

THE INTERCONTINENTAL CHURCH OF GOD

SPECIFIC BIBLE STUDIES -JOHN 19:14 AND THE SIXTH HOUR

SUBJECT: John 19:14 and the Sixth Hour

QUESTIONS: From your literature, you state that the sixth hour in John 19:14 is Midnight, yet you state that the sixth hour in Matthew 27:45, Mark 15:33, Luke 23:44 is "Noon". How do we know that the phrase, "sixth hour" in John 19:14 is actually Midnight? Can the phrase, "sixth hour" mean both "Noon" AND "Midnight"?

ANSWER: Yes.

First, before I explain, let us catalog the hours we are talking about in the New Testament. We might use these for reference. I will include the words "Noon" and "Midnight" to be thorough.

Third Hour:

Matthew 20:3

3 And he went out about the third hour, and saw others standing idle in the marketplace,

Mark 15:25

25 And it was the third hour, and they crucified him.

Acts 2:15

15 For these are not drunken, as ye suppose, seeing it is but the third hour of the day.

Acts 23:23

23 And he called unto him two centurions, saying, Make ready two hundred soldiers to go to Caesarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night;

Sixth Hour:

Matthew 27:45

45 Now from the sixth hour there was darkness over all the land unto the ninth hour.

Mark 15:33

33 And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

Luke 23:44

44 And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.

John 4:6

6 Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour.

John 19:14

14 And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!

Acts 10:9

9 On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour:

Ninth Hour:

Matthew 20:5

5 Again he went out about the sixth and ninth hour, and did likewise.

Matthew 27:45

45 Now from the sixth hour there was darkness over all the land unto the ninth hour.

Matthew 27:46

46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

Mark 15:33

33 And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

Mark 15:34

34 And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

Luke 23:44

44 And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.

Acts 3:1

1 Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour.

Acts 10:3

3 He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius.

Acts 10:30

30 And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing,

Twelfth Hour:

Not mentioned in the New Testament

Noon:

Acts 22:6

6 And it came to pass, that, as I made my journey, and was come nigh unto Damascus about Noon, suddenly there shone from heaven a great light round about me.

Midnight:

Matthew 25:6

6 And at Midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

Mark 13:35

35 Watch ye therefore: for ye know not when the master of the house cometh, at even, or at Midnight, or at the cockcrowing, or in the morning:

Luke 11:5

5 And he said unto them, Which of you shall have a friend, and shall go unto him at Midnight, and say unto him, Friend, lend me three loaves;

Acts 16:25

25 And at Midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.

Acts 20:7

7 And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until Midnight.

Acts 27:27

27 But when the fourteenth night was come, as we were driven up and down in Adria, about Midnight the shipmen deemed that they drew near to some country;

ANSWER TO THE QUESTION

I want you to notice something in some of the wording of our cataloged verses above:

Acts 2:15 says it was the "third hour of the day".

Acts 23:23 says "third hour of the night".

