

## The Chronology of Passion Week (33 A.D.)\*

Saturday (March 28)	Sunday (March 29)	Monday (March 30)	Tuesday (March 31)	Wednesday (April 1)	Thursday (April 2)	Friday (April 3)	Saturday (April 4)	Sunday (April 5)
<p>Jesus arrives at Bethany, which is two miles outside of Jerusalem (John 11:17—12:1)</p> <p>In evening, Jesus is anointed at Simon the leper's house (Matt. 26:6-13; Mark 14:3-9; John 12:1-8)</p> <p><b>**The account of the anointing in Matt. 26:6-13 and Mark 14:3-9 should be viewed as a flashback to Bethany that occurred just days earlier; whereas John puts it in chronological order. The language in Matt. 26:6 ("And when Jesus was in Bethany") and Mark 14:3 ("And being in Bethany") does not require a chronological sequence. See Robert L. Thomas &amp; Stanley Gundry, <i>The NIV Harmony of the Gospels</i>, 168m.</b></p>	<p>A great crowd comes to Bethany to see Jesus (John 12:9-11)</p>	<p>Jesus' triumphal entry into Jerusalem (Matt. 21:1-9; Mark 11:1-10; Luke 19:28-40; John 12:12-19)</p> <p>Jesus visits the temple (Matt. 21:10-11; Mark 11:11) and returns to Bethany</p> <p><b>**This is the 10<sup>th</sup> of Nisan, when the lamb was selected for the Passover (Exod. 12:3). Jesus hereby presents Himself to Israel as the Lamb of God who will take away the sin of the world (John 1:29)</b></p>	<p>On the way from Bethany to Jerusalem, Jesus curses the fig tree (Matt. 21:18-19; Mark 11:12-14)</p> <p>In Jerusalem, Jesus cleanses the temple (Matt. 21:12-13; Mark 11:15-17; Luke 19:45-46)</p> <p>In evening, the religious leaders begin seeking how they might destroy Jesus, meanwhile He presumably returns to Bethany (Mark 11:18-19; Luke 19:47-48)</p> <p><b>**The mention of "after two days" in Matt. 26:2 and Mark 14:1 is best interpreted as the span from the plot to seize Jesus until the Passover</b></p>	<p>The disciples see the withered fig tree on their way to Jerusalem (Matt. 21:20-22; Mark 11:20-26)</p> <p>Jesus disputes with the religious leaders in the temple (Matt. 21:23—23:39; Mark 11:27—12:44; Luke 20:1—21:4)</p> <p>In the afternoon, Jesus gives the Olivet Discourse (Matt. 24:1—25:46; Mark 13:1-37; Luke 21:5-36)</p> <p>Jesus predicts His crucifixion in two days at the Passover (Matt. 26:1-5; Mark 14:1-2; Luke 22:1-2)</p> <p>Judas plans his betrayal with the religious leaders (Matt. 26:14-16; Mark 14:10-11; Luke 22:3-6)</p>	<p>Jesus and the disciples have the Passover via Galilean timing* (Matt. 26:17-30; Mark 14:12-26; Luke 22:7-30; John 13:1-14:31)</p> <p>Leaving the Upper Room, Jesus gives His discourse and intercessory prayer (Matt. 26:30-35; Mark 14:26-31; Luke 22:31-39; John 15:1—18:1)</p> <p>Jesus' agony and arrest in the Garden of Gethsemane (Matt. 26:36-56; Mark 14:32-52; Luke 22:39-53; John 18:1-12)</p> <p>During the night, Jesus is tried before Annas, Caiaphas, and religious leaders (Matt. 26:57-75; Mark 14:53-72; Luke 22:54-65; John 18:13-27)</p>	<p>In the evening - early morning, Jesus is tried by the Sanhedrin, Pilate, Herod Antipas, and Pilate again (Matt. 27:1-30; Mark 15:1-19; Luke 22:66—23:25; John 18:28—19:16).</p> <p>Jesus is led to Calvary/Golgotha and put on the cross at 9 a.m. (Matt. 27:30-44; Mark 15:20-32; Luke 23:26-43; John 19:16-27)</p> <p>Darkness covers the land from 12-3 p.m. Christ dies at 3 p.m. when Israel is sacrificing the Passover lambs (Exod. 12:6) on the 14<sup>th</sup> of Nisan (Judean timing*). Jesus is buried before the Sabbath begins (Matt. 27:45-60; Mark 15:33-46; Luke 23:44-54; John 19:28-42)</p>	<p>Jesus' body remains in the tomb during the Sabbath, while the guards who are obtained by the Pharisees from Pilate keep watch of the tomb to prevent anyone from stealing Jesus' body (Matt. 27:61-66; Mark 15:47; Luke 23:55-56)</p>	<p>After the Sabbath, Jesus rises from the dead "on the third day" / first day of the week (Matt. 16:21; 17:23; 20:19; Mark 10:34; Luke 9:22; 18:33; 24:7; John 2:19; Acts 10:40), fulfilling the type of first fruits (Lev. 23:9-14; 1 Cor. 15:23)</p> <p>Very early in the morning around sunrise, the women arrive at the tomb (Matt. 28:1-7)</p> <p>Jesus appears first to Mary Magdalene (John 20:11-18), then to the other women (Matt. 28:8-10), to Peter (Luke 24:34; 1 Cor. 15:5), and the other disciples later in the day (Mark 16:12-14; Luke 24:13-43; John 20:19-25)</p>

\* Adapted from Harold W. Hoehner, *Chronological Aspects of the Life of Christ* (Grand Rapids: Zondervan, 1977), 90-93. For the difference between the Galilean reckoning of the start of Passover on the 14<sup>th</sup> of Nisan used by Jesus, His disciples, and the Pharisees as recorded in the Synoptics vs. the Judean reckoning used by the Sadducees in John's Gospel, see Hoehner, pp. 74-90.