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Jesus of Nazareth: A Chronology Based on the Synoptic Gospels

The Gospels of Matthew, Mark, and Luke are so similar in their accounts of Jesus of Nazareth's life they are known as the Synoptic Gospels, or those that can be viewed side by side (Brown 111). Much scholarly debate focuses on the Synoptic Problem, or the quest to identify the sources and explain the similarities and differences among the three Gospels (Brown 111). Most readers of the New Testament, however, are interested primarily in coming to know Jesus but may have difficulty synthesizing accounts that occasionally appear to be inconsistent with one another. This chronology is an attempt to create a timeline that is easy to read while providing sufficient references for further study.

Since the majority of modern scholars agree the Gospel of Mark was written prior to the Gospels of Matthew and Luke, the Marcan order takes priority in this narrative (Brown 164). The appendix includes a complete list of the episodes of Jesus' life and the relevant Scripture references.

1. Early Life

Jesus' early years are recorded in the Gospels of Matthew and Luke. In both, his conception is reported to be a work of the Holy Spirit, and his birth takes place in Bethlehem, the hometown of King David (Matt. 1:18, 2:1; Luke 1:35, 2:4 *NOAB*). According to Luke, shepherds visited the Holy Family the day of Jesus' birth (Luke 2:15-20). Eight days later, he was

circumcised, and forty days after his birth, Mary and Joseph presented him at the Jerusalem temple (Luke 2:21-38). According to Luke, the family returned to Nazareth immediately after the presentation (2:39). Matthew is less precise about the timing of events, reporting “wise men from the East” (2:1) visited the child and his parents “after Jesus was born” (2:1). Sometime within the first two years of Jesus’ life, the Holy Family fled to Egypt to escape King Herod the Great’s attempt to eliminate his potential rival by killing the youngest children in and around Bethlehem (Matt. 2:13-16; *NOAB* 1749). Matthew reports Joseph brought Mary and Jesus to Nazareth sometime after Herod’s death (2:23). Only one incident from Jesus’ childhood is narrated, his Passover pilgrimage to Jerusalem with his parents when he was twelve years old (Luke 2:41-51).

Jesus’ life between age twelve and the beginning of his public ministry is largely unrecorded. Luke only says he “increased in wisdom and in years, and in divine and human favor” (2:52), though Mark reveals Jesus was a “carpenter” (6:3), or laborer with building materials, with four male kinsmen and an unspecified number of kinswomen (Meier 1319). Debate continues over whether these relatives were siblings, step-siblings, or cousins (Meier 1319). Joseph is not mentioned after the infancy narrative, presumably because he died during Jesus’ youth (Meier 1319).

2. Ministry in Galilee and Surrounding Gentile Territory

When Jesus was approximately thirty years old, he approached his kinsman John the Baptist and was baptized (Matt. 3:13-17; Mark 1:9-11; Luke 3:21-23). Immediately afterward, he sojourned in the desert for a forty-day fast followed by temptation from Satan (Matt. 4:1-11; Mark 1:12-13; Luke 4:1-15). He then began his ministry in Galilee, calling the first of his disciples: Simon, Andrew, James, and John (Matthew 4:12-22; Mark 1:14-20; Luke 4:14-15, 5:1-11).

Jesus first preached, healed, and performed exorcisms in his home base at Capernaum and shortly afterward traveled with his disciples to do the same throughout Galilee (Matt. 4:23, 8:14-15, 9:35; Mark 1:21-39; Luke 4:31-39, 8:1-3). Word about him quickly spread, and crowds began bringing sick and demon-possessed people to Jesus in hopes of a cure (Luke 4:14-15, 40-43). During this period, Jesus preached the Sermon on the Mount or, as Luke presents it, the Sermon on the Plain, giving the disciples and the crowds a new Law akin to the Torah of Moses (Matt. 5-7; Luke 6:20-49, 11:1-13; *NOAB* 1752). More healings immediately followed, including the cleansing of a leper and the cure of a centurion's servant (Matt. 8:1-13; Mark 1:40-45; Luke 5:12-14, 7:10). Luke adds the astounding report of Jesus in the town of Nain having compassion for a recently bereaved widow and raising her only son from the dead (7:11-17). Large crowds regularly followed Jesus from town to town, and people from all walks of life, including a scribe, aspired to become his disciple (Matt. 8:18-22; Luke 9:57-62).

