

Visual Bible Charts

A Step-by-Step Guide
to the
NEW TESTAMENT



Jonas Dagson

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NEW TESTAMENT**

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Visual Bible Charts: A Step-by-Step Guide to the New Testament

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Summary

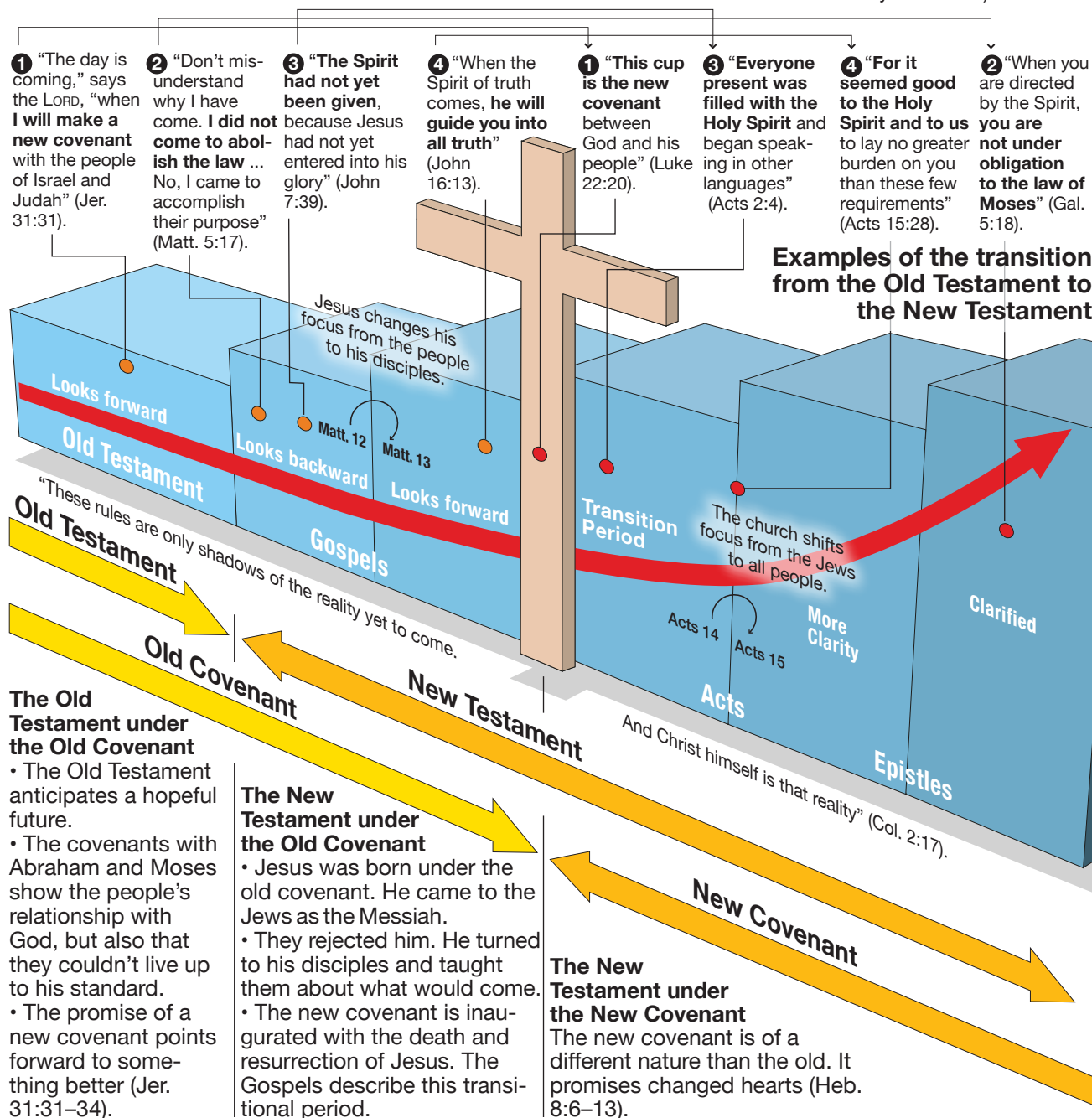
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Interpreting the New Testament

The transition from the old covenant to the new is not found between Malachi and Matthew. It happens at Jesus's death and resurrection. The Gospels and Acts are historical books that describe the transition between the old and new covenants. Here are seven important things to keep in mind when reading the New Testament.

Nothing less than the death of Christ was the close of the Old [Covenant]. Nothing less than His resurrection from the dead,... the opening of the New. (Andrew Murray)

- 1 Whole Bible is inspired**
The entire text of the Bible is equally God's Word. Jesus's words do not have a higher status than other parts.
- 2 Epistles written first**
Most of the letters (epistles) were written before the Gospels were. The teaching did not come afterward.
- 3 Know the type of text**
The narrative texts (stories) only describe what happened. This doesn't mean that we must imitate all of the events.
- 4 The author's intention**
Ask: What did the author want his original audience to know, believe, and do? We want to agree with the author's intent.
- 5 Read in context**
The texts were not written in a vacuum. They must be understood in the context in which they were written.
- 6 Understand then apply**
First ask what the text means. Once you have identified the author's intent, then you can ask what it means for you.
- 7 No secret codes**
God's message is what the author wrote. The Bible was not written in secret messages or codes (2 Cor. 1:13).



Structure of the New Testament

The New Testament has 27 books:

- **Historical Books**—the four Gospels and Acts (5)
- **Letters (Epistles)**—usually split into two groups: Paul's letters (13) and the general letters (8), a total of 21
- **Prophetic Literature**—Revelation (1)

New Testament Records

• Shortest book:

3 John (minimum word count 219*—15 verses)
2 John (minimum number of verses 13—245 words)

• Longest book:

Luke (19,482 words—1,149 verses)

• Shortest chapter:

Revelation 15 (minimum word count 217)

• Longest chapter: Luke 1 (80 verses)

• Shortest verses: Luke 20:30 (12 letters);

1 Thessalonians 5:16 (14); John 11:35 (16)

• Longest verse: Revelation 20:4 (58 words)

• The book in the middle: 2 Thessalonians

• The chapter in the middle: Romans 13

• Middle verse: Acts 17:17

• Average in the NT:

On average, a book has 255 verses.

Three ways of categorizing the New Testament Letters

1. By Author

13 letters from Paul
3 letters from John
2 letters from Peter
3 letters from other people

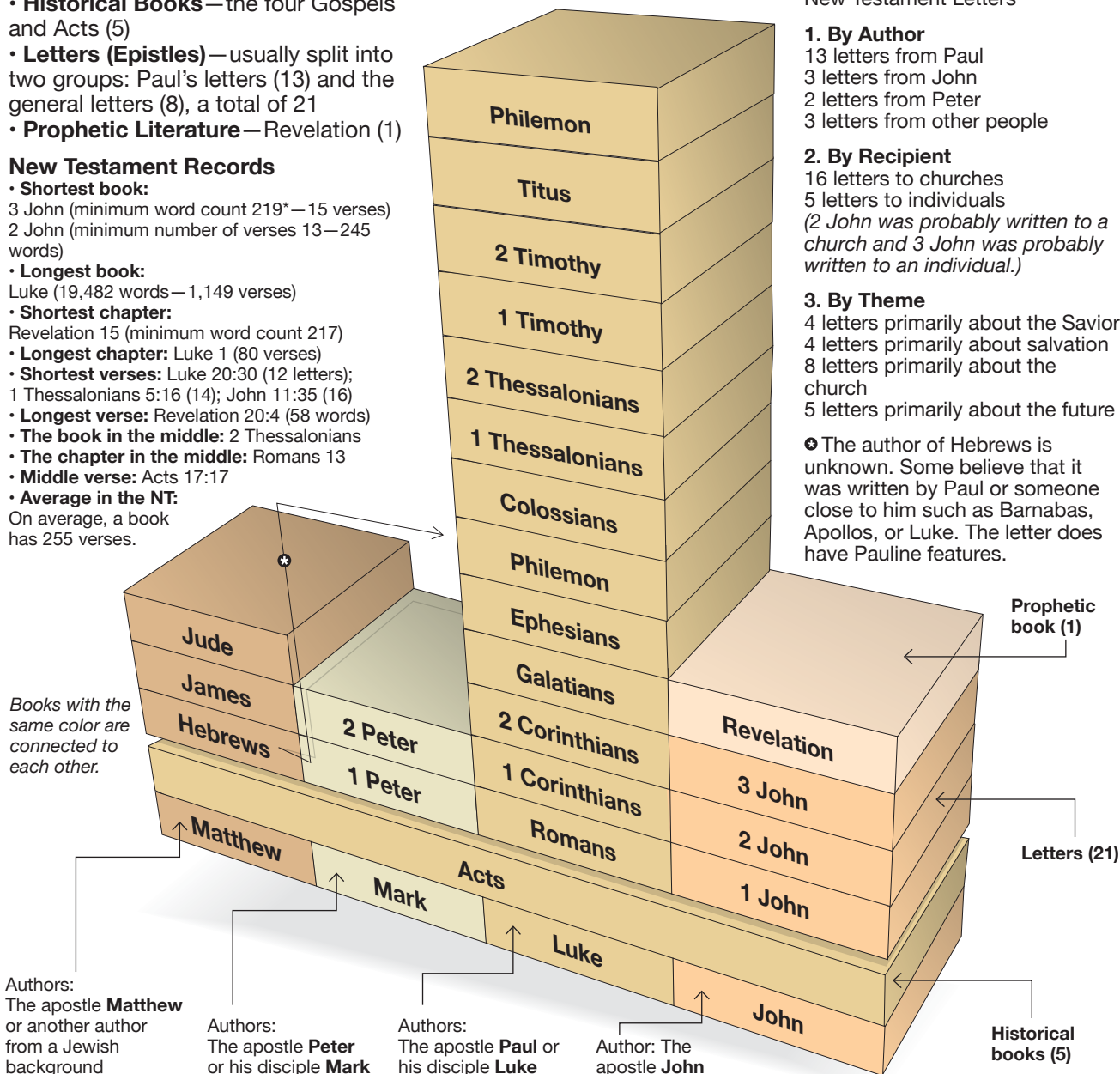
2. By Recipient

16 letters to churches
5 letters to individuals
(2 John was probably written to a church and 3 John was probably written to an individual.)

3. By Theme

4 letters primarily about the Savior
4 letters primarily about salvation
8 letters primarily about the church
5 letters primarily about the future

❖ The author of Hebrews is unknown. Some believe that it was written by Paul or someone close to him such as Barnabas, Apollos, or Luke. The letter does have Pauline features.



