

The following is a chronological listing of the events leading up to and following Easter. This list presumes that there are no errors in scripture and that all the Gospels harmonize.

THURSDAY (10 days to Easter)

1. Jesus arrives at Bethany (approx. 1.5 miles Southeast of Jerusalem) at a dinner made by Martha at Simon the leper's house with Lazarus and the other disciples. It is here that Mary of Bethany anoints Jesus' head and feet with perfume [Ma.26:6-13; Mk.14:3-9; Jn.12:2-50].

FRIDAY (9 days to Easter)

1. Jesus makes the triumphal entry into Jerusalem that we celebrate as Palm Sunday [Ma.21:4-9; Mk.11:1-11; Lu.19:28-40; Jn.12:12-19].
2. Jesus lodges outside of Jerusalem at Bethany, Bethpage, and the Mt. of Olives at night and travels to Jerusalem to teach at the temple by day. Although the religious leaders feared for the loss of their prestigious positions due to His teaching they couldn't do much for fear of retaliation by the mobs of people who came to hear Him [Ma.21:17,18,23; 24:1; Mk.11:1,11,12,19,27; Lu.19:29,47; 21:37,38].

MONDAY (6 days before Easter)

1. The religious leaders of Jerusalem plot to kill Christ, but want to avoid doing so on the same day as the feast of unleavened bread (since there was no labor allowed on this day). At this point Christ and His disciples move to Ephraim (about 15 miles away). The mobs that had been listening to Him wondered whether He would return to Jerusalem for the Passover. The religious leaders put out the word that they wanted Jesus (but they don't mention that it is their intention that He will suffer a fatal 'accident' while in their charge) [Ma.26:1-5; Mk.14:1-2; Lu.22:1-2; Jn.11:47; 12:10,11].
2. Satan possesses Judas. Judas goes to the religious leaders and agrees to betray Jesus for money. Although the possession was temporary, Judas doesn't confess what he did while possessed. Rather, he hides the fact -- an act that places him out of fellowship [Ma.26: 14-16; Mk.14:10-11; Lu.22:1-6].

WEDNESDAY—DAYTIME

1. Known as the 'Passover Preparation' (See Ex.12; Lev.23 for description). The family's Passover lamb (paschal lamb) was selected the previous Friday. For those families that did not have a lamb or could not afford one would group together with other families and go in together on a lamb. Since then each family (or group) has kept the lamb awake until Tuesday. Today (the 14th day of the Jewish month) the normal day's rituals at the temple would end early and crowds of people (each representing his family or clan) would bring their docile lamb (from a week without sleep) to the temple gates. Each time the gates

opened a large group of people would be admitted inside where they would get in numerous lines behind the previously admitted crowd (sort of like Disney world rides). At the front of each line was a line of priests, with a bowl. As each person reached the front of the line he would cut open the neck of the sleepy lamb. The priest at the front of the priest's line would catch the blood in a bowl and then pass the bowl back up the line of priests while he was handed an empty bowl passed back by the same line. When the bowl full of blood reached the last priest in the line of priests he would splash the blood on the base of the temple alter. All of this took place while choirs and musicians sang and played Psalms in the court- yard. After the lamb was sacrificed he returned to his family (or group of families, friends) and dressed out the lamb and cooked it.

WEDNESDAY—EVENING / BEGIN PASSOVER (after 6 PM)

1. The Passover meal would be eaten by each family (or clan, group, with friends, etc.) after 6 PM. During this time the story of the exodus would be retold. This Passover meal was actually taking place on the 15th day of the month by Jewish reckoning. The 15th day of the month was the first day of unleavened bread. No leavening was allowed in meals for the next 7 days. The Passover meal (with meat) was eaten first, and then a ceremonial feast of unleavened bread was eaten (as a two course meal). In addition the first and last days of those 7 were holy days in which no labor was allowed (like the Saturday Sabbath)
2. After 6 PM the disciples ask Jesus where they will be eating the Passover meal and He gives Peter and John instructions for making arrangements in Jerusalem [Ma.26:17-19; Mk.14:12-16; Lu.22:7-13].
3. The rest of the disciples and Christ arrive in Jerusalem at nightfall (to make His recognition by the city people and by the homeowner where they were eating difficult). They begin by eating the Passover meal [Ma.26:20; Mk.14:17; Lu.22:14-18].
4. As the Passover meal ends Satan successfully convinces Judas to follow through on his betrayal of Jesus. Thus Judas continues out of fellowship [Jn.13:2].
5. Jesus then washes the disciple's feet. This is both a doctrinal lesson and a means of placing all disciples back into fellowship (incl. Judas) [Jn.13:2-30].
6. This is followed by the second course (unleavened bread) during which Jesus first institutes the Lord's Supper [Ma.26:26-29; Mk.14:22-25; Lu.22:19-20], then reveals the name of the one who will betray Him. Judas is again possessed by Satan and leaves to betray Christ's location. Knowing that Jesus was not residing in the city, the plan was undoubtedly to follow Him and wait until He was well outside of the city to preclude any uproar should the people become alerted to what was taking place [Ma.26:21-25; Mk.14:18-21; Lu.22:21- 23; Jn.13:21-35].
7. Jesus foretells Peter's denial and quells an argument over which apostle would be the greatest in the coming kingdom and expounds on doctrine [Ma.26:30-35; Mk.14:26-31; Lu.22:24-38; Jn.13:31-14:31].
8. They sang a hymn and left the city for the Mt. of Olives. The route would take them out the nearest city gate (on the Southeastern side of the city), North through the Valley of Kidron (just outside the city), to the garden of Gethsemane (at the North end of the