Despite the increasing adulation of the crowds, Jesus quickly encountered hostility from Pharisees and scribes who suspected him of blasphemy, violating the Sabbath, and defiling himself by engaging in table fellowship with tax collectors and sinners (Matt. 9:1-13; Mark 2:1-17; Luke 5:17-32). Luke reports in the travel narrative a similar controversy about Jesus' association with the unrighteous, adding the parables of the lost sheep, the lost coin, and the lost son (15:1-32). The conflict intensified as Jesus' opponents debated with him about the Sabbath and began conspiring to kill him (Matt. 12:1-14; Mark 3:1-6; Luke 6:1-11). Meanwhile, more and more people from Galilee, Judea, and the Gentile territories flocked to Jesus to be cured and to hear him preach (Matt. 4:23-25; Mark 3:7-12; Luke 6:17-19).

Jesus eventually selected twelve of his disciples, appointing them as apostles and giving them his authority to preach, heal, and exorcise demons (Matt. 10:1-4; Mark 3:13-19; Luke 6:12-

16). According to Mark, Jesus' family witnessed shortly afterward how the crowds of followers disrupted his life and, thinking him mentally disturbed, decided to extract him from the situation (3:20-21). In the meantime, scribes from Jerusalem accused him not of insanity but of possession by Beelzebul (Matt. 12:22-32; Mark 3:22; Luke 11:14-26). Jesus responded to the opposition with a series of parables, teaching the crowds and his disciples about the kingdom of God, and implicitly accusing his enemies of being outside that kingdom (Matt. 13:1-53; Mark 4:1-24; Luke 8:4-15, 13:18-21). He had preached this sermon from a boat off the shore of the Sea of Galilee, and afterward he set sail with his disciples, calming a storm that threatened to sink the boat in the middle of the night (Matt. 8:23-27; Mark 4:35-41; Luke 8:22-25). When they reached Gentile territory on the other side, Jesus cast a legion of demons out of a man (or two men in Matthew's account), sending the fierce spirits into a herd of swine that promptly drowned itself in the sea. The incident terrified the people of the nearby town, who asked Jesus to leave (Matt. 8:28-34; Mark 5:1-20; Luke 8:26-39). Jesus returned to Galilee, healing a woman who had been hemorrhaging for twelve years and bringing back from the dead the twelve-year-old daughter of a synagogue official (Matt. 9:18-26; Mark 5:21-43; Luke 8:40-56). In contrast with the faith of strangers, Jesus' former neighbors in Nazareth took offense to his teaching at the synagogue and, in Luke's narrative, attempted to kill him (Matt. 13:54-58; Mark 6:1-6; Luke 4:16-30).

As opinions about Jesus continued to polarize, he sent the twelve apostles on a mission to the towns and villages of the region, commissioning them to preach the coming of the kingdom, cure the sick, and cast out demons (Matt. 10:5-11:1; Mark 6:7-13; Luke 9:1-6). Meanwhile, John the Baptist, imprisoned by Herod the tetrarch (i.e. Herod Antipas, son of Herod the Great) and apparently struggling with doubt about his kinsman, sent his own disciples to Jesus, asking if Jesus was "the one who is to come" (Matt. 11:3; Luke 7:19; *NOAB* 1750, 1767). Jesus confirmed

his identity, reminding the emissaries of the preaching and healing occurring through his ministry (Matt. 11:2-6; Luke 7:18-23). He also affirmed John the Baptist's identity as the forerunner of the Messiah and warned the crowds of the judgment that would soon come upon the unrepentant (Matt. 11:7-24; Luke 10:13-16). Soon afterward (it is not clear how long), Herod executed John the Baptist, and Jesus learned of the event from the martyr's disciples (Matt. 14:1-12; Mark 6:17-29; Luke 9:7-9).

