

HARMONIZED ACROSS THE FOUR GOSPELS · LUKE PRIORITY · CHAPTER & VERSE

The Life of Jesus Timeline

From the annunciation to the ascension — every major movement of the Messiah's life, with chapter and verse throughout. Dates approximate; the chronology anchored to Luke 3:1.

II	59	210
ERAS	EVENTS	SCRIPTURE REFERENCES

James McLaughlin
jayms.com

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HOW TO READ THIS TIMELINE

Major Event

Standard Event

Teaching / Parable

Miracle / Sign

Advent & Birth

C. 6 – 4 BC

C. 6 BC STANDARD EVENT *Luke 1:5-25*

Gabriel Announces John's Birth to Zechariah

After 400 years of prophetic silence, the angel Gabriel appears in the Temple — the forerunner announced to an elderly priest who cannot believe it.

- LUKE 1:13 “Do not be afraid, Zechariah; your prayer has been heard. Your wife Elizabeth will bear you a son, and you are to call him John.”
- LUKE 1:17 “He will go on before the Lord, in the spirit and power of Elijah” — Malachi 4:5-6 fulfilled; the silence broken exactly where Malachi ended.
- LUKE 1:20 Zechariah struck mute for unbelief “until the day this happens” — a priest silenced in the very house of speech.

C. 6-5 BC MAJOR EVENT *Luke 1:26-38*

The Annunciation — Gabriel Sent to Mary

Six months later Gabriel is sent to a virgin in Nazareth — the most consequential announcement in human history, met with the most consequential yes.

- LUKE 1:28 “Greetings, you who are highly favored! The Lord is with you.” Mary is greatly troubled at the words — not the angel.
- LUKE 1:31-33 “You will conceive and give birth to a son... He will be great and will be called the Son of the Most High. The Lord God will give him the throne of his father David... his kingdom will never end.” — the Davidic covenant (2 Sam 7:13-16) landing on a teenage girl.
- LUKE 1:35 “The Holy Spirit will come on you, and the power of the Most High will overshadow you (episkiazō — the Shekinah cloud language of Exod 40:35).”
- LUKE 1:37-38 “For no word from God will ever fail” (cf. Gen 18:14). Mary: “I am the Lord’s servant. May your word to me be fulfilled.”

C. 6-5 BC TEACHING / PARABLE *Luke 1:39-56*

Mary Visits Elizabeth; The Magnificat

Two miracle pregnancies meet; the unborn forerunner leaps; Mary sings the song that echoes Hannah’s.

- LUKE 1:41-44 The baby leaps in Elizabeth’s womb; she is filled with the Holy Spirit: “Blessed are you among women... Why am I so favored, that the mother of my Lord should come to me?”
- LUKE 1:46-55 The Magnificat — “My soul glorifies the Lord... He has brought down rulers from their thrones but has lifted up the humble.” Modeled on Hannah’s song (1 Sam 2:1-10); God the reverser of fortunes.

Birth of John the Baptist; The Benedictus

Zechariah's tongue loosed the moment he obeys; his prophecy frames the whole story about to unfold.

- LUKE 1:63-64** Zechariah writes "His name is John" — immediately his mouth opens and he begins praising God.
- LUKE 1:68-79** The Benedictus: "Praise be to the Lord, the God of Israel, because he has come to his people and redeemed them... the rising sun will come to us from heaven to shine on those living in darkness."
- LUKE 1:80** "The child grew and became strong in spirit; and he lived in the wilderness until he appeared publicly to Israel."

Joseph's Dream — The Angel Resolves the Crisis

Matthew's account of the betrothal crisis — a righteous man planning a quiet divorce is redirected by an angel and named the legal Davidic father.

- MATT 1:19** "Because Joseph her husband was faithful to the law, and yet did not want to expose her to public disgrace, he had in mind to divorce her quietly." — righteousness and mercy held together.
- MATT 1:20-21** "Joseph son of David, do not be afraid to take Mary home as your wife... you are to give him the name Jesus (Yeshua — 'YHWH saves'), because he will save his people from their sins."
- MATT 1:22-23** "The virgin will conceive and give birth to a son, and they will call him Immanuel — God with us" (Isa 7:14).

The Birth of Jesus in Bethlehem

Caesar's census moves the holy family to David's town; the King of the cosmos laid in a feeding trough; the announcement goes to shepherds, not palaces.

- LUKE 2:1-5** Augustus decrees a census; Joseph goes up from Nazareth to Bethlehem "because he belonged to the house and line of David" — Mic 5:2 fulfilled by an emperor's tax policy.
- LUKE 2:7** "She wrapped him in cloths and placed him in a manger, because there was no guest room (kataluma) available for them." — likely the overflowing family home, not a commercial inn; the manger inside a peasant house (Bailey's Middle Eastern reading).
- LUKE 2:10-12** "I bring you good news (euangelizomai) that will cause great joy for all the people. Today in the town of David a Savior has been born to you; he is the Messiah, the Lord." — imperial gospel language claimed for a baby.
- LUKE 2:13-14** A great company of the heavenly host: "Glory to God in the highest heaven, and on earth peace to those on whom his favor rests." — the armies of heaven announcing peace.

Circumcision; Presentation in the Temple — Simeon and Anna

The Law kept to the letter; two elderly watchers of Israel recognize the consolation they have waited a lifetime to see.

- LUKE 2:22-24** Offering “a pair of doves or two young pigeons” (Lev 12:8) — the provision for the poor. The Messiah’s family could not afford a lamb.
- LUKE 2:29-32** The Nunc Dimittis: “Sovereign Lord... my eyes have seen your salvation... a light for revelation to the Gentiles, and the glory of your people Israel.” — Gentile inclusion announced at week six of Jesus’ life.
- LUKE 2:34-35** Simeon to Mary: “This child is destined to cause the falling and rising of many in Israel... And a sword will pierce your own soul too.” — the shadow of the cross at the dedication.
- LUKE 2:36-38** Anna the prophetess, 84, worshiping night and day — she speaks about the child “to all who were looking forward to the redemption of Jerusalem.”

The Magi; Herod’s Massacre; Flight to Egypt

Gentile star-readers worship the true King; the paranoid client-king tries to murder him; the new Israel goes down to Egypt and is called out again.

