah mean virgin? The most thorough article I’ve read on this topic is “Making Sense of Isaiah 7:14–‘Young Woman’ or ‘Virgin’?,” by Eric Jobe (<https://blogs.ancientfaith.com/departinghoreb/593-2/> [Internet link broken]). Summarizing his three part article, he says: “*παρθένο*ς is a perfectly viable translation of the Hebrew term ‘*almāh*, which is borne out by a socio-linguistic analysis of the terms.”

Lastly, note a French example: Joan of Arc was known as “*Jeanne la Pucelle* (Joan, the maiden)” precisely because she was a virgin.

Divergent Genealogies

The church fathers noticed very early on that the genealogies given for Jesus by Matthew and Luke are fundamentally different. Additionally, there are discoverable omissions in Matthew when comparing it to the Old Testament, e.g., 1Chr 3:10–20. (Also, 2Kin 15:1–7, 32 & 34 show two names, Azariah & Uzziah, for the same person.) What goes on?

First, you might find literal translations of two crucial verses helpful:

Mt 1:16: “Jacob generates the-Joseph the-man of-Mary out of whom was generated Jesus the one being said Christ”

Lk 3:23: “and He-was the-Jesus beginning as-if of-years thirty being son as was-legalized (*ενομιζετο*) of Joseph of the-Eli”

The earliest tradition that attempts to explain the divergence of Jesus’ lineages involves the law of levirate marriage. A woman whose husband died without issue was bound by law to be married to her husband’s brother, and the first-born son of such a so-called levirate marriage was reckoned and registered as the son of the deceased brother (cf. Deut 25:5ff). (Also, Ev.8.22 implies levirate marriage was plausibly practiced in Jesus’ day.) Sextus Julius Africanus (who died c. AD 240), in his 3rd century *Epistle to Aristides* (iii), reports a tradition that Joseph was born from just such a levirate marriage. According to this report, Joseph’s natural father was Jacob, son of Matthan (as shown in Matthew), while his legal father was Eli, son of Melchi (as shown in Luke).

A more straightforward (and the most common) explanation is that Luke’s genealogy is that of Mary, Eli being her father, while Matthew’s genealogy is that of Joseph. This view was advanced as early as John of Damascus (who died AD 749), and it has variations: Jesus is called a son of Eli because Eli was His maternal grandfather, i.e. His nearest male ancestor. Or, maybe “Joseph, son of Eli” means a son-*in-law* (perhaps even an adoptive heir) to Eli through his (possibly only) child Mary. These explanations are consistent with the early tradition ascribing a Davidic ancestry to Mary, and with Luke’s apparent familiarity with Mary, in contrast to Matthew’s focus on Joseph.

An alternative, minority view, flips things around and holds that, instead, Luke gives the genealogy of Joseph, and Matthew gives that of Mary. Although the Greek text, as it now stands, is plainly against it, a few ancient authorities seem to offer this interpretation. It has been proposed that, in the original text, Matthew had one Joseph as Mary’s father and another as her husband. This would neatly explain not only why Matthew’s genealogy differs from Luke’s, but also why Matthew counts forty-two total generations (rather than forty-one), or fourteen after the exile to Babylon (rather than thirteen). That said, however, some have argued that Matthew’s genealogy cannot be that of Mary because Jeremiah 22:30 says that none of Jeconiah’s offspring will sit on the throne of David, and Matthew’s genealogy includes Jeconiah (v.11 & 12).

Whichever of the above explanations is the truth, it is important to note: a) Both gospels undeniably claim the virgin birth (Mt 1:18 & Lk 1:34–35), and b) The differing genealogies could easily be an attempt to distinguish Jesus’ legal genealogy from His natural genealogy.

Neither Mark nor John explicitly mention the virgin birth. However, Mark 6:1–6 implies that it was known in Nazareth that Joseph was not Jesus’ biological father, and some claim John 1:12–14 indicates that John was also hinting at the virgin birth.

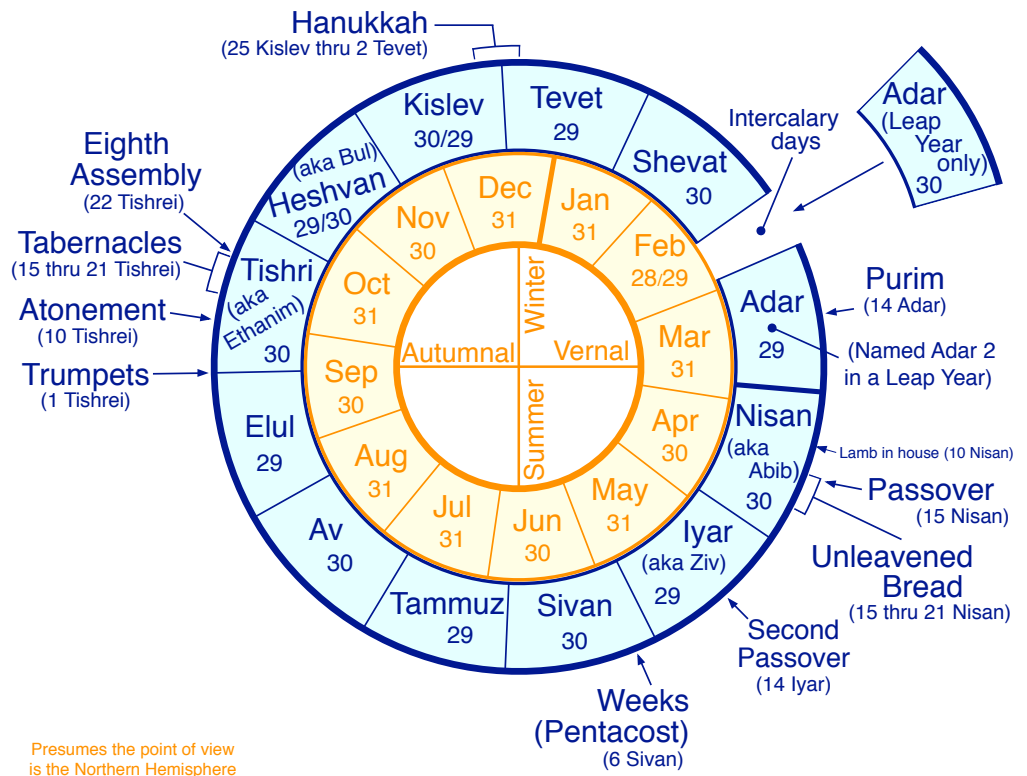
The Jewish Calendar

Nowadays the Gregorian calendar is in use throughout much of the world, if for no other reason than to coordinate commerce with the West. It came about as a correction to the Julian calendar, which was originally proposed by Julius Caesar in 46 BC (and adopted in 45 BC). Both calendars are reckoned based on the Earth’s position as it rotates around the sun. The 12 months are aligned with respect to the Vernal and Autumnal equinoxes, and Winter and Summer solstices; see the lighter colored, inner ring of the figure at the top of the next page. Of course, neither of these are the calendar laid down for the Hebrews in the Old Testament, nor were they in common use in Israel during Jesus’ lifetime.

The modern Jewish calendar is a combination lunar and solar calendar. It aligns the beginning of its months with a new moon (which, in the Old Testament, meant the first observable crescent of the Moon after the Moon’s conjunction with the Sun), yet its years are expected to coincide with the solar year. A regular year has 12 months (of either 30 or 29 days — a complete cycle of the moon averages approximately 29½ days), attempting to keep the start of each month in sync with the new moon. Since 12 such months are 354 days, a whole regular year is about 11 days short of a solar year. Therefore, every couple years or so a leap month of 30 days is added (making a leap year 384 days) to keep the calendar in tune with the seasons (i.e., the equinoxes and solstices).

The first month of the modern Jewish religious calendar is the month of Nisan (sometimes called Abib, based on a Hebrew word used to describe a particular degree of maturity in barley before the harvest around Passover). In the figure, for any year following a regular year, the darker, outer Hebrew (lunar) calendar will rotate counter-clockwise — relative to the stationary inner Gregorian (solar) calendar — closing up the 11 intercalary days. It then will rotate clockwise for any year following a leap year to make room for the additional month of Adar. These leap months (inserted approximately 7 of every 19 years) keep the modern Jewish calendar in sync with the seasons so, according to God’s command, Passover always occurs about the same time in the spring. [Vide: The Jewish Festivals](#) (below).

As a matter of fact, before about the 3rd to 6th centuries AD, all this was done based upon observations made by people and reported to the priests when they spotted the new (crescent) moon — making the calendar self-correcting —, and only later was it figured out mathematically. ([Appendix 1](#) has more information.) It was finally codified by Maimonides in the Mishneh Torah in the 12th century. The modern Jewish calendar reckons its years from “the year of the world” (as calculated during the Middle Ages), and is designated Anno Mundi (abbreviated AM). Throughout this Chronology, I try to carefully distinguish between the modern Jewish calendar and the ancient, observational Hebrew calendar, which presumably would have been followed during Jesus’ day.



The Jewish Festivals

There were several annual religious festivals instituted by God in the Torah. You’ll want to [Vide: The Jewish Calendar](#) (above) before reading this section, and note that each festival is shown along the Hebrew calendar in the figure of that section.

The **Passover** (פסח, *Pesach*) was a sacrifice and meal remembering the night Yahweh struck down the firstborn in Egypt but passed over those houses with blood on their doorpost. (Ex 11, 12:29–30.) On the 10th of Nisan, a Passover lamb was brought into the home and kept until the 14th of Nisan. On that day, in the afternoon, the lamb was sacrificed and roasted whole, and after dusk — which begins the 15th of Nisan — it was eaten with unleavened bread and bitter herbs as part of the [Passover Seder meal](#). (Ex 12:1–28, Lev 23:4–8, Num 28:16–25, Deut 16:1–7.) Be aware, God also made provision in Num 9:1–14 for a Second Passover (פסח שני, *Pesach Sheni*) on the 14th day of Iyar.

The **Feast of Unleavened Bread** (מצות, *Matzot*) was a commemoration of the first seven days of the Exodus where the Hebrews, in their haste to come out of their slavery in Egypt, did not use yeast in their food. It began on the 15th of Nisan, and for the next seven days — through the 21st of Nisan — the people ate unleavened bread. Because this feast begins with the Passover, the two festivals are sometimes conflated. (Lev 23:4–14, Num 28:16–25, Deut 16:8.)

The **Feast of Weeks** (שבועות, *Shavuot*) was observed once the descendants of Israel settled in the Promised Land, and it marked the end of the spring barley harvest and the offering of first fruits. This festival was observed seven weeks from the second day of the Feast of Unleavened Bread, hence the name of the festival, but is sometimes referred to as Pentecost (which is Greek for 50 days) because it falls on the 50th day after Passover. (Ex 34:22, Lev 23:15–21, Num 28:26–31, Deut 16:9–12.) Also known as the Feast of the Ingathering, it additionally commemorated the giving of the Law at Mount Sinai. Caution: Do not mistake the Christian Pentecost, which is celebrated on the seventh Sunday (49 days) after Easter, with the Jewish Pentecost, which is tied to Passover; unfortunately, Christian Easter is no longer accurately joined to the Jewish Passover.

The **Day of Trumpets** (יום תרועה, *Yom Teruah*) was a day where, with the blowing of a ram’s horn (or [shofar](#)), the people were called to prepare for the upcoming Day of Atonement. It was on the first day of Tishri. (Lev 23:23–25, Num 29:1–6.) After the Jews returned from 70 years of exile in Babylon (c. 520 BC), this day also became New Year’s Day (ראש השנה, *Rosh Hashanah*) of the civil year (even though the religious year has always started on the first of Nisan, which, as stated above, is a couple weeks before Passover).

The **Day of Atonement** (יום כיפור, *Yom Kippur*) was the most solemn day of the year, and occurred on the 10th of Tishri. The ten days from the Day of Trumpets to the Day of Atonement were known as “the days of awe” during which the people were to search their hearts and examine their lives. On the Day of Atonement, the High Priest sacrificed sin offerings to atone for all the sins of the people and, only then, enter the Most Holy Place to offer incense. (Lev 16, 23:26–32, Num 29:7–11.)

The **Feast of Tabernacles** (סוכות, *Sukkot*) was a celebration of the completion of the autumn harvest and recalled the Hebrews, after the Exodus, living in tents for forty years. It began on the 15th day of Tishri (i.e., the 5th day after the Day of Atonement), and lasted seven days, during which the Jewish people lived in tents, or booths, as they had done in the wilderness. (Lev 23:33–43, Num 29:12–34, Deut 16:13–15.) It was quite a transition from the most solemn day of the year to one of the most joyous.

The **Eighth Assembly** (שמיני עצרת, *Shmini Atzeret*), sometimes called the Last Great Day, marked the end of the festival year, and was on the 22nd of Tishri, the day after the end of Tabernacles. (Num 29:35–38, 2Chr 7:9, Neh 8:18b.)

Three of the above festivals were considered “major feasts” (or חג, *Hag*), viz., the Feast of Unleavened Bread, the Feast of Weeks, and the Feast of Tabernacles. These have often been called “pilgrimage feasts” because all adult males were required to travel to the sanctuary to take part. (Ex 23:14–19, 34:18, 22–23; Deut 16:16–17.)

In due course, two additional civil festivals were introduced:

The **Festival of Lights** (חנוכה, *Hanukkah*), sometimes called the Feast of Dedication, commemorated the rededication of the Temple in Jerusalem (c. 164 BC) at the time of the Maccabean revolt against the Seleucid Empire. The eternal flame of the temple menorah had been extinguished and the sacred oil had been desecrated; only a one day supply remained, and it would have taken eight days for the priests to consecrate more oil. The High Priest, nevertheless, lit the menorah and the menorah flame continued to burn for eight days! Hanukkah is observed for eight days, beginning on the 25th of Kislev.

The **Festival of Lots** (פורים, *Purim*) celebrated God's deliverance of the Jews by means of a woman called Esther. The Old Testament book of Esther relates the account. Purim takes place on the 14th day of Adar (or, in a leap year, Adar 2).

Dating the Birth of Jesus

There is significant variation amongst biblical scholars regarding the date of Jesus' birth. Before reading how I derived a *day and month* for Jesus' birth, you will want to [Vide: The Jewish Calendar](#) (above), and then [Vide: The Jewish Festivals](#) (which follows it). Additionally, as to how I determined the *year* of Jesus' birth, [Vide: Herod's Death](#) (below).

One (flawed) analysis I found for biblically dating the birth of Jesus revolves around Zacharias' service at the temple. Here is an outline:

- a) Zacharias is informed of the coming pregnancy of Elizabeth during his service of priestly rotation (Luke 1:8, 13).
- b) The Aaronic priests were divided by David into twenty-four divisions or courses (1Chr 23:4, 24:1–19; Josephus, [Antiquities, 7.14.7](#)).
- c) Zacharias is of the priestly division of Abijah (Luke 1:5), whose division served the eighth week of priestly rotation (1Chr 24:10).
- d) The priestly rotation began the first month of the religious year, i.e., Nisan. (This is an assumption; more below.)
- e) Therefore, John the Baptist's conception would have occurred shortly after Zacharias returned nine or so weeks after 1 Nisan, that is the first or second week of Sivan, and John would have been born approximately 267 days later, around the first or second week of Adar. (Because of where these events are located on the Hebrew calendar, whether the year was a leap year, or not, has no impact.)
- f) Immediately following Gabriel's annunciation to Mary, she visits Elizabeth, who is in her sixth month (Luke 1:26). Thus the annunciation and conception of Jesus would have occurred around the first couple weeks of Kislev, with His birth being around the first couple weeks of the following Elul — assuming He was conceived during a non-leap year (which Kislev AM 3756 [or November 6 BC] would have been).
- g) Thus, this analysis contends, Jesus was presented to Israel at the temple — Simeon and Anna being two witnesses! — on Yom Kippur.

Admittedly, one of the things that initially appealed to me about the above analysis was Jesus' birth happening in such a way that He could be presented at the temple on a Jewish Festival (or otherwise meaningful day). That sounds so like the ways of Yahweh! Unfortunately, the math of the above analysis is slightly off. And then there is also that *assumption*!

The Bible never speaks to when the rotation of the priestly service began, nor how the priestly divisions served during leap years — in other words, did the priestly divisions always start over at the beginning of a year (as assumed above — if so, who served during leap months?), or was their rotation continuous, i.e., division one would always served the week following division 24's service? Lastly, there is no evidence to indicate the priestly service schedule ever changed, but it might have (e.g., during, or as a result of, the Babylonian captivity).

The Bible does say each priestly division serves **for one week at a time** (1Chr 9:25) from **Sabbath to Sabbath** (2Chr 23:8). Side note: All priestly divisions were, in addition to their regular service, required to serve during the "[pilgrimage feasts](#)" (Deut 16:16, Ex 23:14–17). But there is no Biblical assurance the first day of the year, nor any particular festival, would fall on a particular weekday. (See next paragraph.) All of this *implies* to me that the priestly rotation was continuous, each division starting when the previous division finished, always Sabbath to Sabbath, and priests performed overlapping service during the pilgrimage feasts (which are not necessarily Sabbath to Sabbath). Thus, knowing Zacharias' division does not appear sufficient for determining when John and Jesus were born.

(Mathematically, a seven day week does not evenly divide into any of: (a) The 354 days of a Hebrew regular year; (b) The 384 days of a Hebrew leap year; nor (c) The 6,939 days of a typical 19 year cycle. The modern Jewish calendar has, however, via the Rosh Hashanah postponement rules (see [Appendix 1](#)), been arbitrarily arranged such that [Yom Kippur](#) never falls on a Friday nor a Sunday, and the seventh day of [Sukkot](#) never falls on the Sabbath. It is unclear to me when these restrictions began being applied — I don't see them mentioned in scripture —, and thus we don't know how they were applied under the observational calendar of Jesus' time.)

What does appear to matter is Jesus' birth being some time before the spring of 4 BC (or 1 BC) to account for Herod's death. [Vide: Herod's Death](#) (below).

(Another rabbit trail: Given Herod's personality, once the Magi told him when the Star appeared, it would not be unreasonable to think he may have, just to be sure, rounded their reply up in order to arrive at the two year figure. To further complicate matters, we do not know whether the Star first appeared: a) At Jesus' conception, b) At His birth, c) Sometime in between, or even d) Before his conception (although this last seems unlikely given God's prohibition of astrology). Furthermore, did the Star hang around after His birth? The statements in Matthew 2:9–10, as well as the Magi showing up after Joseph and family are in a house [Ev.1.20], implies it certainly could have. By the way, it is entirely possible Joseph and Mary knew of (or discovered) the prophecy that the Messiah was to be born in Bethlehem. When they travelled to Bethlehem, they may have intended to stay and raise their family there under the misconception that would be what God expected. This would help explain why, after the infant Jesus is presented at the temple, they returned to Bethlehem and were living in a house there; in other words, why they appear to be non-transients.)

