

# The Life of Christ

*Emmanuel — God With Us · The Four Gospels, Side  
by Side*

*c. 5 BC – c. AD 31*

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*Primary Source: Holy Scripture · [noblemind.study/the-life-of-christ/](https://noblemind.study/the-life-of-christ/)*


*A harmony of all four Gospels in one sequence — every event marked with the Gospel or Gospels  
that record it. Where the order or the date is uncertain, the online timeline says so; this print  
version follows the same best-effort chronology, not a forced precision.*

## I. The Word Before the World

*before time · the genealogies*

*Before all things*

### The eternal Word


 *John 1:1-18*

Before Bethlehem, before Abraham, before the world itself — *in the beginning was the Word, and the Word was with God, and the Word was God*. John alone opens not at a manger but in eternity; through Him all things were made; in Him was life; and at last *the Word became flesh and dwelt among us*. The other three Gospels begin the story on earth; John begins it before the earth was.

*John's prologue stands outside the timeline's sequence — it is the eternal backdrop against which everything that follows happens.*

*The royal line & the natural line*

### Two genealogies of Jesus

 *Matthew 1:1-17 · Luke 3:23-38*

Matthew traces Jesus forward from Abraham, down through David and the kings of Judah to Joseph — the royal, legal line, establishing the claim to David's throne. Luke runs the other direction, from Joseph all the way back through David to Adam, *the son of God* — the universal line, tying Jesus to the whole human race. Two lists, two purposes, one Christ.

*The two genealogies differ from David onward. The common explanations: Matthew gives the legal/royal line through Solomon, Luke the natural line through Nathan (widely taken as Mary's line). Scripture doesn't settle which; both affirm true descent from David.*

## II. Birth & Childhood

*c. 5-4 BC*

*c. 6 BC*


### Gabriel foretells the birth of John the Baptist

 *Luke 1:5-25*

In the days of Herod, the angel Gabriel comes to the priest Zechariah at the altar of incense and promises that his barren wife Elizabeth will bear a son, John, who will go before the Lord *in the spirit and power of Elijah*. Zechariah doubts and is struck silent until the child is born. Luke alone records the events leading up to the Lord's birth.

c. 5 BC


### The annunciation — Gabriel and Mary

 Luke 1:26-38

Gabriel comes to a virgin in Nazareth named Mary, betrothed to Joseph: *you will conceive in your womb and bear a son, and you shall name Him Jesus... the Holy Spirit will come upon you.* Mary answers, *may it be done to me according to your word.* The conception is by the Spirit, not by man.

c. 5 BC


### Mary visits Elizabeth — the Magnificat

 Luke 1:39-56

Mary travels to the hill country to Elizabeth, who is six months along with John. At Mary's greeting the child leaps in Elizabeth's womb, and Mary breaks into song: *my soul exalts the Lord, and my spirit has rejoiced in God my Savior.*

c. 5 BC

### The birth of John the Baptist

 Luke 1:57-80

Elizabeth bears her son; at his naming, Zechariah's tongue is loosed and he prophesies — the Benedictus — blessing the God of Israel who has *raised up a horn of salvation... in the house of David.* The forerunner grows and is in the deserts until the day of his showing to Israel.

c. 5 BC

### The angel appears to Joseph

 Matthew 1:18-25

Finding Mary with child, the righteous Joseph plans to divorce her quietly — until an angel tells him in a dream that the child is conceived of the Holy Spirit: *she will bear a Son; and you shall name Him Jesus, for He will save His people from their sins.* Matthew tells the nativity from Joseph's side, and names the prophecy it fulfills.

c. 5 BC

### The birth of Jesus in Bethlehem

 Luke 2:1-7

A decree of Caesar Augustus for a census brings Joseph and Mary from Nazareth to Bethlehem, the city of David. There Mary *gave birth to her firstborn son; and she wrapped Him in cloths, and laid Him in a manger, because there was no room for them in the inn.* Luke gives the nativity scene; Matthew simply records that *He was born in Bethlehem of Judea* (Matt 2:1).

c. 5 BC


### The shepherds and the angels

 Luke 2:8-20

To shepherds keeping watch over their flocks by night, an angel brings *good news of great joy... today in the city of David there has been born for you a Savior, who is Christ the Lord* — and a multitude of the heavenly host praises God. The shepherds hurry to find the child and spread the word.

c. 5 BC


### Presented in the temple — Simeon and Anna

 Luke 2:21-38

On the eighth day He is circumcised; then, at the purification, brought to the temple. The aged Simeon, promised he would not die before seeing the Lord's Christ, takes the child and blesses God: *my eyes have seen Your salvation... a light of revelation to the Gentiles*. The prophetess Anna gives thanks and speaks of Him to all awaiting redemption.

c. 4 BC

### The visit of the magi

 Matthew 2:1-12

Magi from the east follow a star to Jerusalem, asking, *where is He who has been born King of the Jews?* Herod, troubled, learns from the chief priests that the Christ is to be born in Bethlehem (citing Micah 5:2), and sends the magi on. They find the child, fall down and worship, and offer gold, frankincense, and myrrh — then, warned in a dream, return home another way.