When the apostles returned from their mission, large crowds gathered despite Jesus' attempt to withdraw with his disciples for some rest (Mark 6:30-32; Luke 9:10). Taking pity on the people, he multiplied five loaves and two fish to feed the crowd, which included 5,000 men (Matt. 14:13-21; Mark 6:33-44; Luke 9:11-17). The following night, as the disciples sailed alone across the Sea of Galilee, Jesus approached them, walking on the water. In Mark's account, the disciples are amazed but unbelieving about Jesus' true identity and mission (6:45-52). In Matthew's account, Peter attempts to walk on the water toward his master, and the disciples in the boat worship Jesus and call him the Son of God (14:22-33).

At some point in the northern ministry, Jesus performed another miraculous feeding of a crowd, this time multiplying seven loaves and some fish for a group in Gentile territory including 4,000 men and an unrecorded number of women and children (Matt. 15:32-39; Mark 8:1-10). He also continued healing both Jews and Gentiles and faced ongoing hostility from Pharisees and scribes (Matt. 12:38-42, 14:34-15:28, 16:1-4; Mark 7:1-37, 8:11-13, 22-26; Luke 11:29-32, 37-54).

Near the end of the Galilean ministry, Jesus blessed Simon and gave him the new name Peter when the disciple confessed Jesus was the Messiah (Matt. 16:13-20; Mark 8:27-30; Luke 9:18-21). He also predicted for the first time his passion and death and described the difficult

conditions of true discipleship (Matt. 16:21-28; Mark 8:31-9:1; Luke 9:22-27). To alleviate his closest disciples' confusion and fear about his mission, Jesus allowed Peter, James, and John to witness his transfiguration and conversation with Moses and Elijah (Matt. 17:1-8; Mark 9:2-8; Luke 9:28-36). Immediately afterward, he healed a boy possessed by a demon, made a second prediction about his passion and death, gave some private teachings to his disciples, and began the journey from Galilee to Jerusalem (Matt. 17:14-19:1; Mark 9:14-10:1; Luke 9:37-51, 17:1-6).

3. Journey from Galilee to Jerusalem

The Gospel of Luke presents a lengthier travel narrative than do the Gospels of Matthew and Mark, creating symmetry between Jesus' journey from Galilee, through Samaria, and into Jerusalem and the apostles' journeys in Acts of the Apostles out of Jerusalem to Judea, Samaria, and the Gentile world (Karris 700). As he began the journey, he commissioned seventy-two disciples and sent them to preach and heal in the towns and villages he intended to visit on his way to Jerusalem (Luke 10:1-16). Upon the successful completion of their mission, Jesus traveled throughout Galilee and Samaria, teaching about the impending judgment, discipleship, marriage and divorce, and prayer (Matt. 19:2-20:16; Mark 10:2-31; Luke 10:17-20, 38-42, 13:1-5, 18:1-30). He also healed many, including a crippled woman and ten lepers (Luke 13:10-17, 17:11-19).

As the journey neared completion, Jesus made the third and final prediction of his passion, death, and resurrection and promised James and John, the sons of Zebedee, they would have a share in his fate (Matt. 20:17-28; Mark 10:32-45; Luke 18:31-34). At Jericho, he healed a blind man named Bartimaeus, or according to Matthew, he healed two unnamed blind men (Matt. 20:29-34; Mark 10:46-52; Luke 18:35-43). He also dined with the tax collector Zachaeus (Luke 19:1-10).

