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**CHRONOLOGY OF THE LIFE OF CHRIST**

**FOLLOWING HIS STEPS**

**An Effort to Harmonize the Gospels**

**by Elder Bob Allgood**

**Reference Terms and Timetables**

**Scriptures: John 12:1 “Then Jesus six days before the passover came to Bethany”**

**REFERENCE TERMS:**

**1. The term “the passover” appears 37 times in the Old Testament and 23 times in the New Testament. The term refers to the 14<sup>th</sup> day of Abib (or Nisan), the day in which the Passover Lamb was killed in “the evening”, and is often used to refer to and include the seven day “feast of unleavened bread” that followed from the 15<sup>th</sup> day of Abib (or Nisan) through the 21<sup>st</sup> day of Abib. In II Chronicles 35:17 we read, “And the children of Israel that were present kept the passover at that time, and the feast of unleavened bread seven days”. In Luke 22:1 we read, “Now the feast of unleavened bread drew nigh, which is called the Passover”. In effect the Passover day (14<sup>th</sup>) and the seven days that followed (15<sup>th</sup> through the 21<sup>st</sup>) was an eight day feast of unleavened bread (see Exodus 12:18).**

**2. “The LORD’S Passover” appears three times in the Old Testament (Exodus 12:11, 27, and Lev. 23:5) and refers specifically to the Lamb that was slain on the 14<sup>th</sup> of Abib (or Nisan) in the evening. Christ is our Passover – I Cor. 5:7.**

3. **“The feast of the passover”** appears once in Exodus 34:25 and four times in the New Testament. This term appears in Luke 2:41 and John 13:1, but in Matthew 26:2 and Mark 14:1 the words **“feast of”** were added by the translators or else only the words **“the passover”** would appear.

4. **“The feast of unleavened bread”** appears ten times in the Old Testament and twice in the New. Along with the Passover Day, it was one of three FEASTS that was to be kept each year by the Jews (see Deut. 16:16). This term seems to always refer to the actual seven day feast of unleavened bread in the Old Testament but to the Passover and the feast in Matthew 26:17 and Luke 22:1.

#### **REFERENCE TIMETABLES:**

By the words **“six days before the passover”** we have the first step of a timetable of the last week of our Lord’s earthly ministry. The Jewish DAY of 24 hours began at about 6:01 PM (Gentile time) and ended at about 6 PM (Gentile time). There were no Clocks to keep time. The DAY was broken down into two twelve (12) hour segments. The night segment started at 6:01 PM and lasted to 6 AM. The day segment began at 6:01 AM and lasted to 6 PM.

The Scriptures clearly teach and all agree that Jesus was crucified on the Passover Day (see John 18:28, 18:39, 19:14) – the 14<sup>th</sup> day of the month of Abib (or Nisan), the day the original Passover Lamb was slain (see Exodus 12:1-6). The question is what day of the week did the 14<sup>th</sup> of Nisan fall – Wednesday, Thursday or Friday? The true harmony of the gospels depends upon knowing exactly which day was the 14<sup>th</sup> of Nisan. It seems to me there are only three or four possibilities, and only one or two of them harmonize with the Scriptures. The following Timetables are presented for your consideration.

#### **TIMETABLE 1 (The Timetable of my First Choice)**

Assuming the words **“before the passover”** in John 12:1 means **“before 6:01 PM”**, the start of the 14<sup>th</sup> of Nisan, and the

**14<sup>th</sup> of Nisan fell on Wednesday.**

**The 8<sup>th</sup> of Nisan - SIX days before the 14<sup>th</sup> = Thursday**

**The 9<sup>th</sup> of Nisan - FIVE days before the 14<sup>th</sup> = Friday**

**The 10<sup>th</sup> of Nisan - FOUR days before the 14<sup>th</sup> = Saturday**

**The 11<sup>th</sup> of Nisan - THREE days before the 14<sup>th</sup> = Sunday**

**The 12<sup>th</sup> of Nisan - TWO days before the 14<sup>th</sup> = Monday**

**The 13<sup>th</sup> of Nisan - ONE day before the 14<sup>th</sup> = Tuesday**

**The 14<sup>th</sup> of Nisan - Passover Day = Wednesday**

**WEDNESDAY - Christ observed the “legal passover” with his disciples after 6:01 on the 14<sup>th</sup>, instituted the Lord’s Supper, washed the disciples feet, went out into the garden and was arrested, taken before Pilate, etc., mocked, scourged, and nailed to the cross by 9 AM the next morning, hung on the cross six hours until 3 PM at about which time he “gave up the ghost” and died. He was taken down and buried in a near by borrowed tomb just before the end of the day or before 6 PM.**

