

Chronology of the Passion Week

Pastor David King

EVENT	Time of Day (If known)	Day of Week (Our Calendar)	DATE *(Hebrew Days begin and end at sunset.)	SCRIPTURE and COMMENTS
Supper in Simon's House		Friday	Nisan 8	Mt. 26:6-13; Mark 14:3-9; Jn. 12:1-9 "Six days before the Passover, Jesus arrived at Bethany...Here a dinner was given in Jesus' honor....Then Mary took a pint of pure nard, an expensive perfume; she poured it on Jesus' feet" John 12:1-3
Mary Anoints Jesus (6 days before Passover)		Friday	Nisan 8	Mt. 26:7-13; Mk. 14:3-8; Jn. 12:3-8
The Paschal or Passover Lamb is chosen for each family and the lambs are ushered into the city of Jerusalem	Likely morning	Sunday	Nisan 10	Exodus 12
Triumphal entry		Sunday	Nisan 10	Mt. 21:1-11; Mk. 11:1-10; Lk. 19:29-44; Jn 12:12-19 Just as the Paschal lambs were entering Jerusalem, so also our Lord was entering Jerusalem as the Passover Lamb, our Messiah!
Survey of the Temple		Sunday	Nisan 10	Mark 11:11
Retirement to Bethany	Evening	Sunday	Nisan 11	Mark 11:11
Withering of Barren fig-tree		Monday	Nisan 11	Matthew 21:18-19; Mk. 11:12-14
2 nd Cleansing of Temple		Monday	Nisan 11	Mt. 21:12-17; Mk. 11:15-19; Lk. 19:45-48
Retirement to Bethany	Evening	Monday	Nisan 12	Mt. 21:17; Mk. 11:19
Debates with religious leaders		Tuesday	Nisan 12	Mt. 21:23-23:39; Mk. 11:27-12:40; Lk. 20:1-47
Olivet Discourse		Tuesday	Nisan 12	Mt. 24-25:46; Mark 13; Luke 21:5-36
Pharisees plot to have Jesus Killed	Likely Evening	Tuesday	Nisan 12 or 13	Mt. 26:1-5; Lk. 22:1, 2; Mk. 14:1, 2 "Now the Passover and the Feast of Unleavened Bread were only two days away , and the chief priests and the teachers of the law were looking for some sly way to arrest Jesus and kill him."
Judas agrees to betray the Lord	Likely Evening	Tuesday	Nisan 12 or 13	Mt. 26:14-16; Mk. 14:10-11; Lk. 22:3-6
Disciples Make Ready for the Last Supper		Wednesday	Nisan 13	Mt. 26:17—20
Passover & Preparation Day for the upcoming Sabbaths	6 PM- 6 PM	Wednesday-Thursday	Nisan 14	The Passover always fell on the 14 th of Nisan (Exodus 12:18-19) and it was followed by a High Day or a High Sabbath Day. These days were different from the weekly Sabbath which was observed every Saturday. In the year that Jesus was crucified the High Sabbath Day was on a Friday (John 19:31), thus there were back to back Sabbaths with both Friday and Saturday being Sabbath Days. Every Sabbath Day was also preceded by a day of preparation since there was to be no work on the Sabbath Day. This day was set aside for preparing meals in advance and before a High Sabbath day like this one, they would also be getting all of the leaven removed from their homes in preparation for the feast of unleavened bread. The leaven was symbolic of sin and every home was to be free from sin observance of the Passover lamb. It is divine that the sin problem was cared for on the preparation Day as Jesus, the Passover lamb, was crucified and became sin for us!
Last Supper	Evening	Wednesday	Nisan 14	Mt. 26:17-29; Mk. 14:12-25; Lk. 22:7-20
Upper Room Discourse	Evening	Wednesday	Nisan 14	John 13:2-14:31
Teachings on way to Gethsemane	Evening	Wednesday	Nisan 14	John 18:13-24
Garden of Gethsemane	Evening	Wednesday	Nisan 14	Mt. 25:30-46; Mk. 14:26-42; Lk. 22:39-46