Taking all this into consideration — creating [Appendix 2](#) was also helpful —, I quite arbitrarily postulate that Jesus was born such that He could be presented in the temple on Lamb in House day, 5 BC. It seems appropriate that, in the same way the Jews performed this ritual every year before sacrificing their Passover lambs, so Yahweh might bring His ultimate Passover sacrifice into His temple on that day. Just to examine its ramifications, I also calculated dates as if Jesus was presented on the [Day of Trumpets](#), 5 BC.

(You're welcome to disagree with my postulation; I know my method is not particularly scientific. And I readily admit no historical document I am aware of says His presentation in the temple occurred on any special day; would Lamb in House day even be considered "special" to the people or historians?)

Admittedly, *I am speculating*. If, however, my postulation is correct, here are some pertinent dates. (See also [Appendix 1](#).)

The Lamb in House day a full year (plus) prior to Herod's 4 BC death would be: 10 Nisan, AM 3756 (18 Mar, 5 BC [Julian]).
Jesus' birthday would have to be forty days prior to that day, viz.: 29 Shevat, AM 3756 (07 Feb, 5 BC [Julian]).
He would then become 12 on: 29 Shevat, AM 3768 (26 Jan, AD 8 [Julian]).
He would then become 30 on: 29 Shevat, AM 3786 (06 Feb, AD 26 [Julian]).

The Day of Trumpets approx. six months prior to Herod's 4 BC death would be: 1 Tishri, AM 3757 (02 Sep, 5 BC [Julian]).
Jesus' birthday would have to be forty days prior to that day, viz.: 20 Av, AM 3756 (24 Jul, 5 BC [Julian]).
He would then become 12 on: 20 Av, AM 3768 (11 Aug, AD 8 [Julian]).
He would then become 30 on: 20 Av, AM 3786 (24 Jul, AD 26 [Julian]).

Ironically, my rather unscientific postulation works out extremely well with the dates of the other major events in Jesus life. [Vide: Dating Major Events in Jesus' Life](#) (below) and [Appendix 2](#).

Dating Major Events in Jesus' Life

There is no consensus amongst biblical scholars regarding the various dates for the major events in Jesus' life. (Some scholars won't even concede some of these events occurred!) That said, in order to place Jesus in context with the rest of history, throughout this Chronology I postulate/calculate dates for the major events, and I also try to provide my rationale so you can compare my logic against what others say. To consider all the (interrelated) major events, you will need to: In this Section 1, [Vide: Dating the Birth of Jesus](#), [Vide: The Herods & Quirinius](#), and [Vide: Herod's Death](#); then, in Section 2, [Vide: Tiberius, Pilate & Lysanius](#), and [Vide: Jesus "About 30"](#); next, in Section 3, [Vide: Building the Temple](#); and, finally, in Section 8, [Vide: Dating the Crucifixion](#). You will likely also find [Appendix 1](#) & [Appendix 2](#) useful.

The Herods & Quirinius

Upon Herod the Great's death, in [Jericho→F11](#) (according to Josephus, [Antiquities, 17.6–8](#)), the Romans divided his kingdom into four parts (thus the frequent prefix tetra-), among three of his sons and his sister ([Antiquities, 17.8.1, 17.11.4–5](#)) thus: Herod Archelaus became ethnarch of the tetrarchy of [Judea→C11](#); Herod Antipas became tetrarch of [Galilee→E6](#) and [Perea→G11](#) (label for the [Tetrarchy of Herod Antipas→G9](#)); Philip (now sometimes aka, Herod Philip II) became tetrarch of territories north and east of the Jordan River ([label→F9](#)) — which flows north to south, through the [Sea of Galilee→G5](#) and into the [Dead Sea→F12](#) —, in particular, he became tetrarch of [Iturea→H1](#) and [Trachonitus→J3](#) (label for [Tetrarchy of Philip→J4](#)); and, lastly, Salome I was given a toparchy including the cities of [Jamnia→A10](#), [Ashdod→?](#), and [Phasaelis→F10](#).

According to Josephus ([Antiquities, 17.9.3](#)), days after Herod Archelaus assumed his reign, because of an uprising in the temple over actions of his father (Herod the Great), Archelaus had the army surround the temple and kill three thousand Jews. He then cancelled Passover. Word of these actions would have reached Joseph, via fellow travelers, and contributed to his being reluctant, in Ev.1.23, to return to either Bethlehem or Judea.

(Incidentally, notice Mt 2:22 says Archelaus was *reigning as king* (in Greek, βασιλεύει, "kinging"), not that he was king. Josephus ([Antiquities, 17.9.5](#)) mentions that Archelaus had prematurely laid claim to the throne but had not yet been certified as king by Caesar.)

Ultimately, Herod Archelaus was banished to Gaul in AD 6 (Josephus, [Antiquities, 17.13.2](#)). After that, Judea (the conglomeration of [Samarita→D8](#), Judea and [Idumea→B15](#)) came under direct Roman administration ([label→B12](#)) with Coponius appointed as prefect. At the same time, Quirinius was appointed Legate of [Syria→I1](#), with instructions to assess Judea Province for taxation purposes. Quirinius served as governor of Syria from AD 6 until AD 12. The time period of Ev.1.15 is likely the registration period (under Herod the Great, who was out of favor with Rome at the time, cf. Josephus, [Antiquities, 16.9.3](#)) for a tax that, ultimately, was not collected until years later during the time of Quirinius. The text for this event, Ev.1.15, has caused much debate amongst scholars.

Herod's Death

Herod the Great's death is an important event when it comes to determining the year Jesus was born. Unfortunately, its timing is not completely certain. Josephus, in his [Antiquities \(17.6.4\)](#), remarks that there was a lunar eclipse prior to Herod's death. In [Antiquities \(17.9.3\)](#), Josephus also has Herod's death shortly before a [Passover](#) and its subsequent [Feast of Unleavened Bread](#).

Based on information on NASA's website (<https://eclipse.gsfc.nasa.gov/lunar.html>), of the 22 lunar eclipses between 1 January, 7 BC, and 31 December, AD 1, 10 were penumbral (which indicates the eclipse was so minor as to not be visible to the naked eye), 8 were partial (P), and 4 were total (T). Of the 12 non-penumbral, only 4 could possibly have been visible from within Israel; they occurred: 15 Sep, 5 BC (T); 13 Mar, 4 BC (P); 10 Jan, 1 BC (T); and 29 Dec, 1 BC (P).

As can be seen in [Appendix 1](#), Passover would have occurred on 12 April, 4 BC [Julian] (and again 8 April, 1 BC [Julian]).

Therefore, for the sake of dating the birth of Jesus, and thus the events in Section 1, I presume Herod the Great to have died in the spring of 4 BC, which also seems to be the scholarly majority. Be aware, there are others, including early church fathers, who make arguments for Herod dying in the spring of 2 or 1 BC. For why this may not be viable, however, check out my other major-date-related comments when you [Vide: Dating Major Events in Jesus' Life](#) (above), as well as [Appendix 2](#).

Section 2: John the Baptist’s Public Ministry & the Temptation of Jesus

§2	Event	Matthew	Mark	Luke	John	Comments
1	John’s prologue				1:1–18	cf. Jn 1:30
2	John the Baptist begins preaching {Jordan River area (label→F9), probably relatively near Jericho→F11 }	3:1–10	1:1–6	3:1–14		c. March, AD 26 ; rf. Mal 3:1, Isa 40:3–5; Vide: Conflated Attestation ; Vide: Tiberius, Pilate & Lysanius
3	John the Baptist foretells the soon coming Messiah {ditto}	3:11–12	1:7–8	3:15–18		Passover: Saturday, 23 March, AD 26
4	Jesus is baptized {presumably from Nazareth→E5 , in Galilee→E6 , to Jordan River area}	3:13–17.	1:9–11	↓3:21–23a		c. May, AD 26 ; Vide: Jesus “About 30”
5	Jesus is tempted by Satan {from Jordan River, to “ the desert ”→ D13? , to “a high mountain”→??, to the temple in Jerusalem→D11 }	4:1–11	1:12–13	↑4:1–13		40 days (i.e., 5 ⁵ / ₇ weeks); c. May & June, AD 26 ; rf. Deut 8:3, Ps 91:11–12, Deut 6:16, 13
6	John the Baptist identifies himself to the priests {“Bethany <i>beyond</i> the Jordan”→?? (not to be confused with Bethany→D11)}				1:19–28	c. Late February, AD 27 ; rf. Isa 40:3
7	John the Baptist identifies Jesus as the Son of God {ditto}				1:29–34	The next day; cf. Jn 1:15
8	Andrew & Peter, brothers, begin to follow Jesus as the Messiah {ditto}				1:35–42	The next day; Jesus does not “call” them until Ev.4.7
9	Philip & Nathanael begin to follow Jesus as the Son of God {ditto}				1:43–51.	The next day; About to return to Galilee

Conflated Attestation

Mark 1:2–3 quotes both Malachi and Isaiah, but explicitly cites only Isaiah. An error? Similarly, at Matthew 27:9 (Ev.8.80), Matthew quotes both Zechariah and Jeremiah, but only cites Jeremiah. Another error? No. At the time the New Testament was written, a common form of citation allowed conflating quotations of two Old Testament prophets under the name of the more important, or major, of the prophets. In other words, these are not errors, per se, but differences in practice; first century practice was not the same as twenty-first century practice. (Something similar happens in Mt 2:6 (Ev.1.20) where Matthew combines a quote from Micah and a quote from 2Samuel.)

Tiberius, Pilate & Lysanius

After Caesar Augustus’ death, the Roman Senate validated Tiberius’ position as Princeps on 17 September, AD 14. However, according to Suetonius’ *The Lives of the Twelve Caesars* (Nero, section 21 [see also footnote 324]), Tiberius had been co-princeps with Augustus over the provinces, which would have included [Judea→C11](#), since sometime in AUC 766 (AD 12). Thus, it is not unreasonable to assume Luke is using this earlier date for the beginning of Tiberius’ reign because that is when he would have begun to reign over the Jews.

Now, if Tiberius’ first year began sometime in AD 12, his fifteenth year would have begun on his anniversary in AD 26. In addition, at some point in AD 26, Pontius Pilate succeeds Valerius Gratus as prefect of Judea. (Consequently, Pilate has just arrived, or is about to arrive, on the scene when John starts to baptize — assuming my dates.) Given this junction of events, and Luke’s remark that Jesus was “about 30” when he began his ministry (Lk 3:23a), the spring/summer of 5 BC (or even slightly earlier) seems reasonable for Jesus’ birth (see [Vide:Dating the Birth of Jesus](#) in Section 1 and [Appendix 2](#)).

A common accusation against Luke by some scholars is that Luke 3:1 refers to Pontius Pilate as a governor (ἡγεμόν, igemón), but, technically speaking, he was a prefect (νομάρχης, nomárchis). However, those scholars should note that Josephus repeatedly uses the same term to describe Pilate and his predecessors in the same position (cf. [Antiquities, 18.3.1, & 18.6.5](#), etc.). (And, when you [Vide: Extra-Biblical Confirmation](#) in Section 8, you will also see that Tacitus gets Pilate’s title wrong.) Therefore, Luke is neither inaccurate nor out of line with other historians.

After succeeding Valerius Gratus as prefect, Pilate governed until AD 36. Gratus had governed for nine years and is remarkable chiefly for repeatedly changing the high priest. This explains why, at this period in Jewish history, there are two high priests: an official one, presumably appointed by God and recognized by the Jews, and a de facto one, appointed and recognized by the Romans. [Vide: Annas & Caiaphas](#) in Section 8.

Some skeptical scholars contend that Luke 3:1’s assertion that Lysanias was tetrarch of [Abilene→I1](#) in about the year AD 26 cannot be correct. They claim that [Lysanias](#) (son of Ptolemy) was tetrarch of [Abila→K1](#) from about 40–36 BC — a full sixty years too early. However, the discovery of an inscription on the temple at Abila, from the time of Tiberius (dating from AD 14–29), names a Lysanias as the Tetrarch of Abila, just as Luke has written. Presumably, two men, with the same name, held the same position 60 years apart, although both Josephus and Luke each only mention one of them.

Jesus “About 30”

Luke 3:23a says that Jesus was “about thirty” when He began His ministry. If Jesus was born in February of 5 BC (as postulated in Section 1), and He is baptized in the summer of AD 26 (which is inferred, working backwards — fitting in the feasts mentioned in the gospels — from His crucifixion in the spring of AD 30), then Ev.2.4 would be some months after His thirtieth birthday. However, if Jesus was, as some propose, born in 1 BC and crucified in AD 33, His life slides later by three years from that which I have put forward. However, doing so throws off the the age of Herod’s Temple in Ev.3.3! Refer to [Appendix 2](#) where this is pictorially depicted.

Section 3: Jesus’ Public Ministry Begins, John the Baptist’s Ministry Ends

§3	Event	Matthew	Mark	Luke	John	Comments
1	Jesus attends a wedding at Cana with His mother and disciples; Jesus’ first recorded miracle { Cana→E5 , in Galilee→E6 }				2:1–11	On the third day after Ev.2.9 (or does this mean third day of the week, i.e., Tuesday?); Nathanael is from Cana (Jn 21:2)
2	Jesus, with His family and disciples, goes to Capernaum→G5 in Galilee				2:12	rf. Isa 9:1–7; But they only stay “not many days”
3	Jesus goes to Jerusalem→D11 for Passover, and cleanses the temple the first time. (He will do this a second time in Ev.8.7.)				2:13–22	Near Passover (Thursday, 10 April, AD 27) ; Jesus makes an indirect claim to be the Son of God; rf. Ps 69:9; Vide: Building the Temple
4	Miracles cause many to believe {Jerusalem}				2:23–25.	Throughout the week of the Feast of Unleavened Bread
5	Jesus educates Nicodemus, a Pharisee {ditto}				3:1–21	Night
6	Jesus’ disciples baptize { Judean→C11 countryside}				3:22	cf. Jn 4:1–2
7	John is baptizing in Samaria→D8 { Aenon→F8 near Salim→F8 }				3:23–24	
8	John the Baptist again testifies about Jesus; “He must grow, I must decrease” {ditto}				3:25–36.	cf. Ev.2.7
9	Herod Antipas has John the Baptist arrested, because John rebuked Herod over Herodias {??}	14:3–5	6:17–20	3:19–20		c. May, AD 27 ; Neither date nor place is known to historians, but the place is likely near the Jordan river
10	Jesus leaves Judea, and goes thru Samaria, heading for Galilee				4:1–4	

§3	Event	Matthew	Mark	Luke	John	Comments
11	Jesus speaks to a Samaritan woman at Jacob's Well { Sychar →E9, in Samaria}				4:5–26	Noon; v.25 implies this conversation took place in Aramaic (or Hebrew), not Greek; v.26: Jesus makes a direct claim to be the Messiah (i.e., the Christ, the anointed one)
12	The Samaritan woman testifies about Jesus to others {Sychar}				4:27–30	
13	Jesus discusses the spiritual harvest with His disciples {still at the well}				4:31–38	c. June, AD 27 ; during wheat harvest; Sukkot is 4 months off
14	Many Samaritans believe {Sychar}				4:39–42	Jesus stays in Sychar 2 days

Building the Temple

If my dating is correct and, working backwards from the crucifixion, this event is near [Passover](#) in AD 27, and having taken, to this point, 46 years to build, temple reconstruction — which does not finish until the time of the procuratorship of Lucceius Albinus, c. AD 63 ([Antiquities, 20.9.7](#)) — would therefore have begun circa 19 BC. Can we externally validate this start date?

In his [Antiquities \(15.11.1\)](#), Josephus says Herod the Great began the temple reconstruction in the 18th year of his reign. Although the Roman decree, made in Rome in 40 BC ([Antiquities, 14.14.5](#)), technically would have begun Herod's reign over Judea from a Roman perspective, Herod did not actually seize Jerusalem (and shortly thereafter have Antigonus slain) until 37 BC ([Antiquities, 14.16.4](#)). If Josephus was using Herod's actual occupation of Jerusalem as the beginning of his reign, then temple reconstruction began c. 19 BC; QED.

Also note that Josephus (in [Antiquities 17.8.1](#) & [Jewish War 1.33.8](#)) says Herod ruled for 34 years after the death of Antigonus and 37 years after the Romans declared him king. Depending on the time of the year all of these events occurred, and how Josephus rounded his calculations (if he did), this would place Herod's death in 4 or 3 BC. This also coincides with my dating (and not a 1 BC death year); [Vide: Dating Major Events in Jesus' Life](#) in Section 1.

