

Miracles

<i>Who / What</i>	<i>Mk</i>	<i>Mt</i>	<i>Lk</i>	<i>Jn</i>	<i>Where / What</i>
man with unclean spirit	1:21-28		4:31-37		Capernaum; demon
Simon's mother-in-law	1:29-30	8:14-15	4:38-39		Capernaum; healing
a leper	1:40-44	8:2-4	5:12-14		Galilee; healing
paralyzed man	2:3-12	9:2-7	5:17-26		Capernaum; healing
man with withered hand	3:1-6	12:9-13	6:6-11		Capernaum; healing
calming the sea	4:35-41	8:23-27	8:22-25		on Sea of Galilee; supernatural
men with many demons	5:1-20	8:28-33	8:26-39		by Sea of Galilee; Gerasenes; demons
Jairus' daughter	5:21-24, 35-43	9:18-19; 23-26	8:40-42; 49-56		by Sea of Galilee; healing
woman with hemorrhaging	5:25-34	9:20-22	8:43-48		by Sea of Galilee; healing
feeding 5000; crowd of sick	6:30-44	14:13-21	9:10-17	6:1-14	around Sea of Galilee; feeding, healing
calming sea; walking on water	6:45-52	14:22-33		6:16-21	on Sea of Galilee; supernatural
Syrophenician's daughter	7:24-30	15:21-28			Tyre; demon
a deaf-mute	7:31-37				Decapolis; healing
feeding the 4000	8:1-10	15:32-39			Decapolis; feeding
a blind man	8:22-26				Bethsaida; healing
boy with convulsions	9:14-29	17:14-21	9:37-43		at base of a mountain; demon
blind Bartimaeus	10:46-52				Jericho; healing
curse of the fig tree	11:12-14, 20	21:18-19			supernatural; Bethany / Jerusalem
Mary Magdalene	16:9		8:2		7 demons
centurion's servant		8:5-13	7:1-10		Capernaum; healing
2 blind men		9:27-30			Capernaum; healing
mute man, demonic		9:32-34	11:14		Capernaum; healing, demon
fish with coin in its mouth		17:24-27			Capernaum; supernatural
2 blind men		20:29-34	18:35-42		outside Jericho; healing
the blind and lame		21:14			in the temple; healing
blind & mute demoniac		12:22			demon; healing
nets full of fish			5:4-7	21:1-6, 11	supernatural; Sea of Galilee
widow's son			7:11-17		Nain; resurrection
crippled woman			13:10-17		healing
man with dropsy			14:1-6		healing
10 lepers			17:11-19		between Samaria & Galilee; healing
high priest's slave			22:49-51		reattached ear; Jerusalem
water to wine				2:1-12	Cana in Galilee; supernatural
royal official's son healed				4:46-54	Cana in Galilee, healing
man healed by pool, Bethzatha				5:1-9	in Jerusalem, healing
a man born blind				9:1-12	in Jerusalem, healing
Lazarus				11:38-44	resurrection; Bethany

Miracles (continued)

many people	3:10-12	12:15-16	6:17-19		by Sea of Galilee; demons
a few people	6:5				Nazareth; healing
many people	6:7-13		9:6		around Nazareth; healing (by disciples)
many people	6:53-56	14:34-36	5:15		in and around Gennesaret; healing
great crowds		4:23-25			from Galilee, Decapolis, Judea, Jerusalem, beyond the Jordan; healing
many people		15:29-31			on mountain by Sea of Galilee; healing
many people		9:35-38			cities & villages in Galilee; healing
large crowds		19:12			Judea, beyond Jordan; healing