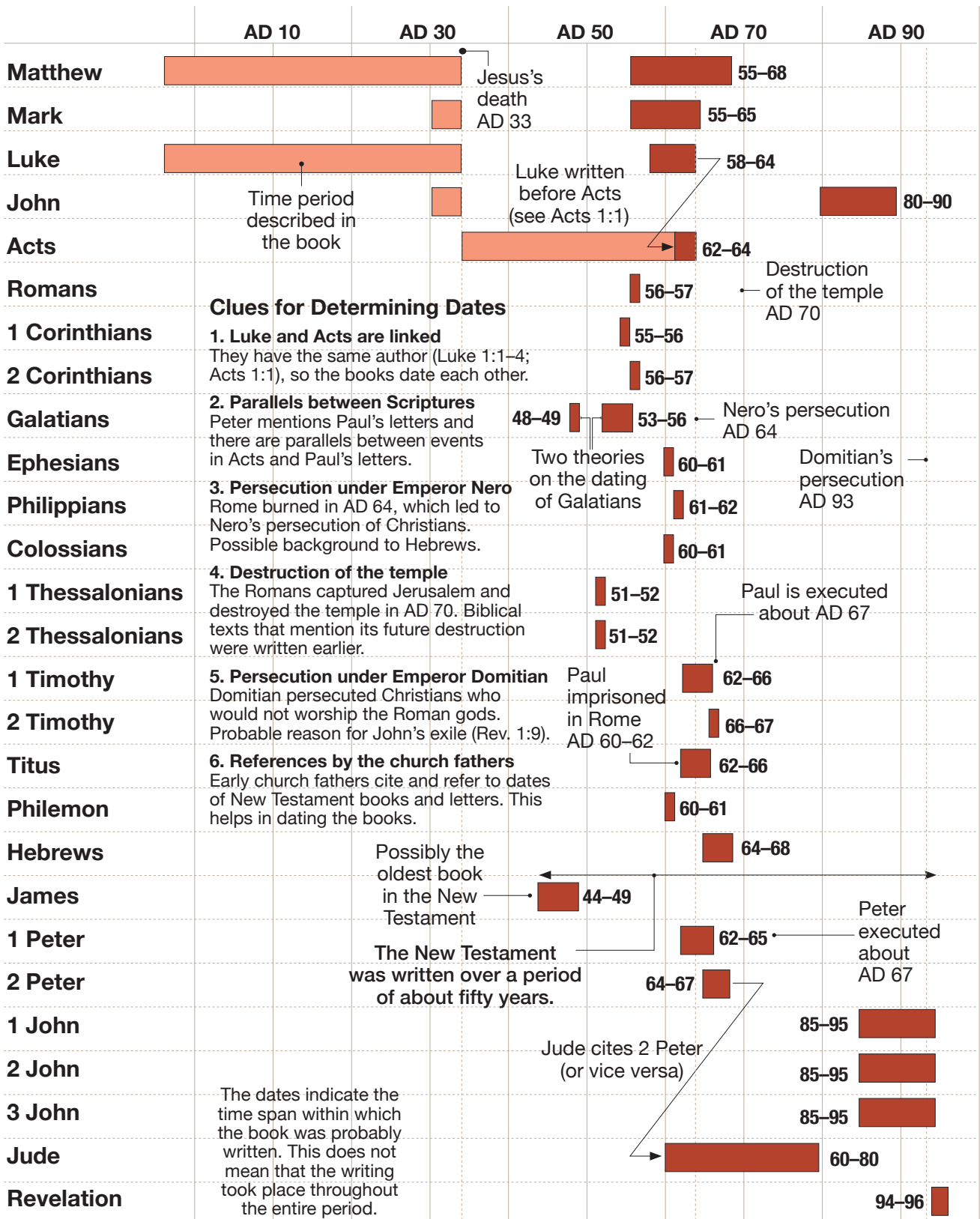
The New Testament Book by Book

	Book	Chapters	Verses		Book	Chapters	Verses		Book	Chapters	Verses
1	Matthew	26	1,068	10	Ephesians	6	155	19	Hebrews	13	303
2	Mark	16	673	11	Philippians	4	104	20	James	5	108
3	Luke	24	1,149	12	Colossians	4	95	21	1 Peter	5	105
4	John	21	878	13	1 Thessalonians	5	89	22	2 Peter	3	61
5	Acts	28	1,002	14	2 Thessalonians	3	47	23	1 John	5	105
6	Romans	16	432	15	1 Timothy	6	113	24	2 John	1	13
7	1 Corinthians	16	437	16	2 Timothy	4	83	25	3 John	1	15
8	2 Corinthians	13	256	17	Titus	3	46	26	Jude	1	25
9	Galatians	6	149	18	Philemon	1	25	27	Revelation	22	404

* All counts (words and letters) are based on the Greek text Nestle-Aland Novum Testamentum Graece version 27.

When the New Testament Was Written

When to date some of the New Testament books is debated. The dating of the Gospels is particularly uncertain, and there are many theories. This chart shows possible time frames for the writing of each book.



Two Ways to Read the New Testament

Bible reading can be done from different starting points. Two common approaches are (1) seeing the whole (the synthetic method) and (2) looking at the details (the analytic method).

Read with a telescope ...

...and a microscope

Suggested order of study

Look at	The big picture	The details
Focus	Chapters, whole books, longer passages. Read the book in one sitting.	Words, concepts, and different verses. Read short passages several times. Look for the details in the stories and the reasoning.
Examine the text	Look for the plot, main ideas, and outline.	Look at phrasing, word choice, and grammar.
Look for	Development and trends	Nuances and theological clarifications
Ask questions	1. What is the main idea of the book or section? 2. How does the author develop his main idea? 3. How is the book or section structured?	1. What is the meaning of this word? 2. How do the sentences tie together? 3. How is the argument structured?
Methods	Learn lessons from events and structures.	Draw conclusions from arguments and teachings.
Learn from the other approach	The microscopic view gives the conclusions of the telescopic view a more detailed content.	The telescopic view gives an overall context for the details discovered through the microscopic view.
Perspective	Like an eagle in the sky.	Like an ant on the ground.

With the telescope, you stand at a distance and look at the big picture.

The microscope lets you get close and look at the details.

How do we go about reading and studying a book of the Bible?

The key to studying a book of the Bible is to see the relationship between the telescopic perspective and the microscopic perspective. Here is one way you can visualize it.

To apply the text is to show the relevance of the text. Application must always grow out of the text and stay in harmony with its intended meaning.

OVERVIEW

DETAIL

OVERVIEW

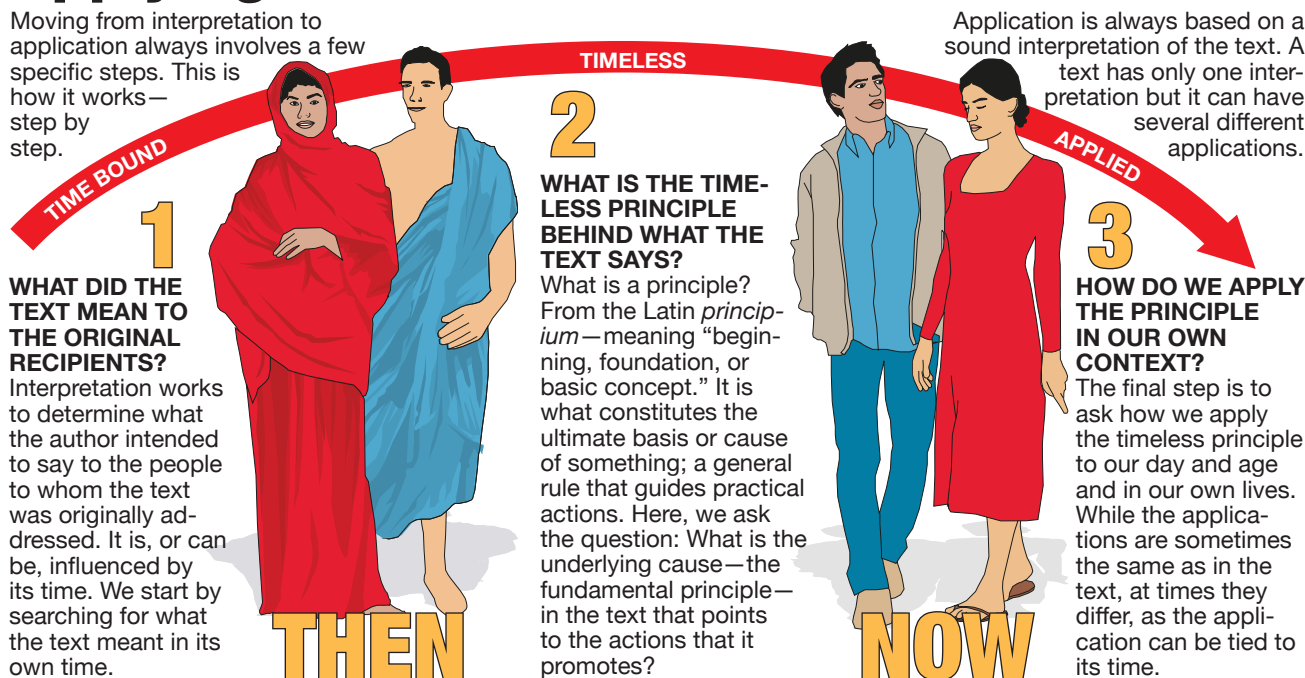
1 DO AN OVERVIEW
Get a grip on the big picture. Go through the book from start to finish.

2 OBSERVE THE INDIVIDUAL PARTS
Explore the different parts using the microscopic view. Ask: How does each part contribute to the whole?

3 JOIN THE PARTS TOGETHER TO MAKE A WHOLE
Return to the telescopic view and put the parts together. Ask yourself: What is the author's overall argument? What do I understand now that I didn't when I first read it?

Applying the New Testament

Moving from interpretation to application always involves a few specific steps. This is how it works—step by step.



Four steps toward a sound application

1 Start from the text

What does this actually mean? How can I understand its meaning? You must be able to trace the application to the text(s) on which it is based.

- **Danger:** Jumping immediately from your observations to an application.

- **Example:** In the first century, Paul instructs the believers in Thessalonica to stay away from all kinds of evil (1 Thess. 5:22).

2 Application (I)—Find the principle

Next is to look for the timeless underlying principle. Why does the Bible say this? Different difficulties come up when interpreting different types of text.

- **Danger:** Not distinguishing between what is timeless and what is specific to its time period.

- **Example:** All believers at all times should stay away from all evil is the principle behind 1 Thess. 5:22.

3 Application (II)—Make it personal

The third step is to ask: How does the timeless principle apply to me today? It is about looking for the implications of the biblical text.

- **Danger:** Allowing the spirit of the times to influence me, to color my conclusions.

- **Example:** Since all believers at all times should stay away from all evil, as a believer I should also stay away from all evil.

4 Application (III)—Make it practical

The final step is to ask: How can I put this truth into practice in my everyday life? It's about taking practical steps here that help me put the meaning of the Bible text into everyday life.

- **Danger:** Not being concrete enough.

- **Example:** I make concrete decisions such as choosing to avoid certain TV programs and certain websites.

Application asks us to take that original interpretation and connect it to our lives. **Therefore, each person may have a different application stemming from the same interpretation.** Furthermore, one might come back to the same passage some time later and find a completely different application because their life situation has changed. (Ken Carson)

Different types of applications to consider

1 Absolute Moral Imperatives

We encounter timeless exhortations that apply in all situations and in all times.

- **Dealing with them:** The timeless principles challenge us and call us to obedience in action.

- **Example:** “Stop telling lies. Let us tell our neighbors the truth” (Eph. 4:25). This also applies to all of us.

2 General Principles

We encounter fundamental truths in the text. These are not direct exhortations, but guiding principles and beliefs.

- **Dealing with them:** We must understand the implications of what they mean in our context.

- **Example:** “Share each other’s burdens” (Gal. 6:2).



3 Standardizing Patterns

Look for examples in the text of how people act or reason. From them we can draw valid principles.

- **Dealing with them:** We should consider if the principle might apply to us.

- **Example:** After one parable, Jesus tells a man to “go and do the same” (Luke 10:37). Does this apply to us?

4 Time Bound Applications

We will also encounter principles or exhortations addressed to people in specific situations.

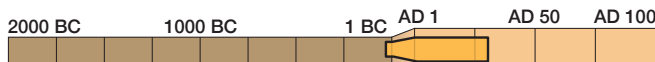
- **Dealing with them:** In these cases, it is difficult to find any timeless principles to apply to ourselves.

- **Example:** Paul’s specific instructions to Timothy do not apply to us (2 Tim. 4:21).

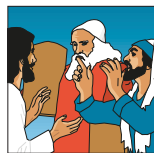
Stages in the Life of Jesus



- 1 Birth and Childhood**
Time: About 35 years, 7–4 BC to AD 29
Texts: Matt. 1:1–2:23; Luke 1:1–2:52; 3:23b–38; John 1:1–18 **Share:*** 5.7%
Events: Born in Bethlehem, flees to Egypt, settles in Nazareth, visits Jerusalem at age 12, becomes a carpenter



From Jesus with the Father in heaven → To Jesus as a man on earth
 From the glory of heaven → To the simplicity of the manger
 From equality with God → To human form as a man



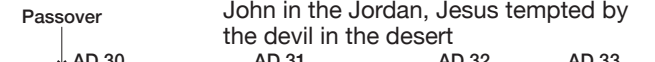
- 6 Late Galilean Ministry**
Time: About 6 months, May to Oct. AD 32
Texts: Matt. 8:19–22; 15:21–18:35; Mark 7:24–9:50; Luke 9:18–62; John 7:2–10 **Share:** 7.0% **Events:** Jesus withdraws from Galilee, on the Mount of Transfiguration, predicts his death and resurrection



From active public life → To withdrawal from public life
 From people's doubts → To Peter's confession
 From the clarity on the mountain top → To the reality in the valley



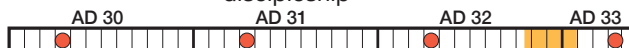
- 2 Initial Ministry**
Time: 4 months, Jan. to April AD 30
Texts: Matt. 3:1–4:11; Mark 1:1–13; Luke 3:1–18, 21–23a; 4:1–13; John 1:19–51 **Share:** 2.9% **Events:** John the Baptist appears, Jesus baptized by John in the Jordan, Jesus tempted by the devil in the desert



From prophetic silence → To a prophet's voice
 From the forerunner in the desert → To the one who comes after
 From heavenly confirmation → To confrontation with the devil