4. Holy Week

Jesus entered Jerusalem in royal fashion, receiving jubilant praise from the crowds (Matt. 21:1-11; Mark 11:1-11; Luke 19:28-44). The next day Jesus cleansed the temple and denounced the Pharisees, scribes, and the unrepentant city of Jerusalem with the parables of the fig tree, the tenants, the two sons, and the wedding feast (Matt. 21:18-22, 28-46, 22:1-14; Mark 11:12-14, 20-25, 12:1-12; Luke 13:6-9, 14:15-24, 20:9-19). On other occasions, he debated with his opponents about his authority, paying taxes to Caesar, the resurrection, the greatest commandment, and King David's son (Matt. 21:23-27, 22:15-46; Mark 11:27-33, 12:13-37; Luke 10:25-37, 20:1-8, 20-44). As he taught his disciples, he criticized the scribes and Pharisees who loved honor, praised a poor widow who gave everything she had to the temple, and made prophecies about the destruction of the temple and the end of time (Matt. 23:1-25:46; Mark 12:38-13:37; Luke 16:1-31, 17:20-37, 19:11-27, 20:45-21:36). Despite the open hostilities, Jesus dined at the house of a Pharisee, where a sinful woman anointed his head with costly oil (Matt. 26:6-13; Mark 14:3-9).

Shortly before Passover, Judas Iscariot agreed with the chief priests to hand Jesus over to them in exchange for money (Matt. 26:14-16; Mark 14:10-11; Luke 22:3-6). Jesus celebrated the Passover with his disciples in the city, instituting the Eucharist and predicting he would soon be betrayed and Peter would deny knowing him (Matt. 26:17-35; Mark 14:12-31; Luke 22:7-23). After the meal, as Jesus prayed at Gethsemane, Judas led a mob in arresting him (Matt. 26:36-56; Mark 14:32-52; Luke 22:39-54).

At Jesus' trial before the Sanhedrin, the false testimony of numerous witnesses did not match sufficiently to convict him. However, when Jesus affirmed his identity with an allusion to Daniel 7:13-14, the chief priest understood Jesus' claim to divinity and condemned him to death for blasphemy (Matt. 26:57-68; Mark 14:53-65; Luke 22:64-71). Meanwhile, in the chief priest's

courtyard, Peter denied accusations from bystanders that he was one of Jesus' disciples (Matt. 26:69-75; Mark 14:66-72; Luke 22:54-62). Since the Romans did not permit their Jewish subjects to execute prisoners, the Sanhedrin sent Jesus to the Roman governor Pilate, who in turn sent him to Herod for a hearing (Matt. 27:1-2, 11-14; Mark 15:1-5; Luke 23:1-12). Since Pilate could not determine Jesus had committed a capital offense according to Roman law, he wanted to release Jesus, but the chief priests incited a mob to demand Jesus' crucifixion (Matt. 27:15-26; Mark 15:6-15; Luke 23:13-25). Judas, regretting the consequences of his betrayal, committed suicide (Matt. 27:3-10).

Once Jesus received his death sentence, the Roman soldiers subjected him to severe verbal and physical abuse and conscripted a bystander, Simon the Cyrenian, to carry to Golgotha the cross on which Jesus would be crucified (Matt. 27:27-32; Mark 15:16-21; Luke 23:26-32). For six hours Jesus suffered on the cross, dying at three o'clock in the afternoon (Matt. 27:33-50; Mark 15:22-41; Luke 23:33-46). With permission from Pilate, Joseph of Arimathea buried Jesus in a nearby tomb and sealed the entrance as Mary Magdalene and Mary the mother of Jesus watched (Matt. 27:57-61; Mark 15:42-47; Luke 23:50-56). Aware of the prediction concerning Jesus' resurrection, the chief priests posted guards outside the tomb to prevent anyone from stealing the body (Matt. 27:62-66).

5. Easter Sunday through the Ascension

On Sunday morning, Mary Magdalene and one or two other women intended to anoint Jesus' body, but they discovered the tomb was empty and encountered one or two angels announcing he had risen from the dead. The women were told Jesus would meet his disciples in Galilee or, in Luke's account, Jerusalem (Matt. 28:1-8; Mark 16:1-8; Luke 24:1-11). In response to the angelic visitation, the guards fainted with fear and later reported the incident to the Jewish

leaders, who bribed them to claim the body had been stolen (Matt. 28:4, 11-15). Later that day, Jesus himself appeared to Mary Magdalene, two disciples traveling from Jerusalem to Emmaus, and finally to the eleven apostles (Matt. 28:16-20; Mark 16:9-18; Luke 24:13-49). At the conclusion of this final meeting, Jesus ascended into heaven (Mark 16:19; Luke 24:50-51).

