

## A Note Regarding the Order of Events in the Gospel Section of My Bible Chronology

When putting this study aid together, I did not rely so much on other Bible chronologies or commentaries as I did upon my own knowledge of the Bible and history, as well as the leading of the Holy Spirit. For the Gospels in particular, I operated on the following assumptions:

- 1) Matthew and John were eyewitnesses of the events of Jesus' ministry.
- 2) Of the two, John met Jesus first, but wrote much later [Probably around AD 66-98, while he was living in Ephesus, according to church father Irenaeus (*Nelson's Complete Book of Bible Maps & Charts*, Thomas Nelson Publishers, 1996, p. 345)]. This would make his gospel fourth in publication, which agrees with its place in the order of the gospels in the New Testament.
- 3) Matthew's Gospel appears to have been written in a careful, orderly fashion, very chronological and detailed—possibly compiled from the disciple's personal diary, sometime around AD 58-68 [*Nelson's Complete Book*, p. 311]. While first in our English Bibles, it was probably the third gospel distributed. His focus is on Jesus as Israel's King, the "Son of David."
- 4) John's Gospel is more concerned with revealing Christ's deity as the "Son of God." It follows the events and especially the discourses of Jesus, the "Word of God," as they occurred primarily in Jerusalem and Judea, while others emphasized His Galilean ministry [*Nelson's*, p. 347].
- 5) John's recollections revolve around the Jewish feasts, so there are some long gaps between narratives.
- 6) Mark, although not one of the twelve, was apparently connected with Jesus in some way. There is good indication that he was present for the events surrounding the Last Supper and Jesus' arrest (see Mark 14:51-52). It may be that Jesus and His disciples were dining at and met later in the same upper room of John Mark's home, where the Apostle Peter went and found the believers assembled for prayer after his release from prison (Acts 12:12). The young man was intimately acquainted with both Peter and the Apostle Paul (1 Peter 5:13; Acts 12:25, 13:13, 15:37-38 & Colossians 4:10). So he probably got much of his information from Peter and passed it along to Luke, who includes much of the same material in his gospel.
- 7) Scholars believe the material in Mark's Gospel was disseminated first, between AD 55 and 68 [*Nelson's*, p. 327].
- 8) Luke, the farthest removed from the actual events, was nevertheless a careful historian, who compiled his record by interviewing various eyewitnesses (Luke 1:1-4). For this reason, I depend less on his chronology, but tried to tie it in thematically with the others, whenever I found discourses or events not mentioned in the other gospels.
- 9) Luke's record of Jesus' ministry appears to have been written before the book of Acts (which was completed before AD 63)—most likely circa AD 58-63 [*Nelson's*, pp. 334 & 336]. This would make it the second gospel written.

Again, I am no great scholar on the subject, but this is what made sense to me. I hope you don't mind bouncing around a bit in your study to follow the events and ideas recorded in the gospels.