EVENT	Time of Day	Day of Week	DATE	SCRIPTURE and COMMENTS
Jesus is Betrayed and Arrested	Night	Wednesday	Nisan 14	Mt. 26:47-56; Mark 14:43-52; Luke 22:47-53; John 18:2-12
The Religious Trials of Jesus -Annas -Caiaphas -Sanhedrin	Night through Morning	Wednesday and Thursday	Nisan 14	Annas-John 18:13-24 Caiaphas-Mt. 26:57-68; Mk. 14:53-65; Luke 22:42 Sanhedrin-Mt. 27:1; Mk. 15:1; Lk. 22:66-71
Peter Denies Christ Three Times	About 6 am	Thursday	Nisan 14	Matthew 26:69-75; Mark 14:66-72; Luke 22:54-62; John 18:17-27 <i>“Peter then denied again; and immediately a rooster crowed.”</i> John 18:26, 27
The Civil Trials of Jesus -Pilate -Herod -Pilate		Thursday	Nisan 14	Pilate-Mt. 27:1, 11-14; Mk. 15:1-5; Lk. 23:1-5; Jn. 18:28-38 <i>“Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the Passover.”</i> John 18:28 Herod-Lk. 23:6-12 Pilate-Mt. 27:15-26; Mk. 15:6-15; Lk. 23:13-25; Jn. 18:28-19:16
Crucifixion of Christ	Morning through mid-afternoon	Thursday	Nisan 14	Mt. 27:45-66; Mk. 15:33-41; Lk. 23:44-49
Darkness over the land	Noon-3 PM	Thursday	Nisan 14	Mt. 27:45; Mark 15:33; Luke 23:44
Jesus Dies	3 PM	Thursday	Nisan 14	Mt. 27:46-56; Mk. 15:34-41; Lk. 23:45-49
Temple Veil is torn, the earth shakes, tombs are broke open and many holy people are raised from the grave and are walking around Jerusalem.	3 PM	Thursday	Nisan 14	Mt. 27:51-54
Passover lamb killed, cooked and eaten as a family during the night with nothing left by morning	3-6 PM	Thursday	Nisan 14	Exodus 12; Lev. 23:5
Jesus is taken from the cross and buried	Before 6 PM	Thursday	Nisan 14	Matthew 27:57-60 Mark 15:46 Luke 23:50-54; John 19:38-42 <i>“That day was preparation day, and the Sabbath drew near.”</i> Luke 23:54 <i>“Therefore, because it was the Preparation Day, that the bodies should not remain on the cross on the Sabbath (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken, and that they might be taken away.”</i> John 19:31
Passover lamb eaten and any remains burned	6 PM – midnight	Thursday	Nisan 15	Exodus 12
Feast of unleavened bread begins making this a high Sabbath day	6 PM	Thursday	Nisan 15	Exodus 12:16-17; Lev. 23:5
High Sabbath Day	6 PM-6 PM	Thursday-Friday	Nisan 15	John 19:31
Weekly Sabbath Day	6PM-6PM	Friday-Saturday	Nisan 16	
Jesus rises from the grave the third day and the empty tombs is found	Before sunrise	Sunday	Nisan 17	Mt. 28:1-10; Mk. 16:1-18; Lk. 24:1-53; Jn. 20:1-21:24 <i>“In the end of the Sabbath (should be Sabbaths, plural in Greek)...”</i> Matthew 28:1 <i>“And when the Sabbath (should be Sabbaths, plural in Greek) was past...”</i> Mark 16:1
Jesus Rests in the Grave	Before 6 PM-Early Morning	Thursday-Sunday	Nisan 14-17	<i>“For as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth.”</i> Matthew 12:40

*Hebrew Days are accounted from Sundown to Sundown. For instance Friday would begin OUR Thursday night at 6 pm and end OUR Friday night at 6 PM

**Shaded Boxes are events taking place at this time due to the Passover celebration and Feast of Unleavened bread at this time.

COMMENTARY ON AREAS OF INTEREST:

Introductory Comments

The following Articles are written to help you gain an understanding of the timetable of the Passion Week. There are some calendar days that are used as reference points that we can then develop the Chronology from.