6. Reflections

A methodical side-by-side comparison of the Synoptic Gospels reveals the Marcan and Matthean orders are quite similar, while the Lucan order frequently diverges from the other two traditions. As noted above, Karris proposes the evangelist, mindful of the narrative to be presented in the Gospel of Luke's sequel, Acts of the Apostles, may have arranged Jesus' ministry and the apostles' ministries as literary mirror images. Jesus began in Galilee and the Gentile territories and ended in Jerusalem, while the apostles began in Jerusalem and fanned out across Judea, Samaria, and the known Gentile world (Karris 700). The travel narrative is so prominent that Christianity unsurprisingly became known as "the Way" (Acts 9:2, 18:26, 24:22; Karris 701). While reconciling the Lucan order with the other two Synoptic traditions is occasionally difficult, it is not necessary to conclude the differences are evidence of error. Instead, the evangelist may have altered the order deliberately to emphasize in his two-part work the necessity for following Christ on a lifelong journey of evangelization and growth in holiness. Indeed, the dominant image of Jesus in all three Gospels is that of the itinerant preacher and healer, constantly moving from place to place in search of those who need him: "Foxes have holes, and birds of the air have nests; but the Son of Man has nowhere to lay his head" (Matt. 8:20; Luke 9:58).

Finally, the Gospel of John, with its exceedingly rich tradition about Jesus' life and ministry, is omitted from this chronology primarily for practical reasons. Much of its content is

exclusive to John and does not easily reconcile with the Synoptic timelines (Brown 365). Incorporating the Johannine narrative into this chronology would be an interesting challenge. However, perhaps the more fruitful endeavor for those seeking to know Christ would be to compare and contrast in broader terms the Johannine depiction of Jesus with those of the other evangelists. Together they create a fuller, more complex portrait of a figure who is both active and prone to lengthy discourses, both humble and fully aware of his pre-existent divinity (Brown 364-5). The four-fold Gospel tradition reveals not two Christs but one: the Word who was God and who also became flesh to dwell among his people (John 1:1, 14).

Appendix

Table 1

Marcan Order of Jesus' Life in the Synoptic Gospels

Mark Episode	Mark Verse	Matthew Episode	Matthew Verse	Luke Episode	Luke Verse
		Annunciation of Jesus' birth	1:18-23	Annunciation of Jesus' birth	1:26-38
		Jesus' birth	1:25-2:1	Jesus' birth	2:1-7
				Visit of the shepherds	2:15-20
				Circumcision and naming	2:21
				Presentation at the Jerusalem temple	2:22-38
		Visit of the Magi	2:1-12		
		Flight to Egypt	2:13-15		
		Return from Egypt	2:19-23		
				Jesus found in the temple	2:41-51
				The hidden life	2:52
Jesus' baptism	1:9-11	Jesus' baptism	3:13-17	Jesus' baptism	3:21-23
Temptation in the desert	1:12-13	Temptation in the desert	4:1-11	Temptation in the desert	4:1-13
Beginning of ministry in Galilee	1:14-15	Beginning of ministry in Galilee	4:12-17	Beginning of ministry in Galilee	4:14-15
Call of first disciples	1:16-20	Call of first disciples	4:18-22	Call of first disciples	5:1-11
Cure of demoniac at Capernaum synagogue	1:21-28			Cure of demoniac at Capernaum synagogue	4:31-37
Healing of Simon's mother-in-law	1:29-31	Healing of Simon's mother-in-law	8:14-15	Healing of Simon's mother-in-law	4:38-39
Healing and preaching throughout Galilee	1:35-39	Healing and preaching throughout Galilee	4:23; 9:35	Healing and preaching throughout Galilee	4:14-15; 40-43; 8:1-3
				Preaching in synagogues of Judea	4:44
		Sermon on the Mount	5-7	Sermon on the Plain; teachings on prayer	6:20-49; 11:1-13
Cleansing of a leper	1:40-45	Cleansing of a leper	8:1-4	Cleansing of a leper	5:12-14
		Healing of the centurion's servant	8:5-13	Healing of the centurion's servant	7:1-10
				Raising of the widow's son at Nain	7:11-17