**The 15<sup>th</sup> of Nisan = THURSDAY – The first day of the “feast of unleavened bread” was to be a “Holy Convocation” or High Sabbath (Lev. 23:1-8, 15, John 19:31)**

**The 16<sup>th</sup> of Nisan = FRIDAY – the second day of the feast of unleavened bread.**

**The 17<sup>th</sup> of Nisan = SATURDAY – the regular Seventh Day Sabbath**

**The 18<sup>th</sup> of Nisan = SUNDAY – The first day of the week – in which, “very early in the morning” (Mark 16:2, 9, Luke 24:1) “when it was yet dark” (John 20:1), “In the end of the Sabbath, as it began to dawn toward the first *day* of the week” (Matt 28:1) they found the tomb empty – for Jesus Christ had**

already risen.

**\*\*\* Note: This Timetable allows for Christ to be in the grave “three days and three nights” as Jonah was “three days and three nights” in the whale’s belly.**

### **TIMETABLE 2 (The Timetable of my Second Choice)**

**Assuming the words “before the passover” in John 12:1 means “before 6 PM”, the END of the 14<sup>th</sup> of Nisan, and SIX DAYS includes the 14<sup>th</sup> of Nisan, and that the 14<sup>th</sup> of Nisan fell on Wednesday.**

**The 9<sup>th</sup> of Nisan - SIX days before the end of the 14<sup>th</sup> = Friday**

**The 10<sup>th</sup> of Nisan - FIVE days before the end of the 14<sup>th</sup> = Saturday**

**The 11<sup>th</sup> of Nisan - FOUR days before the end of the 14<sup>th</sup> = Sunday**

**The 12<sup>th</sup> of Nisan - THREE days before the end of the 14<sup>th</sup> = Monday**

**The 13<sup>th</sup> of Nisan - TWO days before the end of the 14<sup>th</sup> = Tuesday**

**The 14<sup>th</sup> of Nisan - ONE day before the end of the 14<sup>th</sup> = Wednesday**

**WEDNESDAY - Christ observed the “legal passover” with his disciples after 6:01 on the 14<sup>th</sup>, instituted the Lord’s Supper, washed the disciples feet, went out into the garden and was arrested, taken before Pilate, etc., mocked, scourged, and nailed to the cross by 9 AM the next morning, hung on the cross six hours until 3 PM at about which time he “gave up the ghost” and died. He was taken down and buried in a near by borrowed tomb just before the end of the day or before 6 PM.**

**The 15<sup>th</sup> of Nisan = THURSDAY – The first day of the “feast**

of unleavened bread” was to be a “Holy Convocation” or High Sabbath (Lev. 23:1-8, 15, John 19:31)

The 16<sup>th</sup> of Nisan = FRIDAY – the second day of the feast of unleavened bread.

The 17<sup>th</sup> of Nisan = SATURDAY – the regular Seventh Day Sabbath

The 18<sup>th</sup> of Nisan = SUNDAY – The first day of the week – in which, “very early in the morning” (Mark 16:2, 9, Luke 24:1) “when it was yet dark” (John 20:1), “In the end of the Sabbath, as it began to dawn toward the first *day* of the week” (Matt 28:1) they found the tomb empty – for Jesus Christ had already risen.

\*\*\* Note: This Timetable allows for Christ to be in the grave “three days and three nights” as Jonah was “three days and three nights” in the whale’s belly.

### TIMETABLE 3 (The Timetable of my Third Choice)

Assuming the word “passover” in John 12:1 means “before 6:01 PM”, the start of the 14<sup>th</sup> of Nisan, and the 14<sup>th</sup> of Nisan fell on Thursday.