- MATT 2:1-2** Magi from the east: “Where is the one who has been born king of the Jews? We saw his star when it rose and have come to worship him.” (Cf. Balaam’s oracle, Num 24:17 .)
- MATT 2:11** “They saw the child with his mother Mary, and they bowed down and worshiped him... gifts of gold, frankincense and myrrh.” — they enter a house; this is likely months after the birth.
- MATT 2:13-15** The flight to Egypt; “Out of Egypt I called my son” (Hos 11:1) — Jesus reliving Israel’s story in his own body.
- MATT 2:16-18** Herod kills the boys of Bethlehem two and under — “Rachel weeping for her children” (Jer 31:15). The empire’s answer to the kingdom is always the sword.
- MATT 2:19-23** Herod dies (4 BC); the family returns and settles in Nazareth — “He will be called a Nazarene.”

Boyhood & The Silent Years

C. 4 BC – AD 26

C. AD 7-8 STANDARD EVENT *Luke 2:41-50*

The Boy Jesus in the Temple — “My Father’s House”

The only recorded event between infancy and age thirty — twelve-year-old Jesus at Passover, already aware of whose Son he is.

- LUKE 2:46-47** After three days they find him in the Temple courts, “sitting among the teachers, listening to them and asking them questions. Everyone who heard him was amazed at his understanding and his answers.”
- LUKE 2:49** “Why were you searching for me? Didn’t you know I had to be in my Father’s house?” — the first recorded words of Jesus; “my Father,” not “our Father.”

C. 4 BC – AD 26 STANDARD EVENT *Luke 2:39-40,51-52*

The Nazareth Years — Growth, Obedience, the Tekton’s Trade

Roughly thirty years compressed into two summary verses — the incarnation lived out in obscurity, a craftsman’s household in a Galilean village.

- LUKE 2:51** “He went down to Nazareth with them and was obedient to them. But his mother treasured all these things in her heart.”
- LUKE 2:52** “And Jesus grew in wisdom and stature, and in favor with God and man.” — fully human development; nothing skipped.
- MARK 6:3** “Isn’t this the carpenter (tektōn — builder/craftsman)? Isn’t this Mary’s son and the brother of James, Joseph, Judas and Simon?” — a working man with a known family.

Preparation — John, Baptism, Temptation

C. AD 26 – 27

C. AD 26-27 MAJOR EVENT *Luke 3:1-20; Matt 3:1-12*

John the Baptist's Ministry — A Voice in the Wilderness

Luke anchors the moment in world history — the fifteenth year of Tiberius — as the Elijah-figure calls Israel back through the Jordan.

- LUKE 3:1-2** “In the fifteenth year of the reign of Tiberius Caesar... the word of God came to John son of Zechariah in the wilderness.” — the chronological anchor of the whole timeline (c. AD 26-29 depending on reckoning).
- LUKE 3:3-6** “A baptism of repentance for the forgiveness of sins” — “Prepare the way for the Lord” (Isa 40:3-5).
- LUKE 3:7-9** “You brood of vipers!... Produce fruit in keeping with repentance... The ax is already at the root of the trees.”
- LUKE 3:16** “I baptize you with water. But one who is more powerful than I will come... He will baptize you with the Holy Spirit and fire.”

C. AD 27 MAJOR EVENT *Luke 3:21-22; Matt 3:13-17*

The Baptism of Jesus — Heaven Opens

Jesus identifies with the people he came to save; the Trinity visible in one scene — Son in the water, Spirit descending, Father speaking.

- MATT 3:14-15** John: “I need to be baptized by you, and do you come to me?” Jesus: “Let it be so now; it is proper for us to do this to fulfill all righteousness.”
- LUKE 3:21-22** “Heaven was opened and the Holy Spirit descended on him in bodily form like a dove. And a voice came from heaven: ‘You are my Son, whom I love; with you I am well pleased.’” — Ps 2:7 and Isa 42:1 fused: royal Son and Suffering Servant in one sentence.
- LUKE 3:23** “Now Jesus himself was about thirty years old when he began his ministry.” Luke then runs the genealogy backward to “Adam, the son of God.”

C. AD 27 MAJOR EVENT *Luke 4:1-13; Matt 4:1-11*

The Temptation in the Wilderness — Forty Days

Where Israel failed forty years, the true Israel stands forty days — answering every temptation from Deuteronomy, the wilderness book.

- LUKE 4:3-4** “Tell this stone to become bread.” — “Man shall not live on bread alone” (Deut 8:3).
- LUKE 4:5-8** The devil shows him all the kingdoms of the world: “I will give you all their authority and splendor; it has been given to me.” — a real offer from a real holder of usurped dominion (cf. 1 John 5:19). Jesus: “Worship the Lord your God and serve him only” (Deut 6:13).
- LUKE 4:9-12** The pinnacle of the Temple; Satan quotes Ps 91 . Jesus: “Do not put the Lord your God to the test” (Deut 6:16).
- LUKE 4:13** “When the devil had finished all this tempting, he left him until an opportune time.” — Luke flags that the fight is not over; it resumes at the passion (Luke 22:3,53).

IV

ERA FOUR · PRIMARILY JOHN'S GOSPEL

Early Judean Ministry

C. AD 27 – 28

C. AD 27 STANDARD EVENT *John 1:29-51*

“Behold the Lamb of God” — The First Disciples

John points his own disciples away from himself; Andrew, Peter, Philip, and Nathanael begin to follow.

- JOHN 1:29** “Look, the Lamb of God, who takes away the sin of the world!” — Passover, Isaac, and Isaiah 53 compressed into one title.
- JOHN 1:41-42** Andrew finds Simon: “We have found the Messiah.” Jesus: “You are Simon son of John. You will be called Cephas (Peter — the rock).”
- JOHN 1:47-49** Nathanael under the fig tree: “Rabbi, you are the Son of God; you are the king of Israel.”
- JOHN 1:51** “You will see heaven open, and the angels of God ascending and descending on the Son of Man.” — Jacob’s ladder (Gen 28:12); Jesus himself is the connection between heaven and earth.