Mark Episode	Mark Verse	Matthew Episode	Matthew Verse	Luke Episode	Luke Verse
		Jesus' would-be followers	8:18-22	Jesus' would-be followers	9:57-62
Healing of a paralytic	2:1-12	Healing of a paralytic	9:1-8	Healing of a paralytic	5:17-26
Call of Levi	2:13-17	Call of Levi	9:9-13	Call of Levi; parables of the lost sheep, the lost coin, and the lost son	5:27-32; 15
Controversy about fasting and the Sabbath	2:18-3:5	Question about fasting	9:14-17; 12:1-13	Question about fasting	5:33-6:10
Plot to kill Jesus	3:6	Plot to kill Jesus	12:14	Plot against Jesus	6:11
Crowds from Galilee, Judea, and Gentile territories flock to Jesus	3:7-12	Crowds from Galilee, Judea, and Gentile territories flock to Jesus	4:23-25	Crowds from Judea and Gentile territories flock to Jesus	6:17-19
Calling of the Twelve	3:13-19	Calling of the Twelve	10:1-4	Calling of the Twelve	6:12-16
Blasphemy of the scribes	3:20-30	Blasphemy of the Pharisees	12:22-32	Blasphemy of people	11:14-26
Jesus' family tries to seize him	3:31-35	Jesus' family tries to speak with him	12:46-50	Jesus' family tries to speak with him	8:19-21
Preaching with parables by the sea	4:1-34	Preaching with parables by the sea	13:1-53	Preaching with parables	8:4-15; 13:18-21
Calming of the storm at sea	4:35-41	Calming of the storm at sea	8:23-27	Calming of the storm at sea	8:22-25
Healing of Gerasene demoniac	5:1-20	Healing of Gadarene demoniac	8:28-34	Healing of Gerasene demoniac	8:26-39
Jairus' daughter and the woman with a hemorrhage	5:21-43	Official's daughter and the woman with a hemorrhage	9:18-26	Jairus' daughter and the woman with a hemorrhage	8:40-56
Rejection at Nazareth	6:1-6	Rejection at Nazareth	13:54-58	Rejection at Nazareth	4:16-30
		Healing of two blind men	9:27-31		
Mission of the Twelve	6:7-13	Mission of the Twelve	10:5-11:1	Mission of the Twelve; teachings to disciples and crowds	9:1-6; 12; 14:25-35
		Question from John the Baptist	11:2-6	Question from John the Baptist	7:18-23
		Discourse on coming judgment	11:7-24	Woe to unrepentant towns	10:13-16
				Pardon of a sinful woman at a Pharisee's house	7:36-50
Narration of John the Baptist's death	6:17-29	Narration of John the Baptist's death	14:1-12	Herod's mention of John the Baptist's death	9:7-9
Return of the Twelve	6:30-32			Return of the Twelve	9:10
Feeding of the five thousand	6:33-44	Feeding of the five thousand	14:13-21	Feeding of the five thousand	9:11-17

