

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  Triumphal Entry   Jesus returns to Bethany after looking around	Exod. 12:3  John 12:12  Mark 11:11	The fetching of the Lamb into the house done first on the 10th of Nissan is celebrated on the Sabbath prior to Passover. 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).
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;  Jesus's authority is challenged while He is in Jerusalem; at the end of a long day, He leaves the city again	Matt. 21:18-20; Mark 11:20-21  Matt. 22:23, 46, 24:1	Note that Matthew puts the cursing of the tree on the previous day and the withering of the tree all in this day.
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  The Jewish establishment plots Jesus's death "but not on a feast day"; they conduct their interview with Judas Iscariot	Mark 14:1-3; Matt. 26:2; 6-13  Matt. 26:3-5, Matt. 26:14-17; Luke 22:1-6	"After two days was the passover and of unleavened bread" - the two days are inclusive of the passover day
14	Tuesday	Wednesday	Passover Day The disciples ask where to make ready the Passover lamb. Peter and John would go to the temple for this, where they would repeat the praise of the Triumphal Entry from Psalm 118, "Blessed be He that cometh in the Name of the Lord" (Edersheim V.IX (2.487-488)). The likely location was the home of John Mark's family (Edersheim V.IX (2.485)). Edersheim conjectures that the miraculous way in which the location was pointed out helped conceal the location from Judas's treachery so that the Last Supper could happen uninterrupted.  Jesus predicts Peter's denial at the Last Supper, where they celebrated the Passover meal Gethsemane and Judas's betrayal After a night in the priest's house, where Peter denies the Lord, the trial begins "as soon as it was day" Pilate and Herod become friends	Mark 14:12; Matt. 26:17; Luke 22:1, 7  Mark 14:30; Luke 22:34 Luke 22:39-53 Luke 22:66  Luke 23:12	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" ( <i>The Expositor's Bible Commentary</i> , 8.758). This would have been after twilight on Tuesday evening.  Also Tuesday evening. Also Tuesday evening. This is Wednesday morning.

		Crucifixion of Christ Removal of Christ from the cross	Mark 15:25 John 19:31; Mark 15:42-43	The 3rd hour was 9 am Wednesday morning. <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	
15 Wednesday	Thursday	A guard on the tomb is requested and posted	Matt. 27:62-66	See Leviticus 23:5-8 for instruction that the 15th of Nissan be a sabbath.
16 Thursday	Friday	High Sabbath - first day of Unleavened Bread Women prepare spices for Jesus's body	John 19:31 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 Jesus meets with disciples in assembly - Thomas is missing	John 20:1; Mark 16:1-8; Matt. 28:1; Luke 24:1 John 20:19	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.  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, 21-33a	"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 Resurrection Sunday when the Lord met with the disciples in the evening. The two men reverse course from Emmaus and return to the apostles late into the evening after 6pm on Tuesday (v.33).
21 Tuesday	Wednesday			
22 Wednesday	Thursday		Luke 24:33b-35; John 20:25	The two men regather with other disciples. By this time the risen Lord has again appeared to Simon while alone (Luke 24:34), heightening the excitement and discussion of the still fearful disciples. Thomas remains unconvinced.
23 Thursday	Friday		Luke 24:33b-35; John 20:25	The two men regather with other disciples. By this time the risen Lord has again appeared to Simon while alone (Luke 24:34), heightening the excitement and discussion of the still fearful disciples. Thomas remains unconvinced.
24 Friday (Sabbath)	Saturday (Sabbath)		Luke 24:33b-35; John 20:25	The two men regather with other disciples. By this time the risen Lord has again appeared to Simon while alone (Luke 24:34), heightening the excitement and discussion of the still fearful disciples. Thomas remains unconvinced.

25 Saturday

Sunday

Jesus meets with disciples in assembly - Thomas is rebuked John 20:26;  
Luke 24:36-43

John's "eight days" is inclusive of both first days of the weeks, so this is the second Sunday. That Luke's description of Jesus's meeting with the disciples happened on the second Sunday is a necessary conclusion from John's details about the first and second Sundays. Luke says that Jesus meets with "the eleven and those who were with them gathered together" (v. 33). John indicates that on Resurrection Sunday Jesus met with ten of the eleven only, with Thomas missing (20:24). Also, Luke mentions Jesus's reference to His wounds, which John says ministered especially to Thomas on the second Sunday. In addition, the blowing for the reception of the Holy Spirit on John's second Sunday seems to have a parallel with Luke 24:45, "Then he opened their minds to understand the Scriptures." Finally, the return of the two on the road to Emmaus happened very late in the evening on the Tuesday after Resurrection Sunday, but clearly before the appearance of Jesus among the disciples in Luke.