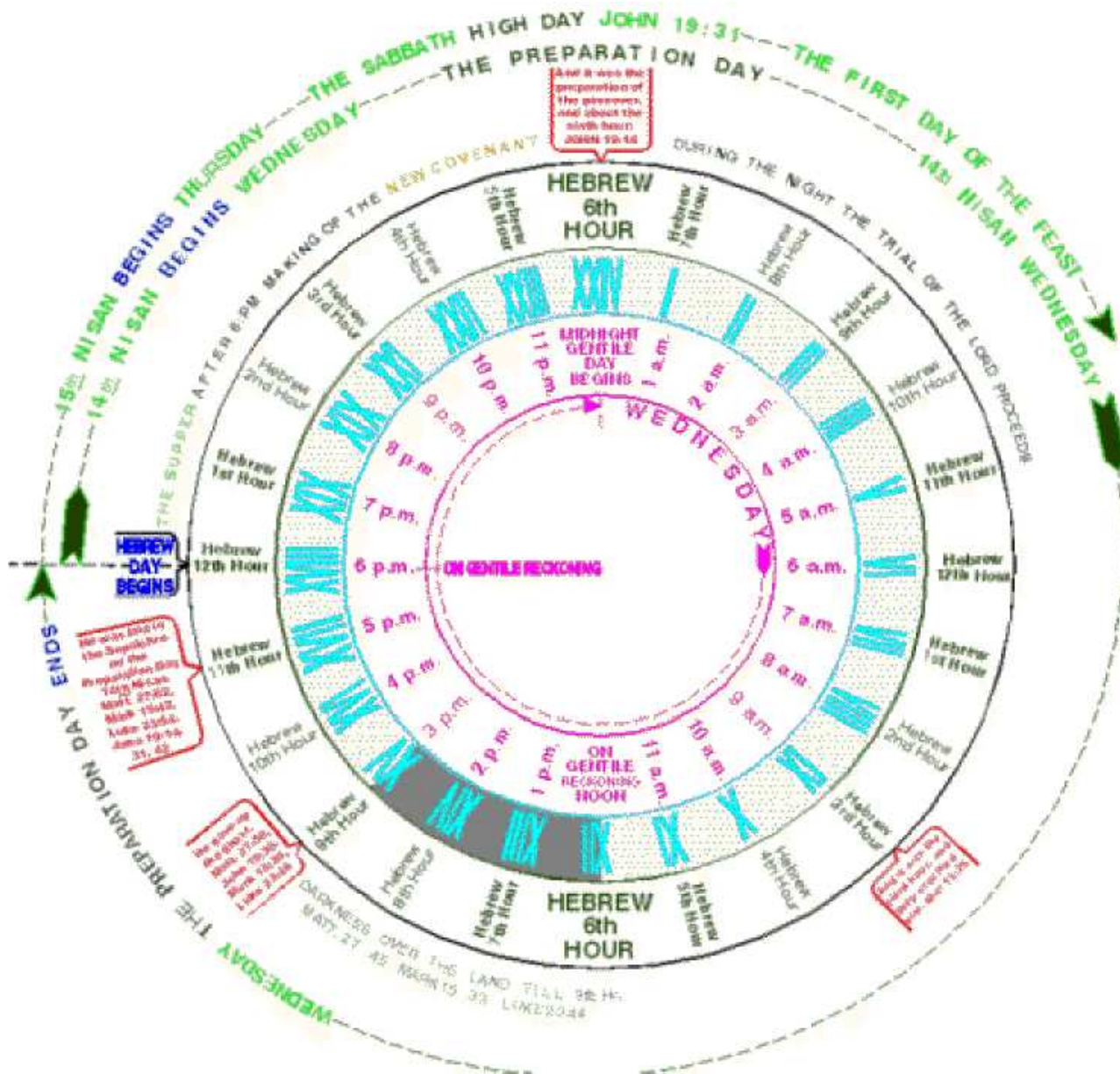
Acts 10:3 says "about the ninth hour of the day".