c. 4 BC

### The flight to Egypt

 Matthew 2:13-15

An angel warns Joseph to take the child and His mother and flee to Egypt, for Herod means to kill Him. They remain there until Herod's death — *so that what had been spoken by the Lord through the prophet would be fulfilled: 'Out of Egypt I called My Son.'*

c. 4 BC


### The massacre at Bethlehem

 Matthew 2:16-18

Enraged at being outwitted, Herod orders the killing of every boy in Bethlehem two years old and under. Matthew hears in it the grief of Jeremiah: *a voice was heard in Ramah, weeping and great mourning, Rachel weeping for her children.*

c. 4 BC


### The return to Nazareth

 *Matthew 2:19-23 · Luke 2:39-40*

After Herod's death the family returns from Egypt; warned away from Judea under Herod's son Archelaus, they settle again in Nazareth of Galilee. There the child *grew and became strong, increasing in wisdom; and the grace of God was upon Him*.

c. AD 8

### The boy Jesus in the temple

 *Luke 2:41-52*

At twelve, Jesus stays behind in Jerusalem after the Passover; His parents find Him after three days among the teachers, *both listening to them and asking them questions*. To Mary's worry He answers, *did you not know that I had to be in My Father's house?* The only window the Gospels give into His boyhood — He grows in wisdom and stature and favor with God and men.


*Between this scene and the start of His public ministry lie about eighteen silent years, which none of the Gospels record.*

## III. Preparation

c. AD 27-28

c. AD 27


### The preaching of John the Baptist

 *Matthew 3:1-12 · Mark 1:1-8 · Luke 3:1-20 · John 1:19-28*

In the wilderness of Judea, John appears preaching repentance and baptizing in the Jordan: *repent, for the kingdom of heaven is at hand*. He is the voice crying in the wilderness; he refuses the title of Christ and points beyond himself — *one is coming after me who is mightier than I*. All four Gospels open the public story here, with the forerunner.

c. AD 27

### The baptism of Jesus


 *Matthew 3:13-17 · Mark 1:9-11 · Luke 3:21-22 · John 1:29-34*

Jesus comes from Galilee to be baptized by John, *to fulfill all righteousness*. As He comes up from the water the heavens open, the Spirit descends like a dove, and the Father's voice declares: *this is My beloved Son, in whom I am well-pleased*. John the Baptist points to Him: *behold, the Lamb of God who takes away the sin of the world*. All four Gospels bear witness — the one scene where the Father speaks, the Son stands in the water, and the Spirit descends, all at once.

*John's Gospel gives the Baptist's testimony to the baptism rather than narrating it directly.*

c. AD 27

### The temptation in the wilderness

 *Matthew 4:1-11 · Mark 1:12-13 · Luke 4:1-13*

Led by the Spirit into the wilderness, Jesus fasts forty days and is tempted by the devil — to turn stones to bread, to seize the kingdoms of the world, to throw Himself from the temple. To each He answers with Scripture: *it is written*. Where Israel failed in the wilderness, the Son prevails. Mark notes it in a single verse; Matthew and Luke give the three temptations in full.


*Matthew and Luke record the three temptations in a different order (Matthew: bread, temple, kingdoms; Luke: bread, kingdoms, temple) — a sign that at least one arranges them by theme rather than strict sequence. John does not record the temptation.*

## IV. The Early Ministry

*Judea, Galilee & Samaria · c. AD 27-28*

c. AD 27

### The first disciples follow Jesus


 *John 1:35-51*

By the Jordan, John the Baptist points two of his own to Jesus: *behold, the Lamb of God*. Andrew finds his brother Simon — *we have found the Messiah* — and Jesus names him Cephas (Peter). Philip and Nathanael are drawn in; to Nathanael's wonder Jesus promises, *you will see greater things than these*.

*This first attaching of disciples comes before the formal call of the four fishermen by the Sea of Galilee (next phase).*

c. AD 27


### Water into wine at Cana — the first sign

 *John 2:1-11*

At a wedding in Cana of Galilee the wine runs out; at His mother's word, Jesus has the servants fill six stone jars with water and draw out wine — the best of the feast, kept for last. *This beginning of His signs Jesus did in Cana of Galilee, and manifested His glory*. The first of the seven signs John's Gospel is built around.

c. AD 27

### Cleansing the temple — "zeal for Your house"


 *John 2:13-22*

At Passover in Jerusalem, Jesus drives the money-changers and the sellers of oxen and doves from the temple with a whip of cords: *stop making My Father's house a place of business*. Asked for a sign, He answers, *destroy this temple, and in three days I will raise it up* — speaking, John explains, of His body.

*John places a temple cleansing at the start of the ministry; the other three place one in the final week (Matt 21, Mark 11, Luke 19). Whether this is one cleansing John sets early, or two cleansings years apart, is debated; this timeline treats them as two.*

c. AD 27


### Nicodemus — "you must be born again"

 John 3:1-21

A ruler of the Jews comes to Jesus by night. *Unless one is born again he cannot see the kingdom of God* — born of water and the Spirit. To Nicodemus' bewilderment Jesus speaks the words John's Gospel is most known for: *for God so loved the world, that He gave His only begotten Son.*

c. AD 28

### The woman at the well in Samaria

 John 4:1-42

Wearied at Jacob's well, Jesus asks a Samaritan woman for a drink — and offers her *living water... a well of water springing up to eternal life*. He names her five husbands; she perceives a prophet; He tells her plainly, *I who speak to you am He*. Her whole town comes to believe — *this One is indeed the Savior of the world.*

c. AD 28

### Healing the official's son at a distance

 John 4:46-54

Back in Cana, a royal official from Capernaum begs Jesus to come heal his dying son. *Go; your son lives* — and the fever leaves the boy that very hour, twenty miles away. The official and his whole household believe. John counts it the second sign.