C. AD 27 MIRACLE / SIGN *John 2:1-11*

Water to Wine at Cana — The First Sign

Six stone purification jars — 120-180 gallons — turned to the best wine; the old order of purification transformed into the joy of the kingdom.

- JOHN 2:7-10** “Fill the jars with water” — filled to the brim. The master of the banquet: “You have saved the best till now.”
- JOHN 2:11** “What Jesus did here in Cana of Galilee was the first of the signs (sēmeia) through which he revealed his glory; and his disciples believed in him.”

C. AD 27 STANDARD EVENT *John 2:13-25*

First Temple Cleansing; “Destroy This Temple”

John places a temple cleansing at the start of the ministry — Jesus claims his Father’s house and identifies his own body as the true Temple.

- JOHN 2:15-17** A whip of cords; tables overturned: “Stop turning my Father’s house into a market!” — “Zeal for your house will consume me” (Ps 69:9).
- JOHN 2:19-21** “Destroy this temple, and I will raise it again in three days.” — “But the temple he had spoken of was his body.” The charge garbled at his trial (Mark 14:58).

Nicodemus by Night — “You Must Be Born Again”

A ruling Pharisee comes in the dark; Jesus tells Israel’s teacher that entry to the kingdom requires a new birth from above.

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| JOHN 3:3-5 | “No one can see the kingdom of God unless they are born again (anōthen — again / from above)... born of water and the Spirit” (cf. Ezek 36:25-27). |
| JOHN 3:14-15 | “Just as Moses lifted up the snake in the wilderness (Num 21:8-9), so the Son of Man must be lifted up.” |
| JOHN 3:16 | “For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.” |

The Samaritan Woman at the Well; John Imprisoned

Jesus crosses every social line at once — Samaritan, woman, moral outcast — and reveals himself as Messiah more plainly here than anywhere in the Gospels.

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| JOHN 4:13-14 | “Whoever drinks the water I give them will never thirst... a spring of water welling up to eternal life.” |
| JOHN 4:23-24 | “A time is coming and has now come when the true worshipers will worship the Father in the Spirit and in truth.” — worship untethered from Gerizim and Jerusalem alike. |
| JOHN 4:25-26 | “I know that Messiah is coming.” Jesus: “I, the one speaking to you — I am he.” — the plainest Messianic self-disclosure, given to a Samaritan woman. |
| JOHN 4:39-42 | Many Samaritans believe: “We know that this man really is the Savior of the world.” The first Gentile-adjacent harvest. |

The Great Galilean Ministry

C. AD 28 – 29

C. AD 28 MAJOR EVENT *Luke 4:16-30*

Rejection at Nazareth — The Mission Statement

In his hometown synagogue Jesus reads Isaiah 61, announces its fulfillment, and is nearly thrown off a cliff for citing God's grace to Gentiles.

- LUKE 4:18-19 "The Spirit of the Lord is on me, because he has anointed me to proclaim good news to the poor... to set the oppressed free, to proclaim the year of the Lord's favor" (Isa 61:1-2 ; Jubilee, Lev 25). He stops mid-verse — before "the day of vengeance."
- LUKE 4:21 "Today this scripture is fulfilled in your hearing." — the mission statement of the entire ministry.
- LUKE 4:25-28 Elijah sent to a Sidonian widow; Elisha healing Naaman the Syrian — grace going outside Israel. "All the people in the synagogue were furious."
- LUKE 4:29-30 They drive him to the brow of the hill to throw him down — "but he walked right through the crowd and went on his way."

C. AD 28 STANDARD EVENT *Luke 4:31-44; 5:1-11; Matt 4:13-17*

Capernaum Becomes Home Base; The Four Called at the Nets

Jesus relocates to the fishing town on the lake; authority over demons and disease demonstrated; Peter's boat becomes a pulpit and then a sign.

- LUKE 4:33-36 In the synagogue a demon cries: "I know who you are — the Holy One of God!" Jesus: "Be quiet! Come out of him!" — "With authority and power he gives orders to impure spirits and they come out!"
- LUKE 4:38-41 Peter's mother-in-law healed; at sunset the whole town at the door; demons silenced "because they knew he was the Messiah."
- LUKE 5:4-8 "Put out into deep water, and let down the nets." The catch breaks the nets. Peter: "Go away from me, Lord; I am a sinful man!" — the Isaiah 6 response to holiness.
- LUKE 5:10-11 "Don't be afraid; from now on you will fish for people." They pull their boats up on shore, leave everything, and follow him.

C. AD 28 MIRACLE / SIGN *Luke 5:17-26; Mark 2:1-12*

The Paralytic Through the Roof — Authority to Forgive Sins

Four friends dig through a roof; Jesus forgives before he heals — and the healing proves the forgiveness was real.

- LUKE 5:20 "When Jesus saw their faith, he said, 'Friend, your sins are forgiven.'" — the faith of the friends counted.
- LUKE 5:21-24 "Who can forgive sins but God alone?" — "But I want you to know that the Son of Man has authority on earth to forgive sins... Get up, take your mat and go home." The visible miracle authenticates the invisible one.

Levi Called; Sabbath Controversies — Lord of the Sabbath

A tax collector throws a banquet for his old world to meet his new Lord; the Sabbath collisions begin that will end at the cross.

- LUKE 5:31-32** “It is not the healthy who need a doctor, but the sick. I have not come to call the righteous, but sinners to repentance.”
- LUKE 6:5** “The Son of Man is Lord of the Sabbath.” — the claim beneath every Sabbath dispute: he outranks the institution.
- LUKE 6:9-11** The man with the shriveled hand: “Which is lawful on the Sabbath: to do good or to do evil, to save life or to destroy it?” Healed. “They were furious and began to discuss what they might do to Jesus.”

The Twelve Appointed After a Night of Prayer

Twelve chosen from the wider band of disciples — the number itself a claim: the tribes of Israel being reconstituted around Jesus.

- LUKE 6:12-13** “Jesus went out to a mountainside to pray, and spent the night praying to God. When morning came, he called his disciples to him and chose twelve of them, whom he also designated apostles (apostoloi — sent ones).”
- LUKE 6:14-16** Simon Peter, Andrew, James, John, Philip, Bartholomew, Matthew, Thomas, James son of Alphaeus, Simon the Zealot, Judas son of James, and Judas Iscariot “who became a traitor.”
- MARK 3:14-15** “That they might be with him and that he might send them out to preach and to have authority to drive out demons.” — being with him comes first.