Parables

Parable / Metaphor	Mark	Matthew	Luke
old cloak and new wine	2:21-22	9:16-17	5:36-39
parable of the sower	4:1-9	13:1-9; 13:18-23	8:4-15
purpose and meaning of the parables	4:10-20	13:10-17; 13:34-35	8:9-10
lamp under a bushel basket	4:21-25	5:15-16	8:16; 11:33
parable of the growing seed	4:26-29		
parable of the mustard seed	4:30-32	13:31-32	13:18-19
parables explained to disciples in private	4:33-34		
yeast of the Pharisees and Herod	8:14-21	16:5-12	12:1-3
stumbling blocks	9:42-50	18:6-9	
parable of the wicked tenants	12:1-12	21:33-46	20:9-19
lesson of the fig tree	13:28-31	24:32-35	21:29-33
house built on sand		7:24-27	6:46-49
parable of the unclean spirit's return		12:43-45	11:24-26
parable of weeds and wheat		13:24-30; 13:36-43	
parable of the yeast		13:33	13:20-21
three kingdom of heaven parables		13:44-50	
parable of treasure		13:51-53	
parable of the lost sheep		18:10-14	15:1-7
parable of the unforgiving servant		18:23-35	
parable of laborers in the vineyard		20:1-16	
parable of the two sons		21:28-32	
parable of the wedding banquet		22:1-14	
the faithful and unfaithful slave		24:45-51	12:41-48
parable of the ten bridesmaids		25:1-13	
parable of the talents / pounds		25:14-30	19:11-27
blind leading the blind; log in eye			6:39-42
trees and fruit			6:43-45
parable of the forgiven debtors			7:41-47
parable of the good Samaritan			10:25-37
perseverance in prayer			11:5-8
light of the body			11:33-36
parable of the rich fool			12:13-21
parable of the barren fig tree			13:6-9
the narrow door			13:22-30
humility and hospitality			14:7-14
parable of the great dinner			14:15-24
cost of discipleship			14:25-33
salt			14:34-35
parable of the lost coin			15:8-10
parable of the prodigal son			15:11-32
parable of the dishonest manager			16:1-13
the rich man and Lazarus			16:19-31
the role of a slave			17:7-10
parable of the widow and the unjust judge			18:1-8
parable of the Pharisee and the tax collector			18:9-14

parable of the good shepherd – John 10:1-18

Disciples

Disciple	Mark	Matthew	Luke	John
Simon (called Peter; son of John)				
Andrew (bro of Simon; son of John)				
James (bro of John; son of Zebedee)				
John (bro of James; son of Zebedee)				
Levi (tax collector; son of Alphaeus)				?
James (son of Alphaeus)				?
Philip (from Bethsaida)				
Bartholomew				?
Matthew (tax collector)				?
Thomas (aka “the twin” & “Didymus”)				
Thaddeus				?
Judas Iscariot				
Simon (the Cananaean; aka “the Zealot”)				?
Judas (son of James)				?
Nathanael (of Cana in Galilee)				
the disciple whom Jesus loved				
verses	1:16-20; 2:13-17; 3:13-19	4:18-22; 9:9-13; 10:2-4	5:1-11, 27-32; 6:12-16	1:35-51 13:2; 20:24; 21:1-2

The synoptics share the story of a tax collector who Jesus made a follower. This tax collector then hosted a feast for Jesus, which raised more than a few eyebrows, because eating with tax collectors was taboo. In Matthew, he is called “Matthew”. In Mark and Luke, he is called “Levi”. But those gospels also include “Matthew” in their list of disciples.

Luke doesn’t mention Thaddeus, but he includes Judas (son of James).

John specifically mentions some of the disciples, but he doesn’t provide a complete list of the names of all twelve like the synoptics do. John mentions two that aren’t mentioned in the synoptics: Nathanael (of Cana) and “the disciple whom Jesus loved” – the identity of which is disputed.

The disciple whom Jesus loved:

<> John 13:23, 19:26; 20:2, 21:7, 21:20

Easter Narrative Timeline

Synoptics:

<i>sundown to sundown</i>	<i>events</i>
Thu / Fri	Thu day, prep for Passover meal; Thu evening, Passover meal
Fri / Sat	(Fri, day of preparation for Sabbath; Sabbath, starting @ sundown Fri); Late Thu night, overnight, to early Fri morn, Jesus' betrayal, arrest, trial; Fri day, crucifixion; Fri just before sundown, burial
Sat / Sun	Sabbath, Sat; women didn't go to tomb until Sun morning

<> Mark 15:1

As soon as it was morning, the chief priests held a consultation with the elders and scribes and the whole council. They bound Jesus, led him away, and handed him over to Pilate.