Section 4: Jesus Ministers In and Around Galilee

§4	Event	Matthew	Mark	Luke	John	Comments
1	Jesus returns to Cana →E5 in Galilee →E6	4:12	1:14a	4:14a	4:43–46a	c. August, AD 27
2	Jesus heals the son of a royal official from Capernaum →G5 {Cana}				4:46b–54.	The seventh hour (1:00 PM)
3	Jesus teaches in synagogues, and is growing in popularity {Galilee}			4:14b–15		Is Luke making a general overview statement for this section?
4	“Isaiah fulfilled” in the synagogue on the Sabbath { Nazareth →E5}			4:16–22		cf. Isaiah 61:1–2; Jesus fairly directly claims to be the Christ
5	“Prophet not accepted in his hometown” {ditto}			4:23–30		People furious and want to throw Jesus down a cliff
6	Jesus settles in Capernaum; “The kingdom of heaven/God is near”	4:13–17	1:14b–15	4:31a		c. November, AD 27 ; rf. Isa 9:1–2
7	Jesus “calls” Simon Peter & Andrew (who are brothers) {beside the Sea of Galilee →G5}	4:18–20	1:16–18			They are probably seine fishing ; A second calling will occur in Ev.4.15
8	Jesus “calls” James & John (who are brothers & the sons of Zebedee) {ditto}	4:21–22	1:19–20			A second calling will occur in Ev.4.15

§4	Event	Matthew	Mark	Luke	John	Comments
9	Jesus delivers a demoniac in a synagogue on the Sabbath {Capernaum}		1:21–28	4:31b–37		News about Jesus spreads throughout Galilee
10	Jesus heals Simon Peter’s mother-in-law on the Sabbath {ditto}	8:14–15	1:29–31	4:38–39		
11	Jesus heals many after sunset {ditto}	8:16–17	1:32–34	4:40–41		rf. Isa 53:4; Demons know that Jesus is the Christ
12	Jesus retreats to early morning prayer {“a desolate place” near Capernaum}		1:35–38	4:42–43		
13	Jesus teaches and preaches in synagogues, delivering the demonized and healing the sick; News reaches “ all of Syria ”→I1 {Galilee (& maybe Judea →C11)}	4:23–24	1:39	4:44.		c. December, AD 27 to c. February, AD 28; In Lk, “Judea” may mean, broadly, “the land of the Jews” instead of just the region named Judea
14	Jesus teaches from Simon’s boat {Sea of Galilee (aka Lake of Gennesaret)}			5:1–3		
15	Jesus again calls Simon Peter, Andrew, James & John {ditto}			5:4–11		Their first callings are in Ev.4.7 & Ev.4.8
16	Jesus heals a kneeling leper {“in one of the cities” after descending a mountain}	8:2–4	1:40–45.	5:12–16		
17	Jesus returns to Capernaum by boat	9:1	2:1			c. February/March, AD 28
18	Jesus forgives the sins of, then heals, a paralytic lowered thru a roof {Capernaum}	9:2–8	2:2–12	5:17–26		Suspected of blasphemy, Jesus then plainly claims to be the Son of Man
19	Jesus teaches many beside the lake {ditto}		2:13			
20	Jesus calls Matthew (aka Levi) {ditto}	9:9	2:14	5:27–28		
21	Matthew has a banquet at his house for Jesus; “It is not the healthy who need a physician” {ditto}	9:10–13	2:15–17	5:29–32		rf. Hos 6:6
22	John the Baptist’s disciples ask why Jesus’ disciples do not fast {ditto}	9:14–15	2:18–20	5:33–35		
23	Parable: New patch on old garment; New wine in old wineskins {ditto}	9:16–17	2:21–22	5:36–39.		
24	Jesus travels to Jerusalem →D11 for a feast				5:1	Presumably for Passover (which was Sunday, 30 March, AD 28)
25	Jesus heals a man, who has been lame for 38 years, on the Sabbath {Bethesda Pool, Jerusalem}				5:2–3, (4), 5–9	
26	Religious leaders are upset Jesus is breaking the Sabbath; They seek to kill Him {Jerusalem}				5:10–18	Jesus claims God as His father, which was understood as “making Him equal to God”

§4	Event	Matthew	Mark	Luke	John	Comments
27	Jesus proclaims His submission to the Father; Both deserve honor {ditto}				5:19–30	
28	There are those who testify about Jesus (viz., John the Baptist, Jesus' actions, the Scriptures), but hearers reject Him {ditto}				5:31–47.	
29	The disciples pick grain on the Sabbath; “The Sabbath made for man”; “The Son of Man is Lord of the Sabbath” {Galilee, or on the way to Galilee}	12:1–8	2:23–28.	6:1–5		c. Early-June, AD 28 ; Wheat ripens in May/June; rf. Hos 6:6; Vide: Second First
30	Jesus heals a withered hand in the Synagogue on the Sabbath {ditto}	12:9–14	3:1–6	6:6–11		Pharisees furious, begin to plot with Herodians to destroy Jesus
31	Jesus withdraws, but many follow and He heals their sick {ditto}	12:15–21	3:7, ↓3:9–12			rf. Isa 42:1–4; Demons claim Jesus is the Son of God
32	Crowds from all around follow Jesus {by the Sea of Galilee}	4:25.	3:8			Decapolis→H8 , Idumea→B15 , Tyre→E2 , Sidon→G1
33	Jesus leaves the multitude to spend the night in prayer {a mountain near the Sea of Galilee}	5:1a	3:13a	6:12		Prays before “ordaining” the Twelve
34	Jesus “ordains” the Twelve the next morning {ditto}	5:1b	3:13b–19 (KJV: 13b–19a)	6:13–16		c. August, AD 28 ; Vide: The Twelve
35	Jesus' disciples and a multitude regather for teaching & healing {a level place on a mountain in Galilee}			6:17–19		Vide: Mount or Plain
36	Sermon on the mount: Beatitudes {ditto}	5:2–5:12		6:20–23		Is this an “ordination sermon” for the Twelve?
37	Sermon on the mount: Woes {ditto}			6:24–26		
38	Sermon on the mount: Be salt and light {ditto}	5:13–16				cf. Mk 9:50, Lk 14:34–35 cf. Mk 4:21, Lk 11:33
39	Sermon on the mount: Law not abolished, but fulfilled {ditto}	5:17–20				cf. Lk 16:17
40	Sermon on the mount: Murder and anger; Leave your gift at the altar and be reconciled; On your way to court, settle quickly {ditto}	5:21–26				rf. Ex 20:13; “ <i>Raka</i> ” was an Aramaic term of contempt; cf. Mt 15:19–20, Mk 7:21–23 cf. Lk 12:58–59
41	Sermon on the mount: Adultery and lust {ditto}	5:27–30				rf. Ex 20:14; cf. Matt 18:8–9, Mk 9:43–48
42	Sermon on the mount: Divorce, except for unfaithfulness, leads to adultery {ditto}	5:31–32				rf. Deut 24:1; cf. Matt 19:9, Mk 10:11–12, Lk 16:18
43	Sermon on the mount: Oaths; Let your ‘yes’ be ‘yes,’ & your ‘no,’ ‘no’ {ditto}	5:33–37				rf. Num 30:2; cf. Mt 23:16–22
44	Sermon on the mount: Love your enemies, do good to them {ditto}			6:27–28		

§4	Event	Matthew	Mark	Luke	John	Comments
45	Sermon on the mount: Do not resist an evil person; If he strikes you on the cheek...; Let him have your tunic; Go the extra mile {ditto}	5:38–41		6:29		rf. Ex 21:24, Lev 24:20, Deut 19:21
46	Sermon on the mount: Give to those who ask; Do unto others {ditto}	5:42		6:30–31		Ps 37:21
47	Sermon on the mount: If you love/do good to/lend to only those who love/do good to/lend to you, what credit is that to you? {ditto}	↓5:46–48.		6:32–34		
48	Sermon on the mount: Love your enemies, do good to them {ditto}	5:43–45		6:35–36		rf. Lev 19:18
49	Sermon on the mount: When you give to the needy, give in secret {ditto}	6:1–4				
50	Sermon on the mount: Prayer (in secret) and the Lord’s Prayer {ditto}	6:5–15				cf. Lk 11:2–4
51	Sermon on the mount: Fasting (in secret) {ditto}	6:16–18				
52	Sermon on the mount: Treasures in heaven; Where your treasure is, there is your heart; Lamp of the body is your eye; Cannot serve two masters {ditto}	6:19–24				cf. Lk 12:33–34 cf. Lk 16:13
53	Sermon on the mount: Do not worry about this life; You are more important than the birds of the air; Seek first His kingdom {ditto}	6:25–34.				cf. Lk 12:22–30
54	Sermon on the mount: Do not judge hypocritically; With your measure it will be measured to you {ditto}	7:1–2		6:37–38		cf. Mk 4:24b
55	Sermon on the mount: Parable: The blind leading the blind {ditto}			6:39–40		cf. Mt 15:14 cf. Mt 10:24–25a
56	Sermon on the mount: The speck in your brother’s eye {ditto}	7:3–5		6:41–42		
57	Sermon on the mount: Casting pearls before swine {ditto}	7:6				
58	Sermon on the mount: Ask, seek, knock; Giving son bread/fish instead of stone/serpent; Do unto others {ditto}	7:7–12				cf. Lk 11:9–13, 6:31
59	Sermon on the mount: Enter the narrow gate, the wide gate leads to destruction {ditto}	7:13–14				cf. Lk 13:24
60	Sermon on the mount: Beware of wolves in sheep’s clothing; Good trees don’t bear bad fruit {ditto}	7:15–20		6:43–45		cf. Mt 12:33, James 3:11–12

§4	Event	Matthew	Mark	Luke	John	Comments
61	Sermon on the mount: Not all who say “Lord, Lord...” will enter the kingdom {ditto}	7:21–23		6:46		cf. Mt 15:8–9, Lk 13:23–30
62	Sermon on the mount: The wise man builds on rock, the foolish on sand {ditto}	7:24–27		6:47–49.		
63	Response to the Sermon: The crowds are amazed {ditto}	7:28–29.				
64	Jesus returns to Capernaum	8:1, ↑8:5a		7:1		
65	Jesus, from a distance, heals a Centurion’s servant {Capernaum}	8:5b–13		7:2–10		
66	Jesus goes to Nain→E6 and is followed by His disciples and a large crowd			7:11		
67	Jesus raises a widow’s dead son {Just outside Nain}			7:12–17		In Luke, “Judea” may mean “the land of the Jews”
68	John the Baptist sends his disciples to Jesus with a question {Galilee}	11:2–6		7:18–23		John the Baptist knows the answer (cf. Ev.2.7 & Ev.3.8); He is goading his disciples to seek truth (over loyalty to himself); cf. Is 35 & 61.
69	Jesus talks to the multitude about John the Baptist {ditto}	11:7–19		7:24–35		rf. Mal 3:1a; cf. Ev.5.16; Lk 1:17, Jn 1:21
70	Woes upon Chorazin→G5 , Capernaum and Bethsaida→H5 {ditto}	11:20–24				
71	Hidden things have been revealed to children; “My yoke is easy and my burden light” {ditto}	11:25–30.				v.27, Jesus subtly claims equality with the Father
72	Sinful woman anoints Jesus and He forgives her sins; [Parable:] Two men forgiven a debt, which loves more? {Simon the Pharisee’s house, Galilee}			7:36–50.		Not to be confused with Ev.7.53; Jesus begins to regularly teach using parables
73	Jesus and the Twelve tour Galilee			8:1		
74	...and some women who had been cured of evil spirits/illness support the tour			8:2–3		Mary Magdalene, Joanna (wife of Chuza), Susanna & others
75	Crowds prevent Jesus and His disciples from eating; Jesus’ family accuses Him of being “out of His mind” {In a house, in Galilee}		3:20–21 (KJV 19b–21)			cf. Ev.4.86; rf. Ps 69:7–9
76	Jesus heals a blind-mute and the crowd is amazed {ditto}	↑12:22–23		11:14		
77	Jesus is accused of driving out demons “by Beelzebul” {ditto}	12:24	3:22	11:15–16		Vide: Jesus Working by Beelzebul ; cf. Ev.4.106.
78	Parable: A house divided against itself {ditto}	12:25–26	3:23–26	11:17–18a		

§4	Event	Matthew	Mark	Luke	John	Comments
79	By whom do your followers drive out demons? {ditto}	12:27–28		↓11:19–20		
80	Parable: Robbing a strong man’s house; “He who is not with me is against me” {ditto}	12:29–30	3:27	11:21–23		cf. Lk 9:50
81	Jesus warns about blaspheming against the Holy Spirit {ditto}	12:31–32	3:28–29			
82	Jesus is saying these things because they are accusing Him of driving out demons “by Beelzebul” {ditto}		3:30	11:18b		
83	A good tree produces good fruit; Out of the overflow of the heart the mouth speaks; By your words you will be condemned {ditto}	12:33–37				Restates Mt 7:17–19, Lk 6:43–45
84	The only sign given will be the “Sign of Jonah” {ditto}	12:38–42		↓11:29–32		The Ninevites were Gentiles cf. Mt 16:4a
85	Expelled unclean spirits may return {ditto}	12:43–45		11:24–28		
86	Jesus’ mother and brothers visit, but “my brothers are those who do God’s will” {ditto}	12:46–50.	3:31–35.	8:19–21		cf. Ev.4.75
87	Parable: The sower {by Sea of Galilee}	13:1–9	4:1–9	8:4–8		
88	Disciples ask Jesus why He speaks in parables {ditto}	13:10–17	4:10–12	8:9–10		rf. Isa 6:9–10; cf. Mk 4:25, Lk 19:26, 12:48
89	Jesus explains the parable of the sower {ditto}	13:18–23	4:13–20	8:11–15		
90	A lamp on a stand; That which is concealed will be revealed; With your measure it will be measured to you; What he has will be taken {ditto}		4:21–25	8:16–18		Restates Mt 5:15, 7:2, 13:12 cf. Lk 12:2–3
91	[Parable:] The kingdom of God is like a seed growing {ditto}		4:26–29			
92	Parable: The kingdom of heaven is like an enemy sowing weeds (or tares) in a field of good seed {ditto}	13:24–30				
93	Parable: The kingdom of heaven/God is like a mustard seed {ditto}	13:31–32	4:30–32			cf. Lk 13:19
94	Parable: The kingdom of heaven is like yeast/leaven mixed all through dough {ditto}	13:33				cf. Lk 13:20
95	Jesus is speaking to the crowd exclusively in parables {ditto}	13:34–35	4:33–34a			rf. Ps 78:2
96	Jesus explains the parable of an enemy sowing weeds {in a house, Capernaum}	13:36–43	4:34b			Restates Mt 8:12

§4	Event	Matthew	Mark	Luke	John	Comments
97	[Parable:] The kingdom of heaven is like a treasure hidden in a field {ditto}	13:44				
98	[Parable:] The kingdom of heaven is like a pearl of great price {ditto}	13:45–46				
99	[Parable:] The kingdom of heaven is like sorting the fish from a seine net full of fish {ditto}	13:47–50				Restates Mt 8:12
100	The disciples declare they understand {ditto}	13:51–53				
101	Jesus sleeps while crossing the Sea of Galilee, then awakens to calm a storm	↑8:18; ↓8:23–27	4:35–4:41.	↑8:22–25		c. November/December, AD 28; Stormy weather suggests winter
102	Jesus delivers two demoniacs, with emphasis on one in particular {Gerasa/Gadara/Gergasa/Kersa}	8:28–34.	5:1–20	8:26–39		Vide: Swine Run
103	Jesus re-crosses the Sea of Galilee and encounters a waiting multitude		5:21a	8:40		
104	A woman with an issue of blood is cured, and Jesus raises Jairus' daughter from the dead {near Sea of Galilee}	↑9:18–26	5:21b–43.	8:41–56.		
105	Jesus heals two blind men {in a house, Galilee}	9:27–31				
106	Jesus delivers a mute demoniac {ditto}	9:32–34				Pharisees restate their accusation from Ev.4.77
107	Jesus teaches in & around the villages; The harvest is plentiful, but the workers are few {around Galilee}	9:35–38.	↓6:6b			
108	Jesus begins to commission and send out the Twelve (they don't actually leave until after Ev.4.116); Sheep among wolves {somewhere in Galilee}	10:1–25	6:7–13	9:1–6		c. February, AD 29; Restates Mt 4:17, Mk 1:15; Jesus refers to Ev.4.76 & Ev.4.106; Vide: The Twelve ; Vide: Matthew's Commissioning of the Twelve
109	"Nothing concealed will not be disclosed" {ditto}	10:26–27				cf. Lk 12:2–3
110	"Fear Him who can destroy body and soul in hell" {ditto}	10:28				cf. Lk 12:4–5
111	"Your hairs are numbered"; "You are worth more than many sparrows" {ditto}	10:29–31				cf. Lk 12:6–7
112	"Whoever acknowledges me before men, I will acknowledge"; "Whoever denies me before men, I will deny" {ditto}	10:32–33				cf. Lk 12:8–9

§4	Event	Matthew	Mark	Luke	John	Comments
113	“I did not come to bring peace, but a sword”; “A man’s enemies will be the members of his own household” {ditto}	10:34–36				rf. Mic 7:6; cf. Lk 12:49–53
114	“Anyone who loves family more than me is not worthy of me” {ditto}	10:37				cf. Lk 14:25–26
115	“Whoever loses his life for my sake will find it” {ditto}	10:38–39				cf. Lk 14:27 cf. Mt 16:25, Mk 8:35, Lk 9:24, 17:33, Jn 12:25
116	“Whoever receives you, receives me” {ditto}	10:40–42.				
117	Jesus continues to preach on His own, presumably while the disciples go elsewhere and do the same {throughout Galilee}	11:1				
118	John the Baptist is beheaded by order of Herod Antipas { Macherus→F12 }	↑14:6–11	↑6:21–28			Vide: Herod’s Execution of John the Baptist
119	John the Baptist’s disciples bury John {??}	14:12	6:29			
120	The Twelve return and report to Jesus about all they did and taught {somewhere in Galilee}		6:30	9:10a		
121	Jesus visits His home town for a final time; Jesus’ siblings are named (<i>at least</i> 4 brothers, and 2 sisters) {Nazareth}	↑13:54–58.	6:1–6a			Jesus identified as both a carpenter & a carpenter’s son; Vide: Was Jesus a Carpenter? ; Jesus reminds them of Ev.4.5; cf. 1Cor 9:5 & Gal 1:19
122	Herod Antipas is perplexed over Jesus, and thinks He might be John the Baptist back from the dead {??}	14:1–2	6:14–16	9:7–9		
123	Jesus crosses the Sea of Galilee to Bethsaida; Crowds follow on foot, and He has compassion on them	↑14:13–14	↑6:31–34	↑9:10b–11	6:1–3	
124	Jesus feeds the five thousand {a hillside near Bethsaida}	14:15–21	6:35–44	9:12–17	6:4–13	Near Passover (which was Sunday, 17 April, AD 29); Why ask Philip? cf. Jn 1:44, 12:21
125	Jesus prevents a premature attempt to make Him king {ditto}				6:14–15a	
126	The Twelve head by boat for Bethsaida/Capernaum while Jesus spends some time alone in prayer {Sea of Galilee/hills near Bethsaida}	14:22–23	6:45–46		6:15b–17	
127	Jesus walks on water {Sea of Galilee from near Bethsaida, past Capernaum, to Gennesaret→G5 }	14:24–33	6:47–52		6:18–21	It is still near Passover, so it is moon bright at night; The twelve worship Jesus as the Son of God

§4	Event	Matthew	Mark	Luke	John	Comments
128	Arrival at Gennesaret while others search for Jesus {north shore of the Sea of Galilee}	14:34–35a	6:53–55a		6:22–24	The next day
129	Jesus is the Bread of Life, if a man eats this bread, he will live forever {a synagogue at Capernaum}				6:25–59	rf. Ex 16:4, Ps 78:24; Isa 54:13; cf. Mt26:26–29, Mk 14:22–25, Lk 22:17–20
130	Many disciples desert Jesus because of this “hard teaching,” but the Twelve remain; “To whom shall we go?” {Capernaum}				6:60–71.	
131	Jesus heals many throughout Galilee	14:35b–36.	6:55b–56.		7:1	
132	The Pharisees are upset Jesus’ disciples do not follow the Pharisees’ traditions {Galilee, possibly Capernaum}	15:1–9	7:1–13			rf. Ex 20:12, Deut 5:16; Ex 21:17, Lev 20:9; Isa 29:13
133	Parable: “What comes out of a man makes him unclean” {ditto}	15:10–11	7:14–15, (16)			rf. Isa 29:13
134	Jesus explains the Parable regarding unclean things {ditto}	15:12–20	7:17–23			Refers to Mt 13:24–30 & Lk 6:39–40; cf. Jer 17:9

Second First

Literally, Luke 6:1 begins “Now it occurred on the second-first Sabbath...” The single Greek word translated “second-first” occurs nowhere else and interpreters are perplexed regarding its intent; some even claim the word is a copyist corruption. Bear in mind, the Jews had several Sabbaths besides the seventh-day Sabbath, which was weekly. For example, all their festival days were also known as Sabbaths. Regardless, in this passage the Pharisees were not complaining about the disciples violating property rights (cf. Deut 23:25).