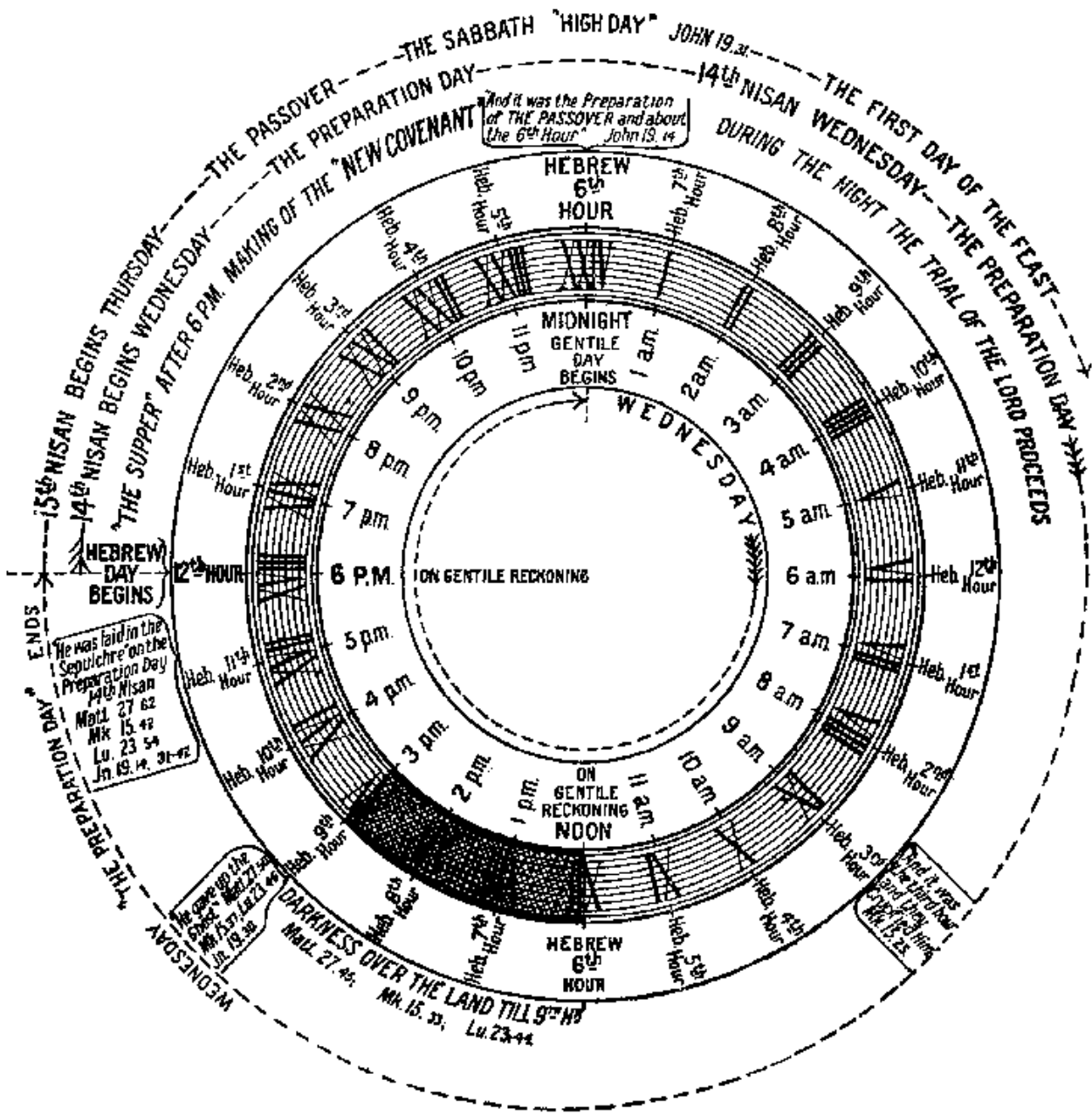
Why do we have a "third hour of the day" AND a "third hour of the night"?

Ever notice something about the hours of the day; there is no 15th hour, 18th hour, 21st hour or 24th hour? Why is that? There were 24 hours in a day back then, just as we have today. This seems very clear when we look at the diagram in Bullinger's Appendix 165 posted here:

[The Hours of the Lord's Last Day. - Appendix to the Companion Bible 165](#)

Hebrew Hours of the Day (Click on each for a larger version)





We have stated that the sixth hour of Matthew 27:45; Mark 15:33; Luke 23:44 is "Noon". Now if the sixth hour is Noon, then:

- the third hour MUST be 9 AM.
- the ninth hour MUST be 3 PM
- the twelfth hour MUST be 6 PM.

Since the third hour, related here is 9 AM, then the first hour MUST be 7 AM. Count these hours: the first hour is 7 AM and the twelfth hour is 6 PM. This totals 12 hours...12 hours of daylight. The question now is; where are the other 12 hours?! How are those 12 "missing hours" referred to in Hebrew time?

If 6 PM is the twelfth hour in Hebrew reckoning, WHAT IS 7 PM? The answer is right there in the diagram in Bullinger's Appendix 165 (above): It is the FIRST HOUR. We begin to see some light now. There are two first hours, two second hours, two third hours and so on. This is why we see in Acts 2:15 as, "third hour of the DAY and Acts 23:23 as, "third hour of the NIGHT. We do the same thing today, don't we? When I tell you that the time is 12 o'clock, how do you know whether it is Noon or Midnight? What I do is take a look outside to see if the sun is shining. If it is quite dark outside, I conclude that it is Midnight. This is what one must do in the Bible when it states

that it is the third or sixth hour. One must determine whether the third hour is 9 AM or 9 PM. For the sixth hour, one must determine whether it is Noon or Midnight. In scripture this may often be determined within the context of the scriptures.

Following is the entire breakdown for the 3rd, 6th, 9th and 12th hours:

Hours of the Day

- The third hour of the day = 9 A.M.
- The sixth hour of the day = Noon
- The ninth hour of the day = 3.00 P.M.
- The twelfth hour of the day = 6 P.M. Twilight

Hours of the Night

- The third hour of the night = 9 P.M.
- The sixth hour of the night = Midnight
- The ninth hour of the night = 3 A.M.
- The twelfth hour of the night = 6 A.M. Dawning

The Jewish day begins with the first hour of the Night or 7 PM (6 PM to 7 PM is the first hour).