<> Mark 15:25

It was nine o'clock in the morning when they crucified him.

<> Mark 15:33-34

When it was noon, darkness came over the whole land until three in the afternoon. At three o'clock Jesus cried out with a loud voice, "Eloi, Eloi, lema sabachthani?" which means, "My God, my God, why have you forsaken me?"

<> Mark 15:42-43

When evening had come, and since it was the day of Preparation, that is, the day before the sabbath, Joseph of Arimathea, a respected member of the council, who was also himself waiting expectantly for the kingdom of God, went boldly to Pilate and asked for the body of Jesus.

<> Mark 16:1-2

When the sabbath was over, Mary Magdalene, and Mary the mother of James, and Salome bought spices, so that they might go and anoint him. And very early on the first day of the week, when the sun had risen, they went to the tomb.

<> Matthew 27:45-46

From noon on, darkness came over the whole land until three in the afternoon. And about three o'clock Jesus cried with a loud voice, "Eli, Eli, lema sabachthani?" that is, "My God, my God, why have you forsaken me?"

<> Matthew 27:57-61

When it was evening, there came a rich man from Arimathea, named Joseph, who was also a disciple of Jesus. He went to Pilate and asked for the body of Jesus; then Pilate ordered it to be given to him. So Joseph took the body and wrapped it in a clean linen cloth and laid it in his own new tomb, which he had hewn in the rock. He then rolled a great stone to the door of the tomb and went away. Mary Magdalene and the other Mary were there, sitting opposite the tomb.

<> Matthew 27:62-64

The next day, that is, after the day of Preparation, the chief priests and the Pharisees gathered before Pilate and said, “Sir, we remember what that impostor said while he was still alive, ‘After three days I will rise again.’ Therefore command the tomb to be made secure until the third day; otherwise his disciples may go and steal him away, and tell the people, ‘He has been raised from the dead,’ and the last deception would be worse than the first.”

<> Matthew 28:1

After the sabbath, as the first day of the week was dawning, Mary Magdalene and the other Mary went to see the tomb.

<> Luke 22:66

When day came, the assembly of the elders of the people, both chief priests and scribes, gathered together, and they brought him to their council.

<> Luke 23:44-46

It was now about noon, and darkness came over the whole land until three in the afternoon, while the sun’s light failed; and the curtain of the temple was torn in two. Then Jesus, crying with a loud voice, said, “Father, into your hands I commend my spirit.” Having said this, he breathed his last.

<> Luke 23:50-56

Now there was a good and righteous man named Joseph, who, though a member of the council, had not agreed to their plan and action. He came from the Jewish town of Arimathea, and he was waiting expectantly for the kingdom of God. This man went to Pilate and asked for the body of Jesus. Then he took it down, wrapped it in a linen cloth, and laid it in a rock-hewn tomb where no one had ever been laid. It was the day of Preparation, and the sabbath was beginning. The women who had come with him from Galilee followed, and they saw the tomb and how his body was laid. Then they returned, and prepared spices and ointments.

On the sabbath they rested according to the commandment.

<> Luke 24:1-2

But on the first day of the week, at early dawn, they came to the tomb, taking the spices that they had prepared. They found the stone rolled away from the tomb,

<> John 18:39

But you have a custom that I release someone for you at the Passover. Do you want me to release for you the King of the Jews?”

<> John 19:14

Now it was the day of Preparation for the Passover; and it was about noon. He said to the Jews, “Here is your King!”

<> John 19:31

Since it was the day of Preparation, the Jews did not want the bodies left on the cross during the sabbath, especially because that sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed.

For John, the Passover was on the Sabbath. There was no last supper.