## V. The Galilean Ministry

c. AD 28-29

c. AD 28


### Jesus begins to preach in Galilee

 Matthew 4:12-17 · Mark 1:14-15 · Luke 4:14-15

After John is arrested, Jesus withdraws to Galilee and takes up the proclamation: *repent, for the kingdom of heaven is at hand*. He makes Capernaum, on the sea, His base. The great public ministry begins; Matthew hears in it the light promised to Galilee of the Gentiles (Isaiah 9:1-2).

c. AD 28

### Rejected at Nazareth — "today this Scripture is fulfilled"

 *Luke 4:16-30*

In the synagogue of His hometown, Jesus reads from Isaiah — *the Spirit of the Lord is upon Me* — and declares, *today this Scripture has been fulfilled in your hearing*. Wonder turns to fury; they drive Him to the brow of a hill to throw Him down, but He passes through their midst and goes His way.

*Luke places this rejection early as a keynote; Matthew 13:54-58 and Mark 6:1-6 record a rejection at Nazareth later. They may be two separate visits.*

c. AD 28

### The call of the fishermen — "follow Me"

 *Matthew 4:18-22 · Mark 1:16-20 · Luke 5:1-11*

By the Sea of Galilee Jesus calls Simon Peter, Andrew, James, and John from their nets: *follow Me, and I will make you fishers of men*. Luke sets it after a great catch of fish that nearly sinks two boats, at which Peter falls down: *go away from me, for I am a sinful man, O Lord*. They leave everything and follow Him.

c. AD 28

### A Sabbath day in Capernaum

 *Matthew 8:14-17 · Mark 1:21-34 · Luke 4:31-41*

In the synagogue the people are astonished — *He taught them as one having authority* — and He silences an unclean spirit. At Peter's house He heals his mother-in-law of a fever; at evening the whole town brings its sick, and He heals many and casts out demons. One vivid day of His Galilean work.

c. AD 28

### Cleansing a leper — "I am willing; be cleansed"

 *Matthew 8:1-4 · Mark 1:40-45 · Luke 5:12-16*

A leper kneels: *if You are willing, You can make me clean*. Moved with compassion, Jesus touches the untouchable — *I am willing; be cleansed* — and the leprosy leaves at once. He charges the man to tell no one, but the report spreads until Jesus can no longer enter a town openly.



c. AD 28

### **The paralytic lowered through the roof**

 *Matthew 9:1-8 · Mark 2:1-12 · Luke 5:17-26*

Friends dig through a roof to lower their paralyzed companion before Jesus. *Son, your sins are forgiven* — words the scribes count as blasphemy. *Which is easier, to say, your sins are forgiven, or... get up and walk?* That they may know the Son of Man has authority on earth to forgive sins, He tells the man: *get up, pick up your pallet and go home.* He does.

c. AD 28

### **The call of Matthew; eating with sinners**

 *Matthew 9:9-13 · Mark 2:13-17 · Luke 5:27-32*

Jesus calls Matthew (Levi) the tax collector from his booth — *follow Me* — and dines at his house with tax collectors and sinners. To the scandalized Pharisees: *it is not those who are healthy who need a physician... I did not come to call the righteous, but sinners.*

c. AD 28


### **Lord of the Sabbath — grainfields and a withered hand**

 *Matthew 12:1-14 · Mark 2:23-3:6 · Luke 6:1-11*

When the Pharisees fault His disciples for plucking grain on the Sabbath, Jesus answers, *the Son of Man is Lord of the Sabbath.* In the synagogue He heals a man's withered hand on the Sabbath — *is it lawful... to do good or to do harm, to save a life or to destroy it?* — and His enemies begin to plot His death.

c. AD 28

### **Choosing the Twelve apostles**


 *Mark 3:13-19 · Luke 6:12-16*

After a night in prayer on the mountain, Jesus calls His disciples and chooses twelve, *whom He also named apostles*, to be with Him and to be sent out to preach. The list runs from Peter to Judas Iscariot, *who became a traitor.*

*Matthew (10:1-4) gives the same list of the Twelve at the point of their sending out.*

c. AD 28

### The Sermon on the Mount


 Matthew 5:1–7:29 · Luke 6:17–49

On the mountain Jesus lays out the life of the kingdom: *blessed are the poor in spirit... you are the salt of the earth... love your enemies... seek first His kingdom and His righteousness*. He teaches them to pray — *our Father who is in heaven* — and ends with two builders, on rock and on sand. The crowds are amazed, *for He was teaching them as one having authority*.