valley). This would leave them at the road junction at the base of the Mt. of Olives. Rather than continue, Jesus stops at the garden. Although (due to the traffic at this junction) it wouldn't be the ideal place for the quiet capture of Jesus, it would have been reported back by the temple's spies that He and the disciples had stopped. This means that it is time for the religious leaders to gather their zealots and hirelings and quietly head for that junction with Judas [Ma.26:30; Jn.15:1-17:26].

9. Jesus' agony in the garden [Ma.26:36-38; Mk.14:32-42; Lu.22:39- 46; Jn.18:1].
10. Jesus' first, second and third prayers. The sleeping disciples [Ma.26:39-46; Mk.14:35-41; Lu.22:41-46].
11. Judas (who is possessed by Satan)[See WAS JUDAS SAVED] betrays Jesus in the garden. Jesus is arrested [Ma.26:47-56; Mk.14:43-50; Lu.22:47-53; Jn.18:3-11].

THURSDAY—PREDAWN

1. Still part of the Jewish Passover.
2. Jesus is brought before Ananias (political boss of Jerusalem) [Jn.18:13-23].
3. Jesus is brought before Caiaphas and the Sanhedrin, questioned and beaten. Peter denies he knew Jesus [Ma.26:57-75; Mk.14:53-72; Lu.22: 54-65; Jn.18:12-27].

THURSDAY—DAWN

1. Still Passover.
2. As soon as it is dawn the religious leaders of Jerusalem are gathered at the temple and Jesus is tried before Caiaphas (a night trial was illegal by Jewish custom) [Ma.27:1; Mk.15:1; Lu.22:66-71].

THURSDAY—MORNING

1. Still Passover.
2. Jesus is tried before Pilate for treason, who passes the buck in order to avoid a controversy in his already shaky administration [Ma. 27:2,11-14; Mk.15:1-5; Lk.23:1-5; Jn.18:28-38].
3. Jesus is taken to Herod. Herod makes no decision, but returns Jesus back to Pilate [Lu.23:6-11].
4. Jesus is tried again before Pilate. He is found innocent, but Pilate bends to public pressure and allows Him to be crucified [Lu. 23:12-16.]
5. Pilate releases Barabbas in accordance with Jewish custom [Ma.27: 15-26; Mk.15:6-15; Lk.23:16-25; Jn.18:38-40].
6. Jesus is dressed in purple (the color of nobility, high society) as a form of ridicule [Ma.27:28; Lu.23:11.
7. Jesus is 'crowned' with thorns and mocked further [Ma.27:29,30].

8. The purple robe is removed and the beaten Jesus is directed to carry His cross to Golgotha (a hill just outside Jerusalem city limits) [Ma.27:31].
9. Simon is directed to carry the cross [Ma.27:32; Lu.23:26].
10. Judas commits suicide by hanging.
11. Jesus speaks to the lamenting women on the way to Golgotha [Lu. 23:27-31].
12. Jesus arrives at Golgotha and is offered a pain killing drink before being nailed to the cross, but refuses [Ma.27:33-34].
13. Upon arriving at Golgotha Jesus is nailed to the cross. The cross is then lifted up vertical and positioned between the two thieves. All of this is done in the presence of the crowd and within view of travelers in and out of Jerusalem [Ma.27:35-43; Lu.23:32-33].
14. Jesus prays, "Father, forgive them; for they know not what they do."
15. The soldiers divide Christ's garments while the thieves crucified at His side Mock Him [Ma.27:35-40; Lu.23:34].
16. Again, Jesus is offered a drink to numb the pain. It is refused [Lu.23:36].
17. One repentant thief asks for consideration [Lu.23:39-42].
18. Christ tells the thief, "Verily I say unto thee, To day shalt thou be with me in paradise." [Lu.23:43].
19. Jesus tells Mary, "Woman, behold thy son..."