The Sermon on the Mount / Sermon on the Plain

The charter of the kingdom — the Beatitudes, the law’s true depth, the Lord’s Prayer, and the two builders. The greatest sermon ever preached.

- MATT 5:3-12** The Beatitudes: blessed are the poor in spirit, those who mourn, the meek, those who hunger for righteousness, the merciful, the pure in heart, the peacemakers, the persecuted — the kingdom’s value system inverted against the world’s.
- MATT 5:17** “Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them.”
- MATT 5:21-48** Six antitheses — “You have heard that it was said... but I tell you”: anger as murder’s root, lust as adultery’s root, oaths, retaliation, enemy-love. “Be perfect, therefore, as your heavenly Father is perfect.”
- MATT 6:9-13** The Lord’s Prayer: “Our Father in heaven, hallowed be your name, your kingdom come, your will be done, on earth as it is in heaven...”
- MATT 7:24-27** The wise and foolish builders — hearing plus doing is rock; hearing alone is sand.
- MATT 7:28-29** “The crowds were amazed at his teaching, because he taught as one who had authority, and not as their teachers of the law.”

The Centurion's Servant; The Widow of Nain's Son Raised

A Gentile soldier's faith astonishes Jesus; then, at the gate of Nain, Jesus interrupts a funeral and gives a dead son back to his widowed mother.

- LUKE 7:6-9** "Say the word, and my servant will be healed. For I myself am a man under authority..." Jesus amazed: "I have not found such great faith even in Israel."
- LUKE 7:13-15** "When the Lord saw her, his heart went out to her and he said, 'Don't cry.'... 'Young man, I say to you, get up!' The dead man sat up and began to talk, and Jesus gave him back to his mother." — echoing Elijah at Zarephath (1 Kgs 17:23).
- LUKE 7:16** "A great prophet has appeared among us... God has come to help his people."

John's Question from Prison; The Sinful Woman; The Women Who Funded the Mission

Even the forerunner wavers in Herod's dungeon; a forgiven woman loves extravagantly; Luke names the women bankrolling the kingdom movement.

- LUKE 7:22-23** "Go back and report to John what you have seen: the blind receive sight, the lame walk... the good news is proclaimed to the poor. Blessed is anyone who does not stumble on account of me." — Isaiah's signs as the answer.
- LUKE 7:47** "Her many sins have been forgiven — as her great love has shown. But whoever has been forgiven little loves little."
- LUKE 8:2-3** Mary Magdalene, Joanna the wife of Herod's steward, Susanna, and many others "were helping to support them out of their own means." — women as named patrons of the ministry.

The Parables of the Kingdom — Sower, Soils, Seed, Leaven

Jesus shifts to parables — stories that reveal the kingdom to the hungry and conceal it from the merely curious.

- LUKE 8:11-15** The Sower: the seed is the word of God; the path, the rock, the thorns, and the good soil — four hearts, one message.
- MATT 13:31-33** Mustard seed and leaven — the kingdom starts invisibly small and ends filling everything.
- MATT 13:44-46** Treasure in the field; the pearl of great price — the kingdom is worth everything you have.
- MARK 4:33-34** "He did not say anything to them without using a parable. But when he was alone with his own disciples, he explained everything."

The Storm Stilled; The Gerasene Demoniac; Jairus's Daughter and the Bleeding Woman

A run of four power demonstrations — over chaos, over a legion of demons, over twelve years of uncleanness, over death itself.

- LUKE 8:24-25** “He got up and rebuked the wind and the raging waters; the storm subsided, and all was calm. ‘Who is this? He commands even the winds and the water, and they obey him.’” — only YHWH stills the sea (Ps 107:29).
- LUKE 8:30-33** “What is your name?” “Legion.” The demons beg not to be sent into the Abyss; permitted into the pigs; the herd drowns. The man found “dressed and in his right mind.”
- LUKE 8:38-39** “Return home and tell how much God has done for you.” — the healed demoniac becomes the first missionary to the Decapolis.
- LUKE 8:43-48** The woman bleeding twelve years touches the edge of his cloak — “Daughter, your faith has healed you. Go in peace.” Uncleanness does not flow into Jesus; healing flows out.
- LUKE 8:52-55** “She is not dead but asleep.” — “My child, get up!” Her spirit returns; he tells them to give her something to eat.

The Twelve Sent Out; John the Baptist Beheaded

The apostles get their first solo mission; meanwhile Herod Antipas silences the greatest prophet over a banquet oath.

- LUKE 9:1-2** “He gave them power and authority to drive out all demons and to cure diseases, and he sent them out to proclaim the kingdom of God and to heal the sick.”
- MARK 6:21-28** Herodias's daughter dances; Herod's rash oath; “the head of John the Baptist on a platter.” The king is trapped by his own pride before his guests.
- LUKE 9:9** “But Herod said, ‘I beheaded John. Who, then, is this I hear such things about?’ And he tried to see him.”

Feeding the Five Thousand; Walking on Water; Bread of Life Discourse

The only miracle in all four Gospels — then the crowd tries to make him king by force, and his hardest sermon thins the movement overnight.

- LUKE 9:16-17** Five loaves, two fish, taken, blessed, broken, given — “all ate and were satisfied, and the disciples picked up twelve basketfuls of broken pieces.” Manna in the wilderness, again.
- JOHN 6:15** “Jesus, knowing that they intended to come and make him king by force, withdrew again to a mountain by himself.” — the kingdom will not come by coronation riot.
- JOHN 6:19-20** Walking on the lake in the storm: “It is I (egō eimi); don't be afraid.” — treading the sea is YHWH's signature (Job 9:8).
- JOHN 6:35** “I am the bread of life. Whoever comes to me will never go hungry.”
- JOHN 6:66-69** “From this time many of his disciples turned back and no longer followed him.” Peter: “Lord, to whom shall we go? You have the words of eternal life.”