*Matthew gathers the teaching into one great discourse; Luke's parallel sermon (6:17–49), given on a level place, shares much of it. Whether one occasion or Matthew's arrangement of Jesus' characteristic teaching is debated.*

c. AD 28

### The centurion's servant — "I have not found such faith"

 Matthew 8:5–13 · Luke 7:1–10

A Roman centurion sends for help for his dying servant but counts himself unworthy to have Jesus under his roof: *just say the word, and my servant will be healed*. Jesus marvels: *not even in Israel have I found such great faith*. The servant is healed that very hour.

c. AD 28


### Raising the widow's son at Nain

 Luke 7:11–17

At the gate of Nain Jesus meets a funeral — a widow's only son carried out for burial. *Do not weep*. He touches the bier: *young man, I say to you, arise!* The dead man sits up and begins to speak. Fear and praise sweep the crowd: *a great prophet has arisen among us*. Luke alone records it.

c. AD 28


### John the Baptist's question from prison

 Matthew 11:1–19 · Luke 7:18–35

From prison John sends to ask, *are You the Expected One, or do we look for someone else?* Jesus answers with the works themselves: *the blind receive sight... and the poor have the gospel preached to them*. Then He honors John: *among those born of women there has not arisen anyone greater*.

c. AD 28

### A sinful woman anoints Jesus' feet

 Luke 7:36-50

At a Pharisee's table a woman known in the city as a sinner wets Jesus' feet with her tears, wipes them with her hair, and anoints them. To His scandalized host Jesus tells of two debtors forgiven: *he who is forgiven little, loves little*. To the woman: *your sins have been forgiven... your faith has saved you; go in peace*.

*Distinct from the later anointing at Bethany in the final week (Matt 26, Mark 14, John 12).*

c. AD 28

### The day of parables — the sower and the kingdom

 Matthew 13:1-53 · Mark 4:1-34 · Luke 8:4-18

From a boat Jesus teaches the crowds in parables: the sower and the four soils, the wheat and the weeds, the mustard seed, the leaven, the hidden treasure, the pearl, the dragnet. *The kingdom of heaven is like...* — to those given to know its mysteries, plain; to the rest, veiled. He explains the sower privately to the Twelve.

c. AD 28

### Stilling the storm — "who then is this?"

 Matthew 8:23-27 · Mark 4:35-41 · Luke 8:22-25

A fierce squall swamps the boat while Jesus sleeps. *Save us, Lord; we are perishing!* He rebukes the wind and the sea — *hush, be still* — and there is a great calm. The disciples are awestruck: *who then is this, that even the wind and the sea obey Him?*

c. AD 28

### The man called Legion among the tombs

 Matthew 8:28-34 · Mark 5:1-20 · Luke 8:26-39

Across the sea a man no chains could hold, possessed by a legion of demons, runs to Jesus. The demons beg to enter a herd of swine, which rush down the bank and drown. The man is found *sitting... clothed and in his right mind*, and is sent home to tell how much God has done for him.

c. AD 28

### Jairus' daughter and the woman who touched His cloak

 Matthew 9:18-26 · Mark 5:21-43 · Luke 8:40-56

On the way to the dying daughter of Jairus the synagogue official, a woman sick for twelve years touches the fringe of His cloak and is healed — *daughter, your faith has made you well*. Word comes that the girl has died; *do not be afraid any longer; only believe*. He takes her hand: *little girl, arise* — and she gets up and walks.

c. AD 29


## **Sending out the Twelve**

 *Matthew 10:1-42 · Mark 6:7-13 · Luke 9:1-6*

Jesus sends the Twelve out two by two with authority over unclean spirits and sickness, to preach the kingdom — taking nothing for the journey, and shaking the dust from their feet where they are not received. *A disciple is not above his teacher.*

c. AD 29

## **The beheading of John the Baptist**


 *Matthew 14:1-12 · Mark 6:14-29*

Herod, who had jailed John for condemning his marriage to Herodias, is trapped by a rash oath at his birthday feast: the daughter of Herodias dances and asks for John's head on a platter. The forerunner is put to death in prison; his disciples bury the body and go and tell Jesus.

*Matthew and Mark give the full account; Luke (9:7-9) notes Herod's troubled curiosity about Jesus in its wake.*

c. AD 29

## **The feeding of the five thousand**

 *Matthew 14:13-21 · Mark 6:30-44 · Luke 9:10-17 · John 6:1-14*

When a great crowd follows Him to a lonely place, Jesus has compassion and feeds them all from five loaves and two fish, blessed and broken — five thousand men besides women and children, with twelve baskets left over. The one miracle recorded in all four Gospels. In John, the crowd tries to seize Him to make Him king.

c. AD 29

## **Walking on the water**


 *Matthew 14:22-33 · Mark 6:45-52 · John 6:16-21*

That night the disciples strain against the wind far from shore, and Jesus comes to them walking on the sea: *take courage; it is I; do not be afraid*. Peter steps out, walks, then begins to sink in fear — *you of little faith, why did you doubt?* When Jesus climbs in, the wind stops, and they worship: *You are certainly God's Son*.

*Recorded by Matthew, Mark, and John — but not Luke.*

c. AD 29


### **The bread of life — "I am the bread of life"**

 *John 6:22-71*

In the Capernaum synagogue Jesus presses the meaning of the loaves: *I am the bread of life; he who comes to Me will not hunger*. The hard saying — *unless you eat the flesh of the Son of Man and drink His blood, you have no life in yourselves* — turns many disciples away. Peter speaks for the Twelve: *Lord, to whom shall we go? You have words of eternal life*.

c. AD 29


### **What truly defiles a person**

 *Matthew 15:1-20 · Mark 7:1-23*

Challenged about His disciples' unwashed hands, Jesus exposes a tradition that quietly sets aside the command of God, and teaches that defilement is not what enters the mouth but *the things that proceed out of the mouth... out of the heart*.

c. AD 29


### **The Canaanite woman's daughter**

 *Matthew 15:21-28 · Mark 7:24-30*

In the region of Tyre and Sidon a Gentile woman pleads for her tormented daughter and will not be put off — *even the dogs feed on the crumbs which fall from their masters' table*. Jesus marvels: *O woman, your faith is great; it shall be done for you as you wish*. Her daughter is healed that hour.

c. AD 29

### **The feeding of the four thousand**

 *Matthew 15:32-39 · Mark 8:1-10*

A second time Jesus feeds a hungry multitude that has stayed with Him three days — seven loaves and a few small fish for four thousand, with seven large baskets left over, in a largely Gentile region.