Ev.4.29 contains another frequently cited difficulty. Mark refers to David eating the sacred bread “when Abiathar was high priest.” However, the only time we know that David ate the sacred bread is 1Sam 21:1–7. This passage explicitly mentions that Ahimelech, Abiathar’s father (cf. 1Sam 22:20), was priest. Various explanations for this difficulty have been proposed, none of which seem particularly satisfactory to me. I choose, therefore, to leave the discrepancy unresolved and instead refer you to a very detailed article by Dr. Daniel B. Wallace (see <https://bible.org/article/mark-226-and-problem-abiathar>).

The Twelve

The original Twelve apostles are enumerated in Matthew 10:2–4, Mark 3:16–19, and Luke 6:13–16. Luke then reiterates the names of the Eleven (i.e., without Judas Iscariot) in Acts 1:13.

The twelve are: Simon (aka Peter or Cephas), and Andrew, who are brothers (sons of Jonah or John; Mt 16:17 & Jn 21:16); James and John (“of Zebedee”), who are brothers (and nicknamed Boanerges, which is, the sons of thunder). Next are Philip, Bartholomew, Matthew (aka Levi [more below], the tax collector and gospel writer), and Thomas. Then comes James “of Alphaeus,” Thaddeus (aka Judas “of James”), and Simon the Zealot (some translations “the Cananite” [which is Aramaic for zealot, which some translators have confused with an alternately spelled word, Canaanite]). Lastly was Judas (son of Simon Iscariot; Jn 6:71, 13:2 & 26), who is replaced by Matthias in Acts 1:26.

In the various enumerations, the brothers James and John, the “other James,” & the “other Judas” are typically clarified as being “of” someone, presumably to minimize confusion between like named individuals. There is some uncertainty whether this “of” is intended to indicate a “son of” relationship or a “brother of” relationship. The King James version interprets this “of” relationship for the “other Judas” as “the brother of James” but as “son of” for all the others. In most modern translations, all four relationships are translated as “son of.” Mt 4:21 clearly makes James and John sons of Zebedee.

Nathanael, who started following Jesus with Philip in Ev.2.9, although not named as one of the Twelve in any of the lists, is named as a witness of the resurrected Jesus, and he is fishing with Simon Peter, Thomas, James and John in Ev.8.126. Some believe Nathanael and Bartholomew are the same person; both are frequently mentioned immediately before or after Philip, but neither is ever mentioned together.

Based on the parallel accounts in Ev.4.20 & Ev.4.21, it is believed Matthew was also known as Levi; however, this is never explicitly stated within any one gospel. Also, in Mark 2:14, Levi is “of Alphaeus.” Was he related to James of Alphaeus, or did their fathers just happen to have the same name?

Thomas is elsewhere (Jn 11:16, 20:24 & 21:2) called Didymus, which means “twin.”

Both Jude and Judas are translations of the name Ἰούδας in the Greek. The author of the Book of Jude makes it clear he is the brother of someone named James. However, it is unclear whether this brother is: a) James, the half-brother of Jesus (Mt 13:55, Mk 6:3), making the author Jude/Judas the half-brother of Jesus (cf. Ev.4.121); or b) James, the son of Alphaeus, an apostle; or c) James, the son of Zebedee, another apostle; or d) Some other James entirely.

As to what it means to be an apostle, after the resurrection, the Eleven, Matthias and several others (e.g., Paul [Rom 1:1 & elsewhere], Barnabas [Acts 14:14], Silas [1Thes 1:1], Timothy [1Thes 2:6], Apollos [1Cor 4:9], etc.) are all identified as apostles, meaning there are ultimately more than twelve. The term “apostle” comes from a word that means “send forth” or “sent one.” Additionally, when the remaining eleven are replacing Judas in Acts 1:21–22, a eligible candidate had to be an eyewitness from the beginning. **Could the 72 of Ev.6.9 be considered “apostles” (because they were “sent”)?**

Jesus Working by Beelzebul

Matthew 12:22–45 and Luke 11:14–32 both relate an incident where Jesus drives a demon out from a mute man followed by Jesus being confronted by those who say He is doing this through Beelzebul (sometimes spelled Beelzebub), whereupon Jesus then tells a couple parables and gives a discourse about demons, the sign of Jonah, etc. (Curiously, Matthew says he was a blind mute, but Luke only mentions that he’s mute.) Mark 3:22–30 does not bring up the deliverance of the man, but does mention the confrontation, the same parables and much of the subsequent discourse.

Discerning whether these three passages (Ev.4.76 thru Ev.4.85) are all recording the same encounter, or possibly two or even three extremely similar encounters, is difficult. Matthew complicates matters by the next verse, Mt 12:46, which contains a time clue implying it chronologically follows Mt 12:45. Similarly, Mt 13:1, the first verse of the next event (beginning the series of events Ev.4.87 thru Ev.4.89), clearly states these latter events happened the same day as Mt 12:46–50.

To account for all this, it became necessary to move the passage in Matthew to parallel Mark’s. (Coincidentally, doing so also placed together a longer run of “out of order” events for Matthew, which bolstered credibility for the move.) But what to do with the similar passage in Luke?

Luke’s prologue (Ev.1.1) clearly states his intention to “write an orderly account.” As can be seen by a close review of this Chronology, except for this passage, Luke’s gospel *is* essentially in order. (The few remaining passages shown out of order for Luke are due to writing style, not substantive event-ordering issues.) Was Luke, as an historian, mistaken about the timing of Luke 11:14–32, or were there two events that were extremely similar, differing by only whether the delivered mute was also blind? I don’t know how we can know. For the sake of simplicity, I have presumed all three passages refer to a single event — **could the woman’s reference to Jesus’ mother in Luke 11:27–28 have been be a trigger for the discussion in Ev.4.86?** —, but I have also created Ev.6.16 — which references this note — where a separate series of Lukan events (Luke 11:14–32) would occur, if in fact they were separate. This still leaves Lk 8:19–21 slightly out of order, but at least part of the same encounter. I see this as relatively minor.

Mount or Plain

Scholars sometimes differentiate between the [Sermon on the Mount](#) (Mt 5:1–7:29) and the [Sermon on the Plain](#) (Lk 6:17–29). As I have shown, in them, Jesus teaches basically the same concepts, and at basically the same time within His ministry. Were these a single event given at a flat, mostly level spot on a mountain, as I have indicated, or were they just similarly themed messages delivered at two (or more) times and places? Some scholars believe that they are the same sermon, while others hold that Jesus frequently preached similar themes in different places. Regardless, you will see, based on the Scripture references I have placed throughout the Comments column, Jesus repeatedly taught these principles throughout His time here on earth.

Swine Run

There are several textual variants in the various Greek manuscripts for the place name in these verses. To exacerbate matters, some of the names as we have them, viz., [Gadara→H6](#) (or [Gadara→H10](#)) and [Gerasa→I9](#) are of places sufficiently far from the Sea of Galilee to be completely implausible (unless the name(s) intend to identify a closer, yet now defunct and unknown, ancient place). The map I am using also shows [“Gergesa?”→H5](#), but its name is followed by a question mark, presumably the mapmaker’s attempt to produce a place close enough to the Sea to fit our copies of the narrative.

The most plausible resolution I’m aware of is ancient Kersa, modern day Kursi (which is pretty close to where “Gergesa?” is shown on the map). Kursi is right on the Sea, has the right kind of topography (viz., a hill leading into the sea), and a few copyist misspellings would not be an inconceivable stretch. Consider, for example, a copyist carelessly converting from Kersa to Kerasa, and a later copyist from Kerasa to Gerasa. And finally a later copyist, knowing Gerasa’s location is not close enough to the sea, trying to correct this obviously wrong place name. These place names are probably copyist errors, not factual errors in the original. (Thanks to [Tim McGrew](#) whose videos suggested this.)

Matthew’s Commissioning of the Twelve

In Ev.4.108 it is possible that Matthew is conflating this commissioning of the Twelve with a later, pre-crucifixion warning (viz., Ev.8.33). In particular, Matthew 10:16–25 mentions the potential for: being handed over to local councils, flogged in synagogues, and being brought before governors and kings as witnesses to the Gentiles. All of these actions seem to be more likely after the resurrection, and, other than these verses, there is no indication Jesus expected the Twelve to be treated this harshly during this early missionary trip into the Galilean countryside.

Of course, Jesus could also just be portending the future, after the resurrection.

Herod's Execution of John the Baptist

Based on time clues in the verses for these events, it appears Ev.4.118 & Ev.4.119 happen approximately simultaneously with Ev.4.120. Similarly, Ev.4.122 happens approximately simultaneously with either Ev.4.121 or Ev.4.123.

According to Josephus (*Antiquities*, 18.5.2), John the Baptist's execution occurs in Herod Antipas' castle at Macherus. Interestingly, when Mk 6:27 records Herod sending an executioner to execute John, he uses the term for a military officer (σπεκουλάτωρ, spekoulátōr). Again, according to Josephus (*Antiquities*, 18.5.1ff), Herod was at war with his former father-in-law, Aretas IV, king of the Nabataeans. Without realizing it, Josephus has explained why, as recorded in Mark, a military officer carried out the execution of John; Herod was at Macherus on a military campaign and, presumably, John was there with him because Herod "liked to listen to him" (Mk 6:20b).

By the way, if you want a clue as to how Matthew & Mark knew Herod's emotional state was "distressed," cf. Lk 8:3.

Was Jesus a Carpenter?

Traditionally, for reasons I'm unaware of, Jesus and his father, Joseph, have been identified as carpenters. However, in the gospels (cf. Ev.4.121) the Greek words used are τέκτονος (tektonos, Mt 13:55) and τέκτων (tektōn, Mk 6:3). The meaning is probably closer to "artisan" (even though Google Translate comes up with "mason"). Similar words are used in Acts 19:24 & 38 (referring to silversmiths), Heb 11:10 (referring to a generic builder), and Rev 18:22 (referring to a craftsman). Even though I am not fluent in Greek, from all this I gather that, although they *may* have been carpenters, they also may have been stone masons or some other kind of artisan. I'm thinking its time to be more cautious about thinking of them furniture makers.

Section 5: Jesus' Private Training of the Twelve

§5	Event	Matthew	Mark	Luke	John	Comments
1	Jesus goes to Tyre→E2 and Sidon→G1	15:21	7:24a			c. May, AD 29
2	Jesus delivers a Syrian→I1 Phoenician→E3 woman's demonized daughter {near Tyre}	15:22–28	7:24b–30			
3	Jesus leaves Tyre, passes north thru Sidon then heads back southeast to the east coast of the Sea of Galilee→G5	15:29	7:31			This circuitous route avoids going over Mount Meron — not labeled on map but shown under "P" of " Province of Syria "→F2 — and keeps one near fresh water as they travel.
4	Jesus heals many, including a deaf man {east coast of the Sea of Galilee, Decapolis→H8 }	15:30–31	7:32–37.			
5	Jesus feeds the four thousand {ditto}	15:32–38	8:1–9			
6	Jesus crosses the Sea of Galilee {to near Magadan→?, Dalmanutha→?}	15:39.	8:10			
7	The Pharisees and Sadducees demand a sign, but only get the sign of Jonah {Magadan}	16:1–4	8:11–12			Restates Mt 12:38–42, Lk 11:29–32
8	Jesus and the disciples cross back to the northeast side of the Sea of Galilee	16:5a	8:13			
9	Jesus warns about the yeast of the Pharisees, Sadducees & Herod and rebukes their unbelief {on the Sea of Galilee}	16:5b–12	8:14–21			Refers to Ev.4.124 & Ev.5.5. cf. Lk 12:1
10	Jesus heals a blind man {Bethsaida, to just outside of Bethsaida→H5 }		8:22–26			
11	Jesus travels north to Caesarea Philippi→H3	16:13a	8:27a			

§5	Event	Matthew	Mark	Luke	John	Comments
12	“Who do the people say the Son of Man is?”; {near Caesarea Philippi}	16:13b–20	8:27b–30	9:18–21		cf. Mt 18:18; Peter confesses Jesus as “the Christ,” which Jesus confirms, but then warns the disciples to be silent about it
13	Jesus foretells His Passion and crucifixion, and Peter rebukes Him, earning Peter a return rebuke {ditto}	16:21–23	8:31–33	9:22		
14	Deny yourself, take up your cross {ditto}	16:24–28.	8:34–38. 9:1	9:23–27		Restates Mt 10:38–39 cf. Lk 14:27, 17:33, Jn 12:25
15	Jesus is transfigured (appearing with Moses and Elijah) before Peter, James and John {probably on Mt Hermon →I2, near Caesarea Philippi}	17:1–9	9:2–10	9:28–36		Mount of Transfiguration ; rf. Ps 2:7
16	The disciples ask about the coming of Elijah {on the way down Mt Hermon}	17:10–13	9:11–13			cf. Mal 4:5 (Mal 3:23 in Roman Catholic bibles)
17	Jesus delivers an epileptic demoniac that the other disciples could not deliver; “I believe, help my unbelief” {near Mt Hermon}	17:14–18	9:14–27	9:37–43a		
18	The disciples ask why they could not drive out the demon {indoors near Mt Hermon}	17:19–20, (21)	9:28–29			cf. Mt 21:21–22, Mk 11:23–24
19	Jesus and the disciples begin a clandestine trip to Capernaum →G5		9:30			
20	Jesus’ foretells His betrayal, death and resurrection {the road to Capernaum}	17:22–23	9:31–32	9:43b–45		
21	Peter and the two drachma temple tax {entering Capernaum, then in a house}	17:24–27.	9:33a			Peter is specifically instructed to cast-fish (not net-fish)
22	On the road, the disciples are arguing about who is the greatest in the kingdom {a house in Capernaum}		9:33b–34	9:46		
23	Jesus answers “to become like a child”; “Whoever welcomes a child, welcomes me” {ditto}	18:1–5	9:35–37	9:47–48		
24	An outsider is casting out demons; “Whoever is not against us is for us” {ditto}		9:38–41	9:49–50		
25	Better to be cast in the sea with a millstone around your neck than to be causing a little one to sin {ditto}	18:6–7	9:42			cf. Lk 17:1–2
26	If your hand/foot/eye causes you to sin... {ditto}	18:8–10, (11)	9:43, (44), 45, (46), 47–49			rf. Isa 66:24; Restates Mt 5:30
27	Salt that loses its saltiness {ditto}		9:50.			Restates Mt 5:13 cf. Lk 14:34–35
28	[Parable:] The lost sheep {ditto}	18:12–14				cf. Lk 15:1–7

§5	Event	Matthew	Mark	Luke	John	Comments
29	Confronting a brother who sins; Whatever you bind will be bound; Where two or three are gathered.... {ditto}	18:15–20				rf. Deut 19:15; Restates Mt 16:19b
30	Peter asks if he should forgive his brother seven times {ditto}	18:21–22				cf. Lk 17:3–4
31	[Parable:] The unmerciful (or unforgiving) servant {ditto}	18:23–35.				
32	Jesus' half-brothers urge Him to go to Jerusalem→D11 for publicity during the Feast of Tabernacles { Galilee→E6 , possibly Capernaum}				7:2–9	Approaching the Feast of Tabernacles, October AD 29; Vide: Jesus Avoids Publicity
33	Jesus resolutely determines to go to Jerusalem {ditto}			9:51		
34	Jesus leaves Galilee and begins to travel thru Samarita→D8 toward Jerusalem	19:1a	10:1a	9:52		
35	An unnamed Samaritan village rejects Jesus, and James & John offer to call fire down from heaven			9:53–56		
36	The cost of following Jesus {on the road to Jerusalem}	8:19–22		9:57–62.		

Jesus Avoids Publicity

Jesus is relatively inconspicuous while He is privately training the Twelve throughout most of Section 5. Also, precisely when His half-brothers approach Him about going up to Jerusalem, although fixed relative to the calendar (near the [Feast of Tabernacles](#)), its relation to the other, recent events is unclear. For example, it would take very little time to accomplish Ev.5.23 thru Ev.5.31. Ev.5.32 may have occurred simultaneously or even shortly before these events; I've arbitrarily placed it immediately prior to Jesus deciding to go to Jerusalem.