The Gentile day begins with Midnight (Midnight to 1 AM is the first hour)

EXAMPLES OF CONCLUDING WHAT HOUR IS BEING REFERRED TO IN SCRIPTURE.

The first use of the "third hour" in the New Testament is in Matthew 20:3. This is the Parable of the Laborers. Notice the context:

Matt 20:1-3

20:1 For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard.

2 And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.

3 And he went out about the third hour, and saw others standing idle in the marketplace,

Conclusion: In verse 1, it says that the householder went out "early in the morning". It is easy to conclude that the third hour of verse 3 is the third hour OF THE DAY or 9 AM. Clearly the householder is not beginning his labor in the vineyard after sunset [even] (6 PM or later). Also, in verse 3 we see the householder going to the marketplace. The custom of the time was that the marketplace was busy and open during the daytime.

The parable goes on to say that the householder went on to hire more laborers at the sixth hour, the ninth hour and finally the eleventh hour. The eleventh hour here is 5 PM or just before sunset [even]. Of course, the laborers, who were hired in the morning hours, complained, thinking they should be given more money than those hired at the eleventh hour. How long did those hired at the eleventh hour work? Verse 12 has the answer:

Verse 12: "Saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day." We see two facts recorded here:

1) those hired the eleventh hour (5 PM) worked to the end of the Hebrew work day or 6 PM.

2) those hired earlier worked in the "heat of the day" again confirming that it was day, the sun was up and that the third hour of verse 3 is 9 AM.

Matt 27:45-46 (this example also covers Mark 15:33 and Luke 23:44)

Matt 27:45-46--the hours leading up to the death of Jesus on the stake 45 Now from the sixth hour there was darkness over all the land unto the ninth hour.

46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

In verse 45, it says that there was darkness over all the land unto the ninth hour. Clearly this must be referring to the hours of Noon to 3 PM, for if we are talking about Midnight to 3 AM, it would hardly be remarkable that darkness had fallen over the land. Also, the verse could not be talking about the sixth to ninth hours of the night, because, clearly, normal darkness would last over all the land for longer than 3 hours.

Acts 3:1-2

3:1 Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour.

2 And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple;

I conclude here that this ninth hour is during the day or 3 PM. A clue is in verse two. It says that a certain lame man was carried, whom they laid "daily" at the gate of the temple. A Bible commentary also helps:

Acts 3:1

[At the hour of prayer ...] The Jewish day was divided into twelve equal parts; of course, the ninth hour would be about three o'clock p.m. This was the hour of evening prayer. Morning prayer was offered at nine o'clock. (from Barnes' Notes)

One will find similar clues and indications in each of the verses we cataloged above.

WHY DO BULLINGER AND OTHERS CONCLUDE THE SIXTH HOUR OF JOHN 19:14 IS MIDNIGHT AND NOT NOON?

Again, let us look at the context. We have to look at the greater context here, meaning more than just a few verses. Here is the key verse:

John 19:14

14 And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!

As we read through the 4 gospel accounts we see a series of chronological events:

- His last Passover meal and his establishment of the Lord's Supper (in Jerusalem)
- Washes the disciples' feet (in Jerusalem)
- Foretells his betrayal (in Jerusalem)
- Accuses Judas of his betrayal (in Jerusalem)
- Teaches his disciples, and comforts them with promises, and promises the gift of the Holy Spirit (in Jerusalem)
- One of his last prayers (in Jerusalem)
- Retires to Gethsemane (on the Mount of Olives)
- Is betrayed and apprehended (in the garden of Gethsemane)
- Trial of, before Caiaphas (in Jerusalem)
- Tried by the council (in Jerusalem)
- Led by the council to Pilate (in Jerusalem)
- Arraigned before Herod Antipas (in Jerusalem)
- Tried in front of Pilate (in Jerusalem)
- Mocked by the soldiers (in Jerusalem)
- Is led away to be crucified (from Jerusalem)
- Crucified (just outside Jerusalem)

As we will establish, this series of events begins at sunset [even] (6 PM), 13 Nisan (going into the 14th of Nisan). This series of events ends at 9 AM (the third hour of the day) on 14 Nisan. Therefore, the chronological list of events takes place in just 15 hours. 14 Nisan is the Passover day. Notice the breakdown of these hours:

---12 of these hours are hours of the night---6 PM Tuesday to 6 AM Wednesday that year of 31 AD.