*A separate event from the feeding of the five thousand — Jesus later points His disciples back to both (Matt 16:9-10).*

c. AD 29

### **The blind man of Bethsaida healed in stages**

 *Mark 8:22-26*

At Bethsaida Jesus heals a blind man in two stages — at first he sees men *like trees, walking*, then everything clearly. Mark alone records this unusual sign, given just before Peter's confession turns the road toward Jerusalem.

*This sits at the edge of the Galilean ministry; the confession at Caesarea Philippi and the Transfiguration (the next phase) begin the turn toward Jerusalem.*

c. AD 29

### **Peter's confession — "You are the Christ"**

 *Matthew 16:13-20 · Mark 8:27-30 · Luke 9:18-21*

At Caesarea Philippi Jesus asks, *who do you say that I am?* Peter answers, *You are the Christ, the Son of the living God.* Jesus blesses him — flesh and blood did not reveal it — and speaks for the first time of building His church, which *the gates of Hades will not overpower*. The hinge of the whole story: from here the road bends toward Jerusalem.

c. AD 29

### **He foretells His death; "take up your cross"**

 *Matthew 16:21-28 · Mark 8:31-9:1 · Luke 9:22-27*

From then on Jesus tells the disciples plainly that He must go to Jerusalem, suffer, be killed, and on the third day be raised. Peter rebukes Him and is rebuked in turn — *get behind Me, Satan*. To follow is to deny self and take up a cross: *whoever loses his life for My sake will find it*.

c. AD 29

### **The Transfiguration**

 *Matthew 17:1-13 · Mark 9:2-13 · Luke 9:28-36*

On a high mountain, before Peter, James, and John, Jesus is transfigured — *His face shone like the sun, and His garments became as white as light*. Moses and Elijah appear and speak with Him of His coming departure; a bright cloud overshadows them, and the Father's voice declares, *this is My beloved Son... listen to Him*.

c. AD 29

### **The boy with an unclean spirit — "help my unbelief"**

 *Matthew 17:14-21 · Mark 9:14-29 · Luke 9:37-43*

Coming down, Jesus finds the other disciples unable to free a boy seized by a spirit. The father cries, *I do believe; help my unbelief*. Jesus rebukes the spirit and the boy is healed; this kind, He tells them, comes out only by prayer.

c. AD 29


### Who is the greatest? — a child among them

 *Matthew 18:1-14 · Mark 9:33-50 · Luke 9:46-48*

When the disciples argue over who is greatest, Jesus sets a child in their midst: *whoever humbles himself as this child... is the greatest in the kingdom of heaven*. He warns against causing one of these little ones to stumble, and tells of the shepherd who leaves the ninety-nine to seek the one that strays.

autumn, c. AD 30

### At the Feast of Tabernacles — "rivers of living water"


 *John 7:1-52*

Going up to the feast, Jesus teaches openly in the temple, dividing the crowd — *is this not the Christ?* On the last and greatest day He cries out, *if anyone is thirsty, let him come to Me and drink... from his innermost being will flow rivers of living water*. The officers sent to arrest Him return empty-handed: *never has a man spoken the way this man speaks*.

*The passage that follows in many Bibles (John 7:53-8:11, the woman caught in adultery) is absent from the earliest manuscripts and bracketed in modern critical editions, so it is not placed as a separate event here. Weaving John's Jerusalem feasts among the Synoptics' journey is the hardest stretch of the whole timeline to order.*

c. AD 30


### The man born blind, healed at Siloam

 *John 9:1-41*

Jesus heals a man blind from birth, sending him to wash in the pool of Siloam — *I am the light of the world*. Dragged before the Pharisees, the man grows bolder as they grow angrier: *one thing I do know, that though I was blind, now I see*. Cast out, he finds Jesus and worships Him.

c. AD 30


### The Good Shepherd — "I lay down My life for the sheep"

 *John 10:1-21*

*I am the good shepherd; the good shepherd lays down His life for the sheep*. He knows His own and is known by them; no one takes His life from Him — He lays it down of His own accord, and has authority to take it up again. *I have other sheep... they will hear My voice*.

winter, c. AD 30


### At the Feast of Dedication — "I and the Father are one"

 John 10:22-42

In winter, in Solomon's portico, they press Him: *if You are the Christ, tell us plainly*. Jesus answers that His sheep hear His voice and will never perish — *I and the Father are one*. They take up stones to stone Him; He withdraws beyond the Jordan, where many believe in Him.

c. AD 30


### The mission of the seventy

 Luke 10:1-24

Jesus appoints seventy others and sends them ahead two by two into every town He is about to visit: *the harvest is plentiful, but the laborers are few*. They return rejoicing that even the demons submit to them; He bids them rejoice rather that *your names are recorded in heaven*.