Mark Episode	Mark Verse	Matthew Episode	Matthew Verse	Luke Episode	Luke Verse
Walking on water	6:45-52	Walking on water	14:22-33		
		Healings at Gennesaret	14:34-36		
Controversy about tradition	7:1-23	Controversy about tradition	15:1-20		
Healing of a Syrophenician woman's daughter	7:24-30	Healing of a Canaanite woman's daughter	15:21-28		
Healing of a deaf man in the Decapolis	7:31-37				
Feeding of the four thousand	8:1-10	Feeding of the four thousand	15:32-39		
Demand for a sign	8:11-13	Demand for a sign	12:38-42; 16:1-4	Demand for a sign	11:29-32
				Woe to Pharisees and scribes	11:37-54
Healing of a blind man at Bethsaida	8:22-26				
Peter's confession about Jesus at Caesarea Philippi	8:27-30	Peter's confession about Jesus at Caesarea Philippi	16:13-20	Peter's confession about Jesus	9:18-21
First prediction of the Passion	8:31-33	First prediction of the Passion	16:21-23	First prediction of the Passion	9:22
Conditions of discipleship	8:34-9:1	Conditions of discipleship	16:24-28	Conditions of discipleship	9:23-27
Jesus' transfiguration	9:2-8	Jesus' transfiguration	17:1-8	Jesus' transfiguration	9:28-36
Healing of a boy with a demon	9:14-29	Healing of a boy with a demon	17:14-20	Healing of a boy with a demon	9:37-42
Second prediction of the Passion	9:30-32	Second prediction of the Passion	17:22-23	Second prediction of the Passion	9:43-45
		Paying of the temple tax at Capernaum	17:24-27		
Private teachings to the disciples	9:33-50	Private teachings to the disciples	18	Private teachings to the disciples	9:46-50; 17:1-6
Travel to Judea across the Jordan	10:1	Travel to Judea across the Jordan	19:1	Beginning of the journey to Jerusalem	9:51
				Inhospitality of the Samaritans	9:52-56
				Mission of the Seventy-Two	10:1-16
				Return of the Seventy-Two	10:17-20
				Jesus' visit with Martha and Mary	10:38-42
				Call to repentance based on current events	13:1-5
				Cure of a crippled woman on the Sabbath	13:10-17
				Cleansing of ten lepers	17:11-19

Mark Episode	Mark Verse	Matthew Episode	Matthew Verse	Luke Episode	Luke Verse
Teaching on marriage and divorce	10:2-12	Teaching on marriage and divorce	19:3-12	Teaching on marriage and divorce	16:18
				Parables of the persistent widow and of the Pharisee and tax collector	18:1-14
Blessing of the children	10:13-16	Blessing of the children	19:13-15	Teaching about children	18:15-17
Rich man who went away sad	10:17-31	Rich man who went away sad	19:16-30	Rich man who went away sad	18:18-30
		Parable of workers in the vineyard	20:1-16		
Third prediction of the Passion	10:32-34	Third prediction of the Passion	20:17-19	Third prediction of the Passion	18:31-34
Ambition of James and John	10:35-45	Request on behalf of James and John	20:20-28		
Healing of Bartimaeus at Jericho	10:46-52	Healing of two blind men at Jericho	20:29-34	Healing of a blind man at Jericho	18:35-43
				Zacchaeus meets Jesus	19:1-10
Entry into Jerusalem	11:1-11	Entry into Jerusalem	21:1-11	Entry into Jerusalem	19:28-40
				Lament over Jerusalem	19:41-44
Cursing a fig tree	11:12-14, 20-25	Cursing a fig tree	21:18-22	Parable of the barren fig tree	13:6-9
Cleansing of the Jerusalem temple	11:15-19	Cleansing of the Jerusalem temple	21:12-17	Cleansing of the Jerusalem temple	19:45-48
Authority of Jesus questioned	11:27-33	Authority of Jesus questioned	21:23-27	Authority of Jesus questioned	20:1-8
Parable of the tenants	12:1-12	Parables of the two sons, the tenants, and the wedding feast	21:28-22:14	Parables of the great feast and the tenants	14:15-24; 20:9-19
Paying taxes to Caesar	12:13-17	Paying taxes to Caesar	22:15-22	Paying taxes to Caesar	20:20-26
Debate with Sadducees about the resurrection	12:18-27	Debate with Sadducees about the resurrection	22:23-33	Debate with Sadducees about the resurrection	20:27-40
Scribe's question about the greatest commandment	12:28-34	Scribe's question about the greatest commandment	22:34-40	Scribe's question about inheriting eternal life; parable of the Good Samaritan	10:25-37
Question about David's son	12:35-37	Question about David's son	22:41-46	Question about David's son	20:41-44
Denunciation of scribes seeking honor	12:38-40	Denunciation of scribes and Pharisees	23:1-39	Denunciation of scribes seeking honor	20:45-47
Poor widow's contribution	12:41-44			Poor widow's contribution	21:1-4
Prediction of the destruction of the temple	13:1-2	Prediction of the destruction of the temple	24:1-2	Prediction of the destruction of the temple	21:5-6
Olivet discourse	13:3-37	Olivet discourse	24:3-25:46	Teachings about readiness for judgment	16; 17:20-