---3 of these hours are hours of the day---6 AM to 9 AM were hours of the day.

If the Lord's Supper was after sunset [even], then the time period when He retires to Gethsemane must be in the hours of darkness. How do we know this? Read John 18, beginning in verse 1, which gives the account of Jesus going to the Garden of Gethsemane (Also covered in Matthew 26:47-56, Mark 14:43-50 and Luke 22:47-53):

John 18:1-3

18:1 When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.

2 And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples.

3 Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.

Note that those coming to capture Jesus were carrying lanterns and torches, so it must have been in the nighttime.

Establishing that Jesus was crucified at 9 AM on the 14 Nisan (the Preparation Day)

To establish that the "sixth hour" of John 19:14 is Midnight, we must establish the day and hour Jesus was crucified and the day and hour the Lord's Supper took place. Here we will establish the day and hour of the crucifixion.

Two elements must be established:

1. That Jesus was crucified at 9 AM.
2. That He was crucified on 14 Nisan.

Element 1) The hour Jesus was crucified

Read Mark 15 and verses 25 and 34.

And it was the third hour, and they crucified him. --- Mark 15:25

And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me? --- Mark 15:34

Verse 34 confirms the third hour of verse 15 as being 9 AM. We have already established above that verse 34 is the daytime, as God would not bring 3 hours of darkness during the night.

Element 2) That He was crucified on 14 Nisan

For this, we will go to Bullinger's Companion Bible:

Resource: [Bullinger's Companion Bible Appendix 156](#)

In this Companion Appendix, the author takes a close look at the 6 days before the Passover, as recorded in the scripture, to prove what day of the week the crucifixion took place and how long Jesus was in the grave. His conclusion shows clearly that Jesus was crucified on 14 Nisan.

Let us now look at the scriptural account:

WHEN JESUS WAS BURIED -- PUT INTO THE TOMB.

He was put into the tomb after 3 PM, when He died, but before sunset [even] (about 6 PM) the same day, the preparation day. One could not be crucified or buried on the Sabbath or Annual Holy Day.

Matt 27:57

57 When the even was come, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus'

disciple:

Luke 23:52-54

52 This man went unto Pilate, and begged the body of Jesus.

53 And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.

54 And that day was the preparation, and the sabbath drew on.

Now notice John 19...

John 19:42

42 There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand.

Conclusion: Christ was put in the tomb on a preparation day. We know it could not have been the preparation day of Friday...NOT ENOUGH HOURS.....NOT ENOUGH NIGHTS AND DAYS. So it must have been a preparation day prior to Friday. Could not have been Thursday...NOT ENOUGH HOURS...NOT ENOUGH NIGHTS AND DAYS. It could only have been Wednesday, a preparation day, therefore making Thursday, the Holy Day. He was put into the tomb at sometime between 3 PM and sunset [even] on Wednesday.

PREPARATION DAY

John 19:14 begins, "And it was the preparation of the Passover..." Notice this from Vines Exposition of New Testament Words.:

PREPARATION, PREPARE, PREPARED

paraskeue NT:3904 denotes "preparation, equipment." The day on which Christ died is called "the Preparation" in Mark 15:42 and John 19:31; in John 19:42 "the Jews' Preparation," RV; in 19:14 it is described as "the Preparation of the Passover"; in Luke 23:54, RV, "the day of the Preparation (and the Sabbath drew on)." The same day is in view in Matt 27:62, where the events recorded took place on "the day after the Preparation" (RV). The reference would be to the 6th day of the week. The title arose from the need of preparing food etc. for the Sabbath. Apparently it was first applied only to the afternoon of the 6th day; later, to the whole day. In regard to the phraseology in John 19:14, many hold this to indicate the "preparation" for the paschal feast.

(from Vine's Expository Dictionary of Biblical Words)

The use of the term "preparation" denotes a day before a Sabbath or Holy Day. In John 19:14, it denotes the preparation day before the First Day of Unleavened Bread. Later that same day (the preparation day which was the Passover day or 14 Nisan), Joseph of Arimathaea begs the body from Pilate and the same term is used and the verse clearly defines the term. Notice...

John 19:14

14 And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!

...it was the preparation of the passover... What day could this be? Well, let us see. Notice another key verse that explains what "preparation" means in this type of context.