Section 6: Jesus Ministers In and Around Judea

§6	Event	Matthew	Mark	Luke	John	Comments
1	Jesus arrives (in secret) for the Feast of Tabernacles { Jerusalem→D11 }	19:1b	10:1b		7:10	Feast of Tabernacles: 11 October, AD 29 thru 18 October
2	The people and the Pharisees discuss whether Jesus is the Christ; Jesus teaches; The Pharisees attempt to have Jesus arrested {The Temple in Jerusalem}				7:11–52	First attempt to arrest Jesus; Crowds suspect Jesus is the Christ
3	Each went to his home, but Jesus spends the night at the Mount of Olives				(7:53.) (8:1)	Vide: Pericope Adulterae
4	Jesus does not condemn the woman caught in adultery {The Temple in Jerusalem}				(8:2–11)	

§6	Event	Matthew	Mark	Luke	John	Comments
5	Jesus: “I am the light of the world”; The Pharisees challenge the validity of Jesus’ testimony {ditto}				8:12–30	cf. Mt 5:14a, Jn 9:5; v.18–20: Jesus claims He’s the Son of God
6	“Truth will set you free”; “We are Abraham’s descendants”; Slaves to sin {ditto}				8:31–41	
7	“Your father, the devil,” the father of lies {ditto}				8:42–47	
8	Jesus’ assertions about Himself result in His hearers attempting to stone Him {ditto}				8:48–59.	Jesus clearly claims to be God: “Before Abraham was born, I am”; cf. Ex 3:14
9	Jesus commissions 72 to preach in Judea→C11 (and possibly Perea→G11); Woes upon Chorazin→G5 , Bethsaida→H5 , and Capernaum→G5 {Judea}			10:1–16		c. Late October/mid-November, AD 29 ; Similar to but distinct from Lk 9:1–6; Restates Mt 4:17, Mk 1:15; Mt 11:21–23; Tyre→E2 & Sidon→G1
10	The 72 return and report, “Even the demons submit to us in your name” {ditto}			10:17–24		c. Early December, AD 29 ; v.24 is a subtle claim to Messiahship
11	The good Samaritan {ditto}			10:25–37		rf. Deut 6:5, Lev 19:18; Jericho→F11 ; Is this a parable or did Jesus relate an actual event?
12	Jesus visits Martha and Mary; Bethany→D11 (cf. Ev.7.27), in Judea}			10:38–42.		Martha is distracted with service, but Mary chooses better
13	Jesus teaches on prayer: The Lord’s Prayer {Judea}			11:1–4		cf. Mt 6:9–13
14	Jesus teaches on prayer: Persistence in prayer {ditto}			11:5–8		Restates Mt 7:7
15	Jesus teaches on prayer: Ask, seek, knock; Giving son fish/egg instead of serpent/scorpion {ditto}			11:9–13		cf. Mt 7:7–12
16	Jesus heals mute, is accused of working “by Beelzebul,” et.al.? {ditto}					Vide: Jesus Working by Beelzebul in Section 4
17	The eye is the lamp of the body {ditto}			↑11:33–36		Restates Mt 5:15, 6:22–23a
18	Jesus is questioned about not washing before a meal {the house of a Pharisee in Judea}			11:37–41		First of 7 “woes” (although the first does not explicitly state “woe”); cf. Mt 23:25–26
19	Woe to Pharisees: ...Who tithe mint and other herbs but neglect justice {ditto}			11:42		cf. Mt 23:23–24
20	Woe to Pharisees: ...Who prefer the best seats {ditto}			11:43		cf. Mt 23:5–12

§6	Event	Matthew	Mark	Luke	John	Comments
21	Woe to Pharisees: ...Who are like unmarked graves {ditto}			11:44		cf. Mt 23:27–28
22	Woe to “experts in the law”: ...Who load people with burdens {ditto}			11:45–46		cf. Mt 23:4, 13–22
23	Woe to “experts in the law”: ...Whose forefathers killed the prophets {ditto}			11:47–51		cf. Mt 23:29–36
24	Woe to “experts in the law”: ...Who have taken away the key to knowledge {ditto}			11:52–54.		The Pharisees and teachers of the law begin to fiercely oppose Jesus, looking to accuse Him.
25	Jesus warns against the yeast (i.e., hypocrisy) of the Pharisees; “Nothing concealed will not be exposed” {Judea}			12:1–3		Restates Mt 16:6–12, Mk 8:15 Restates Mt 10:26–27, Mk 4:22, Lk 8:17
26	“Fear him who, after killing the body, has authority to cast you in Hell”; The hairs on your head are numbered; “You are worth more than many sparrows” {ditto}			12:4–7		Restates Mt 10:28–31 cf. Lk 12:24
27	Deny God before men, and He’ll deny you before angels; Blasphemy against Holy Spirit will not be forgiven {ditto}			12:8–10		Restates Mt 10:32–33 Restates Mt 12:31–32, Mk 3:29
28	The Holy Spirit will teach you what to say {ditto}			12:11–12		cf. Jn 14:26
29	Parable: The rich fool {ditto}			12:13–21		
30	Do not worry; For where your treasure is, there also will be your heart {ditto}			12:22–34		Restates Mt 6:19–21, 26
31	Parable: Manager faithful in his duties, ready to serve the master, regardless of hour; From whom much has been given, much will be demanded {ditto}			12:35–48		cf. Mt 24:42–51, 25:1–13, 12:29; Mk 13:33–37
32	Jesus did not come to bring peace but division, even in homes {ditto}			12:49–53		Restates Mt 10:34–36
33	Grasping signs of the times; Reconcile on the way to the magistrate {ditto}			12:54–59.		cf. Mt 5:25–26
34	Regarding the guilt of the Galileans whose blood Pilate mixed with sacrifices, and those upon whom the Tower of Siloam fell; Repent or perish {ditto}			13:1–5		Siloam (not shown on map) is immediately south of Jerusalem’s Old City
35	Parable: Fruitless fig tree {ditto}			13:6–9		
36	Jesus heals a woman who has been cripple for 18 years in a synagogue on the Sabbath {ditto}			13:10–17		
37	[Parable:] Kingdom of God is like a mustard seed {ditto}			13:18–19		Restates Mt 13:31–32, Mk 4:30–32

§6	Event	Matthew	Mark	Luke	John	Comments
38	[Parable:] Kingdom of God is like yeast/leaven in dough {ditto}			13:20–21		Restates Mt 13:33
39	Jesus teaches {through towns and villages, headed toward Jerusalem}			13:22		
40	Enter by the narrow door; The last will be first, and the first will be last {ditto}			13:23–30		Restates Mt 7:13–14; cf. Mt 19:30, 20:16, Mk 10:31; Those from north, et.al. probably implies Gentiles
41	Jesus heals a man born blind on the Sabbath (v.14) {Jerusalem}				9:1–12	Restates Jn 8:12; The Pool of Siloam is just outside Jerusalem
42	The Pharisees investigate but fail to believe the evidence; They cast out the man who was healed {ditto}				9:13–34	rf. Josh 7:19 (a form of oath)
43	The formerly blind man speaks again to Jesus {ditto}				9:35–41.	Jesus claims to be the Son of Man
44	The allegory of the sheep, the gate, the Good Shepherd and the thief; Jesus has the right to, and is, laying down His life willfully {ditto}				10:1–18	Implicit claim to be God (cf. Ps 23:1, Ez 34:12)
45	Jesus' words lead to division amongst the Jews {ditto}				10:19–21	Jesus accused of having a demon
46	Unbelieving Jews attempt to stone Jesus for His claim to be the Christ/God {Solomon's Colonnade of the Temple in Jerusalem}				10:22–39	Hanukkah (aka Feast of Dedication), started 19 December, AD 29; Jesus acknowledges He is the Christ; rf. Ps 82:6, Lev 24:16
47	Pharisees warn Jesus that Herod Antipas wants to kill Him {ditto}			13:31–33		c. late December, AD 29

Pericope Adulterae

John 7:53 thru 8:11 is known to scholars as the *Pericope Adulterae* ('pericope' coming from the Greek for 'section'). Although nothing in the story contradicts Jesus' character nor anything else in the Gospels, the manuscript evidence indicates this passage was likely not originally penned by John. (This passage is not in most early Greek manuscripts [including P⁶⁶, P⁷⁵, Sinaiticus and Vaticanus]. Minuscule 225 places it after Jn 7:36; others after Jn 21:25. Family *f*¹³ places it after Lk 24:53, still others after Lk 21:38.) Notice also that Jn 8:12 quite naturally "goes with" Jn 7:52. Be aware, even if this passage is original with John/Luke, its placement may not be correct chronologically.

Section 7: Jesus Ministers In and Around Perea

§7	Event	Matthew	Mark	Luke	John	Comments
1	Jesus mourns over Jerusalem {near/leaving Jerusalem}			13:34–35.		rf. Ps 118:26; cf. Mt 23:37–39
2	Jesus leaves Jerusalem→D11 and begins to travel thru Perea→G11				10:40–42.	c. Late December, AD 29 /January, AD 30
3	Jesus heals a man with dropsy on the Sabbath {the house of a prominent Pharisee, Perea}			14:1–6		

§7	Event	Matthew	Mark	Luke	John	Comments
4	Parable: Eschew the place of honor {ditto}			14:7–11		Honor is always given, never taken
5	“Invite the stranger instead of your friends” {ditto}			14:12–14		
6	[Parable:] The great banquet {ditto}			14:15–24		cf. Mt 22:1–14
7	We are to hate parents, etc., even life, to be Jesus’ disciple; Carry your cross to be a disciple {Perea}			14:25–27		Restates Mt 10:37–38 Restates Mt 16:24, Mk 8:34, Lk 9:23
8	Count the cost beforehand {ditto}			14:28–30		
9	A king outnumbered in war will sue for peace {ditto}			14:31–32		
10	Renounce everything to be Jesus’ disciple {ditto}			14:33		
11	Salt that loses its saltiness {ditto}			14:34–35.		Restates Mt 5:13, Mk 9:50
12	Parable: The lost sheep {ditto}			15:1–7		Restates Mt 18:12–14
13	[Parable:] The lost coin {ditto}			15:8–10		
14	[Parable:] The lost (or prodigal) son {ditto}			15:11–32.		
15	[Parable:] The dishonest, but shrewd, manager {ditto}			16:1–9		
16	“He who is faithful with little will be faithful with much” {ditto}			16:10–12		
17	“No servant can serve two masters” {ditto}			16:13–15		Restates Mt 6:24
18	Since John the Baptist, everyone is forcing his way into the kingdom of God {ditto}			16:16		
19	It is easier for heaven and earth to disappear, than for the Law to disappear {ditto}			16:17		Restates Mt 5:18
20	Divorcing and remarrying equates to adultery {ditto}			16:18		Restates Mt 5:32 cf. Mt 19:9, Mk 10:11–12
21	The rich man & Lazarus {ditto}			16:19–31.		Probably not a parable, parables typically do not use proper names
22	Better a millstone around your neck than to cause these little ones to stumble; If your brother sins, rebuke him and, if he repents, forgive him {ditto}			17:1–4		Restates Mt 18:6–7, Mk 9:42
23	“Increase our faith”; Faith as small as a mustard seed {ditto}			17:5–6		Restates Mt 17:20

§7	Event	Matthew	Mark	Luke	John	Comments
24	Faithful service is only doing your duty {ditto}			17:7–10		
25	Jesus learns that His friend Lazarus is sick {ditto}				11:1–6	In v.2, John refers to future Ev.7.53 when identifying Mary
26	Jesus leaves Perea to return to Judea→C11				11:7–16	
27	Jesus comforts Martha and Mary { Bethany→D11 , in Judea}				11:17–37	Martha plainly claims Jesus is the Christ
28	Jesus raises Lazarus from the dead {ditto}				11:38–46	
29	The Sanhedrin finalizes its decision to kill Jesus {Jerusalem}				11:47–53	
30	Jesus travels to Ephraim→E10				11:54	
31	Jesus heads for Jerusalem {the “middle” of Samaria→D8 & Galilee→E6 }			17:11		c. February, AD 30
32	Jesus heals 10 lepers, but only one, a Samaritan, returns to thank Him {ditto}			17:12–19		
33	The Kingdom of God is not visible, it is within you {ditto}			17:20–21		
34	The coming of the Son of Man will be like the days of Noah/Lot, etc... {ditto}			17:22–35, (36), 37.		Restates Mt 10:39, 16:25, Mk 8:35, Lk 9:24, Jn 12:25
35	Parable: Persistent widow & unjust judge {ditto}			18:1–8		
36	Parable: Self-exalted Pharisee & humble tax collector at the Temple {ditto}			18:9–14		
37	Jesus passes thru Perea again on His way to Jerusalem		10:1c			
38	Jesus heals a great multitude {Perea}	19:2				c. February/March, AD 30
39	The Pharisees confront Jesus over divorce doctrines {ditto}	19:3–12	10:2–12			rf. Gen 1:27; Gen 2:24; Restates Mt 5:32, Lk 16:18 Vide: Herodias' Divorce
40	“Let the little children come” {ditto}	19:13–15	10:13–16	18:15–17		
41	The rich young ruler {ditto}	19:16–30.	10:17–31	18:18–30		rf. Ex 20:12–16, Deut 5:16–20; Lev 19:18; Restates Lk 13:30
42	[Parable:] Vineyard workers labor varying times, but are paid the same {ditto}	20:1–16				Restates Mt 9:30, Lk 13:30 Vide: Why a Denarius in Section 8
43	Jesus predicts His imminent death and resurrection to His disciples, but they are clueless {on the way to Jerusalem}	20:17–19	10:32–34	18:31–34		

§7	Event	Matthew	Mark	Luke	John	Comments
44	James and John (or their mother) ask (for them) to sit at Jesus' right and left in glory {ditto}	20:20–28	10:35–45			
45	Jesus arrives at Jericho→F11 {ditto}		10:46a			Jericho is about 15 miles from Jerusalem
46	A great multitude gathers as Jesus leaves Jericho	20:29	10:46b			
47	Two blind men (including Bartimaeus) are healed {entering/leaving Jericho}	20:30–34.	10:46c–52.	18:35–43.		Whether entering/leaving a city may depend on the perspective of the witness
48	Zacchaeus climbs a tree to see Jesus, and Jesus invites himself to Zacchaeus' house {Jericho}			19:1–10		
49	Parable: Ten servants, one <i>mina</i> each (Possibly an allusion to Herod Archelaus) {Zacchaeus' house?, Jericho}			19:11–27		A <i>mina</i> is about 3 months' wages; Restates Mt 13:12; cf. Ev.8.42
50	Jesus heads for Jerusalem			19:28		
51	Passover crowds are anxiously awaiting Jesus' arrival {Jerusalem}				11:55–57.	
52	Jesus stops at Bethany				12:1	c. Early Friday, 9 Nisan, AM 3790, (i.e., 31 March, AD 30); The referred to “six days” are all day Friday thru all day Wednesday
53	Mary (Lazarus' sister) anoints Jesus for burial, Judas objecting about the waste {Home of Simon the Leper, Bethany}	26:6–13	14:3–9		12:2–8	c. Friday afternoon, or evening; Not to be confused with Ev.4.72
54	Crowds hear of Jesus' arrival in Bethany and go there				12:9–11	c. Friday night (early on the Sabbath)

Herodias' Divorce

According to the Mosaic Law (Deuteronomy 24), a Jewish man (under certain circumstances) could divorce his wife, but there was apparently no provision for a wife to divorce her husband. However, that does not mean Mark, in verse 12, is necessarily inaccurate. Jesus is likely making reference to Herodias, who, although Jewish, in order to marry Herod Antipas, got a Roman divorce from her previous husband, Herod Philip I (aka Herod II — not to be confused with Philip, the tetrarch mentioned as an heir to Herod the Great in [Vide: The Herods & Quirinius](#) in Section 1). Cf. Josephus, [Antiquities, 18.5.1 & 18.5.4](#).

Section 8: The Messiah Formally Comes to Jerusalem

§8	Event	Matthew	Mark	Luke	John	Comments
1	Jesus' triumphal procession entering Jerusalem→D11 {the road from Bethany→D11 toward, and just outside of, Jerusalem}	21:1–9	11:1–10	19:29–40	12:12–19	c. Saturday, 10 Nisan (1 April); rf. Zech 9:9; Ps 118:25–26
2	Jesus predicts, and weeps over, the coming Siege of Jerusalem {ditto}			19:41–44		The Siege of Jerusalem ultimately occurred in AD 70

§8	Event	Matthew	Mark	Luke	John	Comments
3	Jesus actually enters Jerusalem	21:10–11	11:11a			
4	Jesus enters the temple and heals people {The Temple in Jerusalem}	↓21:14–16	11:11b			rf. Ps 8:2
5	Jesus returns to Bethany for the night	21:17	11:11c			c. Saturday evening/night
6	Jesus curses a fig tree returning to Jerusalem the next morning	21:18–19	11:12–14			c. Sunday morning
7	Jesus cleanses the temple (a second time). (Ev.3.3 was the first time.)	21:12–13	11:15–18	19:45–46		rf. Isa 56:7; Jer 7:11, an allusion to the full prophecy (Jer 7:1–15)
8	Some Greeks seek Jesus {Jerusalem}				12:20–22	
9	Jesus tells the multitude that the Messiah must die {ditto}				12:23–36a	Restates Mt 10:39, 16:25, Mk 8:35, Lk 9:24, 17:33
10	Jesus hides from the unbelievers (as stated in Isaiah) {ditto}				12:36b–41	rf. Isa 53:1; Isa 6:10
11	...yet many, even among the leaders, believe (but are fearful of being put out of the synagogue) {ditto}				12:42–43	cf. Ev.6.41 to Ev.6.43
12	Jesus speaks about why He came and the source of what He says {ditto}				12:44–50.	
13	Jesus returns to Bethany		11:19			c. Sunday evening
14	The next morning, Jesus and the disciples pass the withered fig tree returning to Jerusalem	21:20–22	11:20–25, (26)			c. Monday morning; Restates Mt 17:20, 6:14–15
15	Jesus again arrives in Jerusalem		11:27a			
16	Jesus teaches daily; The leaders want to kill Him, but are afraid of the people {The Temple in Jerusalem}			19:47–48.		cf. Mt 21:45–46, Mk 12:12, Lk 20:19
17	Jesus' authority is questioned {ditto}	21:23–27	11:27b–33.	20:1–8		
18	Parable: (v.33) Two sons asked to work and both change their mind {ditto}	21:28–32				
19	Parable: The vineyard tenants reject the vineyard owner's rent collectors {ditto}	21:33–46.	12:1–12	20:9–19		rf. Ps 118:22–23, Isa 8:14–15
20	Parable: The wedding banquet for a king's son {ditto}	22:1–14				Retells Lk 14:15–24 Restates Mt 8:12
21	Paying taxes to Caesar {ditto}	22:15–22	12:13–17	20:20–26		Vide: Why a Denarius
22	The Sadducees ask about levirate marriage & the resurrection {ditto}	22:23–33	12:18–27	20:27–40		rf. Ex 3:6; Are the Sadducees asking a hypothetical question, or is it based upon real people?
23	A Pharisee (expert at law), asks about the greatest commandment {ditto}	22:34–40	12:28–34			rf. Deut 6:4–5; Lev 19:18
24	Jesus asks "Whose son is the Christ?" {ditto}	22:41–46.	12:35–37	20:41–44		rf. Ps 110:1

§8	Event	Matthew	Mark	Luke	John	Comments
25	Jesus tells His disciples “Beware the scribes and Pharisees”; Call no one “rabbi,” “father,” “instructor” {ditto}	23:1–12	12:38–40	20:45–47.		Restates Lk 11:46
26	Seven woes to the teachers of the law and Pharisees {ditto}	23:13, (14), 15–36				Restates Lk 11:37–51 cf. Mt 5:33–36
27	Jesus laments over Jerusalem {ditto}	23:37–39.				rf. Ps 118:26; Restates Lk 13:34–35
28	The widow’s mite {ditto}		12:41–44.	21:1–4		Just prior to Passover, people are bringing their annual (or semi-annual) tithe
29	Jesus foretells the destruction of the temple {Leaving the Temple}	24:1–2	13:1–2	21:5–6		c. Monday, late afternoon or evening
30	Private meeting with the disciples discussing details of the coming destruction of the temple {Mount of Olives}	24:3	13:3–4	21:7		
31	“Do not be deceived, many will come in my name” {ditto}	24:4–5	13:5–6	21:8		
32	Rumors of wars, nation against nation, famines, earthquakes, etc; These are the beginning of birth pains {ditto}	24:6–8	13:7–8	21:9–11		
33	Jesus’ disciples shall be persecuted, leading to them witnessing before kings {ditto}	24:9–14	13:9–13	21:12–19		Vide: Matthew’s Commissioning of the Twelve in Section 4
34	Signs of the soon coming Siege of Jerusalem {ditto}	24:15–28	13:14–23	21:20–24		rf. Dan 9:27, 11:31, 12:11
35	Signs in the heavens {ditto}	24:29–31	13:24–27	21:25–28		rf. Isa 13:10, 34:4; Dan 7:13–14
36	Parable: The fig tree {ditto}	24:32–33	13:28–29	21:29–31		Restates Mt 4:17, Mk 1:15
37	The disciples’ generation will <i>not</i> pass away until all this has happened {ditto}	24:34–35	13:30–31	21:32–33		
38	No one knows the hour; As in the days of Noah, so it will be at the coming of the Son of Man; Be alert {ditto}	24:36–41	13:32–33	21:34–36		Restates Lk 17:34–36
39	[Parable:] A coming thief {ditto}	24:42–44				Restates Lk12:35–40
40	[Parable:] A home owner on a journey {ditto}	24:45–51.	13:34–37.			Restates Lk12:42–46
41	[Parable:] The ten virgins {ditto}	25:1–13				Restates Lk 12:35–38
42	[Parable:] Of the talents {ditto}	25:14–30				cf. Ev.7.49 Retells Lk 19:11–27 Restates Mt 13:12; See Mt 8:12
43	The sheep and the goats {ditto}	25:31–46.				