c. AD 30


### The Good Samaritan

 Luke 10:25-37

Asked *who is my neighbor?*, Jesus tells of a man beaten on the Jericho road, passed by a priest and a Levite, and rescued by a despised Samaritan who bound his wounds and paid for his care. *Go and do the same*. Luke alone preserves it.

c. AD 30


### Mary and Martha at Bethany

 Luke 10:38-42

Martha, distracted with much serving, complains that her sister Mary sits at the Lord's feet listening. *Martha, Martha, you are worried and bothered about so many things; but only one thing is necessary* — and Mary has chosen the good part, which will not be taken from her.

c. AD 30

### The lost sheep, the lost coin, the prodigal son


 Luke 15:1-32

To grumbling that He receives sinners, Jesus answers with three parables of the lost and found: the shepherd's one sheep, the woman's one coin, and the father who runs to meet his returning son — *this son of mine was dead and has come to life again; he was lost and has been found*. The elder brother will not come in.



c. AD 30


### The rich man and Lazarus

 Luke 16:19-31

A rich man who feasted daily and a beggar named Lazarus at his gate both die; the beggar is carried to Abraham's side, the rich man to torment. Across a great fixed chasm he begs that his brothers be warned — *if they do not listen to Moses and the Prophets, they will not be persuaded even if someone rises from the dead.*

c. AD 30


### The raising of Lazarus

 John 11:1-44

Word comes that Lazarus of Bethany is sick; Jesus waits, and Lazarus dies. *I am the resurrection and the life*, He tells Martha. At the tomb He weeps, then calls with a loud voice, *Lazarus, come forth!* — and the dead man comes out, bound in grave-clothes, four days buried. The greatest of the signs — and the one that seals the plot against Him.

c. AD 30


### The plot to put Jesus to death

 John 11:45-57

Alarmed that the whole world is going after Him, the chief priests and Pharisees convene the council. Caiaphas the high priest says more than he knows: *it is expedient... that one man die for the people.* From that day they plan to kill Him, and Jesus withdraws to Ephraim until the Passover draws near.

c. AD 30

### The ten lepers — one returns to give thanks

 Luke 17:11-19

Ten lepers cry out for mercy; sent to the priests, they are cleansed as they go. Only one — a Samaritan — turns back, glorifying God and falling at Jesus' feet. *Were there not ten cleansed? But the nine — where are they?*

c. AD 31

### On marriage, and the blessing of the children

 Matthew 19:1-15 · Mark 10:1-16 · Luke 18:15-17

Tested on divorce, Jesus points back past Moses to the beginning: *what God has joined together, let no man separate.* When people bring their little children, the disciples rebuke them, but Jesus is indignant: *let the children alone... for the kingdom of heaven belongs to such as these.*

c. AD 31

### The rich young ruler

 *Matthew 19:16-30 · Mark 10:17-31 · Luke 18:18-30*

A wealthy young man asks what he must do to inherit eternal life. *One thing you lack: go, sell what you possess... and come, follow Me.* He goes away grieving, for he had much. *How hard it is for those who are wealthy to enter the kingdom of God — yet with God all things are possible.*

c. AD 31

### He foretells His death again; "a ransom for many"

 *Matthew 20:17-28 · Mark 10:32-45 · Luke 18:31-34*

Going up to Jerusalem, Jesus tells the Twelve a third time, in detail, that He will be handed over, mocked, killed, and raised. When James and John ask for the highest seats, He teaches that the kingdom's way is downward: *the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.*

*All three record the foretelling; the request of James and John and the 'ransom' saying that follow are in Matthew and Mark. Luke adds that the disciples understood none of it (18:34).*

c. AD 31


### Blind Bartimaeus at Jericho

 *Matthew 20:29-34 · Mark 10:46-52 · Luke 18:35-43*

As Jesus leaves Jericho, blind Bartimaeus will not be hushed: *Jesus, Son of David, have mercy on me!* Called to Him, he asks to see; *your faith has made you well.* At once he receives his sight and follows Jesus on the road.

c. AD 31

### Zacchaeus — "to seek and to save the lost"


 *Luke 19:1-10*

In Jericho a chief tax collector, small in stature, climbs a sycamore tree to see Jesus pass. *Zacchaeus, hurry and come down, for today I must stay at your house.* The crowd grumbles; Zacchaeus gives half his goods to the poor and restores fourfold all he has taken. *The Son of Man has come to seek and to save that which was lost.*

*Six days before the Passover***The supper at Bethany; Mary anoints Jesus** *Matthew 26:6-13 · Mark 14:3-9 · John 12:1-11*

At Bethany, six days before the Passover, a supper is held in Jesus' honor. Mary takes a pound of costly perfume and anoints Him, filling the house with its fragrance; when some object at the waste, Jesus answers, *she has done it to prepare Me for burial... wherever this gospel is preached, what this woman has done will also be told.*

*John dates the supper six days before the Passover; Matthew and Mark place it in their narrative two days before, most likely arranging it by theme rather than the calendar. (A different scene from the earlier one in Galilee, where a sinful woman wet His feet with her tears, Luke 7.)*

*The entry into the city***The Triumphal Entry** *Matthew 21:1-11 · Mark 11:1-11 · Luke 19:28-44 · John 12:12-19*

Jesus rides into Jerusalem on a donkey's colt as the crowds spread their cloaks and palm branches and cry, *Hosanna! Blessed is He who comes in the name of the Lord!* All four Gospels record it; Luke alone adds that He wept over the city — *if you had known... the things which make for peace.*

*In the Wednesday reckoning this entry falls on Nisan 10 — the very day Israel was commanded to select the Passover lamb (Exodus 12:3). See 'Wednesday or Friday?' at the top of this phase.*

*The next day***The temple cleansed; the fig tree cursed** *Matthew 21:12-22 · Mark 11:12-26 · Luke 19:45-48*

Jesus drives the buyers and sellers from the temple — *My house shall be called a house of prayer, but you are making it a robbers' den* — and curses a fruitless fig tree, which withers. The chief priests look for a way to destroy Him, but fear the crowds.