THURSDAY—AFTERNOON

1. Darkness descends from noon to 3PM. [Ma.27:45; Lu.23:44-45].
2. God, the Father completes the pouring out of sins onto Jesus.
3. At approximately 3PM Jesus cries out, "My God, my God, why hast thou forsaken me." [Ma.27:46].
4. Again, He is offered a stupefying drink. This time Christ accepts it [Ma.27:48].
5. Christ says, "I thirst", but isn't given anything.
6. Christ says, "It is finished" (sin is paid for).
7. Christ's cries out his last statement, "Father, into thy hands I commend my spirit" [Lu.23:46]."
8. He willingly dismisses His spirit [Ma.27:50; Lu.23:46].
9. The veil in the temple is torn. Earthquakes appear and graves are opened and the centurion glorifies God [Ma.27:51-54; Lu.23:45-49].

THURSDAY—EVENING (AFTER 6 PM)

1. Joseph of Arimathaea begs Pilate for the body and buries it in his own tomb after sundown. The body could not be buried before sundown because sundown marked the end of the first day of unleavened bread (a Jewish Holy day) and no work was allowed on this day. After sundown would be Friday and work was allowed on this day. In fact, it was known as the Sabbath preparation since all labor to be completed for the week had to be done today (since no labor was allowed on the Sabbath--Saturday). He rolls a large stone in the doorway (to keep animals out). Some of the women who observed the crucifixion linger at the tomb [Ma.27:55-61; Mk.15:42-47; Lu.23:50- 56].
2. From 3 PM to 6 PM is the first day. The word 'day' in Ma.12:40 is the Greek word "heymer'-as". This word has no specific definition. Rather, it is determined by context. [The literal definition of 72 hours = 3 days is precluded by other scriptures (i.e. Mk.15: 42; Lu.23:54; Jn.19:42). Just as a Friday afternoon death is precluded by even the most liberal interpretation of Ma.12:40.]

FRIDAY—MORNING

1. One day and one night have passed.

FRIDAY—DAYTIME

1. The women prepare spices and ointments on this day [Lu.23.56].

FRIDAY—EVENING

1. Two days and one night have passed since Christ's death.

SATURDAY—DAYTIME

1. Two days and two nights have passed since Christ's death.
2. The priests and Pharisees want the tomb sealed lest the body be stolen and the disciples claim that He is risen, but they can't do it because of the limits on labor on the Holy day. Instead, they get Pilate to order it done by Roman soldiers under their guidance. This isn't known by the women or disciples, who have all left the grave [Ma.27:62-66].

SATURDAY—EVENING

1. Three days and two nights have passed since Christ's death.
2. The women have completed preparing spices and ointments, but can't prepare the body due to Sabbath limitations [Lu.23:56].

SUNDAY—DAWN

1. Three days and three nights completed. Christ rises.

2. Women leave for the tomb (but not all together) with the spices and ointments not knowing that the tomb entrance was previously sealed off and guards placed [Ma.28:1; Mk.16:1-3; Lu.24:1].
3. An angel appears and the tomb door is unsealed and rolled inside, out of the way, causing an earthquake [Ma.28:2-3].
4. The Roman soldiers are scared to do anything [Ma.28:4].
5. The first group of women arrive (Mary Magdalene, Mary the mother of James and Joses, and Salome) and find the large stone rolled inside and scared guards [Mk.16:4; Lu.24:2-3].
6. Mary doesn't enter the tomb and doesn't see the angel, but immediately leaves to tell the Peter and John of the open grave and the soldiers [Jn.20:1-2].
7. The angel speaks to the women still at the tomb (Mary the mother of James and Joses, and Salome) to tell them that Jesus is risen and to go tell the disciples. They leave, but are afraid to tell the men [Lu.24:5-7].
8. Mary and Salome retreat to Joanna and the other women coming to the grave and tell them of the resurrection instead.
9. Peter and John (told by Mary Magdalene) run to the tomb. John arrives first and looks in the tomb, but doesn't enter until after Peter arrives and enters. After they have both inspected the remaining burial clothes they leave [Lu.24:12; Jn.20:3-10].
10. Mary mother of James, and Salome return with Joanna and the other women and meet the angel and Jesus. The angel tells them to tell the disciples of his resurrection and to meet him in Galilee. Jesus repeats the message, but not all the disciples believe and go to Galilee [Ma.28:5-10; Mk.16:5-8].
11. Mary Magdalene returns to the grave and meets the two angels and Jesus [Mk.16:9; Jn.20:11-17].

SUNDAY—MORNING

1. Some of the soldiers returned to town and told the chief priests what had happened. They were scared to tell the Captain of the Roman guard for fear that he might not believe them. They suspected the Captain would believe that they were making up a story to cover for their sleeping on the job when someone got the drop on them. This would have been done early in the day so as to agree on a story before anyone came to check on them [Ma.28:11-15].
2. Mary Magdalene returns from the grave site and tells the disciples of her encounter with Jesus, but they don't believe her either and still don't go to Galilee [Mk.16:10-11].