The first of those dates are the Hebrew calendar dates for the Passover, the choosing of the lambs and the Feast of Unleavened Bread. The Passover timeline began with the choosing of the Passover or paschal lamb on the 10th of Nisan (Exodus 12:3). This was then followed by the Passover observance including the killing of the lamb on the 14th of Nisan at evening which was then followed the next morning with the Feast of unleavened bread, Nisan 15. The feast of unleavened bread lasted 7 days and began and ended with a special Sabbath Day which came to be known as a High Day or High Sabbath.

The next day which we can nail down is the day of the resurrection which must have been no later than Sunday Morning as the women came to the tomb early on Sunday morning and found it empty (Matthew 28:1-4).

The next day which can be put in concrete is the Preparation Day which Christ was crucified on. According to Luke 23:54 it was the Preparation Day that Christ was crucified and buried and according to John 19:31, this preparation Day was a High Day. In the year 33AD when Jesus died, the High Sabbath day fell on the Friday prior to the weekly Saturday, Sabbath. Therefore, Jesus died on a Thursday before the High Sabbath and the weekly Saturday Sabbath. This back to back Sabbaths is confirmed by Matthew 28:1 and Mark 16:1 where the plural greek word for Sabbath (*sabbatwn*) is used pointing to the reality that the women came to the tomb after more than one Sabbath had passed!

The last piece to the puzzle which cements the chronology is Jesus' prophesy in Matthew 12:40, "*For as Jonah was three days and three nights in the belly of a huge fish, so the Son of Man will be three days and three nights in the heart of the earth,*" Matthew 12:40. In order for Jesus to be risen from the grave by Sunday morning He must have been in the grave by Thursday evening in order to be in the grave three days and three nights. A Friday crucifixion will only allow for 3 partial days and 2 full nights, yet a Thursday crucifixion provides a perfect, harmonious chronology with Christ in the grave for 3 days and 3 nights as was prophesied.

Not only does the Thursday crucifixion fulfill the Matthew prophesy it also adds incredible imagery to the Passion Week. On the 10th of Nisan, Sunday, Jesus entered

into Jerusalem and was chosen by the crowds. At the very same time the paschal lambs were also being chosen for sacrifice. On the 14th of Nisan, Thursday, our Passover Lamb, Jesus Christ died, while at the very same time the paschal lambs were also beginning to be sacrificed. On the back to back Passovers, or days of rest, our Savior rested in the grave in anticipation to his Sunday resurrection! What a beautiful and biblical picture is painted when we understand the truth of passion week timeline!

I have included some articles of interest, clarification and information so that you may also come to the same conclusions as you study God's Word for yourself. "*Study to show thyself approved, a Workman that needs not to be ashamed, rightly dividing the Word of Truth,*" 2 Timothy 2:15.

Time of the Passover sacrifice, Passover meal and Feast of unleavened bread:

Exodus 12:6 "*And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening (Literally "between the two evenings").*"

Deuteronomy 16:6 "*...sacrifice the Passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt.*"

According to the Old Testament the Passover was to be celebrated on the evening of the 14th of Nisan with the lambs being killed sometime before dark and then consumed between 6 pm and midnight with the remains being burned prior to the morning. The following morning, Nisan 15 began the Feast of unleavened bread.

Different opinions have prevailed among the Jews from a very early date as to the precise time intended. Aben Ezra aggress with the Caraites and Samaritans in taking the first evening to be the time when the sun sinks bellows the horizon, and the second the time of total darkness; in which case, "between the two evenings" would be from 6 o'clock to 7:20. Kimchi and Rashi, on the other hand, regard the moment of sunset as the boundary between the two evening, and Hitzig has lately adopted their opinion. According to the rabbinical idea, the time when the sun began to descend, viz. from 3 to 5 o'clock, was the first evening, and sunset the second; so that "between the two evenings" was from 3 to 6 o'clock. Modern expositors have very properly decided in favor of the view held by Aben Ezra and the custom adopted by the Caraites and Samaritans, from which the explanation give by Kimchi and Rashi does not materially differ. It is true that this argument has been adduced in favor of the rabbinical practice, viz. that "only by supposing the afternoon to have

