

It's not likely that anyone has enough information to produce a perfect harmony. There are a number of small errors in the book that I won't enumerate here. Here are what seem to me to be the bigger errors so far.

Some of John's testimony should be shown after Jesus' 40 day fast, and this would make the chronology flow smoothly.

They probably noticed and retrieved the two swords (Luke 22:38) before they left for the Mount of Olives.

There is a misalignment of John in the narrative of Pilate questioning Jesus. When you see that John is giving more information than the other gospels, you can align it better. That is, John tells us more of what Jesus and Pilate said between "Are you the King of the Jews?" and "You have said so."

There is a misalignment of the narrative of Peter in the courtyard of the high priest. (John 18:18 is misplaced.)

Comparing the gospels, it would almost look like the Sanhedrin gave Jesus two mock trials, the first one involving Caiaphas, and the second one without him, because of the verse order in Luke, and because he makes no mention of the high priest being involved, and because of the statements in Matthew and Mark right before they led Jesus to Pilate. But, it seems that they were sometimes summarizing (looking at the order), and there was only one mock trial with the Sanhedrin. Maybe the reason Luke makes no mention of the high priest is because of the Theophilus for whom he was writing, but I won't go into detail on that here. Also, if there were two mock trials, it seems odd that John says, "they led Jesus away from Caiaphas into the Praetorium" (John 18:28). This would pass right over the second mock trial without notice. John was there and he would have known of that. Considering all that and the fact that the telling meshes as one event (comparing both their words and his words), I now take it to be one mock trial by the Sanhedrin.

– Anthony Davis