SUNDAY—AFTERNOON

1. Peter and Cleopas meet Jesus near the village of Emmaus and stay with Him until the evening meal [Mk.16:12; Lk.24:13-35; 1Cor.15:5].

SUNDAY—EVENING

1. Peter and Cleopas return and tell the gathered apostles and disciples (except Thomas) of their encounter. The group has gathered in secret in Jerusalem (rather than going to Galilee) for a Sunday evening meal. The gathered apostles and disciples don't believe Peter and Cleopas either [Mk.16:13; Lu.24:33-35].
2. Jesus appears to the same group following the attempt by Peter and Cleopas to convince them of His appearance. He first chastises them for their unbelief (and failure to go to Galilee) and then temporarily bestows the Holy Spirit on them for the purposes of doctrinal study (see SPIRITUAL GIFTS). This is the first time He gives the great commission, but He qualifies it by telling them that the commission would begin in Jerusalem (after their trip to Galilee) [Mk.16:15-20; Lu.24:36-48; Jn.20:19-24].

IN THE 40 DAYS FOLLOWING

1. During the week the apostle Thomas is told of the appearances of Christ, but doesn't believe them [Jn.20:25].
2. On the Monday eight days after His resurrection, Jesus makes an appearance before the disciples with Thomas present.
3. During the next days, several of the disciples began to drift back into their previous lifestyles for lack of anyone to follow. Christ visits a third time to remind them of their calling [Jn.21:1-23].
4. At some point during the remaining 32 days the apostles travel to Galilee as instructed by Jesus. There Jesus appears to them and gives the great commission a second time [Ma.28:16-20].
5. Christ makes several appearances during the 40 days following his resurrection He taught about the kingdom of God (not the kingdom of heaven) [Acts 1:1-3].
6. Christ appears one last time, 40 days after his resurrection and with ten days left before Pentecost. He comes to the apostles at mealtime and reminds them of their earlier periods of unbelief. He gives the great commission a third time and identifies coming sign gifts to authenticate the apostles' message. He also tells them to stick around in Jerusalem until the permanent indwelling of the Holy Spirit (and activation of the sign gifts) [Mk.16:14-18; Lu.24:49-50].
7. Jesus is received up into heaven [Mk.16:19-20; Lu.24:51].

OLD TESTAMENT PROPHECIES CONCERNING CHRIST'S DEATH

The following Old Testament prophecies were fulfilled concerning Christ during these last days (obvious ones are underlined>):

1. Sold out for 30 pieces of silver [Zech.11:12; Ma.26:14,15].
2. Betrayed by a friend [Ps.55:12-14; 41:9; Zech.13:6; Ma.26:49,50].
3. Money cast to the Potter [Zech.11:13; Ma.27:5-7,9,10].
4. Forsaken by disciples [Zech.13:7; Ma.26:56; Mk.14:27].
5. Accused by false witnesses [Ps.35:11; Ma.26:59-62].
6. Beaten and spit upon [Isa.50:6; Ma.26:67; 27:30].
7. Silent before accusers [Isa.53:7^c; Ma.27:12,14].
8. Wounded and bruised [Isa.53:5^c; Ma.27:26,29].
9. Hands and feet pierced [Ps.22:16^c; Lu.24:39,40].
10. Hung with thieves [Isa.53:12; Mk.15:27,28].
11. Prayed for His persecutors [Isa:53:12; Lu.23:34].
12. People shook their heads [Ps.109:25^c; Ma.27:39].
13. People ridiculed Him [Ps.22:7,8; Ma.27:41,43].
14. The cry from the cross [Ps.22:1; Ma.27:46].
15. Lots cast for garments [Ps.22:18; Jn.19:23,24].
16. Given gall and vinegar [Ps.69:21; Jn.19:28,29].
17. Gave Himself to God [Ps.31:5; Lu.23:46].
18. Friends would not come near [Ps.31:11; Lu.23:49].
19. Bones not broken [Ps.34:20; Jn.19:33,36].
20. Pierced side [Ps.22:14; Zech.12:10; Jn.19:34].
21. Darkness over the land [Amos 8:9^c; Ma.27:45].
22. Buried in a rich man's tomb [Isa.53:9; Ma.27:57-60].
23. Would come riding on an ass [Zech.9:9; Ma.21:1-9].

The chances of these prophecies being fulfilled by accident can be calculated using the simple formula: $1/(X^Y)$, where 'X' = the number of possible outcomes (in our case we will use the conservative number of 2 since the prophecy is either 'fulfilled' or 'unfulfilled') and 'Y' = the number of successful attempts. For example; what are the chances that a penny will come up heads twice in a row? [$1/(2*2)=0.25$] In the case of the prophecies listed, the equation would be $1/(2^{23})$, or, 8.4 million to 1 odds.