- 7 Late Judean Ministry**
Time: About 3 months, Nov. to Jan. AD 32–33
Texts: Luke 10:1–13:21; John 7:11–10:39 **Share:** 9.5%
Events: Pharisees want to stone Jesus, he sends out the 72, visits Martha and Mary, teaches about true discipleship



From Galilee in the north → To Jerusalem in the south
 From his forgiving words → To religious leaders' hateful words
 From fleeing Herod Antipas → To fleeing religious leaders



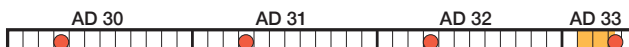
- 3 Early Judean Ministry**
Time: About 8 months, May to Dec. AD 30
Texts: Matt. 4:12; Mark 1:14–15; Luke 3:19–20; 4:14a; John 2:1–4:42 **Share:** 2.9% **Events:** Jesus performs first miracle, cleanses the temple, has discussion with Nicodemus, preaches in Judea



From public confrontation → To nocturnal conversation
 From a natural birth → To being born of the Spirit
 From visiting Jerusalem → To teaching in Judea



- 8 Late Perea Ministry**
Time: About 3 months, Feb. to April AD 33
Texts: Matt. 19:1–20:34; Mark 10:1–52; Luke 13:22–19:28; John 10:40–11:54 **Share:** 10.4% **Events:** Jesus raises Lazarus from the dead, heals Bartimaeus, visits Zacchaeus in his house



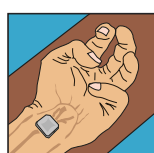
From Judea west of the Jordan → To Perea east of the Jordan
 From words of life for Lazarus → To words of death for Jesus
 From escaping death threats → To facing death threats



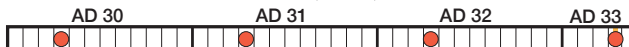
- 4 Early Galilean Ministry**
Time: About 4 months, Jan. to April AD 31
Texts: Matt. 4:13–25; 8:2–4, 14–17; 9:1–17; Mark 1:16–2:22; Luke 4:14b–5:39; John 4:43–54 **Share:** 4.5%
Events: Talks with Samaritan woman at a well, is driven out of Nazareth, to Capernaum, travels around Galilee



From his hometown of Nazareth → To his new home in Capernaum
 From thirst for water → To thirst for eternal life
 From proclamation → To discipleship



- 9 The Last Passover**
Time: One week, April AD 33
Texts: Matt. 21:1–27:66; Mark 11:1–15:47; Luke 19:29–23:56; John 11:55–19:42 **Share:** 29.7% **Events:** Jesus institutes the Lord's Supper, on trial six times, convicted despite his innocence, is crucified, dies, is buried



From joyful reception → To cruel death sentence
 From praying hands in Gethsemane → To pierced hands on Calvary
 From living with people → To dying for people



- 5 Mid-Galilean Ministry**
Time: 12 months, May AD 31–April AD 32
Texts: Matthew 5:1–8:1; 8:5–13, 18, 23–34; 9:18–15:20; Mark 2:23–7:23; Luke 6:1–9:17; John 5:1–7:1 **Share:** 23.5% **Events:** Chooses the Twelve, gives the Sermon on the Mount, travels around Galilee, calms the storm



From choosing the Twelve → To teaching the Twelve
 From proclaiming the message → To rejection of the message
 From disciples following him → To disciples leaving him



- 10 Post-Resurrection**
Time: 40 days, April to May AD 33
Texts: Matt. 28:1–20; Mark 16:1–20; Luke 24:1–53; John 20:1–21:25 **Share:** 4.0% **Events:** Jesus rises from the dead, appears to the disciples, gives the Great Commission, is taken up to heaven



From the realm of the dead → To the kingdom of heaven
 From an empty cross → To an empty tomb
 From Jesus as man on earth → To Jesus with the Father in heaven

* Percentage of the text in the four Gospels

Stages in the Life of the Early Church



Birth of the Church

Time: About 2 years, AD 33–35

Texts: Acts 1:1–7:60 ****Share:** 25.8%

Events: Jesus ascends, the Spirit is given to believers on Pentecost, church is founded and grows in Jerusalem, Stephen is stoned to death and becomes a martyr



From Jesus with the disciples on earth → To Jesus with Father in heaven
From the Spirit with the Father → To the Spirit on earth
From the resurrected body of Jesus → To the church body of Jesus



Persecution

Time: 13 years, AD 35–48 **Texts:**

Acts 8:1–40; 9:31–11:18; 12:1–23

Share: 12.0% **Letters:** James **Events:** Persecution erupts, Ethiopian eunuch converted, gospel to the Samaritans, Spirit given to gentiles in Cornelius's house, Peter is imprisoned



From resistance → To persecution
From Jerusalem → To Judea and Samaria
From Philip the deacon → To Philip the evangelist



Saul's Conversion

Time: 13 years, AD 35–48 (parallels Stage 12)

Texts: Acts 9:1–30; 11:19–30 **Share:** 4.3% **Events:** Saul

is converted on the Damascus road, spends time in the desert, Jerusalem, Tarsus, and Antioch, preparing for future missionary journeys



From Saul the persecutor → To Paul the preacher
From hating Christians → To loving Christ
From Jewish legalism → To Christian freedom



First Missionary Journey

Time: 2 years, April AD 48–April AD 50

Texts: Acts 12:24–15:35 **Share:**

11.8% **Letters:** Galatians **Events:**

Paul journeys to Cyprus and Asia Minor (Antioch in Pisidia, Iconium, Lystra, Derbe), council in Jerusalem affirms gentile inclusion in faith



From Antioch → To Cyprus and Galatia
From the call to mission → To the work of mission
From the gospel on Jewish terms → To the gospel on everyone's terms



Second Missionary Journey

Time: About 3 years, April AD 50–

spring AD 53 **Texts:** Acts 15:36–18:22

Share: 10.4% **Letters:** 1 and 2 Thesalonians **Events:** Paul travels through Asia Minor to Troas, Philippi, Thessalonica, Berea, Athens, Corinth, and Ephesus, returns to Jerusalem



From Antioch in Asia → To Athens and Corinth in Europe
From a vision in Troas → To Lydia's conversion in Philippi
From ex-Pharisee from Jerusalem → To debate with Greek philosophers



Third Missionary Journey

Time: 4 years, spring AD 53–May 57

Texts: Acts 18:23–21:16 **Share:** 10.2%

Letters: 1 and 2 Corinthians, Romans

Events: Paul travels through Asia Minor to Ephesus, through Macedonia to Corinth, returns to Ephesus and Jerusalem



From Antioch in Syria → To Ephesus in Asia Minor
From the pillared halls of Solomon → To the lecture halls of Tyrannus
From going from town to town → To staying two years in Ephesus



Imprisoned in Caesarea

Time: 2 years, May AD 57–Aug. AD 59

Texts: Acts 21:17–26:32 **Share:**

17.8% **Events:** Paul is taken to Caesarea, goes through three trials in two years—before Felix, Festus, and King Agrippa—release is possible, but he appeals to the emperor



From freedom to travel the Roman Empire → To captivity in Caesarea
From preaching to the gentiles → To preaching to Roman rulers
From determined forward movement → To patient enforced waiting



Journey to Rome

Time: 3 years, Aug. AD 59–spring AD 62

Texts: Acts 27:1–28:31 **Share:** 7.7%

Letters: Ephesians, Colossians, Philemon, Philippians **Events:** Paul sails across the Mediterranean, arrives in Rome via Malta, placed under house arrest, ministers and writes letters



From a prison cell in Caesarea → To a prison ship to Rome
From the calm of the prison cell → To the storms on the Mediterranean
From the fringes of the empire → To the capital of the empire



Paul's Later Journeys

Time: About 6 years, spring AD 62–68

Letters: 1 and 2 Timothy, Titus, Hebrews, 1 and 2 Peter, Jude **Events:**

Paul travels to Ephesus, Colossae, Macedonia, Asia Minor, Crete, Nicopolis, Greece, Rome, possibly travels to Spain



From captivity in Rome → To freedom to travel the empire
From traveling for the gospel → To captivity for the sake of the gospel
From living for his Master → To dying for his Master



John's Writings

Time: 5 to 10 years, around AD 85–95

Letters: Gospel of John, 1, 2, and 3 John, Revelation **Events:** John's letters

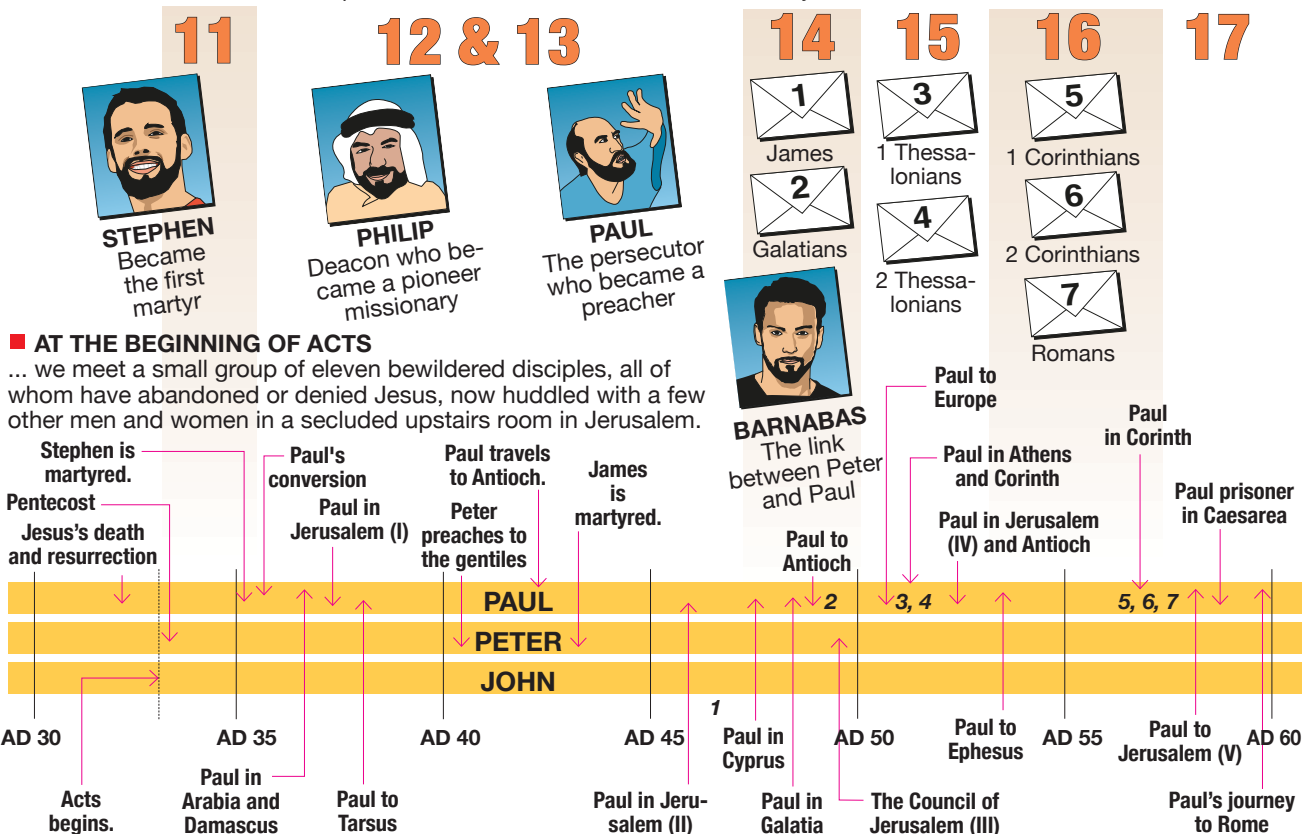
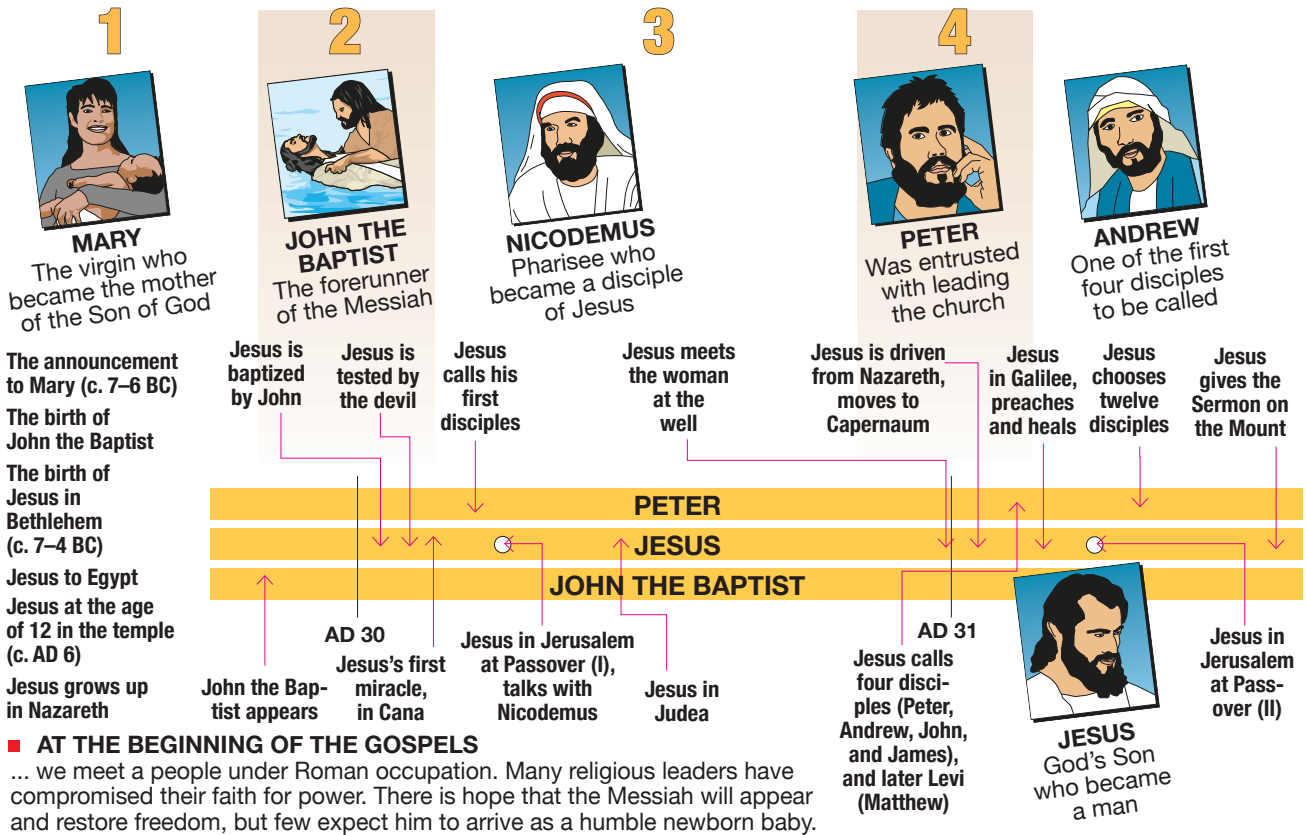
were probably written from Ephesus, while Revelation was written during his captivity on the island of Patmos, offering hope to believers.