§8	Event	Matthew	Mark	Luke	John	Comments
44	Jesus is teaching at the temple, but spending the evenings at the Mount of Olives			21:37–38.		Luke summarizes what has been going on over the last several days
45	Chief priests and the teachers of the law are looking to get rid of Jesus {Jerusalem}	26:1–5	14:1–2	22:1–2		c. Tuesday, early morning; The “two days” are all day Tuesday, and all day Wednesday
46	Judas conspires to betray Jesus {ditto}	↑26:14–16	↑14:10–11	22:3–6		
47	Preparation for the Passover Seder meal {Jerusalem}	26:17–19	14:12–16	22:7–13	13:1	Wednesday, throughout the day
48	Jesus and the disciples begin to celebrate the Passover Seder (aka the Last Supper) {An upper room in Jerusalem}	26:20	14:17	22:14–16	13:2–3	Wednesday evening, shortly after sunset, the beginning of 15 Nisan (i.e., evening of 5 April, AD 30)
49	Last Supper: Jesus gives thanks over the first cup of wine {ditto}			22:17–18		As part of the <i>Kadeish</i> ; Vide: The Passover Seder
50	Last Supper: Jesus washes His disciples’ feet {ditto}				13:4–17	Presumably as part of <i>Urchatz</i> ; Lk 24:30–31 implies more than just “the Twelve” are present
51	Last Supper: Jesus predicts one of the disciples will betray Him {ditto}	26:21	14:18		13:18–20	Presumably during <i>Shulchan oreich</i> (i.e., the actual festival meal); cf. Ps 41:9
52	Last Supper: Jesus breaks the bread and shares the wine {ditto}	↓26:26–29	↓14:22–25	22:19–20		Breaking the <i>afikoman</i> , during <i>Tzafun</i> , and sharing the third cup of wine during <i>Bareich</i> ; See Jn 6:51–58, 1Cor 11:23–26
53	Last Supper: The disciples each asking if they are the betrayer; Jesus identifies Judas as the betrayer {ditto}	26:22–25	14:19–21	22:21–23	13:21–30	This event and the previous two events may have happened simultaneously (i.e., intertwined).
54	Last Supper: Jesus discusses glorification of God and the Son of Man {ditto}				13:31–32	
55	Last Supper: The disciples’ dissension over greatness {ditto}			22:24–30		
56	Last Supper: A new commandment: Love one another {ditto}				13:33–37	
57	Last Supper: Peter’s denial foretold {ditto}			22:31–34	13:38.	
58	Last Supper: “I go to prepare a place” {ditto}				14:1–4	
59	Last Supper: Jesus is the way to the Father {ditto}				14:5–14	v.6–11: Jesus undeniably claims to be the Son of God
60	Last Supper: Jesus promises to send the Holy Spirit {ditto}				14:15–31.	

§8	Event	Matthew	Mark	Luke	John	Comments
61	Last Supper: “I am the vine, my Father is the gardener, you are the branches” {ditto}				15:1–17	
62	Last Supper: The disciples do not belong to the world, which will hate them {ditto}				15:18–27. 16:1–4	rf. Jn 13:16; Ps 35:19, 69:4
63	Last Supper: The Holy Spirit will guide you in all truth {ditto}				16:5–16	
64	Last Supper: The disciples’ grief will turn to joy {ditto}				16:17–33.	
65	Last Supper: Jesus prays for Himself {ditto}				17:1–5	Jesus implicitly claims to be God cf. Deut 6:4, Isa 45:5ff, 42:8
66	Last Supper: Jesus prays for His disciples {ditto}				17:6–19	
67	Last Supper: Jesus prays for all believers {ditto}				17:20–26.	
68	Last Supper: Now, take a purse, buy a sword {ditto}			22:35–38		rf. Isa 53:12
69	After singing a hymn, they all depart for the Mount of Olives	26:30	14:26	22:39	18:1	Singing is part of <i>Hallel</i>
70	Jesus foretells the disciples’ falling away (including a repeat prediction of Peter’s denial) {on the way to the garden}	26:31–35	14:27–31			rf. Zech 13:7
71	Jesus prays three separate agonizing prayers while the disciples sleep {Gethsemane, at the foot of the Mount of Olives}	26:36–46	14:32–42	22:40–46		Jesus sweating drops of blood indicates psychogenic hematidrosis ; Jesus clearly claims to be the Son of Man
72	Jesus is betrayed and arrested {ditto}	26:47–56	14:43–52	22:47–53	18:2–12	rf. Jn 6:39
73	Jewish trial (Phase 1): Jesus before Annas {Courtyard of the high priest}				18:13–14, ↓18:19–23	Probably approaching or after midnight
74	Peter denies Jesus the first time {ditto}	26:69–70	14:66–68	22:55–57	18:15–18	Earliest hours of Thursday
75	Jesus taken to Caiaphas and the Sanhedrin; Peter follows {House of the high priest}	26:57–58	14:53–54	22:54	18:24	
76	Jewish trial (Phase 2): Jesus before Caiaphas and the Sanhedrin {ditto}	26:59–66	14:55–64			Thru the night, up until near daybreak; rf. Dan 7:13–14; Jesus clearly claims to be the Christ, the Son of God; Vide: Annas & Caiaphas ;
77	Peter denies Jesus two more times, then leaves and weeps bitterly {Courtyard of the high priest}	26:71–75.	14:69–72.	↑22:58–62	18:25–27	Second denial about an hour or so before daybreak; Third denial shortly before or at daybreak

§8	Event	Matthew	Mark	Luke	John	Comments
78	Jewish guards mock Jesus {House of the high priest}	26:67–68	14:65	22:63–65		Thru the night up until early morning
79	Jewish trial (Phase 3): The Sanhedrin convicts Jesus and hands Him over to Pilate {ditto}	↑27:1–2	↑15:1	22:66–71. 23:1	18:28	Thursday morning Vide: The Chagigah
80	Judas returns the blood money and hangs himself {Probably the cliffs overlooking the Valley of Hinnom }	27:3–10		Acts 1:18–19		rf. Zech 11:12–13, Jer 19:2,11, 32:6–9; Vide: Conflated Attestation in Section 2; When the chief priests buy the field, they do so in Judas' name
81	Roman trial (Phase 1): Jesus admits being king of the Jews before Pilate {outer and inner courtyards of the Praetorium (aka Pilate's palace)}	27:11–14	15:2–5	23:2–7	18:29–38a	Lk v.2: Jewish leaders acknowledge Jesus' claim to be the Christ; cf. Isa 53:7
82	Roman trial (Phase 2): Jesus before Herod Antipas {somewhere in Jerusalem, presumably Herod's palace}			23:8–12		Herod Antipas has jurisdiction over Galilee, and thus Galileans
83	Roman trial (Phase 3): Jesus before Pilate a 2nd time; Barabbas; Pilate's wife's dream; Pilate washes his hands {the Praetorium}	27:15–26a	15:6–15a	23:13–25	18:38b–40.	
84	Roman soldiers flog Jesus; Crown of thorns; They mock Jesus {in the Praetorium}	27:26b, ↓27:27–31a	15:15b, ↓15:16–20a		19:1–3	Is this event intermixed with the next? Do they mock Jesus throughout Thursday afternoon & night/Friday early morning?
85	Roman trial (Phase 4): Pilate sentences Jesus {outer courtyard of the Praetorium}	27:26c	15:15c		19:4–16a	v.7: Jewish leaders acknowledge Jesus' claim to be the Son of God; v.14: “About the 6th hour” (i.e., about noon, Thursday, 6 April); Vide: Day of Preparation
86	Jesus begins carrying His cross; Simon the Cyrene carries it instead; Jesus confronts the women of Jerusalem { Via Dolorosa , Jerusalem}	27:31b–32	15:20b–21	23:26–31	19:16b–17	rf. Hos 10:8 After daybreak (5:30± AM), Friday, 7 April
87	Crucifixion: Starts at 3rd hour (v.25) {Golgotha, outside Jerusalem}	27:33–34	15:22–23 ↓15:25			About 9:00 am, Friday, 7 April; Ps 22:16, Isa 53:5 Vide: Dating the Crucifixion
88	Crucifixion: Thieves on either side {ditto}	27:38	15:27, (28)	23:32–33	19:18	rf. Isa 53:12
89	Crucifixion: “Father, forgive them...” {ditto}			(23:34a)		
90	Crucifixion: The soldiers divide and cast lots over Jesus' clothes {ditto}	27:35–36	15:24	23:34b	19:23–24	rf. Ps 22:18
91	Crucifixion: Charge written on overhead placard {ditto}	27:37	15:26	23:38	19:19–22	Vide: The Written Charge

§8	Event	Matthew	Mark	Luke	John	Comments
92	Crucifixion: The people, the chief priests, and the soldiers mock Jesus {ditto}	↑27:39–43	↑15:29–32a	23:35–37		Ps 22:8
93	Crucifixion: One thief reviles Jesus, but the other one repents {ditto}	27:44	15:32b	↑23:39–43		Lk: Jesus subtly claims to be God
94	Crucifixion: 3 hours of darkness “over the whole land” {ditto}	27:45	15:33	23:44–45a		Noon to 3 pm, Friday, 7 April, AD 30; rf. Amos 5:18–20 Vide: Over the Whole Land
95	Crucifixion: The disciples & women are witnesses {ditto}	27:55–56	15:40–41	23:49	↑19:25–27	
96	Crucifixion: “Why have you forsaken me?” {ditto}	27:46–47	15:34–35			About 3 pm; rf. Ps 22:1 (Jesus is alluding to the entire Psalm)
97	Crucifixion: “I’m thirsty”; Soldiers offer wine vinegar on a sponge {ditto}	27:48–49	15:36		19:28–30a	rf. Ps 69:21?
98	Crucifixion: “Father, into your hands...” {ditto}			↓23:46a		rf. Ps 31:5
99	Crucifixion: “It is finished”; Jesus dies {ditto}	27:50	15:37	23:46b	19:30b	
100	Crucifixion: The veil of the temple is torn, earthquakes, etc. {Jerusalem}	27:51–53	15:38	23:45b		
101	Crucifixion: The centurion’s confession {Golgotha, outside Jerusalem}	27:54	15:39	23:47–48		Vide: Extra-Biblical Confirmation
102	Crucifixion: Thieves’ legs broken, Jesus’ side pierced; Witnessed, probably by John himself {ditto}				19:31–37	rf. Ex 12:46, Num 9:12, Ps 34:20; Zech 12:10; “blood and water” indicates plural effusion
103	Joseph of Arimathea→?? requests Jesus’ body {presumably the Praetorium}	↑27:57–58	↑15:42–45	↑23:50–52	19:38a	
104	Joseph and Nicodemus bury Jesus {Joseph of Arimathea’s new tomb}	27:59–60	15:46	23:53–54	19:38b–42.	Before sunset; rf. Isa 53:9
105	Burial witnessed by the women {ditto}	27:61	15:47.	23:55–56.		
106	Guards secure the tomb {ditto}	27:62–66.				Probably Roman guards, but some scholars assert Jewish Temple guards
107	The women head for the tomb, intending to anoint the body {Jerusalem? to the tomb}	28:1	16:1–3	24:1		Dawn of the first day of the week; Spices bought after sundown the night before?
108	The stone covering the tomb is rolled away by an angel {ditto}	28:2–3				Sunday, 9 April, AD 30
109	The women arrive at the empty tomb with spices {ditto}		16:4	24:2–3	20:1	rf. Ps 16:9–11

§8	Event	Matthew	Mark	Luke	John	Comments
110	The guards are stunned {ditto}	28:4				
111	The women see two angels {ditto}	28:5–7	16:5–7	24:4–8		
112	The women return to Jerusalem from the tomb	28:8	16:8 {16:9–10}	24:9–10	20:2	Vide: Telling No One
113	The Eleven do not believe what the women are saying {Jerusalem}		{16:11}	24:11		
114	Peter and John run to the tomb, followed more slowly by Mary Magdalene {Jerusalem to the tomb}			24:12	20:3–10	Vide: Josephus' Testimonium
115	Mary Magdalene sees two angels in the tomb {in the garden near the tomb}				20:11–13	
116	Jesus appears to Mary Magdalene {ditto}				20:14–18	
117	Jesus appears to other women {??}	28:9–10				
118	The guard reports to the Jewish authorities {Jerusalem}	28:11–15				
119	Jesus appears to two disciples on the road to Emmaus→B10		{16:12}	24:13–31		Still Sunday, the afternoon of Jesus' resurrection
120	The two disciples return to Jerusalem			24:32–33a		The same day
121	“The Eleven” reveal Jesus has risen and appeared to Simon {Jerusalem}			24:33b–34		The evening/night following Jesus' resurrection; cf. 1Cor 15:5a
122	The Emmaus two relate their experience {ditto}		{16:13}	24:35		The same evening
123	Jesus appears to “The Eleven” (but without Thomas), and eats fish {ditto}			24:36–43	20:19–24	The same evening Vide: The Eleven
124	Jesus appears to The Eleven (this time with Thomas) {ditto}		{16:14}		20:25–29	Monday, 17 April; Apparently James, Jesus half-brother, is present; cf. 1Cor 15:7
125	Jesus did many other miracles not recorded, so that you may believe				20:30–31.	John clearly claims Jesus is the Christ and the Son of God
126	Jesus appears to seven of the apostles while they are fishing { Sea of Galilee→G5 }				21:1–14	
127	Jesus restores Peter {ditto}				21:15–19	
128	Jesus and Peter discuss John, who identifies himself as writing the Gospel of John {ditto}				21:20–24	
129	Jesus did many other things				21:25.	
130	The Great Commission given to the Apostles {mountain in Galilee}	28:16–20.	{16:15–18}			Mt v.18: Jesus subtly claims to be the Christ

§8	Event	Matthew	Mark	Luke	John	Comments
131	Jesus opens their minds; “But stay in the city” {presumably Jerusalem}			24:44–49		
132	Jesus tells the disciples, “Do not leave Jerusalem...” {ditto}			Acts 1:4–5		The Prologue of Acts (v.1:1–3) is not included as part of an event in this Chronology
133	The disciples ask: Is this the time to restore Israel? {ditto}			Acts 1:6–8		
134	Jesus ascends into the heavens, near Bethany {Mount of Olives, just east of Jerusalem}		{16:19–20.}	24:50–51, Acts 1:9		c. Friday, 19 May , 40th day after resurrection (Acts 1:3); cf. Ps 110:1
135	Two angels appear to the disciples {ditto}			Acts 1:10–11		
136	The disciples return to Jerusalem			24:52, Acts 1:12		
137	The disciples return to the upper room {Jerusalem}			Acts 1:13		
138	The disciples are constantly in prayer, and are joined by the women and Jesus’ brothers {ditto}			Acts 1:14		
139	The disciples hang out at the temple {ditto}			24:53.		
140	The disciples replace Judas Iscariot with Matthias {??, but presumably the upper room in Jerusalem}			Acts 1:15–17, ↑Acts 1:20–26.		rf. Ps 69:25; Ps 109:8; About 120 people present
141	The Holy Spirit comes on the Jewish Pentecost (aka the Feast of Weeks), and Peter addresses the crowd {Jerusalem}			Acts 2:1–47		Friday, 26 May, AD 30 ; Most Jewish males are gathered in Jerusalem for the Feast of Weeks ; Joel 2:28–32, Ps 16:8–11, Ps 110:1

Why a Denarius

For Ev.8.21, the Greek manuscripts use the word δηνάριον, denarion, and it is therefore believed that the coin referred to was a Roman denarius, whose value was about a day’s wage for a common laborer. (See Mt 20:1–16; this can also be externally corroborated by reading Tacitus’ *Annals* [1.17].) (Because the King James Version mistranslates Mk 12:15 & Lk 20:24 as “...bring (or show) me a penny...,” this coin is sometimes referred to among coin collectors as a “tribute penny.”)



A denarius of that time period was a silver coin with the head of Tiberius on the obverse (see picture), surrounded by an inscription that reads (starting left of and slightly above the ear and reading counterclockwise) “Avgvstvs Ti Caesar Divi Avgvsti Filivs”. This is an abbreviated form of “Avgvstvs Tiberivs Caesar Divi Avgvsti Filivs”, which can be translated into English as “Augustus Tiberius Caesar, son of the Divine Augustus.” The coin for which Jesus specifically asks, therefore, advocates Augustus as divine! It therefore violates both the first and second commandments of Moses; a coin clearly belonging to Caesar and his empire.

It should also be noted that later, during the trial of Jesus (Lk 23:2), probably based upon this event, Jesus is accused of opposing payment of taxes to Caesar. Was that accusation blatant false testimony (Ps 56:5, 71:10, 109:2–3), or is Jesus’ answer here not as straightforward as many modern preachers surmise and, at least by some of His hearers, understood as reported by the witnesses?

The Passover Seder

The modern Passover Seder follows a fixed order — the word “*seder*” (סדר) means order — and is based on the *Haggadah*, an ancient Jewish written work derived from the Mishnah. Although the exact date of its authorship is unknown, it could not have been written earlier

than about AD 170. Therefore, the [Passover](#) in Jesus' day was likely similar, but not identical (e.g., the last thing to take place, *Nirtzah*, was possibly added after the destruction of Jerusalem in AD 70 and the resulting dispersion of the Jewish people).

The main themes of the Passover Seder are praise and thanksgiving for God's divine intervention in delivering the Jewish people from slavery in Egypt and provision during the Exodus. The *seder* is as follows:

Kadeish קדש – The recital of a “sanctification” blessing, and drinking of the first cup of wine (known by some as the Cup of Sanctification)

Urchatz ורחץ – The washing of hands

Karpas כרפס – The dipping of *karpas* [a vegetable] in salt water (or vinegar or *charoset* [a sweet, brown paste of fruits and nuts representing the mortar used by the Jewish slaves])

Yachatz יהץ – Breaking the middle of three, stacked matzo [an unleavened flat-bread]; the larger piece becomes the *afikoman* and is hidden, while the smaller piece is returned between the other two matzo

Maggid מגיד – Retelling of the Passover story, including the recital of “the four questions” (listed next, and typically asked by a child), and the drinking of the second cup of wine (known by some as the Cup of Deliverance):

Ma Nishtana מה נשתנה (literally, “what is different?”)

Why is this night different from all other nights?