*This cleansing of the final week is recorded by the three Synoptics; John records a cleansing at the start of the ministry (John 2).*

*A day of controversy***A day of questions in the temple** *Matthew 21:23-23:39 · Mark 11:27-12:44 · Luke 20:1-21:4*

Every authority comes to test Him — by what authority do You do these things; should we pay taxes to Caesar; whose wife will she be in the resurrection; which is the greatest commandment? He answers each and silences them, tells the parable of the wicked tenants, and points to a poor widow's two small coins. He ends with woes upon the scribes and Pharisees.

### *On the Mount of Olives*


#### **The Olivet Discourse — the temple, the end, the watchful**

 *Matthew 24:1-25:46 · Mark 13:1-37 · Luke 21:5-38*

Looking on the temple, Jesus foretells its fall — *not one stone... left upon another* — and the signs of the end of the age, urging watchfulness. Matthew adds the parables of the ten virgins and the talents, and the judgment of the sheep and the goats.

### *His last public words*

#### **"Unless a grain of wheat falls" — the close of His public ministry**

 *John 12:20-50*

Some Greeks ask to see Jesus, and He answers that the hour has come: *unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit*. A voice comes from heaven. With these words John closes the record of His public teaching, and Jesus hides Himself from them.

### *Two days before the Passover*


#### **Judas agrees to betray Him**

 *Matthew 26:1-16 · Mark 14:1-11 · Luke 22:1-6*

The chief priests plot to seize Jesus by stealth. Judas Iscariot goes to them: *what are you willing to give me to betray Him to you?* They weigh out thirty pieces of silver, and from then on he watches for his chance to hand Him over.

### *Passover evening — Nisan 14 begins*

#### **The Last Supper — the bread and the cup**


 *Matthew 26:17-30 · Mark 14:12-26 · Luke 22:7-38 · John 13:21-30*

In an upper room Jesus keeps the Passover with the Twelve. He takes bread — *this is My body* — and the cup — *this is My blood of the covenant, which is poured out for many for forgiveness of sins*. He names a betrayer at the table: *one of you will betray Me*. Judas goes out, and it is night.

*Matthew, Mark, and Luke give the bread and the cup; John, who alone records the upper-room teaching that follows, does not narrate them.*

### *In the upper room*

#### **The footwashing and the new commandment**

 *John 13:1-20*

Before the meal Jesus rises, girds Himself with a towel, and washes the disciples' feet — even Judas's. *If I then, the Lord and the Teacher, washed your feet, you also ought to wash one another's feet*. He gives a new commandment: *love one another, even as I have loved you*.

### *In the upper room*


#### **The upper room discourse — "I am the vine"; the Helper promised**

 *John 14:1-16:33*

John alone preserves the long farewell: *I am the way, and the truth, and the life... I am the vine, you are the branches*. Jesus promises another Helper, the Spirit of truth, to be with them forever, and steadies them for the world's hatred and their coming joy: *in the world you have tribulation, but take courage; I have overcome the world*.

### *In the upper room*

#### **The high priestly prayer**

 *John 17:1-26*

Lifting His eyes to heaven, Jesus prays — for Himself, that the Father glorify Him; for His disciples, that they be kept and sanctified in the truth; and for all who will believe through their word, *that they may all be one... so that the world may believe that You sent Me*.

### *After the supper*

#### **Gethsemane — "not My will, but Yours"**


 *Matthew 26:36-46 · Mark 14:32-42 · Luke 22:39-46*

In the garden, in great anguish, Jesus prays, *My Father, if it is possible, let this cup pass from Me; yet not as I will, but as You will*. The disciples sleep; *the spirit is willing, but the flesh is weak*.

*John (18:1) notes the garden but not the agony; Luke alone records the sweat like drops of blood and the strengthening angel.*

### *Late that night*


#### **The arrest**

 *Matthew 26:47-56 · Mark 14:43-52 · Luke 22:47-53 · John 18:1-12*

Judas comes with a crowd and a kiss: *the one I kiss is the Man*. Peter strikes off the ear of the high priest's servant; Jesus heals it and rebukes the sword — *have you come out with swords and clubs as you would against a robber?* The disciples forsake Him and flee.

### *Through the night*


#### **Before the high priests; Peter's denials**

 *Matthew 26:57-75 · Mark 14:53-72 · Luke 22:54-71 · John 18:13-27*

Jesus is led to Annas, then to Caiaphas the high priest. Charged to say whether He is the Christ, He answers, *you have said it yourself; nevertheless... you shall see the Son of Man sitting at the right hand of Power*. They condemn Him for blasphemy. Outside, three times Peter denies Him — and the rooster crows.