Withdrawal & Training the Twelve

C. AD 29

C. AD 29 STANDARD EVENT *Mark 7:24-8:10; Matt 15:21-39*

Tyre, Sidon, and the Decapolis — The Syrophenician Woman; The Four Thousand Fed

Jesus deliberately works Gentile territory — a Gentile mother's persistent faith, a deaf man in the Decapolis, and a second feeding miracle on pagan soil.

- MARK 7:27-29** “Even the dogs under the table eat the children's crumbs.” — “For such a reply, you may go; the demon has left your daughter.” Faith that argues from grace wins the argument.
- MARK 7:34-35** “Ephphatha! (Be opened!)” — the deaf and mute man healed; Isa 35:5-6 enacted in Gentile country.
- MARK 8:6-9** Seven loaves for four thousand — the bread of Israel's Messiah multiplied for the nations; seven basketfuls left over.

C. AD 29 MAJOR EVENT *Luke 9:18-27; Matt 16:13-28*

Caesarea Philippi — Peter's Confession; The First Passion Prediction

At the grotto of Pan — the “gates of Hades” — Jesus asks the question the whole story turns on, then immediately redefines Messiah as the one who must suffer.

- MATT 16:15-16** “But what about you? Who do you say I am?” Peter: “You are the Messiah, the Son of the living God.”
- MATT 16:17-18** “On this rock I will build my church, and the gates of Hades will not overcome it.” — spoken at a literal cliff-shrine to the underworld gods; the church on offense, the dark powers under siege.
- LUKE 9:22** “The Son of Man must suffer many things and be rejected by the elders, the chief priests and the teachers of the law, and he must be killed and on the third day be raised to life.” — the first of three explicit predictions.
- LUKE 9:23** “Whoever wants to be my disciple must deny themselves and take up their cross daily and follow me.”

C. AD 29 MAJOR EVENT *Luke 9:28-36; Matt 17:1-13; 2 Pet 1:16-18*

The Transfiguration — Glory on the Mountain

Peter, James, and John see the veiled glory unveiled — Moses and Elijah discussing the “exodus” Jesus will accomplish at Jerusalem.

- LUKE 9:29-31** “The appearance of his face changed, and his clothes became as bright as a flash of lightning.” Moses and Elijah — the Law and the Prophets — speak of “his departure (exodos), which he was about to bring to fulfillment at Jerusalem.”
- LUKE 9:34-35** The cloud envelops them: “This is my Son, whom I have chosen; listen to him.” — the Sinai cloud, the baptismal voice, and Deut 18:15 in one sentence.
- 2 PET 1:16-18** Peter decades later: “We were eyewitnesses of his majesty... we ourselves heard this voice that came from heaven when we were with him on the sacred mountain.”

The Demonized Boy; Greatness Redefined; The Temple Tax in the Fish

Down from the mountain into a failed exorcism, a status argument, and a lesson with a child in the middle of it.

- MARK 9:23-24** “Everything is possible for one who believes.” — “I do believe; help me overcome my unbelief!” The most honest prayer in the Gospels.
- LUKE 9:46-48** An argument about who is greatest; Jesus stands a little child beside him: “Whoever welcomes this little child in my name welcomes me... it is the one who is least among you all who is the greatest.”
- MATT 18:21-22** “Lord, how many times shall I forgive? Up to seven times?” — “Not seven times, but seventy-seven times.” Lamech’s vengeance song (Gen 4:24) inverted into unlimited forgiveness.

Later Judean & Perean Ministry

C. AD 29 – 30

C. AD 29 MAJOR EVENT *Luke 9:51-10:24*

“He Set His Face Toward Jerusalem” — The Journey Begins; The Seventy-Two Sent

The hinge of Luke's Gospel — ten chapters of teaching on the road to the cross; a second, wider mission wave sent ahead of him.

- LUKE 9:51** “As the time approached for him to be taken up to heaven, Jesus resolutely set out (literally: set his face) for Jerusalem.” — Isaiah's Servant: “I have set my face like flint” (Isa 50:7).
- LUKE 10:1-3** Seventy-two sent ahead two by two: “The harvest is plentiful, but the workers are few... I am sending you out like lambs among wolves.” Seventy(-two) — the number of the nations in Gen 10.
- LUKE 10:17-18** They return with joy: “Even the demons submit to us in your name.” — “I saw Satan fall like lightning from heaven.” The mission itself is the assault on the dark dominion.

C. AD 29 TEACHING / PARABLE *Luke 10:25-11:13*

The Good Samaritan; Mary and Martha; Teaching on Prayer

“Who is my neighbor?” answered with the most subversive story Jesus ever told; one thing is needed at Bethany; the Father gives the Spirit to those who ask.

- LUKE 10:33-37** “But a Samaritan, as he traveled, came where the man was; and when he saw him, he took pity on him.” — the despised outsider is the hero. “Go and do likewise.”
- LUKE 10:41-42** “Martha, Martha, you are worried and upset about many things, but few things are needed — or indeed only one. Mary has chosen what is better.”
- LUKE 11:9-13** “Ask and it will be given to you... how much more will your Father in heaven give the Holy Spirit to those who ask him!”

C. AD 29-30 TEACHING / PARABLE *Luke 12:13-21; 15:1-32*

The Great Parables of the Journey — Rich Fool, Lost Sheep, Lost Coin, Prodigal Son

Luke's central treasury — the parables that exist nowhere else, climaxing in the father who runs.

- LUKE 12:20-21** The rich fool: “You fool! This very night your life will be demanded from you... This is how it will be with whoever stores up things for themselves but is not rich toward God.”
- LUKE 15:4-7** The lost sheep: “There will be more rejoicing in heaven over one sinner who repents than over ninety-nine righteous persons who do not need to repent.”
- LUKE 15:20** “While he was still a long way off, his father saw him and was filled with compassion for him; he ran to his son, threw his arms around him and kissed him.” — a Middle Eastern patriarch running: shame absorbed so the son doesn't bear it (Bailey).
- LUKE 15:28-32** The elder brother refuses to come in — the parable ends unresolved, aimed at the grumbling Pharisees of 15:2, and at every reader.