1. Why is it that on all other nights during the year we eat either leavened or unleavened bread, but on this night we eat only unleavened bread? (We eat only unleavened bread because our ancestors could not wait for their breads to rise when they were fleeing slavery in Egypt, and so they were flat when they came out of the oven.)
2. Why is it that on all other nights we eat all kinds of vegetables, but on this night we eat bitter herbs? (We eat only *maror*, a bitter herb, to remind us of the bitterness of slavery that our ancestors endured while in Egypt.)
3. Why is it that on all other nights we eat either roasted, stewed, or cooked meat, but on this night all the meat is the roasted meat of the Paschal lamb? (We eat only roasted meat because that is how the Passover lamb is prepared during its sacrifice in the Temple.) [This question and answer are now slightly different because lambs are no longer sacrificed on Passover; quoted here is the older question and answer presumably from before the destruction of the Temple.]
4. Why is it that on all other nights we dip the herbs only once, but on this night we dip them twice? (The first dip, green vegetables in salt water, symbolizes the replacing of our tears with gratitude, and the second dip, *maror* [bitter herbs] in *charoset*, symbolizes the sweetening of our burden of bitterness and suffering.)

Hallel הלל – The first *Hallel*, a verbatim recitation from Ps 113 & Ps 114

Rachtzah רחצה – The second (ritual) washing of hands

Motzi מוציא – The recital of the first [i.e., standard] blessing before eating bread

Matzo מצה – The recital of the second blessing before eating matzo, after which a small portion of the matzo is eaten

Maror מרור – The blessing for the bitter herbs is recited and then they are eaten

Koreich כורך – The eating of a “sandwich” made of matzo and bitter herbs

Shulchan oreich שלהן עורך – Literally, “set table.” The serving of the actual festival meal, based around the sacrificed lamb

Tzafun צפון – The eating of the *afikoman*, after which no other food may be eaten for the rest of the night

Bareich ברך – Reciting a blessing after the meal and drinking of the third cup of wine (known by some as the Cup of Redemption, aka the Cup of Blessing or Thanksgiving)

Hallel הלל – Reciting the *Hallel*, a verbatim recitation from Ps 115 thru Ps 118; drinking of the fourth cup of wine (known by some as the Cup of Restoration)

Nirtzah נירצה – Saying “Next Year in Jerusalem!”

Annas & Caiaphas

As mentioned in the notes on [Tiberius, Pilate & Lysanius](#) in Section 2, Valerius Gratus had repeatedly changed the high priest leading to a dual high priesthood at this time. Annas was the official high priest (the one presumably appointed by God and recognized by the Jews), while his son-in-law, Caiaphas, was the de facto high priest (the one appointed and recognized by the Romans). When Jesus appears before the high priests, it is not stated but certainly possible that — warning: this is speculation —, when He does not answer, it could be because the question was asked by Caiaphas, whom Jesus might not recognize as a valid authority, and when He does answer, it is because Annas asks the question.

The Chagigah

In John 18:28, the Jews wish to remain ceremonially clean so they could eat “the Passover meal.” However, contrary to what many believe, this is almost assuredly not a reference to [the Passover Seder](#) meal. They would have already celebrated this the evening before, just as Jesus did with His disciples. According to the law, defilement — which is what they were trying to avoid — can be rectified after sundown with a simple washing. The Passover Seder, as practiced, always begins shortly after sundown. Thus, if they had been worried about eating the Passover Seder, they would not have had to worry about any uncleanness; it could have easily been dispensed with by performing the requisite washing. The Passover meal they are desiring to eat, therefore, is almost assuredly a before-sundown meal, such as the Chagigah, another ritual meal during Passover week eaten at midday of 15 Nisan, the day following the evening of the Passover Seder. For more details, see Alfred Edersheim, [The Temple — Its Ministry and Services](#), p.117 in pdf.

Day of Preparation

The day of preparation referred to in Matthew 27:62, Mark 15:42, Luke 23:54, John 19:14, 19:31 & 19:42 all refer to the preparation day for the “special” Sabbath during Passover week, not the day of preparation before Passover week begins. Some scholars claim the

opposite, presumably because they are trying to get AD 33 to work as the year of the execution of Jesus. [Vide: Dating the Crucifixion](#) (below).

Dating the Crucifixion

Biblical scholars have not come to a consensus when dating the crucifixion of Jesus. It is, however, generally agreed that it was on a Friday, on or near [Passover](#) (i.e., 15 Nisan), during the governorship of Pontius Pilate, who ruled the Roman province of Judea AD 26 – 36.

Consider for a moment: If Passover occurred on a Saturday, Sunday, Monday, or Tuesday, and Jesus celebrated [the Passover Seder](#) meal the evening before with His disciples, there would have been days between Jesus' arrest that night and His crucifixion the following Friday. This appears contrary to the Gospel record, so it seems reasonable to assume we're looking for a year between AD 26 & 36 where the Passover fell on a Wednesday, Thursday or Friday. There were only two: Thursday, 10 April, AD 27 [Julian] & Thursday, 6 April, AD 30 [Julian]. (See [Appendix 1](#) for a list of all of the weekdays on which Passover fell under Pontius Pilate. Precisely when the Rosh Hashanah postponement rules began being applied likely effect the weekday designations in that list, and, admittedly, is a major difficulty for all my dating.)

In particular, 15 Nisan, AM 3790 would have begun at sunset on Wednesday, 5 April, AD 30 [Julian]. This would have been the evening of the Passover Seder meal, and Jesus would have been arrested Wednesday night, probably somewhere around midnight. The trials would have started early Thursday morning, and continued most of the day Thursday. The beatings may or may not have been allowed to continue through Thursday night, into early Friday morning. Jesus would have been crucified about 9:00 AM, Friday, 16 Nisan, AM 3790 (i.e., 7 April, AD 30 [Julian]), and died about 3:00 PM. He would have then been buried before sunset, which would have been [about 6:00 in the evening](#).

John 19:14 says the Roman trial was about the 6th hour (i.e., noon), while Mark 15:25 says Jesus was crucified at the 3rd hour (i.e., 9:00 am). If the trial happens on the same day as, and immediately prior to, the crucifixion — as many suppose —, then this appears to be a contradiction (unless John and Mark were using different schemes for telling time [which is not completely impossible]). However, if Jesus is arrested Wednesday night, but not crucified until Friday morning, that gives all day Thursday to have a trial, and the contradiction between these two passages disappears.

I have disregarded another frequently offered date among scholars, viz., Friday, 3 April, AD 33 [Julian] (i.e., 14 Nisan, AM 3793). I reject this because the evening of the Passover Seder would not happen until the evening of the crucifixion and thus Jesus would not have been able to celebrate it with His apostles according to the rules (unless, as some have attempted, you start monkeying with differing calendars so Jesus follows one calendar and the Pharisees are following another). Also, [Vide: Jesus "About 30"](#) in Section 2.

For some (rather delicate) external evidence hinting AD 30 may be the correct year, see the [Babylonian Talmud, Yoma 39b](#); and the [Jerusalem Talmud](#) (i.e., The Yerushalmi, translated by Jacob Neusner, p.156f).

<https://www.news24.com/news24-extra-historical-evidence-of-the-date-of-the-crucifixion-of-jesus-claims-it-is-an-accident-that-the-jews-accepted-20130612>

The Written Charge

No two of the Gospel accounts agree, word for word, about the written charge on the *titulus* or placard above Jesus' head. They each say:

Mt 27:37: “οὗτος ἐστὶν ἰησοῦς ὁ βασιλεὺς τῶν ἰουδαίων” literally: “This is Jesus the King of-the Judeans”

Mk 15:26: “ὁ βασιλεὺς τῶν ἰουδαίων” literally: “The King of-the Judeans”

Lk 23:38: “ὁ βασιλεὺς τῶν ἰουδαίων οὗτος” literally: “The King of-the Judeans this”

Jn 19:19: “ἰησοῦς ὁ ναζωραῖος ὁ βασιλεὺς τῶν ἰουδαίων” literally: “Jesus the Nazarene the King of-the Judeans”

However, John clearly indicates that the charge was written in three languages: Aramaic, Latin and Greek. (Some manuscripts have Lk 23:38 also say the placard was written in Greek, Latin and Hebrew, but this may not be part of Luke's original.)

It is not necessary to believe that, in making the placard, the charge was translated literally, word for word, between the various languages. Matthew's and Mark's quotations are close enough that if Mark just chose to omit the phrase “This is Jesus”, they could be quoting/translating from the same language. John's quotation is sufficiently unique it may be quoting/translating a different language. But then again, if Matthew just omitted the phrase “the Nazarene” (which John has), and John omits the leading phrase “This is” (which Matthew has), they could both be quoting/translating from the same language. Luke's placement of “this” at the end of the charge seems unusual to English speakers but I have been assured that, in Greek, because of word endings, word order is not as important as in English; this should not be considered a problem.

Over the Whole Land

The meaning of the phrase “over the whole land” when discussing the darkness during the crucifixion is not obvious. Could this mean “as far as the eye could see”? Or did it mean “over all of Judea,” or “over all of Israel”? Or does it mean “over the whole world” (as some English Bible translations make it)? As far as I am aware, the extra-Biblical evidence to indicate that the darkness covered the whole Earth is, at best, weak.

Origen of Alexandria, in his *Contra Celsum*, references an eclipse described in a work by Phlegon of Tralles — a work that has, unfortunately, not survived:

And with regard to the eclipse in the time of Tiberius Caesar, in whose reign Jesus appears to have been crucified, and the great earthquakes which then took place, Phlegon too, I think, has written in the thirteenth or fourteenth book of his Chronicles.

– Origen of Alexandria, [Contra Celsum](#) (2.33; see also 2.14)

Also, Julius Africanus in his *History of the World* (c. AD 221) discusses a passage (written about AD 52) from the third book of Thallus' three-volume history of the Mediterranean world — which has not survived:

On the whole world there pressed a most fearful darkness; and the rocks were rent by an earthquake, and many places in Judea and other districts were thrown down. This darkness Thallus, in the third book of his History, calls, as appears to me without reason, an eclipse of the sun. For the Hebrews celebrate the passover on the 14th day according to the moon, and the passion of our Saviour falls on the day before the passover; but an eclipse of the sun takes place only when the moon comes under the sun. And it cannot happen at any other time but in the interval between the first day of the new moon and the last of the old, that is, at their junction: how then should an eclipse be supposed to happen when the moon is almost diametrically opposite the sun?

– Philip Schaff, [Ante-Nicene Fathers, Vol 6](#),

The Extant Fragments of the Five Books of the Chronography of Julius Africanus, Part XVIII, p.325 in pdf

One thing is certain though, if the Gospel accounts are accurate, the darkness was not caused by a normal solar eclipse, which was Africanus' point. Solar eclipses always happen when there is a new moon, and [Passover](#) always occurs shortly after a full moon. Also, solar eclipses last, at most, 12½ minutes, not three hours.

Extra-Biblical Confirmation

A frequent question from skeptics is: “Are there any early, non-Christian sources attesting to Jesus existence or early Christianity?” This section lists some such passages:

Mara bar Serapion, writing to his son, also named Serapion, sometime around AD 73 or after, wrote:

What are we to say, when the wise are dragged by force by the hands of tyrants, and their wisdom is deprived of its freedom by slander, and they are plundered for their superior intelligence, without the opportunity of making a defence [sic]? They are not wholly to be pitied. For what benefit did the Athenians obtain by putting Socrates to death, seeing that they received as retribution for it famine and pestilence? Or the people of Samos by the burning of Pythagoras, seeing that in one hour the whole of their country was covered with sand? Or the Jews by the murder of their Wise King, seeing that from that very time their kingdom was driven away from them? For with justice did God grant a recompense to the wisdom of all three of them. For the Athenians died by famine; and the people of Samos were covered by the sea without remedy; and the Jews, brought to desolation and expelled from their kingdom, are driven away into every land. Nay, Socrates did “not” die, because of Plato; nor yet Pythagoras, because of the statue of Hera; nor yet the Wise King, because of the new laws which he enacted.

– Philip Schaff, [Ante-Nicene Fathers, Vol 8](#),

A Letter of Mara, Son of Serapion, p.1973–1974 in pdf

Pliny the Younger, a Roman administrator who served as the governor of Bithynia in Asia Minor, in the tenth book of his *Epistulae* (aka *Letters*), written around AD 112, wrote to Emperor Trajan about Christian practice in the province of Bithynia:

...that on a stated day they (Christians) had been accustomed to meet before daybreak and to recite a hymn among themselves to Christ, as though he were a god, and that so far from binding themselves by oath to commit any crime, their oath was to abstain from theft, robbery, adultery, and from breach of faith, and not to deny trust money placed in their keeping when called upon to deliver it. When this ceremony was concluded, it had been their custom to depart and meet again to take food, but it was of no special character and quite harmless....

Emperor Trajan's partial response: The Christians are not to be hunted out; if they are brought before you and the offence [sic] is proved, they are to be punished, but with this reservation — that if any one denies that he is a Christian and makes it clear that he is not, by offering prayers to our deities, then he is to be pardoned because of his recantation, however suspicious his past conduct may have been.

– Pliny the Younger, [Epistulae](#), 10.96–97

Tacitus, a Roman senator and historian (and no friend to Christianity), in his [Annals \(15.44\)](#), written about AD 115, confirms Jesus' execution under Pontius Pilate during the reign of Tiberius. Specifically, while dealing with Nero being accused of starting the Great Fire of Rome, he writes:

Therefore, to scotch the rumour [sic], Nero substituted as culprits, and punished with the utmost refinements of cruelty, a class of men, loathed for their vices, whom the crowd styled Christians. Christ [sic], the founder of the name, had undergone the death penalty in the reign of Tiberius, by sentence of the procurator Pontius Pilatus [sic], and the pernicious superstition was checked for a moment, only to break out once more, not merely in Judaea, the home of the disease, but in the capital itself, where all things horrible or shameful in the world collect and find a vogue.

Suetonius, in his [Lives of the Twelve Caesars](#) (Claudius, section XXV), c. AD 121, corroborates Acts 18:2 by saying: “He banished from Rome all the Jews, who were continually making disturbances at the instigation of one Chrestus [sic].”

Lucian of Samosata (c. AD 120–c. 200), a Hellenized Syrian satirist, rhetorician and pamphleteer, best known for his characteristic tongue-in-cheek style, with which he frequently ridiculed superstition, religious practices, and belief in the paranormal, wrote:

¹¹...The Christians, you know, worship a man to this day,— the distinguished personage who introduced their novel rites, and was crucified on that account...¹³...You see, these misguided creatures start with the general conviction that they are immortal for all time, which explains the contempt of death and voluntary self-devotion which are so common among them; and then it was impressed on them by their original lawgiver that they are all brothers, from the moment that they are converted, and deny the gods of Greece, and worship the crucified sage, and live after his laws. All this they take quite on trust, with the result that they despise all worldly goods alike, regarding them merely as common property.

– Lucian of Samosata, [The Death of Peregrinus](#), 11 & 13

The historicity of Jesus is presupposed in Celsus' anti-Christian work, *The True Word*, written around AD 178,— a lost work that survives exclusively in quotations from Origen of Alexandria's eight volume refutation, *Contra Celsum*, written in AD 248.

[Vide: Over the Whole Land](#) (above) for additional early references.

Flavius Josephus (aka Josephus) would also be considered an early, extra-Biblical author and is referenced throughout this Chronology, including in [Vide: Josephus' Testimonium](#) below.

Telling No One

The women telling no one is only in Mark, and Mark's most reliable manuscripts abruptly end at this verse. How and when this truncation happened is unknown, but it is suspected that the last 12 verses (v.9–20) were added (possibly by someone other than Mark) to complete the abruptly ending gospel shortly after the original end of Mark was lost. (There are other manuscripts that have a different, shorter ending, but it too looks to be a later addition.) Everything said in these last 12 “replacement” verses is attested to elsewhere in the Gospels. It is possible the original ending to Mark said something like “telling no one *but the Apostles*.” This type of sentence construction happens at least three other places in Mark: viz., 5:37, 9:8, 10:18.

Josephus' Testimonium

Throughout this Chronology I have referenced two works of Flavius Josephus (viz., *Antiquities of the Jews, and The Jewish War*), who was a Jewish historian born around AD 37 and died in 97. In his *Antiquities*, he refers to numerous people named in the New Testament, including John the Baptist; Jesus; and James, the brother of Jesus.

[Vide: Herod's Execution of John the Baptist](#) in Section 4, for the Josephus passages regarding John.

Josephus' passage most often cited by Christians is [Antiquities 18.3.3](#). It has become known as the *Testimonium Flavianum*. Virtually all surviving ancient copies of this passage name Jesus as the Christ, mention His resurrection, and generally make Jesus out to be God — which is why Christians like it. However, virtually all scholars believe that the passage has been pretty heavily modified early on by a Christian copyist. Josephus was not known to be a Christian (according to Origen), and therefore almost assuredly would not have referred to Jesus in such glowing terms. You can readily find this adulterated passage on the Internet (including at the link given above).

Fortunately, in 1971, Shlomo Pines discovered a 10th century Arabic version of the *Testimonium Flavianum*, and this version does not appear heavily modified. It translates as:

At this time there was a wise man who was called Jesus. And his conduct was good, and (he) was known to be virtuous. And many people from among the Jews and the other nations became his disciples. Pilate condemned Him to be crucified and to die. But those who had become his disciples did not abandon his discipleship. They reported that He had appeared to them three days after his crucifixion, and that He was alive; accordingly, he was perhaps the Messiah, concerning whom the prophets have recounted wonders.

– Shlomo Pines, [An Arabic Version of the Testimonium Flavianum and its Implications](#), p.9–10 in pdf

Finally, [Antiquities 20.9.1](#) refers to “the brother of Jesus who was called Christ, whose name was James” when discussing James death. Although a number of variations exist between the statements by Josephus regarding the death of James and the New Testament accounts of his death, scholars generally view these variations as indications that the Josephus' passages are not interpolations, because a Christian interpolator would more likely have made them correspond to the Christian traditions.

The Eleven

In Ev.8.121, when the Emmaus two return to Jerusalem, Luke uses the phrase “the eleven and those who were with them.” Jesus has already appeared to Simon and it is reasonable to assume Jesus' disappearance from the tomb and the conceivability of a resurrection is the hot topic of conversation. Then in Ev.8.122, the Emmaus two relate their encounter with Jesus. However, immediately after that, in Ev.8.123, Jesus appears, and according to John 20:24, Thomas is not present.

If the eleven were assembled when the Emmaus two returned, as stated in Lk 24:33, what happened to Thomas? I can think of two possibilities. Maybe, after the Emmaus two arrived, Thomas left, perhaps incensed that such things as resurrections from the dead cannot happen, or perhaps for other reasons undocumented. Jesus, while He was alive, raised the son of the widow of Nain (Ev.4.67), Jairus' daughter (Ev.4.104) and Lazarus (Ev.7.28). Surely Thomas had witnessed, or at least heard about, these events; although, admittedly, these are not the same as “someone raising them-self.”