From captivity in the body → To freedom in the Spirit
From Patmos on earth → To God's throne in heaven
From insight into what is now → To hope for what is to come

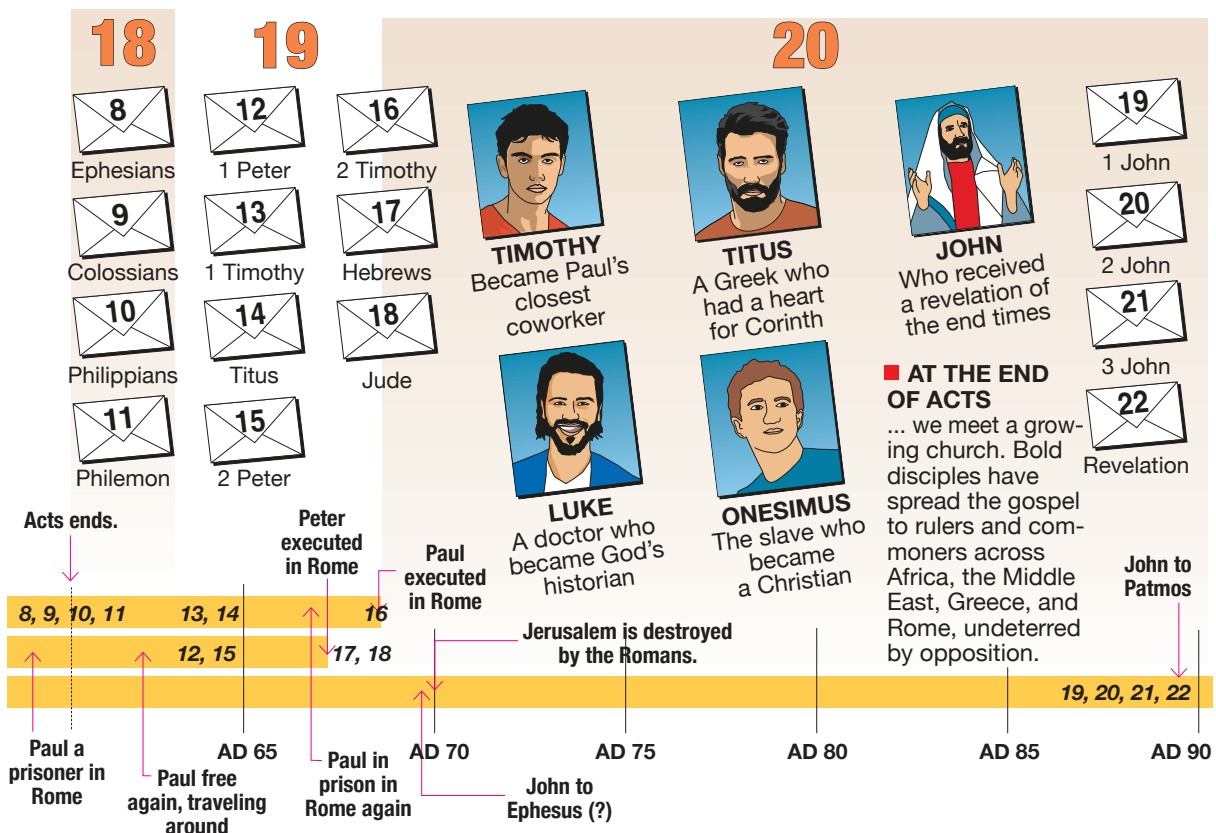
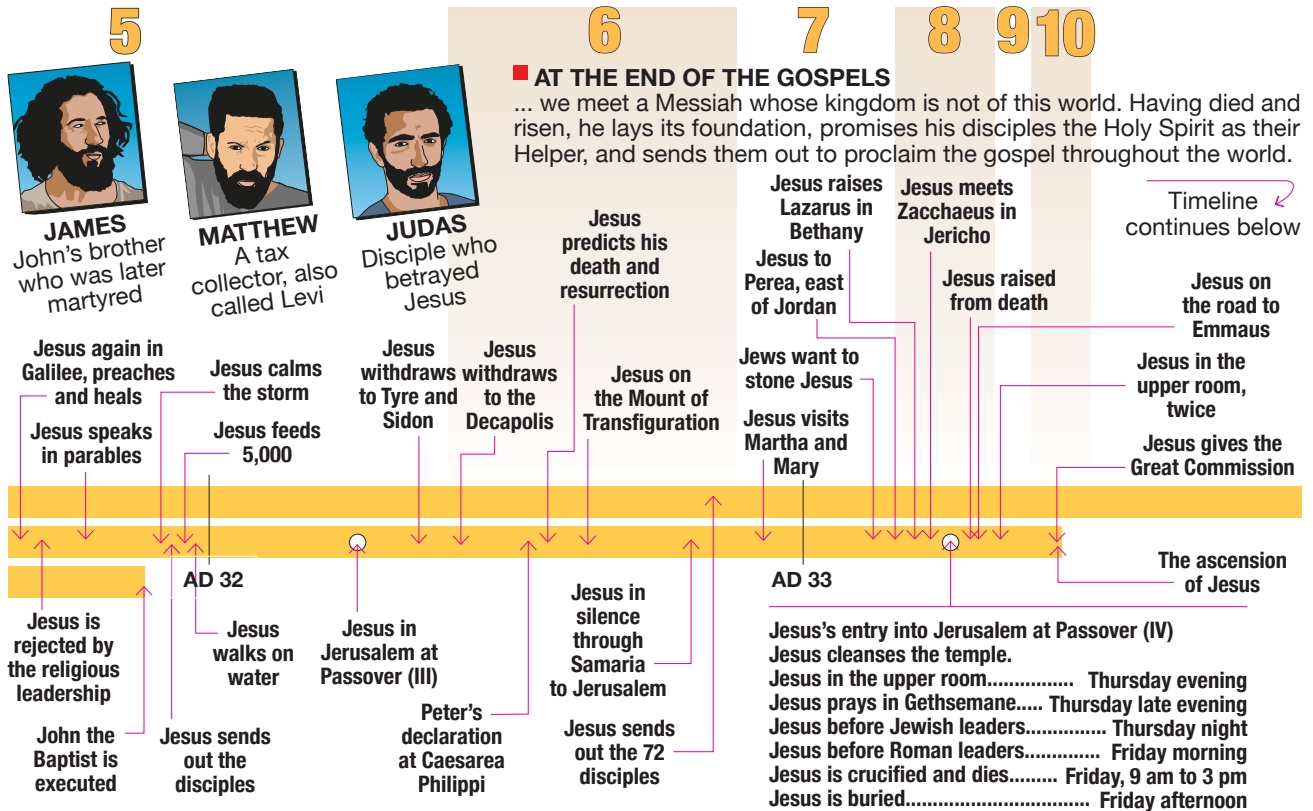
A Chronological Overview of the New

The numbers correspond to those in Stages in the Life of Jesus and the Early Church, pages 10–11.

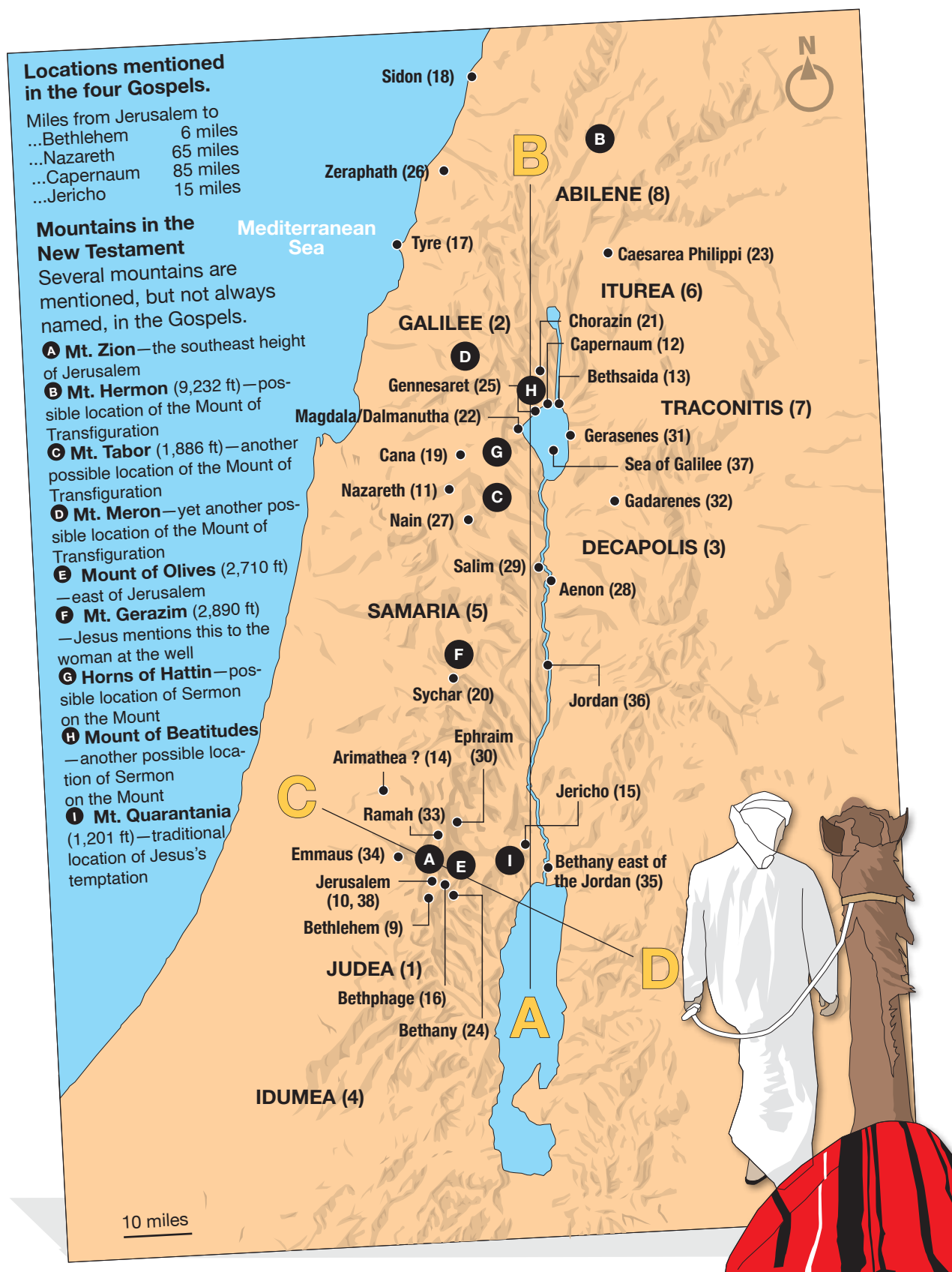


Testament

Several chronological options have been proposed, covering the length of Jesus's public ministry and the timing of his death and resurrection (AD 30 or 33). This overview mostly follows Dr. Harold Hoehner's chronology.