Lazarus and the Rich Man; The Persistent Widow; The Pharisee and the Tax Collector

Three more Lukan exclusives — on wealth and the afterlife, on prayer that refuses to quit, and on the only posture justification accepts.

- LUKE 16:31** “If they do not listen to Moses and the Prophets, they will not be convinced even if someone rises from the dead.” — said weeks before someone named Lazarus does exactly that.
- LUKE 18:7-8** “Will not God bring about justice for his chosen ones, who cry out to him day and night?... However, when the Son of Man comes, will he find faith on the earth?”
- LUKE 18:13-14** “God, have mercy on me, a sinner.” — “I tell you that this man, rather than the other, went home justified before God.”

Feast Confrontations in Jerusalem — Light of the World; Man Born Blind; Good Shepherd

John’s account of Tabernacles and Hanukkah visits — escalating “I AM” claims, an attempted stoning, and the sixth sign.

- JOHN 8:12** “I am the light of the world.” — spoken at Tabernacles, beside the great lampstands of the Temple courts.
- JOHN 8:58-59** “Very truly I tell you, before Abraham was born, I am (egō eimi)!” — the divine name (Exod 3:14) claimed outright. “At this, they picked up stones to stone him.”
- JOHN 9:25** The man born blind: “One thing I do know. I was blind but now I see!”
- JOHN 10:11** “I am the good shepherd. The good shepherd lays down his life for the sheep.” — Ezek 34 : God himself comes to shepherd the flock.
- JOHN 10:30-31** “I and the Father are one.” Again they pick up stones.

The Raising of Lazarus — “I Am the Resurrection and the Life”

The seventh and climactic sign — four days dead, called out by name. The miracle that seals the Sanhedrin’s decision to kill him.

- JOHN 11:25-26** “I am the resurrection and the life. The one who believes in me will live, even though they die... Do you believe this?”
- JOHN 11:35** “Jesus wept.” — the shortest verse; the resurrection and the life weeping at a tomb he is about to empty.
- JOHN 11:43-44** “Lazarus, come out!” The dead man comes out, hands and feet wrapped in linen. “Take off the grave clothes and let him go.”
- JOHN 11:49-53** Caiaphas: “It is better for you that one man die for the people than that the whole nation perish.” — unwitting prophecy. “So from that day on they plotted to take his life.”

The Rich Young Ruler; Blind Bartimaeus; Zacchaeus in the Tree

The final approach through Jericho — one rich man walks away sad, another climbs down from a sycamore and gives half of everything away.

- LUKE 18:24-27** “How hard it is for the rich to enter the kingdom of God! Indeed, it is easier for a camel to go through the eye of a needle...” — standard rabbinic hyperbole for the impossible; no ninth-century “Needle Gate” required. “What is impossible with man is possible with God.”
- LUKE 18:42-43** Bartimaeus: “Lord, I want to see.” — “Receive your sight; your faith has healed you.” He follows Jesus, praising God.
- LUKE 19:8-10** Zacchaeus: half to the poor, fourfold restitution. “Today salvation has come to this house... For the Son of Man came to seek and to save the lost.” — the thesis verse of Luke’s Gospel.

Passion Week

NISAN, C. AD 30 (OR 33 — BOTH DATES HELD BY SERIOUS SCHOLARSHIP)

SUNDAY MAJOR EVENT *Luke 19:28-44; John 12:12-19*

The Triumphal Entry — The King on a Donkey

Jesus stages a deliberate, prophetic, royal entry — Zechariah 9:9 enacted — then weeps over the city that doesn't recognize its visitation.

- LUKE 19:37-38** “Blessed is the king who comes in the name of the Lord!” (Ps 118:26) — the pilgrim psalm sung at the right king at last.
- LUKE 19:40** “I tell you, if they keep quiet, the stones will cry out.”
- LUKE 19:41-44** “As he approached Jerusalem and saw the city, he wept over it... because you did not recognize the time of God's coming (episkopē — visitation) to you.” — judgment foretold: not one stone on another (fulfilled AD 70).

MONDAY MAJOR EVENT *Mark 11:12-19; Luke 19:45-48*

The Fig Tree Cursed; The Second Temple Cleansing

An acted parable in two halves — fruitless Israel symbolized in the fig tree, and the Temple system indicted at its own counters.

- MARK 11:13-14** Leaves but no fruit: “May no one ever eat fruit from you again.” — the fig tree as Israel's prophetic symbol (Hos 9:10 ; Jer 8:13).
- MARK 11:15-17** “My house will be called a house of prayer for all nations (Isa 56:7). But you have made it a den of robbers (Jer 7:11).” — the Court of the Gentiles cleared for the nations it was built for.
- MARK 11:18** “The chief priests and the teachers of the law heard this and began looking for a way to kill him.”

TUESDAY STANDARD EVENT *Luke 20:1-21:4; Matt 21:23-23:39*

The Day of Controversy — Authority Challenged; Tribute to Caesar; The Greatest Commandment

Every faction takes its shot — priests, Herodians, Sadducees, scribes — and every trap fails. The day ends with the seven woes and a widow's two coins.

- LUKE 20:17-18** The wicked tenants: “The stone the builders rejected has become the cornerstone” (Ps 118:22). They know he spoke the parable against them.
- LUKE 20:25** “Give back to Caesar what is Caesar's, and to God what is God's.” — the coin bears Caesar's image; you bear God's.
- MATT 22:37-40** “Love the Lord your God with all your heart... Love your neighbor as yourself. All the Law and the Prophets hang on these two commandments” (Deut 6:5 ; Lev 19:18).
- MATT 23:37** “Jerusalem, Jerusalem... how often I have longed to gather your children together, as a hen gathers her chicks under her wings, and you were not willing.”
- LUKE 21:1-4** The widow's two small coins: “she out of her poverty put in all she had to live on.” — seen, weighed, and honored by the only audit that matters.

The Olivet Discourse — The Temple's Doom and the Son of Man's Coming

From the Mount of Olives, facing the Temple — the prophecy of its destruction within a generation, woven with the horizon of the Son of Man's return.