The 8<sup>th</sup> of Nisan - SIX days before the 14<sup>th</sup> = Friday

The 9<sup>th</sup> of Nisan - FIVE days before the 14<sup>th</sup> = Saturday

The 10<sup>th</sup> of Nisan - FOUR days before the 14<sup>th</sup> = Sunday

The 11<sup>th</sup> of Nisan - THREE days before the 14<sup>th</sup> = Monday

The 12<sup>th</sup> of Nisan - TWO days before the 14<sup>th</sup> = Tuesday

The 13<sup>th</sup> of Nisan - ONE day before the 14<sup>th</sup> = Wednesday

The 14<sup>th</sup> of Nisan - Passover Day = Thursday

**THURSDAY** - Christ observed the “legal passover” with his disciples after 6:01 on the 14<sup>th</sup>, instituted the Lord’s Supper, washed the disciples feet, went out into the garden and was arrested, taken before Pilate, etc., mocked, scourged, and nailed to the cross by 9 AM the next morning, hung on the cross six hours until 3 PM at about which time he “gave up the ghost” and died. He was taken down and buried in a near by borrowed tomb just before the end of the day or before 6 PM.

The 15<sup>th</sup> of Nisan = **FRIDAY** – The first day of the “feast of unleavened bread” was to be a “Holy Convocation” or High Sabbath (Lev. 23:1-8, 15, John 19:31)

The 16<sup>th</sup> of Nisan = **SATURDAY** – the second day of the feast of unleavened bread and the regular Seventh Day Sabbath

The 17<sup>th</sup> of Nisan = **SUNDAY** – The first day of the week – in which, “very early in the morning” (Mark 16:2, 9, Luke 24:1) “when it was yet dark” (John 20:1), “In the end of the Sabbath, as it began to dawn toward the first *day* of the week” (Matt 28:1) they found the tomb empty – for Jesus Christ had already risen.

**\*\*\* Note: This Timetable does not allow for Christ to be in the grave “three days and three nights” as Jonah was “three days and three nights” in the whale’s belly.**

#### **TIMETABLE 4 (The Timetable of the Roman Catholics and Protestants)**

Assuming the word “passover” in John 12:1 means “before 6:01 PM”, the start of the 14<sup>th</sup> of Nisan, and the 14<sup>th</sup> of Nisan fell on Friday. The Roman Catholic and Protestant Timetable for John 12:1 is as follows:

**The 8<sup>th</sup> of Nisan - SIX days before the 14<sup>th</sup> = Saturday**

**The 9<sup>th</sup> of Nisan - FIVE days before the 14<sup>th</sup> = Sunday**

**The 10<sup>th</sup> of Nisan - FOUR days before the 14<sup>th</sup> = Monday**

**The 11<sup>th</sup> of Nisan - THREE days before the 14<sup>th</sup> = Tuesday**

**The 12<sup>th</sup> of Nisan - TWO days before the 14<sup>th</sup> = Wednesday**

**The 13<sup>th</sup> of Nisan - ONE day before the 14<sup>th</sup> = Thursday**

**The 14<sup>th</sup> of Nisan - Passover Day = Friday**

**FRIDAY - Christ observed the “legal passover” with his disciples after 6:01 on the 14<sup>th</sup>, instituted the Lord’s Supper, washed the disciples feet, went out into the garden and was arrested, taken before Pilate, etc., mocked, scourged, and nailed to the cross by 9 AM the next morning, hung on the cross six hours until 3 PM at about which time he “gave up the ghost” and died. He was taken down and buried in a near by borrowed tomb just before the end of the day or before 6 PM.**

**The 15<sup>th</sup> of Nisan = SATURDAY – The first day of the “feast of unleavened bread” was to be a “Holy Convocation” or High Sabbath (Lev. 23:1-8, 15, John 19:31)**

**The 16<sup>th</sup> of Nisan = SUNDAY – The first day of the week – in which, “very early in the morning” (Mark 16:2, 9, Luke 24:1) “when it was yet dark” (John 20:1), “In the end of the Sabbath, as it began to dawn toward the first *day* of the week” (Matt 28:1) they found the tomb empty – for Jesus Christ had already risen.**

**\*\*\* Note: It is from this Timetable we get the “Palm Sunday Triumphal Entry” ride into Jerusalem, the “Good Friday” crucifixion, and the “Easter Sunday Sunrise Resurrection”. This Timetable allows for Christ being in the grave less than 36 hours. Christ was buried after 3 PM on the day he was crucified (and more likely just about an hour before 6 PM). Saturday would allow for 24 hours. Christ was risen from the tomb “toward the end of the Sabbath” early in the morning while it was yet dark on the first day of the week, which would allow only a few hours on Sunday. This Timetable is justified by those who believe in it by taking part of Saturday, all of Friday and part of Sunday and calling that “three days and three nights”.**

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