Israel in Jesus's Day



The Geography of the Gospels

The Gospels are set in a number of locations across Israel. This is a compilation of all the places associated with the life and ministry of Jesus. Note which locations each Gospel writer emphasizes.

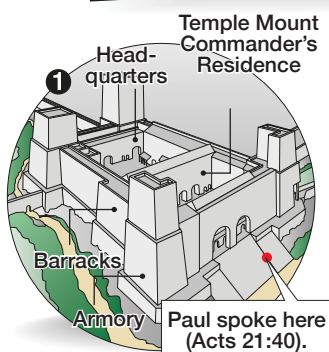
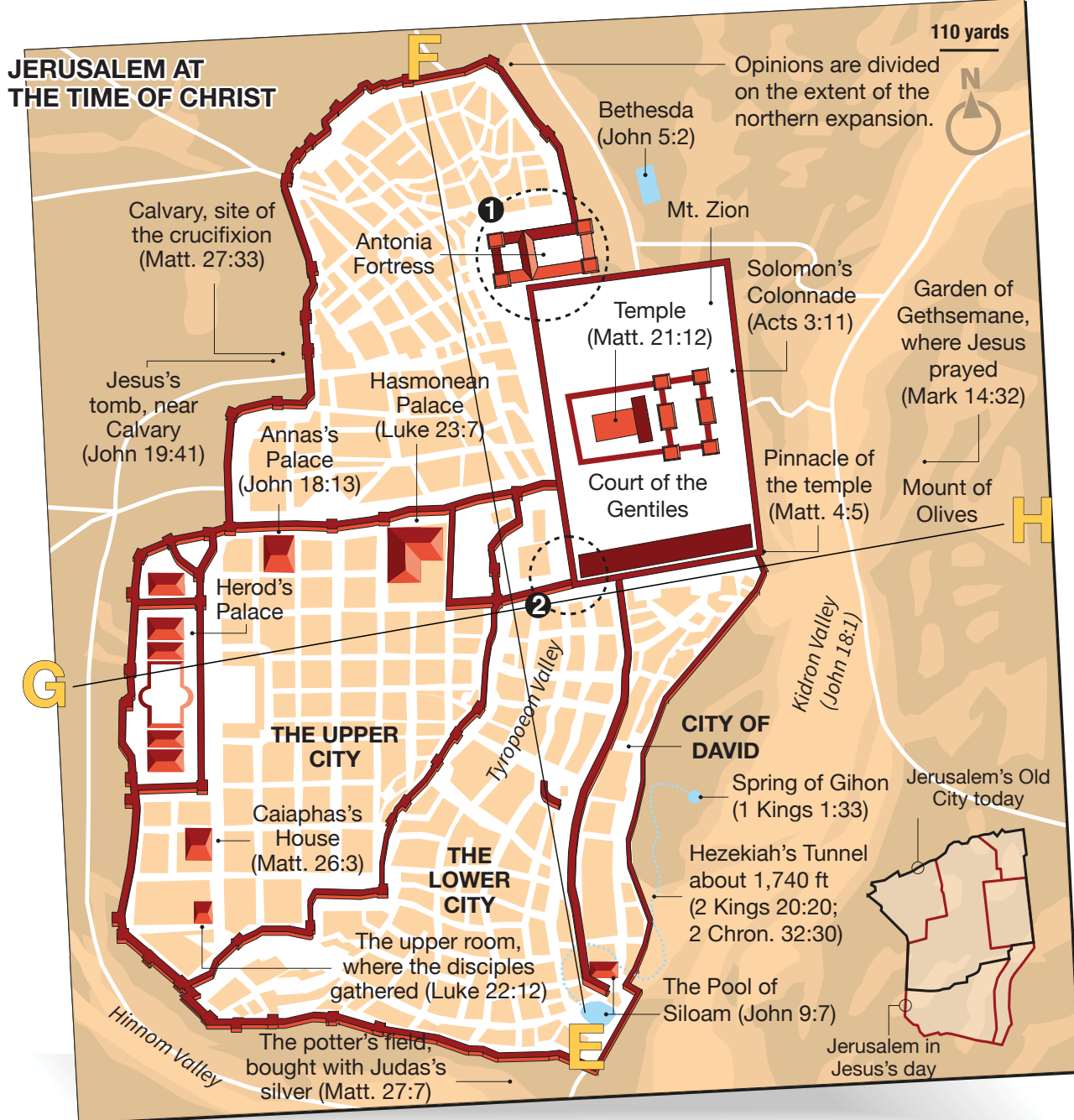
• REGIONS		MATTHEW	MARK	LUKE	JOHN
Judea	1	2:1, 5, 22; 3:1; 4:25; 19:1; 24:16	1:5; 3:8; 10:1; 13:14	1:5, 39, 65; 2:4; 3:1; 4:44; 5:17; 6:17; 7:17; 21:21; 23:5, 51	3:22; 4:3, 47, 54; 7:1, 3; 11:7, 54
Galilee	2	2:22; 3:13; 4:12, 15, 23, 25; 11:1; 17:22; 19:1; 21:11; 26:32, 69; 27:55; 28:7, 10, 16	1:9, 14, 28, 39; 3:7; 6:21; 9:30; 14:28; 15:41; 16:7	1:26; 2:4, 39; 3:1; 4:14, 31; 5:17; 8:26; 17:11; 23:5, 49, 55; 24:6	1:43; 2:1, 11; 4:3, 43, 45–47, 54; 7:1, 3, 9, 41, 52; 12:21; 21:2
Decapolis	3	4:25	5:20; 7:31		
Idumea	4		3:8		
Samaria	5			17:11	4:4–5
Iturea	6			3:1	
Traconitis	7			3:1	
Abilene	8			3:1	
• CITIES					
Bethlehem	9	2:1, 5–6, 8, 16		2:4, 15	7:42
Jerusalem (see details on "Jerusalem in Jesus's Day")	10	2:1, 3; 3:5; 4:25; 5:35; 15:1; 16:21; 20:17–8; 21:1, 10; 23:37	1:5; 3:8, 22; 7:1; 10:32, 33; 11:1, 11, 15, 27; 15:41	2:22, 25, 38, 41, 43, 45; 4:9; 5:17; 6:17; 9:31, 51, 53; 10:30; 13:4, 22, 33–4; 17:11; 18:31; 19:11, 28, 41; 21:20, 24; 23:7, 28; 24:13, 18, 33, 47, 52	1:19; 2:13, 23; 4:20–21, 45; 5:1–2; 7:25; 10:22; 11:18, 55; 12:12
Nazareth	11	2:23; 4:13; 21:11; 26:71	1:9, 24; 10:47	1:26; 2:4, 39, 51; 4:14, 16, 34; 18:37; 24:19	1:45–6; 18:5, 7; 19:19
Capernaum	12	4:13; 8:5; 11:23; 17:24	1:21; 2:1; 9:33	4:23, 31; 7:1; 10:15	2:12; 4:46; 6:17, 24, 59
Bethsaida	13	11:21	6:45; 8:22	9:10; 10:13	1:44; 12:21
Arimathea	14	27:57	15:43	23:51	19:38
Jericho	15	20:29	10:46	10:30; 18:35; 19:1	
Bethphage	16	21:1	11:1	19:29	
Tyre	17	11:21–22; 15:21	3:8; 7:24, 31	6:17; 10:13–4	
Sidon	18	11:21–2; 15:21	3:8; 7:31	4:26; 6:17; 10:13–14	
Cana	19				2:1, 11; 4:46; 21:2
Sychar	20				4:5
Chorazin	21	11:21		10:13	
Magdala/ Dalmanutha	22	15:39; 27:56, 61; 28:1	8:10		
Caesarea Philippi	23	16:13	8:27		
Bethany	24	21:17; 26:6	11:1, 11–22; 14:3	19:29; 24:50	11:1, 18; 12:1
Gennesaret	25	14:34	6:53		
Zeraphath	26			4:26	
Nain	27			7:1	
Aenon	28				3:23
Salim	29				3:23
Ephraim	30				11:54
Gerasenes	31		5:1		
Gadarenes	32	8:28			
Ramah	33	2:18			
Emmaus	34			24:13	
Bethany (east)	35				1:28
• BODIES OF WATER					
Jordan River	36	3:5–6, 13; 4:15, 25; 19:1	1:5, 9; 3:8; 10:1	3:3; 4:1	1:28; 3:26; 10:40
Sea of Galilee, Lake Tiberias, Lake Kinnereth	37	4:18; 15:29	1:16; 7:31	5:1	6:1; 21:1
• MOUNTAIN					
Mount of Olives	38	21:1; 24:3; 26:30	11:1; 13:3; 14:26	19:29, 37; 21:37; 22:39	8:1

* Possibly also Magadan

Jerusalem in Jesus's Day

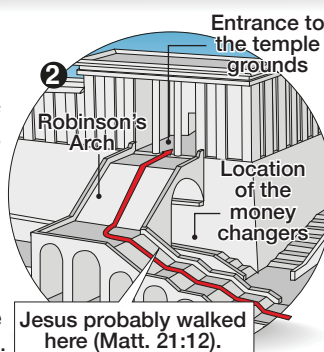
Some of the details are uncertain.

JERUSALEM AT THE TIME OF CHRIST



Antonia Fortress

- Fortress built by Herod the Great to protect the Temple Mount. It is named after Marcus Antonius, a friend of Herod. Probably built before 30 BC, destroyed in AD 70.
- Also called "the barracks" (Acts 21:37; 22:24). Paul was standing on its steps when he spoke (21:40).
- The Via Dolorosa starts here, thought by some to be the path of Jesus's suffering.

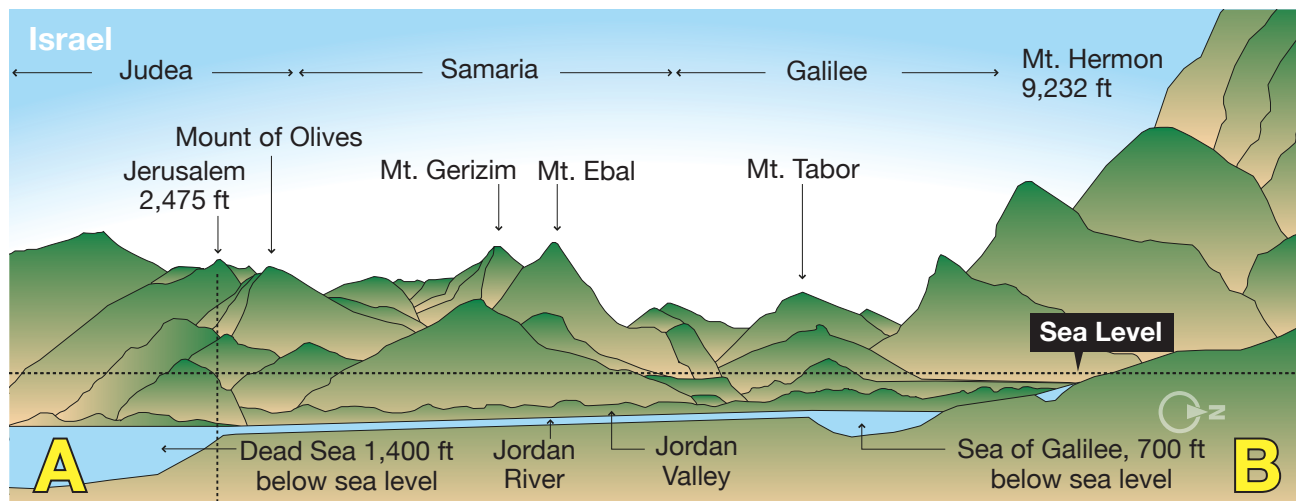


Robinson's Arch

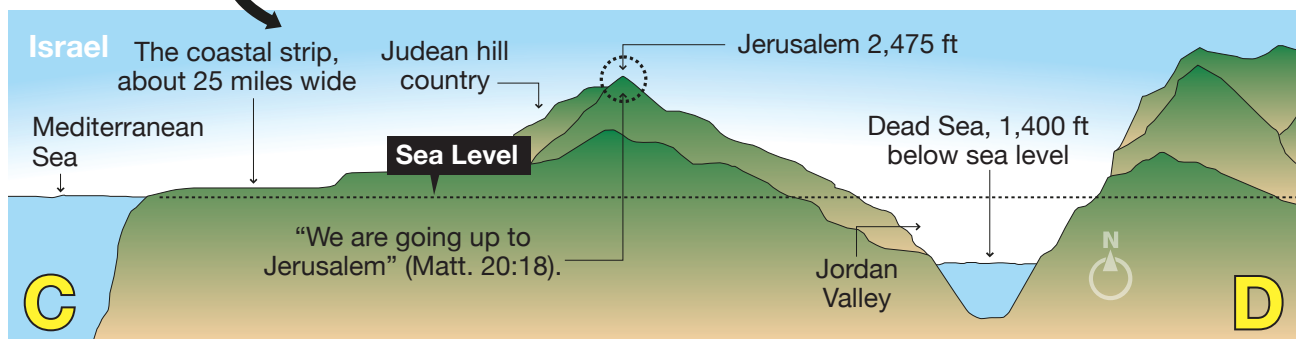
- Robinson's Arch is a staircase at the southwest corner of the Temple Mount.
- The staircase, over 65 feet high, led up to the Temple Mount. It was completed around AD 20 and destroyed in AD 70.
- The staircase is named for archaeologist Edward Robinson, who discovered its remains during excavations in 1838.