Mark Episode	Mark Verse	Matthew Episode	Matthew Verse	Luke Episode	Luke Verse
					37; 19:11-27; 21:7-36
Anointing of Jesus' head	14:3-9	Anointing of Jesus' head	26:6-13		
Judas plots to betray Jesus	14:10-11	Judas plots to betray Jesus	26:14-16	Judas plots to betray Jesus	22:3-6
Preparation for Passover	14:12-16	Preparation for Passover	26:17-19	Preparation for Passover	22:7-13
Jesus predicts his betrayal	14:17-21	Jesus predicts his betrayal	26:20-25	Jesus predicts his betrayal	22:21-23
The Last Supper	14:22-26	The Last Supper	26:26-30	The Last Supper	22:14-20
Jesus predicts Peter's denial	14:27-31	Jesus predicts Peter's denial	26:31-35	Jesus predicts Peter's denial	22:31-34
The agony in the garden	14:32-42	The agony in the garden	26:36-46	The agony in the garden	22:39-46
Jesus' arrest	14:43-52	Jesus' arrest	26:47-56	Jesus' arrest	22:47-54
Trial before the Sanhedrin	14:53-65	Trial before the Sanhedrin	26:57-68	Trial before the Sanhedrin	22:64-71
Peter's denial of Jesus	14:66-72	Peter's denial of Jesus	26:69-75	Peter's denial of Jesus	22:54-62
Questioning before Pilate	15:1-5	Questioning before Pilate	27:1-2, 11-14	Questioning before Pilate	23:1-5
		Judas' suicide	27:3-10		
				Questioning before Herod	23:6-12
Jesus sentenced to death	15:6-15	Jesus sentenced to death	27:15-26	Jesus sentenced to death	23:13-25
Mockery of the soldiers	15:16-20	Mockery of the soldiers	27:27-31		
Carrying of the cross	15:21	Carrying of the cross	27:32	Carrying of the cross	23:26-32
The crucifixion	15:22-32	The crucifixion	27:33-44	The crucifixion	23:33-43
Jesus' death	15:33-41	Jesus' death	27:45-56	Jesus' death	23:44-49
Jesus' burial	15:42-47	Jesus' burial	27:57-61	Jesus' burial	23:50-56
		Guards posted at Jesus' tomb	27:62-66		
Angel announces the resurrection to women	16:1-8	Angel announces the resurrection to women	28:1-10	Angels announce the resurrection to women	24:1-12
		Guards bribed to lie about Jesus' body	28:11-15		
Jesus appears to Mary Magdalene and she announces the resurrection to the disciples	16:9-11				

Mark Episode	Mark Verse	Matthew Episode	Matthew Verse	Luke Episode	Luke Verse
Jesus appears to two disciples walking to the country and they announce the resurrection to the others	16:12-13			Jesus appears to two disciples walking to Emmaus and they announce the resurrection to the others	24:13-35
Jesus appears to the Eleven and commissions them	16:14-18	Jesus appears to the Eleven in Galilee and commissions them	28:16-20	Jesus appears to the disciples in Jerusalem	24:36-49
Jesus' ascension	16:19			Jesus' ascension	24:50-51

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