been included, can we understand why the day of Passover is always called the 14th (Lev. 23:5; Num 4:3, etc.);” and also, that “if the slaughtering took place after sunset, it fell on the 15th Nisan, and not the 14th.” But both arguments are based upon an untenable assumption. For it is obvious from Lev. 23:32, where the fast prescribed for the day of atonement, which fell upon the 10th of the 7th month, is ordered to commence on the evening of the 9th day, “from even to even,” that although the Israelites reckoned the day of 24 hours from evening sunset to sunset, in numbering the days they followed the natural day, and numbered each day according to the period between sunrise and sunset. Nevertheless there is no formal disagreement between the law and the rabbinical custom. The expression in Deut. 16:6, “at (towards) sunset,” is sufficient to show the boundary line between the two evenings is not to be fixed precisely at the moment of sunset, but only somewhere about that time. The daily evening sacrifice and the incense offering were also to be presented “between the two evenings” (Ex. 29:39, 41; 30:8; Num. 28:4). Now as this was not to take place exactly at the same time, but to precede it, they could not both occur at the time of sunset, but the former must be offered before that. Moreover, in later times, when the paschal lamb was slain and offered at the sanctuary, it must have been slain and offered before sunset, if only to give sufficient time to prepare the paschal meal, which was to be over before midnight. It was from these circumstances that the rabbinical custom grew up in the course of time and the lax use of the word evening, in Hebrew as well as in every other language, left space enough for this. For just as we do not confine the term morning to the time before sunset, but apply it generally to the early hours of the day, so the term evening is not restricted to the period after sunset. If the sacrifice prescribed for the morning could be offered after sunrise, the one appointed for the evening might in the same manner be offered before sunset.

Keil-Delitzsch, Commentary on the Old Testament, (The Pentateuch, Volume 2, pp 12, 13)

1. Passover: [Ex. 12:1-14 & Lev. 23:4,5] On the 10th day of the first month, Nisan, [roughly equivalent to April on our calendar], every family of Israel was to take a lamb, without blemish, and separate it from the flock. On the evening of the 14th the Passover lamb was killed, cooked, and eaten during the night. The blood was applied on the door posts and lintel. This feast celebrates the Exodus from Egypt. But, like all of the feasts, it also has a prophetic meaning. It looked forward to the sacrifice of the "Lamb of God who taketh away the sin of the world." This was clearly demonstrated by Paul when he wrote, "For even Christ our Passover is sacrificed for us." [1 Cor. 5:7]. Not only did Jesus fulfill this feast symbolically, but also quite

literally. On the 10th of Nisan, Palm Sunday, Jesus rode down the mount of Olives on a colt. He was crucified four days later on Passover.

2. Unleavened Bread: [Lev. 23:6-8] The day following Passover, the 15th of Nisan, began the feast of Unleavened bread. This feast covered seven days, from the 15th to the 21st of Nisan. The first and last days, [15th & 21st], were "High Sabbath" days, although they do not necessarily fall on the weekly Sabbath. "High Sabbath" days are mandatory rest days which occur during some feast days. They are identified in Lev. 23:7, 8, 21, 24, 27, 28, 32, 35, 36, 39. Just as with the weekly Sabbath, the day before any "High Sabbath" is a "preparation day." This means Passover, the 14th, is also the "preparation day" for the "High Sabbath" on the 15th, [see: John 18:28, 19:14,31]. The feast of Unleavened Bread celebrates the journey of the children of Israel through the wilderness, when God fed them with manna from heaven and supplied water out of the rock. This feast was fulfilled by Jesus during the Feast of Unleavened Bread when He said, "I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world." [John 6:51]. Jesus was crucified on Passover. His body [His flesh] was laid in the tomb just before sunset, when the "High Sabbath" of the Feast of Unleavened Bread began. His body laid in the tomb for the first three days of this feast, from the 15th through the 17th of Nisan.

<http://www.pfrs.org/jewish/hr01.html>

High Days or High Sabbath

Exodus 12:16

16 On the first day *there shall be* a holy convocation, and on the seventh day there shall be a holy convocation for you. **No manner of work shall be done on them;** but *that* which everyone must eat—that only may be prepared by you.

John 19:31

“31 Therefore, because it was the Preparation *Day*, that the bodies should not remain on the cross on the Sabbath (for that Sabbath was a **high day**), ...”