Cross Sections of Israel's Geography

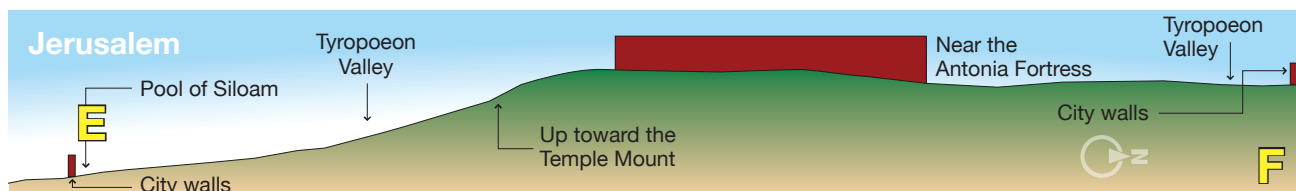
Cross section through Israel from south to north, facing west: The Jordan Valley is below sea level, and the surface of the Dead Sea is the lowest point on earth, while Mount Hermon rises high in the north.



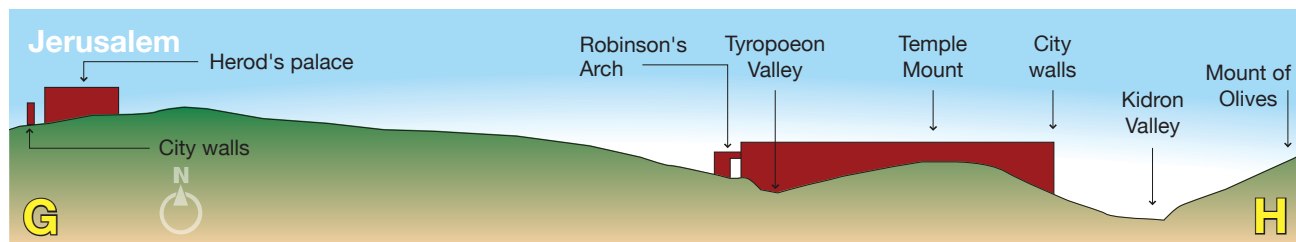
Cross-section through Israel from west to east, facing north: From the Mediterranean in the west to the mountains in the east, Israel has distinct zones: the coastal strip, the central highlands, and the Jordan Valley.



Cross section through Jerusalem from south to north, facing west: Jerusalem is a hilly city. From the Lower City it is a steep climb up to the Temple Mount.



Cross section through Jerusalem from west to east, facing north: In the west-east direction, the city is also hilly. Down to the Temple Mount, and to the Kidron Valley, and then up the Mount of Olives.

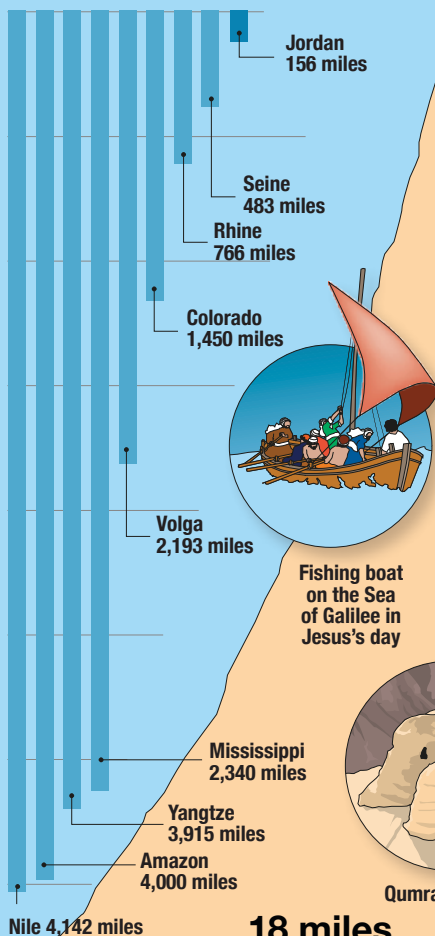


The Jordan River: Headwaters to Dead Sea

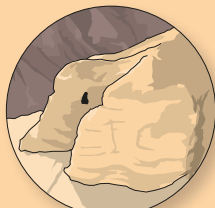
Length: 156 miles
Elevation Drop: 1,365 feet

- **The Jordan River** flows through a large fault basin which extends from northern Turkey down to Africa in the south.
- **The ecosystem** around the Jordan deteriorated in the latter part of the twentieth century. In 1964, Israel built a pumping station that feeds water into the national water system. Both Jordan and Syria have diverted water from the Yarmouk tributary.
- **In the past**, 343.5 billion gallons of water flowed annually through the river channel; today it is just under 7.9 billion gallons. But efforts are now being made to improve the ecosystem. For example, Israel's water needs are increasingly being met by desalinated seawater.

Length compared with other rivers



Fishing boat on the Sea of Galilee in Jesus's day



Qumran Caves

1 Jordan's headwaters

Mt. Hermon's snowmelt flows from springs at the base of the mountain. These form the tributaries of the upper Jordan: Dan, Hasbani, Ayun, and Banias.

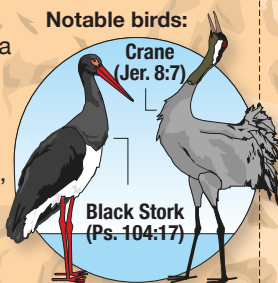
2 Lake Hula

Before 1950: **Surface:** 5.5 sq mi **Length:** 3 miles **Width:** 2.5 miles
The water entered the wetland before flowing into the lake. Between 1951 and 1958, authorities drained the lake for irrigation and to prevent the spread of malarial mosquitoes. The lake is now largely dried up. However in 1964, part of the wetland was restored and is now a nature reserve. Around 500 million migratory birds pass through the reserve annually.

3 Upper Jordan

From Lake Hula down to the Sea of Galilee, the river drops 890 feet in about 12 miles, its steepest section.

Notable birds:



4 Sea of Galilee

Surface: 64 sq mi **Depth:** 141 ft **Length:** 18 miles **Width:** 7.5 miles
It is the lowest freshwater lake in the world, also called Lake Kinnereth, Lake Gennesaret, or Lake Tiberias. Just south of its outlet is the Degania Dam, which has regulated the lake's water since the 1930s. Nearby is the Yardenit Baptismal Site, built in 1981.

5 Lower Jordan

In Joshua's time, the Jordan was so powerful that it took a miracle to enable the Israelites to cross it (Josh. 3:14–17). Today, it is a quiet and shallow river. It is about 65 miles from the Sea of Galilee to the Dead Sea, but the river's meandering makes the actual length 140 miles. Its tributaries include the Yarmouk and Zarqa (also called Jabbok, Gen. 32:23).

6 Dead Sea

Surface: 233 sq mi **Depth:** 977 ft **Length:** 40 miles. This is the lowest point on earth. Surrounded by hills and having no outlet, it forms a salt lake. The salinity is around 34%, more than 8 times saltier than normal seawater.

Caesarea Philippi

A Roman city at the foot of Mt. Hermon. May be Baal-gad (Josh. 13:5; Mark 8:27).

Bethsaida

On the north bank near the outlet of the Jordan River (Mark 8:22).

The Jordan River

flows through a fault zone, often referred to as the Jordan Valley.

Adam

Three miles north of Jericho, where the river backed up for the Israelites (Josh. 3:16).

Jericho

Located in the West Bank, walled city built around an oasis, 850 feet below sea level.

Bethany east of the Jordan

The traditional site where Jesus was baptized (John 1:28). Al-Maghtas in Arabic.

Qasr el Yahud

A site in the West Bank possibly also connected to the baptism of Jesus.

Qumran

An Essene settlement; ancient manuscripts were found in caves around it in 1946.

Machaerus

Fortress used by Herod Antipas. The probable location of John the Baptist's execution.

Israel Under Roman Rule

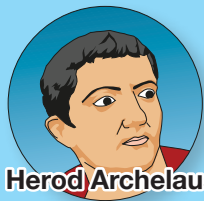


Herod Antipas

GALILEE AND PEREA

After the death of Herod the Great in 4 BC, these territories passed to his son Herod Antipas. He was deposed in AD 39.

- **GALILEE:** The northernmost of the three regions west of the Jordan. Cities in the area include Nazareth, Capernaum, Sepphoris, and Tiberias.
- **PEREA:** Means “beyond” (Matt. 4:15). Refers to the area east of the Jordan. Jews from Galilee traveling to Jerusalem who wanted to avoid going through Samaria chose the route through Perea.



Herod Archelaus



Pontius Pilate

JUDEA, SAMARIA, AND IDUMEA

After Herod's death in 4 BC, his son Herod Archelaus ruled the area. When Archelaus was exiled in AD 6, Roman prefects based in Caesarea were appointed as rulers, including Pontius Pilate.

- **SAMARIA:** After Assyria conquered Israel in 722 BC, those left in the land mixed with foreign settlers, forming the Samaritans.
- **JUDEA:** Of the three regions west of the Jordan, it was the southernmost, with Jerusalem at its center.
- **IDUMEA:** The Greek name for Edom. In the fifth century, the Edomites were driven from their homeland near Petra and founded a kingdom in southern Judea.

PHOENICIA

The area, a narrow coastal strip about twelve miles long, was home to a number of trading and maritime cities such as Tyre and Sidon. Captured by the Romans in 64 BC.

PHOENICIA
(see Matt. 15:21)

GALILEE
(Mark 1:9)

ABILENE
(Luke 3:1)

ITUREA
(Luke 3:1)

TRACONITIS
(Luke 3:1)

Sea of Galilee

DECAPOLIS
(Matt. 4:25)

Jordan River

PEREA
(see Matt. 4:15)

SAMARIA
(John 4:4)

JUDEA
(Matt. 2:1)

Jerusalem

IDUMEA
(Mark 3:8)

10 miles

Dead Sea



Philip the Tetrarch

ITUREA

Philip the Tetrarch, also a son of Herod, reigned over the northeastern territory east of the Jordan from AD 4 to 34.

- **ITUREA, TRACONITIS, AND ABILENE:** Areas north and east of the Sea of Galilee. Caesarea Philippi was also in the area. Primarily a non-Jewish population.

AREA OF THE DECAPOLIS

- Originally ten Hellenistic cities that created a confederation around 65 BC. Other cities joined later.
- The cities were independent of the local tetrarch, ruled instead by the governor in Syria.
- In the Gospels, Decapolis usually refers to the area southeast of the Sea of Galilee. Also called the Ten Towns.
- Cities include Gadara, Gerasa, Capitolias, Hippos, and Damascus (Matt. 8:28; Mark 5:1).

How the Gospels Harmonize (1)

The four Gospels are accounts of the life of Jesus from four different authors. This is an attempt to harmonize the ten stages of Jesus's life and work as described by Matthew, Mark, Luke, and John.

