

Nissan Date (A.D. 31)	Day starts at 6pm:	Day ends at 6pm:	Events:	Scripture:	Explanation:
9 Thursday	Friday		Jesus at Bethany home where He enjoys a well-prepared meal "six days before the Passover."	John 12:1	"Six days before the Passover" is inclusive of the Passover day (Nisan 9-14); note that the day described here is likely not a Sabbath because of the many preparations made for the Bethany feast.
10 Friday (Sabbath)	Saturday (Sabbath)		The Great Sabbath or The Sabbath of the Great One	Exod. 12:3	The fetching of the Lamb into the house done first on the 10th of Nissan is celebrated on the Sabbath prior to Passover.
			Triumphal Entry	John 12:12	The next day after the day mentioned in John 12:1; in A.D. 31, the Passover lambs were brought into the house on the same day as the Triumphal entry, when the Lamb of God was brought into Jerusalem, where He would be slaughtered for Passover. Note that when Peter and John were at the temple for the slaughter of their Passover lamb days later, they would have repeated the line from Psalm 118 that was heard during the Triumphal entry - "Blessed be He that cometh in the Name of the Lord." See Edersheim, <i>The Life and Times of Jesus the Messiah</i> , Book V, Chapter IX (p. 488 in volume 2).
			Jesus returns to Bethany after looking around	Mark 11:11	
11 Saturday	Sunday		Jesus returns to Jerusalem, cursing the fig tree on the way in, where He cleanses the temple; He again departs the city	Mark 11:12-19; Matt. 21:12-17	
12 Sunday	Monday		Jesus returns to Jerusalem; on the way the withered fig tree is noticed;	Matt. 21:18-20; Mark 11:20-21	Note that Matthew puts the cursing of the tree on the previous day and the withering of the tree all in this day.
			Jesus's authority is challenged while He is in Jerusalem; at the end of a long day, He leaves the city again	Matt. 22:23, 46, 24:1	
13 Monday	Tuesday		Jesus is in Bethany at the house of Simon the Leper; He predicts His crucifixion "after two days"; Mary anoints Him for burial	Mark 14:1-3; Matt. 26:2; 6-13	"After two days was the passover and of unleavened bread" - the two days are inclusive of the passover day
			The Jewish establishment plots Jesus's death "but not on a feast day"; they conduct their interview with Judas Iscariot	Matt. 26:3-5, Matt. 26:14-17; Luke 22:1-6	
14 Tuesday	Wednesday		Passover Day		
			The disciples ask where to make ready the Passover lamb	Mark 14:12; Matt. 26:17; Luke 22:1, 7	Here passover is called "the first day of unleavened bread," which was technically the 15th of Nissan according to Lev. 23:5-8. But Walter Wessel explains: "The entire eight-day celebration, including Passover, was sometimes referred to as the Feast of Unleavened Bread . . . and there is some evidence that 14 Nissan was loosely referred to as the "first day of Unleavened Bread" ( The Expositor's Bible Commentary, 8.758). This would have been after twilight on Tuesday evening.
			Jesus predicts Peter's denial at the Last Supper, where they celebrated the Passover meal	Mark 14:30; Luke 22:34	Also Tuesday evening.
			Gethsemane and Judas's betrayal	Luke 22:39-53	Also Tuesday evening.
			After a night in the priest's house, where Peter denies the Lord, the trial begins "as soon as it was day"	Luke 22:66	This is Wednesday morning.
			Pilate and Herod become friends	Luke 23:12	
			Crucifixion of Christ	Mark 15:25	The 3rd hour was 9 am Wednesday morning.
			Removal of Christ from the cross	John 19:31; Mark 15:42-43	<i>Preparation day</i> is a Jewish technical term for the day before a sabbath.

		The burial of Christ	John 19:42; Luke 23:54	
		A guard on the tomb is requested and posted	Matt. 27:62-66	
15 Wednesday	Thursday	High Sabbath - first day of Unleavened Bread	John 19:31	See Leviticus 23:5-8 for instruction that the 15th of Nissan be a sabbath.
16 Thursday	Friday	Women prepare spices for Jesus's body	Mark 16:1; Luke 23:56	Note that the Wednesday crucifixion allows for the women buying spices both after (Mark) and before (Luke) the sabbath. Mark refers to the high sabbath on Thursday, the first day of Unleavened Bread, and Luke refers to the weekly sabbath on Saturday, but both refer to the Friday between.
17 Friday (Sabbath)	Saturday (Sabbath)	Sabbath		
		Women rest on the Sabbath day	Luke 23:56	
18 Saturday	Sunday	The first day of the week		
		Mary Magdelene sees the stone rolled away from the tomb due to a great earthquake; she is accompanied by other women, and they bring spices; they see an angel and are sent to report to the disciples	John 20:1; Mark 16:1-8; Matt. 28:1; Luke 24:1	They came while it was still dark in the early morning hours of Sunday; "the first day of the week" began the previous evening at twilight.
		Jesus meets with disciples in assembly - Thomas is missing	John 20:19	They met in the evening of the day, prior to twilight
19 Sunday	Monday			
20 Monday	Tuesday	Jesus walks with the two on the road to Emmaus	Luke 24:13, 21	"The same day" (v. 13) refers to the men walking on the same day together; it is not a reference to the same day as the resurrection of the previous verses. "These things" in "Today is the third day since these things were done" includes the report of the women about the resurrection in verses 23-24). Note that the day was far spent (v. 29), so it is not likely that this "same day" is the Sunday the Lord met with the disciples in the evening.
21 Tuesday	Wednesday			
22 Wednesday	Thursday			
23 Thursday	Friday			
24 Friday (Sabbath)	Saturday (Sabbath)			
25 Saturday	Sunday	Jesus meets with disciples in assembly - Thomas is rebuked	John 20:26	Eight days is inclusive of both first days of the weeks