John makes a very revealing comment when he adds the little phrase, “for that Sabbath was a high day.” The preparation day always preceded the weekly Sabbath as individuals prepared for the “rest” day that God had ordained. This preparation day, however, was distinguished from the typical Friday preparation day, because the Sabbath they were observing this time was not a typical Saturday, Sabbath, but it was a Sabbath (literally, “rest”) day instituted specifically for the Feast of unleavened bread. This feast began and ended with a High Sabbath.

On the year that Christ died, this High Sabbath or high day, fell on the Friday before the weekly Sabbath. This places Christ's crucifixion on Thursday the "Preparation Day" before the High Sabbath day. This important piece of information is supported in Matthew and Mark's gospel as they refer to the Sabbath in the plural. Unfortunately our English translations miss this very important piece of information. Matthew 28:1, "In the end of the Sabbath (*sabbatwn*, which is plural not singular, the singular form is *sabbaton*), as it began to dawn toward the first day of the week." Mark 16:1, "And when the Sabbath (*sabbatwn*) was past..." These verses indicate that the women came to the grave after Sabbaths, plural, had past and it was now the beginning of the week, Sunday!

This understanding of the special festival Sabbath day helps us to reconcile the statement made in Mark 15:42-43 "It was the Preparation Day (that is, the day before the Sabbath). So as evening approached, Joseph of Arimathea, ... asked for Jesus' body." Many scholars point to this verse as proof that Jesus must have died on Friday because the following day was the Sabbath. John 19:31 helps us to understand, however, that this preparation Day was actually the preparation day for a High Sabbath or "high day."

Last Supper—Passover Feast

Matthew 26:17-20 "Now the first [day] of the [feast of] unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover? And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples. And the disciples did as Jesus had appointed them; and they made ready the passover. Now when the even was come, he sat down with the twelve."

John 18:28 "Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover."

When coming to an understanding of the biblical chronology of the Passion Week a person must contend with the passages relating to the Last Supper. In Matthew 26 it is clear that Jesus requested a room to celebrate the Passover and he also says, "I will keep the Passover at thy house" and then the disciples make ready the passover and when evening comes the meal is eaten. A superficial look at this passage gives the appearance that Jesus was eating the Passover meal. Closer inspection, however, leads us to the reality that this meal was actually taking place Wednesday night. For instance, during this meal you will notice that there is no lamb mentioned at all during this meal, yet the lamb would have been an integral part of the Passover meal. Also you

will notice that it says that Jesus sat down and other gospels talk of the reclining around the table, yet the Old Testament is clear that the Passover meal was to be observed standing with sandal on, remembering that at the time of the first Passover the nation of Israel was to be ready to exodus Egypt after the eating of the meal.

When Jesus ate with His disciples the Last Supper it was actually Wednesday night. This is supported by John 18:28, "Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the Passover." At this point in the unfolding of events, Jesus has observed the last supper, been arrested, stood trial before Annas and Caiaphas and been denied by Peter 3 times. The time is sometime early in the morning, Nisan 14, our Passover. Notice the Jews leading Jesus did not want to defile themselves so that they could eat the Passover. Indeed, Jesus' last meal was on Wednesday night, not Thursday. Those who were leading Jesus to the trials and His ultimate death, were preparing themselves for their physical Passover meal totally unaware that they were leading the perfect Passover lamb, Jesus, to His death!

One last point of clarification is needed in regards to the Hebrew manner of accounting days. Each day began and ended at sunset, 6 PM. This Wednesday night would have been Nisan 14 or Passover because sunset had already arrived. When Jesus ate the meal with His disciples it was the day of Passover and they were indeed eating with the perfect Passover lamb! What imagery is so clear when one now considers the words of Jesus at this meal when references the bread and the wine as being His body and blood, and in this symbolism the perfect paschal lamb, Jesus Christ was foreshadowing His upcoming sacrifice for those seated around the table and for all of humanity.

With the Matthew 26 passage explained correctly the chronology of the passion week now falls in line beautifully and harmoniously with all of Scripture and the Week of Passover now comes alive in its full imagery and Truth.