- LUKE 21:6** “As for what you see here, the time will come when not one stone will be left on another; every one of them will be thrown down.” — fulfilled by Titus, AD 70.
- LUKE 21:20** “When you see Jerusalem being surrounded by armies, you will know that its desolation is near.” — Luke's clear near-horizon referent.
- MATT 24:36** “But about that day or hour no one knows, not even the angels in heaven, nor the Son, but only the Father.”
- MATT 25:31-40** The sheep and the goats: “Whatever you did for one of the least of these brothers and sisters of mine, you did for me.”

The Anointing at Bethany; Judas Agrees to Betray

A woman's extravagant devotion stands against a disciple's transaction — perfume worth a year's wages, and a body sold for the price of a slave.

- MARK 14:6-9** “She has done a beautiful thing to me... She poured perfume on my body beforehand to prepare for my burial. Wherever the gospel is preached throughout the world, what she has done will also be told.”
- LUKE 22:3-6** “Then Satan entered Judas, called Iscariot... he consented, and watched for an opportunity to hand Jesus over to them when no crowd was present.” — the “opportune time” of Luke 4:13 has arrived.
- MATT 26:15** “Thirty pieces of silver” — the price of a gored slave (Exod 21:32); Zech 11:12-13 fulfilled.

The Last Supper — Passover Becomes the New Covenant Meal

The feet washed, the betrayer dismissed into the night, the bread and cup given new meaning, and the longest recorded prayer of Jesus.

- JOHN 13:4-15** The Lord wraps a towel around his waist and washes feet — the work of the lowest servant. “I have set you an example.”
- LUKE 22:19-20** “This is my body given for you; do this in remembrance of me... This cup is the new covenant in my blood, which is poured out for you.” — Jer 31:31 and Exod 24:8 meeting at one table.
- JOHN 14:6** “I am the way and the truth and the life. No one comes to the Father except through me.”
- JOHN 16:7,13** “Unless I go away, the Advocate (paraklētos) will not come to you... he will guide you into all the truth.”
- JOHN 17:20-21** The High Priestly Prayer: “I pray also for those who will believe in me through their message, that all of them may be one, Father, just as you are in me and I am in you.”

THURSDAY NIGHT MAJOR EVENT Luke 22:39-53; Matt 26:36-56

Gethsemane — The Cup Accepted; Arrest and Desertion

The real battle of the passion fought in prayer under the olive trees — then torches, a kiss, a sword, and the shepherd struck.

- LUKE 22:42 “Father, if you are willing, take this cup from me; yet not my will, but yours be done.” — the second Adam’s “yes” in a garden, reversing the first Adam’s “no.”
- LUKE 22:44 “Being in anguish, he prayed more earnestly, and his sweat was like drops of blood falling to the ground.”
- LUKE 22:48 “Judas, are you betraying the Son of Man with a kiss?”
- LUKE 22:51 Malchus’s ear severed and healed — the last miracle before the cross, performed on the arrest party.
- LUKE 22:53 “This is your hour — when darkness reigns.” Then: “all the disciples deserted him and fled” (Matt 26:56 ; Zech 13:7).

FRIDAY, NIGHT-DAWN MAJOR EVENT Luke 22:54-71; John 18:12-27

The Trials — Annas, Caiaphas, Sanhedrin; Peter’s Denials

An illegal night process, false witnesses who can’t agree, and the one true confession of the night — given by the defendant.

- MARK 14:61-62 “Are you the Messiah, the Son of the Blessed One?” — “I am. And you will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven” (Dan 7:13 ; Ps 110:1). The high priest tears his clothes: blasphemy.
- LUKE 22:60-62 The rooster crows; “The Lord turned and looked straight at Peter... And he went outside and wept bitterly.”

FRIDAY MORNING MAJOR EVENT Luke 23:1-25; John 18:28-19:16

Pilate and Herod — The Innocent Condemned, Barabbas Released

Rome finds no guilt three times and crucifies him anyway; the insurrectionist goes free in the place of the King — substitution acted out in the verdict itself.

- JOHN 18:36-38 “My kingdom is not of this world... Everyone on the side of truth listens to me.” Pilate: “What is truth?” — and walks away from the answer standing in front of him.
- LUKE 23:4,14,22 Three times Pilate declares: “I find no basis for a charge against this man.”
- LUKE 23:18-25 “Away with this man! Release Barabbas!” — a murderer-insurrectionist freed; the giver of life condemned. Pilate “surrendered Jesus to their will.”
- JOHN 19:14-15 “Here is your king.” — “We have no king but Caesar.” The covenant nation’s darkest sentence.

Crucifixion & Burial

FRIDAY, 14/15 NISAN

9 AM – NOON MAJOR EVENT *Luke 23:26-43; John 19:17-27*

Golgotha — Crucified Between Two Criminals

Simon of Cyrene carries the beam; the King is enthroned on a Roman cross under a trilingual placard; Psalm 22 unfolds line by line.

- LUKE 23:34** “Father, forgive them, for they do not know what they are doing.” — the first word from the cross; intercession for the executioners mid-execution.
- JOHN 19:19-22** “JESUS OF NAZARETH, THE KING OF THE JEWS” — in Aramaic, Latin, and Greek. “What I have written, I have written.”
- JOHN 19:23-24** They cast lots for his garment — Ps 22:18 fulfilled by soldiers who never read it.
- LUKE 23:42-43** “Jesus, remember me when you come into your kingdom.” — “Truly I tell you, today you will be with me in paradise.” Salvation granted to a dying thief with no time left for anything but faith.
- JOHN 19:26-27** “Woman, here is your son... Here is your mother.” — the dying son providing for his mother.

NOON – 3 PM MAJOR EVENT *Luke 23:44-49; Matt 27:45-54; John 19:28-37*

Darkness Over the Land; The Death of Jesus; The Veil Torn

Three hours of darkness at midday; the cry of dereliction; “It is finished”; and the curtain between God and man torn from the top down.