This harmony mostly follows *A Harmony of the Gospels* by A. T. Robertson



1

213 verses,
5.7% of the Gospels

BIRTH AND CHILDHOOD

MATTHEW
Total: 1,068 verses
28.3%

MARK
Total: 673 verses
17.9%

LUKE
Total: 1,149 verses
30.5%

JOHN
Total: 878 verses
23.3%

Two major events: the annunciation and the birth of Jesus.
Time: From 4–7 BC to around AD 29, about 35 years in total

Number of times
found in the Gospels

Number of verses/percentage of the Gospel:		48/4.5%	0/0%	147/12.8%	18/2.1%
1	Luke's investigative method		Squares show the Gospel with most verses in the stage.	• 1:1–4	1
2	Jesus is the Word before the incarnation				1
3	The genealogy of Jesus	1:1–17		3:23–38	2
4	John the Baptist's birth foretold			• 1:5–25	1
5	Annunciation: Jesus's birth foretold		<i>Nothing about the birth of Jesus</i>	• 1:26–38	1
6	Elizabeth blesses Mary			• 1:39–45	1
7	Mary's song of praise			• 1:46–56	1
8	Early life of John the Baptist			• 1:57–80	1
9	Jesus's birth foretold to Joseph	• 1:18–25			1
10	The birth of Jesus			• 2:1–7	1
11	Jesus's birth announced to shepherds			• 2:8–20	1
12	Jesus is circumcised			• 2:21	1
13	Simeon and Anna meet baby Jesus			• 2:22–38	1
14	The wise men visit Jesus	• 2:1–12			1
15	Joseph, Mary, and Jesus flee to Egypt	• 2:13–15			1
16	The infanticide in Bethlehem	• 2:16–18	<i>Matthew and Luke tell different parts of the birth narrative.</i>		1
17	Jesus's family moves to Nazareth	2:19–23		2:39	2
18	Jesus grows up in Nazareth			• 2:40	1
19	Jesus visits Jerusalem at age twelve			• 2:41–50	1
20	Jesus as an adult in Nazareth			• 2:51–52	1



2

108 verses,
2.9% of the Gospels

INITIAL MINISTRY

TRANSITION: Jesus's life in Nazareth comes to an end. He takes the first steps of his public ministry—his time has come (see Gal. 4:4). John the Baptist has paved the way, and now Jesus appears on the scene. **Time:** From January to April AD 30, about 4 months

Number of verses/percentage of the Gospel:		28/2.6%	13/1.9%	34/3.0%	33/3.8%
21	John the Baptist appears	3:1–6	1:1–6	3:1–6	3
22	John the Baptist preaches	3:7–10		3:7–14	2
23	John the Baptist speaks of the Messiah	3:11–12	1:7–8	3:15–18	3
24	John the Baptist baptizes Jesus*	3:13–17	1:9–11	3:21–23	3
25	Jesus is tempted in the desert	4:1–11	1:12–13	4:1–13	3
26	John the Baptist speaks of Jesus's baptism			• 1:19–28	1
27	John the Baptist reveals Jesus as Messiah		<i>Synoptics and John offer different views of the event.</i>	• 1:29–34	1
28	Jesus calls his first disciples			• 1:35–51	1



3

171 verses,
4.5% of the Gospels

EARLY JUDEAN MINISTRY

TRANSITION: At the Passover, Jesus begins preaching publicly, coming into direct conflict with the Jewish religious leaders. Beyond this first Passover, we know very little about the details of his early ministry. **Time:** From May to December AD 30, about 8 months

Number of verses/percentage of the Gospel:		1/0.1%	1/0.1%	3/0.3%	103/11.7%	
29	Jesus's first miracle, in Cana	The three are silent about this stage.			• 2:1–11	1
30	Jesus's first trip to Capernaum	The texts are not entirely parallel.			• 2:12	1
31	Jesus cleanses the temple the first time			One verse, John 3:22, summarizes 8 months.	• 2:13–22	1
32	Jesus talks to Nicodemus				• 2:23–3:21	1
33	Jesus and John the Baptist active at the same time				• 3:22–36	1
34	Jesus's reasons for leaving Judea**	4:12	1:14–15	3:19–20; 4:14	4:1–4	4
35	Jesus and the woman at the well				• 4:5–42	1

* If John's account is taken retrospectively, Jesus's baptism is the first event described in all four Gospels **Although there are accounts in each Gospel, the accounts are not entirely parallel. John gives one aspect of the reasons for Jesus to leave Judea, Luke gives another aspect, and Mark and Matthew a third.

How the Gospels Harmonize (2)



4

171 verses,
4.5% of the Gospels

EARLY GALILEAN MINISTRY

MATTHEW

MARK

LUKE

JOHN

TRANSITION: John the Baptist is imprisoned by Herod Antipas, so Jesus chooses to retreat to Galilee. He is driven out of Nazareth, moves to Capernaum, and preaches in Galilee.
Time: From January to April AD 31, about 4 months

Number of times
found in the Gospels

Number of verses/percentage of the Gospel:		37/3.5%	53/7.9%	69/6.0%	12/1.4%	
36	Jesus arrives in Galilee	4:17		4:14–15	4:43–45	2
37	Jesus heals an official's son from a distance				• 4:46–54	1
38	Jesus is driven out of Nazareth			• 4:16–31		1
39	Jesus moves to Capernaum	• 4:13–16				1
40	Jesus calls four disciples	4:18–22	1:16–20	→ 5:1–11*		3
41	Jesus heals a possessed man on the Sabbath		1:21–28	4:31–37		2
42	Jesus heals Peter's mother-in-law	8:14–15	1:29–31	4:38–39		3
43	Jesus heals many possessed people	8:16–17	1:32–34	4:40–41		3
44	Jesus's first ministry tour through Galilee	4:23–25	1:35–39	→ 4:42–44		3
45	Jesus heals a leper	8:2–4	1:40–45	5:12–16		3
46	Jesus heals a man who was lowered through a roof	9:1–8	2:1–12	5:17–26		3
47	Jesus calls Levi (Matthew)	9:9–13	2:13–17	5:27–32		3
48	Jesus teaches about fasting	9:14–17	2:18–22	5:33–39		3



5

884 verses,
23.5% of the Gospels

MID-GALILEAN MINISTRY

TRANSITION: Accused of being demon-possessed, Jesus withdraws from the crowds and devotes himself to the disciples. He chooses the Twelve and delivers the Sermon on the Mount.
Time: From May AD 31 to April AD 32, about 12 months

Number of verses/percentage of the Gospel:		391/36.6%	203/30.2%	172/15.0%	118/13.4%	
49	Jesus heals a lame man on the Sabbath				• 5:1–3, 5–47	1
50	Jesus's disciples pick grain on the Sabbath	12:1–8	2:23–28	6:1–5		3
51	Jesus heals a man on the Sabbath	12:9–14	3:1–6	6:6–11		3
52	Jesus teaches and heals at the Sea of Galilee	12:15–21	3:7–12			2
53	Jesus prays and chooses the Twelve		3:13–19	6:12–16		2
54	Sermons on the Mount and Plain	5:1–8:1		6:17–49	Almost nothing about this period in John.	2
55	Jesus heals an official's servant	8:5–13		7:1–10		2
56	Jesus raises a widow's son in Nain			• 7:11–17		2
57	John the Baptist asks about Jesus	11:2–19		7:18–35		2
58	Jesus denounces cities, reveals the Father	• 11:20–30				1
59	A sinful woman anoints Jesus's feet			• 7:36–50	Luke reports the events in chronological order. But this is an exception.	1
60	Jesus's second ministry tour through Galilee			• 8:1–3		1
61	Jesus accused of coming from Satan	12:22–37	3:20–30			2
62	Scribes and Pharisees request a sign	12:38–45				1
63	Jesus's family concerned about him	12:46–50	3:31–35	8:19–21		3
64	Jesus explains his parables	13:1–53	4:1–34	8:4–18		3
65	Jesus calms the storm	8:18, 23–27	4:35–41	8:22–25		3
66	Jesus drives out an evil spirit	8:28–34	5:1–20	8:26–39		3
67	Jesus heals a woman and raises a girl	9:18–26	5:21–43	8:40–56		3
68	Jesus heals two blind men, faces accusations	• 9:27–34				1
69	Jesus's last visit to Nazareth	13:54–58	6:1–6			2
70	Jesus's third ministry tour of Galilee	9:35–11:1	6:6–13	9:1–6	The first story found in all four Gospels.	3
71	Herod worries about Jesus	14:1–12	6:14–29	9:7–9		3
72	Jesus feeds 5,000	14:13–21	6:30–44	9:10–17		4
73	Jesus rejects being made king	14:22–23	6:45–46			3
74	Jesus walks on the water during a storm	14:24–33	6:47–52			3
75	Jesus received at Gennesaret	14:34–36	6:53–56			2
76	Disciples begin to leave Jesus			The beginning of what is known as the travel narrative.	• 6:22–71	1
77	Pharisees attack Jesus over hand washing	15:1–20	7:1–15, 17–23		7:1	3

* Luke says he will give "an orderly account" (Luke 1:3). We therefore assume that Luke is the most chronological gospel. But there are a few chronological deviations. This is the first. Simon and the others (Mark 1:36) were with Jesus when he traveled, so they had already been called in Luke 5:1–11.

How the Gospels Harmonize (3)



6

265 verses,
7% of the Gospels

LATE GALILEAN MINISTRY

MATTHEW

MARK

LUKE

JOHN

TRANSITION: Jesus's Galilean ministry falls apart, and many disciples abandon him. He withdraws from Herod Antipas's territory. Yet an inner core of disciples confesses him as the Messiah. **Time:** From May to Oct. AD 32, about 6 months

Number of times
found in the Gospels

Number of verses/percentage of the Gospel:		111/10.4%	100/14.9%	45/3.9%	9/1.0%	
78	Jesus withdraws to Tyre and Sidon	15:21–28	7:24–30			2
79	Jesus in Phoenicia, heals a deaf man	15:29–38	7:31–8:9			2
80	Jesus visits Magadan, attacks Pharisees	15:39–16:4	8:10–12			2
81	Jesus in Bethsaida, heals a blind man	16:5–12	8:13–26			2
82	Jesus asks who people say he is	16:13–20	8:27–30	9:18–21		3
83	Jesus predicts his suffering and death	16:21–26	8:31–37	9:22–25		3
84	Jesus talks about his return in glory	16:27–28	8:38–9:1	9:26–27	Almost nothing about this period in John	3
85	Jesus transfigured, Moses and Elijah present	17:1–8	9:2–8	9:28–36		3
86	Conversation descending the mountain	17:9–13	9:9–13	9:36		3
87	Jesus heals a possessed boy	17:14–20	9:14–29	9:37–43		3
88	Jesus speaks of his death and resurrection	17:22–23	9:30–32	9:43–45		3
89	Jesus pays the temple tax	17:24–27				1
90	The disciples discuss who will be first	18:1–5	9:33–37	9:46–48	Another exception in Luke's chronology	3
91	Jesus rebukes through a parable	18:6–14	9:38–43, 45, 47–50	9:49–50		3
92	Jesus instructs on church discipline	18:15–35				1
93	Jesus's challenge to count the cost	8:19–22		9:57–62		2
94	Jesus's brothers try to advise him				7:2–9	1
95	Jesus secretly travels to Jerusalem			9:51–56	7:10	2



7

358 verses,
9.5% of the Gospels

LATE JUDEAN MINISTRY

TRANSITION: Jesus begins to speak openly about his death and resurrection. He travels to Jerusalem in secret, sends out his disciples, and is threatened twice with stoning. **Time:** From November AD 32 to January 33, about 3 months

Number of verses/percentage of the Gospel:		0/0.0%	0/0.0%	176/15.3%	182/20.7%	
96	Jesus at the temple for Feast of Tabernacles		Jesus goes to Jerusalem in secret (John 7:10). It is possible that Matthew and Peter were not present when this happened.		7:11–52	1
97	Jesus confronted with the adulteress				7:53–8:11	1
98	Jesus says he is the light of the world				8:12–20	1
99	Pharisees try to stone Jesus				8:21–59	1
100	Jesus heals a man born blind				9:1–41	1
101	Jesus teaches on the Good Shepherd				10:1–21	1
102	Jesus sends out 72 disciples			10:1–24		1
103	Jesus tells the parable of the Good Samaritan			10:25–37		1
104	Jesus visits Martha and Mary			10:38–42		1
105	Jesus teaches on prayer, Lord's Prayer			11:1–13		1
106	Jesus accused again of being from Satan			11:14–36		1
107	Jesus harshly criticizes the Pharisees		Matthew and Mark are silent about this period.	11:37–54		1
108	Jesus admonishes the disciples and tells parables			12:1–59		1
109	Jesus calls everyone to repent			13:1–9		1
110	Jesus heals a crippled woman on the Sabbath			13:10–21		1
111	Jesus's opponents try again to stone him				10:22–39	1