Mark 15:42-43

42 And now when the even was come, because it was the preparation, that is, the day before the sabbath,

43 Joseph of Arimathaea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.

Note, it says that the preparation is the day before the sabbath (or Holy Day). Notice the commentary.

Mark 15:42

And now when the even was come, because it was the preparation, that is, the day before the sabbath,

[The even] The time after three o'clock in the afternoon.

[The Preparation ...] The following day was to be a day of special solemnity, called the "great day" of the feast. More than ordinary preparation was therefore made for "that" Sabbath on the day before. Hence, the day was

known as a day of preparation. This consisted in the preparation of food, etc., to be used on the Sabbath. (from Barnes' Notes)

Note that Mark 15:42 is talking about the same preparation day as John 19:14. Therefore, John 19:14 must be speaking of the same day, which is Nisan 14 or the Passover day before the First Day of Unleavened Bread.

Conclusions: Jesus was crucified at 9 AM on 14 Nisan or the Preparation day.

For additional information, refer to the following:

1] Our paper on all days, weeks, months, years, times of day, days of the week and durations regarding the birth, ministry, crucifixion, time in the tomb and resurrection of Jesus. [Jesus Dates](#)

2] Our booklet, "[The Passover - Is It For Christians?](#)"

Establishing the Lord's Supper Was on Tuesday Evening, After Sunset

Having established that Jesus was crucified at 9 AM on the 14th, we want to backtrack to the first item in the chronological list above to firmly establish that the Lord's Supper was on Tuesday evening after sunset [even] or the night portion of the Passover day. Clearly we could begin by saying that one would be hard pressed to say that John 19:14 is saying Noon. Notice...

Jesus is crucified at 9 AM on the 14th of Nisan, so He could not have been before Pilate on the 14th at noon. Clearly Jesus shared a last supper with the disciples PRIOR to being arrested, so if Noon is the correct meaning of "sixth hour" in John 19:14, then Jesus must have been with Pilate at noon on the 13th and the Lord's Supper would have to taken place on 12 Nisan going into the 13th. However, how could this be?

1) First, John 19:14 begins by saying that it was the preparation of the Passover. How could 12 Nisan going into the 13th be considered the preparation of the Passover?

2) Second, where is the recording of addition events to fill up the time of 6 PM on 12 Nisan to 9 AM on 14 Nisan, when Jesus was crucified? This timeframe totals 39 hours---far too many hours to be filled by the events of our chronology. Assuming Jesus woke up on 12 Nisan at, say, 6 AM, He would have been awake a continuous 51 hours and this is totally unreasonable.

Let us establish just when the Lord's Supper took place. Read Matthew 26, beginning in verse 17

Matt 26:17-20

17 Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

18 And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.

19 And the disciples did as Jesus had appointed them; and they made ready the passover.

20 Now when the even was come, he sat down with the twelve.

What does this verse mean? How can the first day of the feast of unleavened bread come BEFORE the Passover? We have a short paper explaining this passage...

SUBJECT: Passover/Lord's Supper --- Apparent contradictions in the Bible --- Matthew 26:17

QUESTION: Matthew 26:17 seems to state that on the first day of Unleavened Bread, the disciples had not yet eaten the passover. Can you explain this?

ANSWER:

In the King James Version, notice that the words "day" and "feast of" are in italics. This indicates that these words do not appear in the original Greek. Italicized words were added by the translators either for clarity in English or because they thought the word was necessary. Properly translated, Matthew 26:17 should read, "Now [on] the first [day] of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?" The addition of "day" is required by the Greek; the addition of "feast of" is not required.

The specific day referred to in this passage is the 14th of the month, Passover day. This conversation took place as

that day began. Remember that God begins and ends days with sunset [even] (Lev. 23:32). In other words, they talked at sunset [even] at the beginning of the 14th day of the month. Later that evening, Jesus introduced the New Testament Passover or Lord's Supper (Matt. 26:20).

The day of the Passover is the final occasion on which all leavened bread is to be put out of the home in preparation for the seven Days of Unleavened Bread, which immediately follow sunset [even] on the 14th day of the month (Ex. 12:18-19). The day of the Passover consequently came to be considered one of the days of Unleavened Bread.

The day referred to is, thus, the day before the 15th, when the Feast of Unleavened Bread officially began. Because the translators were confused on this point, they wrongly inserted "feast of" in the Authorized Version.