- MATT 27:46** “Eli, Eli, lema sabachthani? — My God, my God, why have you forsaken me?” — the opening line of Ps 22, the psalm that ends in vindication.
- JOHN 19:30** “It is finished (tetelestai — paid in full).” With that, he bowed his head and gave up his spirit. — not defeat; completion.
- LUKE 23:46** “Father, into your hands I commit my spirit” (Ps 31:5) — the bedtime prayer of a Jewish child, prayed at death to the Father.
- MATT 27:51** “At that moment the curtain of the temple was torn in two from top to bottom.” — the way into the Most Holy Place opened (Heb 10:19-20).
- MATT 27:54** The centurion: “Surely he was the Son of God!” — Rome’s first confession.
- JOHN 19:33-37** Not a bone broken (Exod 12:46 — the Passover lamb); the side pierced (Zech 12:10); blood and water flow.

The Burial — Joseph of Arimathea and Nicodemus; The Tomb Sealed

Two secret disciples go public at the most dangerous possible moment; a rich man's unused tomb fulfills Isaiah; Rome seals and guards a grave.

- JOHN 19:38-40** Joseph of Arimathea asks Pilate for the body; Nicodemus brings about seventy-five pounds of myrrh and aloes — a royal burial from the man who first came by night.
- ISA 53:9** “He was assigned a grave with the wicked, and with the rich in his death” — crucified between criminals, buried in a rich man's tomb.
- MATT 27:62-66** The guard posted, the stone sealed — “Take a guard... make the tomb as secure as you know how.” The security measures that become evidence.
- LUKE 23:55-56** The women note where he is laid, prepare spices — “and rested on the Sabbath in obedience to the commandment.” The Word lies dead through the seventh day; rest before the new creation's first day.

Resurrection & The Forty Days

SUNDAY — FORTY DAYS FOLLOWING

SUNDAY DAWN MAJOR EVENT *Luke 24:1-12; John 20:1-10; Matt 28:1-10*

The Empty Tomb — “He Is Not Here; He Has Risen!”

Women come to anoint a corpse and find angels sitting in an empty grave — the first witnesses of the central event of history are the witnesses no ancient court would call.

- LUKE 24:5-7** “Why do you look for the living among the dead? He is not here; he has risen! Remember how he told you, while he was still with you in Galilee...”
- LUKE 24:11** “But they did not believe the women, because their words seemed to them like nonsense.” — the embarrassing honesty of the record; no one was expecting this.
- JOHN 20:6-8** Peter sees the linen lying there, the face cloth folded separately. John “saw and believed.” — grave clothes left behind like a shed cocoon, not unwrapped by robbers.

SUNDAY MAJOR EVENT *John 20:11-23; Luke 24:13-49*

The Appearances Begin — Mary Magdalene; The Emmaus Road; The Upper Room

Resurrection day from morning to night — a name spoken in a garden, a Bible study on the road that sets hearts burning, and broiled fish eaten to prove a body.

- JOHN 20:16** “Jesus said to her, ‘Mary.’ She turned toward him and cried out in Aramaic, ‘Rabboni!’” — the Good Shepherd calling his own sheep by name (John 10:3).
- LUKE 24:25-27** “Beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself.” — the definitive hermeneutics lesson, given incognito.
- LUKE 24:30-32** Known in the breaking of the bread: “Were not our hearts burning within us while he talked with us on the road and opened the Scriptures to us?”
- LUKE 24:39-43** “Look at my hands and my feet. It is I myself! Touch me and see; a ghost does not have flesh and bones.” — he eats broiled fish in front of them. Bodily resurrection, not apparition.

ONE WEEK LATER STANDARD EVENT *John 20:24-31*

Thomas — “My Lord and My God!”

The honest doubter gets exactly the evidence he demanded — and gives the highest confession in the Gospels.

- JOHN 20:27-28** “Put your finger here; see my hands... Stop doubting and believe.” Thomas: “My Lord and my God!” — the Gospel of John’s climax: full deity confessed to Jesus’ face, unrebuked.
- JOHN 20:29** “Because you have seen me, you have believed; blessed are those who have not seen and yet have believed.”

Galilee — Breakfast on the Shore; Peter Restored; Five Hundred at Once

A second miraculous catch, a charcoal fire to undo a charcoal-fire denial, three questions for three denials — and Paul's early creed listing the witnesses.

JOHN 21:9,15-17 A charcoal fire (anthrakia — only here and at the denial, John 18:18). “Simon son of John, do you love me?” — three times. “Feed my sheep.” Restoration measured to the wound.

MATT 28:18-20 The Great Commission: “All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit... And surely I am with you always, to the very end of the age.” — Dan 7:14 authority deployed into mission.

1 COR 15:5-8 The creed Paul “received”: appeared to Cephas, then the Twelve, then more than five hundred at the same time, then James, then all the apostles — datable to within a few years of the events.

The Ascension & Enthronement

FORTY DAYS AFTER THE RESURRECTION

DAY 40 MAJOR EVENT *Luke 24:50-53; Acts 1:1-11*

The Ascension from the Mount of Olives

Not a departure but an enthronement — the Son of Man rides the clouds to the Ancient of Days to receive the kingdom; the disciples return with great joy, not grief.

- ACTS 1:8** “You will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.” — the table of contents for the book of Acts.
- ACTS 1:9-11** “He was taken up before their very eyes, and a cloud hid him from their sight.” Two men in white: “This same Jesus... will come back in the same way you have seen him go into heaven.”
- DAN 7:13-14** “One like a son of man, coming with the clouds of heaven... He was given authority, glory and sovereign power.” — the ascension viewed from heaven’s side: arrival and coronation.
- LUKE 24:52-53** “They worshiped him and returned to Jerusalem with great joy. And they stayed continually at the temple, praising God.” — Luke’s Gospel ends where it began: in the Temple, but now everything has changed.

NOW STANDARD EVENT *Ps 110:1; Heb 1:3; 7:25; Eph 1:20-22*

Seated at the Right Hand — The Ongoing Reign

The timeline does not end — the risen Messiah reigns now, interceding as priest-king until every enemy is under his feet.

- PS 110:1** “The LORD says to my lord: ‘Sit at my right hand until I make your enemies a footstool for your feet.’” — the most-quoted OT verse in the NT.
- HEB 7:25** “He is able to save completely those who come to God through him, because he always lives to intercede for them.”
- EPH 1:20-22** Seated “far above all rule and authority, power and dominion, and every name that is invoked, not only in the present age but also in the one to come.” — the dominion lost at the fall, recovered and held.

About This Timeline

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