An alternative explanation is that Luke, in v.33, is using the phrase “the eleven” to indicate the general group of close followers, but did not mean to imply that all eleven of the group were present. He may have thought it too confusing to say “the ten” without going into explanations about why Thomas was absent. In rhetoric, this is technically called *ampliatio* and also occurs in 1Cor 15:5b.

Appendix 1: Various Dates Around the Turn of the Era

In attempting to determine various dates around the turn of the era from before Christ (BC) to Anno Domini (literally, the “year of our Lord”, abbreviated AD), I used a calendar calculation website, viz.: Fourmilab: <https://www.fourmilab.ch/documents/calendar/> and generated the following tables of helpful dates. (I also used a couple of other websites to validate Fourmilab’s calculations.)

As we might expect, Fourmilab uses the *modern* (calculated) Jewish Calendar instead of the ancient, observational Hebrew calendar. The calculated Jewish Calendar introduced the Rosh Hashanah postponement rules, which add an extra day to Heshvan or remove a day from Kislev to adjust the calendar to ensure that Yom Kippur falls neither on a Friday nor a Sunday, and the seventh day of the Feast of Tabernacles does not fall on the Sabbath. It also unified the rules saying which months had 29 days and which had 30 days. (Under the ancient, observational Hebrew calendar, how many days each month had depended on observations of the crescent moon.) Quoting from <https://individual.utoronto.ca/kalendis/hebrew/postpone.htm>:

The *Rosh HaShanah* postponement rules are an innovation of the fixed arithmetic Traditional Hebrew calendar [i.e., the modern Jewish Calendar]. They did not apply to the original observational lunar crescent calendar. Instead, the observational calendar varied the month lengths to be 29 days if the new lunar crescent was seen at sunset at the end of the 29th day, or 30 days otherwise. On the other hand, the *Talmud Bavli* mentions in tractate *Rosh HaShanah* page 20A that the Court (*Sanhedrin* calendar committee) used to intimidate visible crescent witnesses to withdraw or confuse their testimony or to disqualify them if otherwise *Rosh HaShanah* would be sanctified on Wednesday or Friday.

I assume the modern Jewish Calendar rules approximate the observational rules, but they may not reflect exactly what was followed by the ancient Hebrews. In particular, these day-of-the-week rules may adversely influence my calculations, in particular those of the Crucifixion. Additionally, Fourmilab’s calculator figures Anno Mundi (AM) years as starting on 1 Tishri (i.e., the start of the civil calendar, not 1 Nisan, the start of the religious year. Because the modern Jewish Calendar was developed between the 3rd and 6th centuries AD and not codified until the Middle Ages, it is reasonable to assume dates before the Middle Ages are **backward extended**.

It should also be mentioned that the BC/AD notation was devised in 525 by [Dionysius Exiguus](#) of Scythia Minor, but it was not widely used until after AD 800. Its application to the Julian calendar is another case of **backward extension**. Technically speaking, the Julian calendar dates should reference their years “*Ab urbe condita*” (AUC), a Latin phrase meaning “from the founding of the City (of Rome).” 1 January, 45 BC, was equivalent to 1 January, AUC 709. Therefore, to get AUC dates, just add 754 to AD dates, or subtract BC dates from 45, and add the result to 709. The Eastern Orthodox church still uses Julian dating (but I believe they have adopted the AD/BC convention).

Pope Gregory XIII’s papal bull [Inter gravissimas](#) (issued 24 February, 1582) declared that Thursday, 4 October, AD 1582 (Julian) would be followed by Friday, 15 October, 1582 (Gregorian). Fourmilab thus **backward extends** the Gregorian calendar such that 14 October, 1582 (Gregorian) exists and is equivalent to 4 October, 1582 (Julian). (Technically speaking, the Gregorian calendar only goes forward so 4 October, 1582, should not exist, but backward extending can sometimes be useful and is fairly common, in which case it is referred to as the proleptic Gregorian calendar. I try to always indicate backward extended dates below.) For calculation simplicity, Fourmilab adds a year zero to their proleptic Gregorian calendar; I consider this non-normative and therefore correct for it.

The following abbreviations are used in the following tables:

Norm = Normal year (365 days)
 Leap = Leap year (366 days)
 ComDef = Common deficient year (353 days)
 ComReg = Common regular year (354 days)
 ComCom = Common complete year (355 days)
 EmbDef = Embolismic deficient year (383 days)
 EmbReg = Embolismic regular year (384 days)
 EmbCom = Embolismic complete year (385 days)

Gregorian Changeover

Weekday	Gregorian	Julian	Hebrew
Friday	== (Norm) AD 1582 Oct 15	== (Norm) AD 1582 Oct 5	== (ComCom) AM 5343 Tishri 19
Thursday	== (Norm) AD 1582 Oct 14	== (Norm) AD 1582 Oct 4	== (ComCom) AM 5343 Tishri 18
Tuesday	== (Norm) AD 1582 Oct 5	== (Norm) AD 1582 Sep 25	== (ComCom) AM 5343 Tishri 9
Monday	== (Norm) AD 1582 Oct 4	== (Norm) AD 1582 Sep 24	== (ComCom) AM 5343 Tishri 8

Siege of Jerusalem

Weekday	Gregorian	Julian	Hebrew
Saturday	== (Norm) AD 70 Sep 6	== (Norm) AD 70 Sep 8	== (EmbReg) AM 3830 Elul 14 (Conquest of Jerusalem complete)
Thursday	== (Norm) AD 70 Aug 28	== (Norm) AD 70 Aug 30	== (EmbReg) AM 3830 Elul 5 (Siege of Jerusalem end)
Saturday	== (Norm) AD 66 Mar 27	== (Norm) AD 66 Mar 29	== (ComReg) AM 3826 Nisan 15 (Passover)

Pontius Pilate ruled Judea AD 26–36

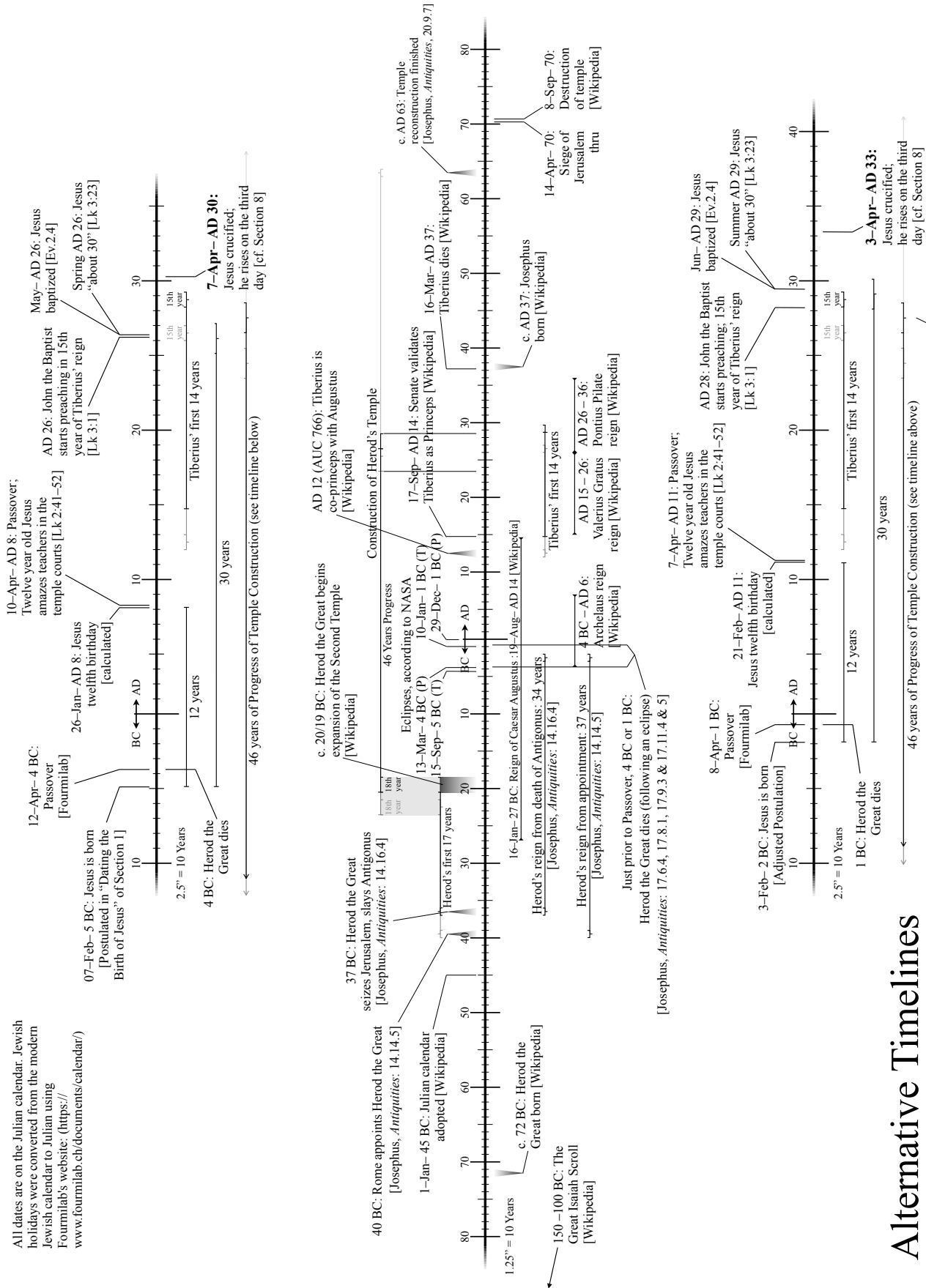
Weekday	Gregorian	Julian	Hebrew
Thursday	== (Norm) AD 37 Mar 19	== (Norm) AD 37 Mar 21	== (ComCom) AM 3797 Nisan 15 (Passover)
Saturday	== (Leap) AD 36 Mar 29	== (Leap) AD 36 Mar 31	== (ComReg) AM 3796 Nisan 15 (Passover)
Tuesday	== (Norm) AD 35 Apr 10	== (Norm) AD 35 Apr 12	== (EmbCom) AM 3795 Nisan 15 (Passover)
Tuesday	== (Norm) AD 34 Mar 21	== (Norm) AD 34 Mar 23	== (ComDef) AM 3794 Nisan 15 (Passover)
Sunday	== (Norm) AD 33 May 22	== (Norm) AD 33 May 24	== (ComReg) AM 3793 Sivan 6 (Feast of Weeks)
Sunday	== (Norm) AD 33 Apr 3	== (Norm) AD 33 Apr 5	== (ComReg) AM 3793 Nisan 16 (Alleged Resurrection)
Saturday	== (Norm) AD 33 Apr 2	== (Norm) AD 33 Apr 4	== (ComReg) AM 3793 Nisan 15 (Passover)
Friday	== (Norm) AD 33 Apr 1	== (Norm) AD 33 Apr 3	== (ComReg) AM 3793 Nisan 14 (Alleged Crucifixion)
Tuesday	== (Leap) AD 32 Apr 13	== (Leap) AD 32 Apr 15	== (EmbCom) AM 3792 Nisan 15 (Passover)
Tuesday	== (Norm) AD 31 Mar 25	== (Norm) AD 31 Mar 27	== (ComCom) AM 3791 Nisan 15 (Passover)
Friday	== (Norm) AD 30 May 24	== (Norm) AD 30 May 26	== (ComReg) AM 3790 Sivan 6 (Feast of Weeks)
Sunday	== (Norm) AD 30 Apr 7	== (Norm) AD 30 Apr 9	== (ComReg) AM 3790 Nisan 18 (Resurrection)
Friday	== (Norm) AD 30 Apr 5	== (Norm) AD 30 Apr 7	== (ComReg) AM 3790 Nisan 16 (Crucifixion)
Thursday	== (Norm) AD 30 Apr 4	== (Norm) AD 30 Apr 6	== (ComReg) AM 3790 Nisan 15 (Passover)
Monday	== (Norm) AD 29 Dec 17	== (Norm) AD 29 Dec 19	== (ComReg) AM 3790 Kislev 25 (Hanukkah)
Tuesday	== (Norm) AD 29 Oct 9	== (Norm) AD 29 Oct 11	== (ComReg) AM 3790 Tishri 15 (Feast of Tabernacles)
Sunday	== (Norm) AD 29 Apr 15	== (Norm) AD 29 Apr 17	== (EmbDef) AM 3789 Nisan 15 (Passover)
Tuesday	== (Leap) AD 28 Mar 28	== (Leap) AD 28 Mar 30	== (ComCom) AM 3788 Nisan 15 (Passover)
Friday	== (Norm) AD 27 May 28	== (Norm) AD 27 May 30	== (EmbDef) AM 3787 Sivan 6 (Feast of Weeks)
Thursday	== (Norm) AD 27 Apr 8	== (Norm) AD 27 Apr 10	== (EmbDef) AM 3787 Nisan 15 (Passover)
Wednesday	== (Norm) AD 26 Jul 22	== (Norm) AD 26 Jul 24	== (ComReg) AM 3786 Av 20 (Possible 30th birthday)
Saturday	== (Norm) AD 26 Mar 21	== (Norm) AD 26 Mar 23	== (ComReg) AM 3786 Nisan 15 (Passover)
Wednesday	== (Norm) AD 26 Feb 4	== (Norm) AD 26 Feb 6	== (ComReg) AM 3786 Shevat 29 (Possible 30th birthday)
Tuesday	== (Norm) AD 25 Apr 1	== (Norm) AD 25 Apr 3	== (ComCom) AM 3785 Nisan 15 (Passover)

Jesus was almost assuredly born after 8 BC but before AD 1

Weekday	Gregorian	Julian	Hebrew
Tuesday	== (Norm) AD 11 Apr 5	== (Norm) AD 11 Apr 7	== (ComCom) AM 3771 Nisan 15 (Passover)
Saturday	== (Norm) AD 11 Feb 19	== (Norm) AD 11 Feb 21	== (ComCom) AM 3771 Shevat 29 (Possible 12th birthday)
Saturday	== (Norm) AD 9 Mar 28	== (Norm) AD 9 Mar 30	== (ComReg) AM 3769 Nisan 15 (Passover)
Saturday	== (Leap) AD 8 Aug 9	== (Leap) AD 8 Aug 11	== (EmbCom) AM 3768 Av 20 (Possible 12th birthday)
Tuesday	== (Leap) AD 8 Apr 8	== (Leap) AD 8 Apr 10	== (EmbCom) AM 3768 Nisan 15 (Passover)
Thursday	== (Leap) AD 8 Jan 24	== (Leap) AD 8 Jan 26	== (EmbCom) AM 3768 Shevat 29 (Possible 12th birthday)
Tuesday	== (Norm) AD 1 Mar 27	== (Norm) AD 1 Mar 29	== (ComCom) AM 3761 Nisan 15 (Passover)
Saturday	== (Leap) 1 BC Sep 16	== (Leap) 1 BC Sep 18	== (ComCom) AM 3761 Tishri 1 (Day of Trumpets)
Thursday	== (Leap) 1 BC Apr 6	== (Leap) 1 BC Apr 8	== (EmbCom) AM 3760 Nisan 15 (Passover)
Saturday	== (Norm) 2 BC Aug 28	== (Norm) 2 BC Aug 30	== (EmbCom) AM 3760 Tishri 1 (Day of Trumpets)
Thursday	== (Norm) 2 BC Mar 18	== (Norm) 2 BC Mar 20	== (ComReg) AM 3759 Nisan 15 (Passover)
Saturday	== (Norm) 2 BC Mar 13	== (Norm) 2 BC Mar 15	== (ComReg) AM 3759 Nisan 10 (Lamb in House day)
Monday	== (Norm) 2 BC Feb 1	== (Norm) 2 BC Feb 3	== (ComReg) AM 3759 Shevat 29 (40 days prior Lamb in House)
Tuesday	== (Norm) 3 BC Sep 8	== (Norm) 3 BC Sep 10	== (ComReg) AM 3759 Tishri 1 (Day of Trumpets)
Thursday	== (Norm) 3 BC Jul 30	== (Norm) 3 BC Aug 1	== (ComDef) AM 3758 Av 20 (40 days prior Trumpets)
Sunday	== (Norm) 3 BC Mar 29	== (Norm) 3 BC Mar 31	== (ComDef) AM 3758 Nisan 15 (Passover)
Saturday	== (Norm) 4 BC Sep 20	== (Norm) 4 BC Sep 22	== (ComDef) AM 3758 Tishri 1 (Day of Trumpets)
Thursday	== (Norm) 4 BC Apr 10	== (Norm) 4 BC Apr 12	== (EmbCom) AM 3757 Nisan 15 (Passover)
Saturday	== (Leap) 5 BC Aug 31	== (Leap) 5 BC Sep 2	== (EmbCom) AM 3757 Tishri 1 (Day of Trumpets)
Monday	== (Leap) 5 BC Jul 22	== (Leap) 5 BC Jul 24	== (ComCom) AM 3756 Av 20 (40 days prior Trumpets)
Thursday	== (Leap) 5 BC Mar 21	== (Leap) 5 BC Mar 23	== (ComCom) AM 3756 Nisan 15 (Passover)
Saturday	== (Leap) 5 BC Mar 16	== (Leap) 5 BC Mar 18	== (ComCom) AM 3756 Nisan 10 (Lamb in House day)
Monday	== (Leap) 5 BC Feb 5	== (Leap) 5 BC Feb 7	== (ComCom) AM 3756 Shevat 29 (40 days prior Lamb in House)
Monday	== (Norm) 6 BC Sep 11	== (Norm) 6 BC Sep 13	== (ComCom) AM 3756 Tishri 1 (Day of Trumpets)
Wednesday	== (Norm) 6 BC Aug 2	== (Norm) 6 BC Aug 4	== (ComReg) AM 3755 Av 20 (40 days prior Trumpets)
Saturday	== (Norm) 6 BC Apr 1	== (Norm) 6 BC Apr 3	== (ComReg) AM 3755 Nisan 15 (Passover)
Thursday	== (Norm) 7 BC Sep 22	== (Norm) 7 BC Sep 24	== (ComReg) AM 3755 Tishri 1 (Day of Trumpets)
Tuesday	== (Norm) 7 BC Apr 12	== (Norm) 7 BC Apr 14	== (EmbDef) AM 3754 Nisan 15 (Passover)
Saturday	== (Norm) 8 BC Sep 4	== (Norm) 8 BC Sep 6	== (EmbDef) AM 3754 Tishri 1 (Day of Trumpets)

Appendix 2: Alternative Timelines

All dates are on the Julian calendar. Jewish holidays were converted from the modern Jewish calendar to Julian using Fourmilab's website: (<https://www.fourmilab.ch/documents/calendar/>)



Alternative Timelines

<https://gospeltimeline.org/Alternative%20Timelines.pdf>
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Appendix 3: Map of Israel in New Testament Times



Map used, with permission, for personal, non-commercial use only.

This Chronology is not related to Bible History Online in any way; I just like their map. Do not copy for commercial use.