### *Early morning*


#### **Before Pilate and Herod**

 *Matthew 27:1-26 · Mark 15:1-15 · Luke 23:1-25 · John 18:28-19:16*

At dawn they hand Jesus to Pilate, the Roman governor. *Are You the King of the Jews?* Pilate finds no guilt in Him — Luke adds a hearing before Herod — and offers to release Him, but the crowd demands Barabbas and cries, *crucify Him!* Pilate washes his hands and hands Him over.

### *Nisan 14 — the day the lambs were slain*

#### **The crucifixion**


 *Matthew 27:27-56 · Mark 15:16-41 · Luke 23:26-49 · John 19:16-37*

At Golgotha they crucify Him between two criminals. He prays, *Father, forgive them; for they do not know what they are doing.* Darkness covers the land from the sixth hour; the veil of the temple is torn in two from top to bottom; and crying out, *it is finished,* He gives up His spirit. A soldier pierces His side, but breaks none of His bones. The centurion says, *truly this was the Son of God.*

*The cross falls on Nisan 14, the day the Passover lambs were slain — the typology at the heart of the Wednesday case. Whether that day was a Wednesday or a Friday is the question set out at the top of this phase.*

### *Before sundown*

#### **The burial; the tomb sealed and guarded**


 *Matthew 27:57-66 · Mark 15:42-47 · Luke 23:50-56 · John 19:38-42*

Joseph of Arimathea, with Nicodemus, asks Pilate for the body and lays it in a new tomb cut in the rock, rolling a great stone across the entrance before sundown. The women watch where He is laid and prepare to return with spices. Matthew adds that the chief priests set a guard and seal the stone.

*These events flow the same in both reckonings; only the day of the week differs. The resurrection and the forty days that follow are the next phase.*

*The first day of the week, at dawn*

### **The empty tomb — "He is not here; He has risen"**

 *Matthew 28:1-8 · Mark 16:1-8 · Luke 24:1-12 · John 20:1-10*

At dawn on the first day of the week the women come with spices and find the great stone rolled away and the tomb empty. An angel speaks: *do not be afraid... He is not here, for He has risen, just as He said*. Peter and John run to the tomb and find only the linen wrappings lying there. All four Gospels record the empty tomb — the bedrock of the whole story.

*Mark's Gospel, in the earliest manuscripts, ends at 16:8 (the women's fear and silence); the appearances and ascension of Mark 16:9-20 are a 'longer ending' absent from those manuscripts and bracketed in modern editions. This timeline therefore rests the post-resurrection appearances on Matthew, Luke, and John.*

*That morning*


### **Jesus appears to Mary Magdalene**

 *John 20:11-18*

Mary lingers weeping at the tomb. Mistaking Him for the gardener, she hears Him speak one word — *Mary!* — and knows Him: *Rabboni! Do not cling to Me... but go to My brethren and say to them, I ascend to My Father and your Father, and My God and your God.*

*That day*


### **The other women meet Jesus; the guards are bribed**

 *Matthew 28:9-15*

As the women hurry from the tomb, Jesus meets them — *rejoice!* — and they take hold of His feet and worship Him. Meanwhile the soldiers report to the chief priests, who pay them to say His disciples came by night and stole the body while they slept.

*That afternoon*

### **The road to Emmaus**

 *Luke 24:13-35*

Two disciples walking to Emmaus are joined by a stranger who opens the Scriptures to them — *beginning with Moses and with all the prophets*. At table He breaks the bread; their eyes are opened, and He vanishes. *Were not our hearts burning within us while He... explained the Scriptures to us?*

*That evening*

### **Jesus appears to the disciples — "Peace be with you"**

 *Luke 24:36-49 · John 20:19-23*

That evening, the doors shut for fear, Jesus stands among them: *peace be with you*. He shows them His hands and His side, eats a piece of fish before them to prove He is no ghost, opens their minds to understand the Scriptures, and breathes on them: *receive the Holy Spirit*.

*Eight days later*


### **Thomas — "My Lord and my God!"**

 *John 20:24-29*

Thomas, absent before, will not believe without seeing. A week later Jesus comes again through shut doors: *reach here your finger... and do not be unbelieving, but believing*. Thomas answers, *my Lord and my God! Blessed are they who did not see, and yet believed*.

*By the Sea of Galilee*

### **The catch of fish; the restoring of Peter**

 *John 21:1-25*

By the Sea of Galilee seven disciples fish all night and catch nothing, until a voice from the shore fills their net. *It is the Lord!* Over a breakfast of fish Jesus asks Peter three times — once for each denial — *do you love Me?* and three times commissions him: *tend My sheep... follow Me*.

*On a mountain in Galilee*

### **The Great Commission**

 *Matthew 28:16-20*


On the mountain He had appointed, Jesus comes to the eleven with all authority: *go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age*.

*Mark's longer ending (16:15-18) gives a parallel commission; its textual standing is the one noted above.*



*Forty days after the resurrection*

### **The ascension**

 *Luke 24:50–53*

Leading them out as far as Bethany, Jesus lifts His hands and blesses them, and is carried up into heaven; they worship and return to Jerusalem with great joy. Luke takes up the same scene again to open the book of Acts: a cloud receives Him, and two men in white promise, *this Jesus... will come in just the same way as you have watched Him go*.

*Luke alone among the Gospels narrates the ascension — and tells it twice, closing his Gospel (24:50–53) and opening the Acts of the Apostles (Acts 1:6–11).*

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*Generated automatically — this document mirrors the interactive timeline online.*