

It is very common in scripture, especially the Old Testament, but sometimes the New Testament also, to skip in time, so that facts from different parts of an account are compressed as if they followed immediately. In no way does scripture necessarily give an obvious tip-off that it does so – certainly not every time. The Messiah seemed to come to do various things to the Jews according to the Hebrew Bible: bring war, bring peace, free the nation, bring righteousness, heal. They did not see that some of these things were separated by thousands of years. (Scriptures don't explain that the Messianic Kingdom is not fully realized with His first coming, except in saying that He will die, yet live, and reign forever.)

Consider the following passage that exemplifies this from Malachi 3:1,2.

1 "The Lord, whom you seek, will suddenly come to His temple, even the Messenger of the covenant, In whom you delight. Behold, He is coming," Says the LORD of hosts.
2 "But who can endure the day of His coming? And who can stand when He appears? For He is like a refiner's fire and like launderer's soap.
(Malachi 3:1,2 NKJV)

This manner of speech occurs throughout the resurrection accounts. Events are sliced out of the accounts, but in different ways in different accounts. However altogether they make sense, and give more information than would be in the same account of comparable length given four times.

Another point to remember is that scripture is not bound to give the full facts about a situation. It does give the Truth, and nothing but the Truth, but it does not seek to give the whole Truth, in every historical matter. Do we know everything that happened to Jesus, for instance in His childhood? So we are told Blind Bartimaeus was healed and joined the procession in the Triumphal Entry, but it only says in Matthew that there were two blind men there. Also we are told in Matthew that the robbers crucified with Christ reviled Him, but only the account in Luke completes it, that one robber repented. Finally, we are told in Luke that Jesus visited "the Eleven and those who were with them" (24:33) but in John we find that Thomas wasn't there, though part of the Eleven, and Jesus returned after 8 days to meet with him. So as far as these passages go, we see in Mark 16:11 "they did not believe" but though that is true of most, Saint John did already believe, which he had since he saw the empty tomb, which we know from his own Gospel.

So God is asking us through this style to believe, according to what we do know, not according to what we do not.