8

392 verses,
10.4% of the Gospels

LATE PEREAN MINISTRY

TRANSITION: Jesus leaves Jerusalem and goes to Perea, across the Jordan, where he preaches about discipleship. On hearing of Lazarus's death, he returns and calls him out of the tomb. **Time:** From February to April AD 33, about 3 months

Number of verses/percentage of the Gospel:		64/6.0%	52/7.7%	219/19.1%	57/6.5%	
112	Jesus leaves Jerusalem, crosses the Jordan				10:40–42	1
113	Jesus teaches in Perea, warned about Herod			13:22–35		1
114	Jesus heals on a Sabbath, tells parables			14:1–24		1
115	Jesus talks about the cost of discipleship			14:25–35		1
116	Jesus tells three parables against critics			15:1–32		1
117	Jesus tells three more parables			16:1–17:10		1
118	Jesus goes to Bethany, raises Lazarus				11:1–44	1

How the Gospels Harmonize (4)

Number of times
found in the Gospels

(Stage 8 continued)

	MATTHEW	MARK	LUKE	JOHN	
119	From this point onward, the Synoptic Gospels are parallel.			• 11:45–54	1
120				• 17:11–35, 37	1
121				• 18:1–14	1
122	19:1–12	10:1–12			2
123	19:13–15	10:13–16	18:15–17		3
124	19:16–20:16	10:17–31	18:18–30		3
125	20:17–28	10:32–45	18:31–34		3
126	20:29–34	10:46–52	18:35–43		3
127				• 19:1–28	1

“There are four Gospels with one Christ, **four accounts with one purpose**, and four sketches of one person.
(Henrietta C. Mears)



9

1,120 verses,
29.7% of the Gospels

THE LAST PASSOVER

TRANSITION: Jesus returns to Jerusalem, fully aware of what awaits him. He is arrested, offering his life on the cross. His life's work now nears its climax as he is laid in a tomb.
Time: April AD 33, one week

	Number of verses/percentage of the Gospel:	368/34.4%	231/34.3%	231/20.1%	290/33%	
1. Friday (would not have traveled on a Sabbath)						
128a	Jesus arrives in Bethany, near Jerusalem				• 11:55–12:1, 9–11	1
2. Saturday						
Saturday probably with his disciples in Bethany						
3. Sunday (Palm Sunday)						
128b	Jesus enters Jerusalem on a donkey	21:1–11, 14–17	11:1–11	19:29–44	12:12–19	4
4. Monday						
129	Jesus cleanses the temple, curses the fig tree	21:18–19a, 12–13	11:12–18	19:45–48		3
130	Jesus speaks again about his death				• 12:20–50	1
5. Tuesday						
131	Jesus shows that the fig tree is now withered	21:19b–22	11:19–25	21:37–38		3
132	Sanhedrin questions Jesus's authority	21:23–22:14	11:27–12:12	20:1–19		3
133	The question of paying taxes to Caesar	22:15–22	12:13–17	20:20–26	These are the last words of Jesus during his public ministry.	3
134	The Sadducee's question about resurrection	22:23–33	12:18–27	20:27–40		3
135	Pharisees ask about greatest commandment	22:34–40	12:28–34			2
136	Jesus asks the Pharisees about David's son	22:41–46	12:35–37	20:41–44		3
137	Jesus's last public speech, against the Pharisees	23:1–13, 15–39	12:38–40	20:45–47		3
138	Jesus comments on the widow's offering		12:41–44	21:1–4		2
139	Jesus's speech on the Mt. of Olives (evening)	24:1–25:46	13:1–37	21:5–36		3
140	Jesus predicts his death in two days (evening)	26:1–5	14:1–2	22:1–2		3
141	Jesus with Simon the leper (evening)	26:6–13	14:3–9		12:2–8	3
142	Judas decides to betray Jesus (evening)	26:14–16	14:10–11	22:3–6		3
6. Wednesday						
Jesus remains in Bethany						
7. Thursday						
143	Disciples prepare the Passover meal	26:17–19	14:12–16	22:7–13	Some believe that this is the same story as in Luke 7:36–50 (59). But it is unlikely.	3
144	Jesus and the start of the Passover meal (evening)	26:20	14:17	22:14–16, 24–30		3
145	Jesus washes the disciples' feet (evening)				• 13:1–20	1
146	Jesus identifies Judas as the traitor (evening)	26:21–25	14:18–21	22:21–23	13:21–30	4
147	Jesus predicts Peter's denial (evening)	26:31–35	14:27–31	22:31–38	13:31–38	4
148	Jesus institutes the Lord's Supper (evening)	26:26–29	14:22–25	22:17–20	(1 Cor. 11:23–26)	3
149	Jesus's speech in the upper room (evening)		One of the few occasions when Luke seems to deviate from the chronology.		14:1–31	1
150	Jesus on the way to Gethsemane (evening)				15:1–16:33	1
151	Jesus's High Priestly Prayer (evening)				17:1–26	1
152	Jesus's agony in Gethsemane (evening)	26:30, 36–46	14:26, 32–42	22:39–46	18:1	4

How the Gospels Harmonize (5)

(Stage 9 continued)

	MATTHEW	MARK	LUKE	JOHN	
8. Friday (Good Friday)					
153	Jesus is betrayed by Judas (night)	26:47–56	14:43–52	22:47–53	18:2–12 4
154	(I) Jesus before the high priest Annas (night)			22:54–62	• 18:12–14, 19–23 1
155	(II) Jesus is questioned by the Sanhedrin (night)	26:57, 59–68	14:53, 55–65	22:54a, 63–65	18:24 4
156	Peter denies Jesus three times (night)	26:58, 69–75	14:54, 66–72	22:54b–62	18:15–18, 25–27 4
157	(III) Jesus is declared guilty (morning)	27:1	15:1a	22:66–71	3
158	Judas commits suicide (morning, Acts 1:18–19)	• 27:3–10			1
159	(IV) Jesus before Pilate the first time (morning)	27:2, 11–14	15:1b–5	23:1–5	18:28–38 4
160	(V) Jesus before Herod Antipas (morning)		15:16–19	• 23:6–12	1
161	(VI) Jesus before Pilate a second time (morning)	27:15–26	15:6–15	23:13–16, 18–25	18:39–19:16 4
162	Roman soldiers mock Jesus (6:00–9:00 am)	27:27–30	15:16–19	23:33–43	2
163	Jesus on the way to Calvary (before 9:00 am)	27:31–34	15:20–23	23:26–33a	19:16–17 4
164	The first three hours on the cross (9:00–12:00)	27:35–44	15:24–27, 29–32	23:33b–43	19:18–27 4
165	Three hours of darkness (12:00–3:00 pm)	27:45–50	15:33–37	23:44–45a, 46	19:28–30 4
166	The death of Jesus and related events (3:00 pm)	27:51–56	15:38–41	23:45b, 47–49	3
167	Jesus is buried	27:57–60	15:42–46	23:50–54	19:31–42 4
168	The women go to the tomb (3:00 pm–Saturday)	27:61–66	15:47	23:55–56	3



10



149 verses,
4% of the Gospels

Post-Resurrection

TRANSITION: After the resurrection, Jesus appears to his disciples in Jerusalem and then in Galilee. Their final meeting together is on the Mount of Olives, where he ascends to heaven.
Time: From April to May AD 33, 40 days in total

Number of verses/percentage of the Gospel:		20/1.9%	20/3%	53/4.6%	56/6.4%
9. Sunday					
169	The women go to the tomb (Sunday morning)	28:1	16:1		2
170	Earthquake rolls away the stone (morning)	• 28:2–4			1
171	Women come to the tomb, meet an angel	28:5–8	16:2–8	24:1–8	20:1
172	The women tell, Peter and John go to the tomb			24:9–12	20:2–10
173	Jesus appears to Mary Magdalene		16:9–11		20:11–18
174	Jesus appears to the women	• 28:9–10	16:12–13		
175	The guards tell the chief priests what happened	• 28:11–15			
176	Jesus meets two disciples going to Emmaus			24:13–32	
177	Reports from the two disciples and Peter	Mark 16:9–20 is disputed and not in the earliest manuscripts.		• 24:33–35	
178	Jesus appears to the disciples (except Thomas)		16:14	24:36–43	20:19–25
10. After the Resurrection					
179	Jesus appears to the disciples (with Thomas)				• 20:26–31
180	Jesus appears to seven disciples				• 21:1–25
181	Jesus appears to 500, the Great Commission	28:16–20	16:15–18		
182	Jesus appears to the disciples			• 24:44–49	
183	Jesus ascends into heaven		16:19–20	24:50–53	

* There are also references to encounters with the resurrected Christ outside the Gospels; see Acts 1:3–11 and 1 Cor. 15:5–7.

“

A harmony [of the Gospels] cannot give all the aid that one needs, but it is **the one essential [thing]** for the serious study of the life of Jesus.... One who has never read a harmony will be amazed at the flood of light that flashes from the parallel and progressive record of the life of Jesus Christ.

(A. T. Robertson)

How the Gospels Harmonize (6)

Statistical consultant:
Josef Dagson

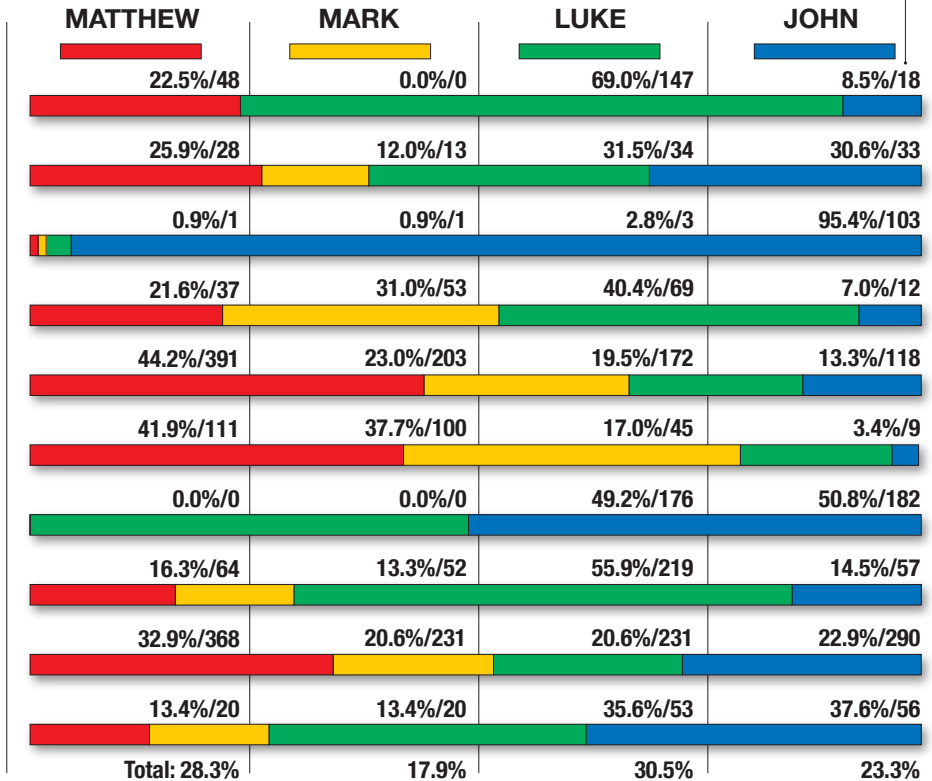
The Gospel writers chose to emphasize different aspects of Jesus's life in their accounts. Here is how they organized their material.

Percentage of material in stage/
Number of verses

Reading and comparing the Gospels horizontally

Distribution of the Gospels in each stage.

1. Birth and Childhood	213
4–7 BC–AD 29	verses
2. Initial Ministry	108
4 months, Jan.–April AD 30	verses
3. Early Judean Ministry	108
8 months, May–Dec. AD 30	verses
4. Early Galilean Ministry	171
4 months, Jan.–April AD 31	verses
5. Mid-Galilean Ministry	884
12 months, May AD 31–May 32	verses
6. Late Galilean Ministry	265
6 months, May–Oct. AD 32	verses
7. Late Judean Ministry	358
3 months, Nov. AD 32–Jan. 33	verses
8. Late Perean Ministry	392
3 months, Feb.–April AD 33	verses
9. The Last Passover	1,120
One week, April AD 33	verses
10. Post-Resurrection	149
40 days, April–May AD 33	verses



Reading and comparing the Gospels vertically

Distribution of the stages in each Gospel.