The first century Jewish historian Josephus confirms this. He tells us that the Passover was on the 14th day and preceded the Feast of Unleavened Bread, which lasted for seven days, that is, from the 15th day to the 21st day of the first month of the sacred year. In common speech, he says, the entire eight-day spring festival was called "the days of Unleavened Bread." (See "Antiquities of the Jews," Book 2-15-12; Book 3-10-5.) Luke 22:1 shows that the word "Passover" was also used to refer to the entire period. The two terms were then used interchangeably.

Matthew 26:17, then, refers to the day immediately preceding the Feast of Unleavened Bread. Today, we refer to it as Passover day which runs from the 13th of Nisan at sundown to the 14th of Nisan at sundown. Specifically, verse 17 is denoting the time just before sundown beginning the Passover day. We know this to be a fact from verse 20 of Matthew 26:

20 Now when the even was come, he sat down with the twelve.

It says clearly that when even (evening-sundown) was come, he (Jesus) sat down with the twelve. This was Tuesday evening and now 14 Nisan. Jesus was crucified the next day at 9 AM and would die at 3 PM when the lambs were slaughtered for the Passover, kept in those days after sundown and going into 15 Nisan, the first day of Unleavened Bread.

In the text of John 26, after they sat down to eat the Lord's Supper in verse 20 and going through verse 29, we pick up the chronology of our list above. Verse 30, they go out to the mount of Olives. Verse 31 is the prediction about Peter's Denial. In verse 36 we see Jesus go to the garden in Gethsemane (that very night, in darkness, after the meal). In verse 47, Jesus is arrested. In verse 57 he is brought to Caiaphas and so on. We can see this chronology repeated throughout the gospels.

Jesus is crucified on Wednesday and dies at 3 PM. He is in the tomb before sundown. He is to be there for 72 full hours:

Wednesday (Passover day) about 6 PM to Thursday about 6 PM is day ONE.

Thursday (1st Day of Unleavened Bread) about 6 PM to Friday about 6 PM is day TWO

Friday about 6 PM to Saturday (Sabbath) about 6 PM is day THREE.

---END---

The chronology above is corroborated in Mr. Armstrong's booklet, "The Passover, Is It For Christians?". See Appendix One below

Conclusions:

1] The hours mentioned in scripture (third hour, sixth hour and so on) are used to indicate both hours of the day and hours of the night. There is, for example, a sixth hour of the day and a sixth hour of the night.

2] Checking the context of the use of the hour designations will determine whether the hour is a daylight or nighttime hour.

3] Jesus instituted the Lord's Supper at the beginning of 14 Nisan (Tuesday at sunset [even])

4] He went from dinner to the Mount of Olives and the garden of Gethsemane. It was dark outside.

5] He was betrayed and arrested at the garden of Gethsemane. It was still dark outside.

6] He was in trials all that Tuesday night. It was still dark outside.

7] He was crucified at 9 AM on Wednesday, darkness filled the land from Noon to 3 PM and He died at 3 PM. He was put in the tomb before 6 PM the same day and spent 72 hours in the tomb and finally resurrected, just before sunset [even] (6 PM) on Saturday.

8] The phrase "sixth hour" in John 19:14 is the sixth hour of the night or Midnight.

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APPENDIX ONE

The following is an excerpt from the booklet, "The Passover - Is It For Christians?" and shows that the crucifixion took place on 14 Nisan:

Events During the Last Day Before the Passover Nisan 14th-"The Preparation Day" (John 19:31) --- The Day of Jesus' Death (Corresponds to our Tuesday sunset [even] to Wednesday sunset [even])*

Judas' plot to betray Christ:

Matthew 26:14-16, Mark 14:10,11, Luke 22:1-6

"Preparation" for Last Supper:

Matthew 26:17-19, Mark 14:12-16, Luke 22:7-13

"The even was come"; plot for betrayal:

Matthew 26:20, Mark 14:17

The last supper; foot washing:

John 13:1-20

Announcement of betrayal:

Matthew 26:21-25, Mark 14:18-21, John 13:21-30

Supper eaten; "New Covenant" proposed: bread and wine instituted:

Matthew 26:26-29, Mark 14:22-25, Luke 22:14-23

First prophecy of Peter's denials:

John 13:31-38

Strife over greatest:

Luke 22:24-30

Second prophecy of Peter's denials:

Luke 22:31-34

They go to Gethsemane:

Matthew 26:30-35, Mark 14:26-29, Luke 22:39, John 18:1

Third prophecy of Peter's denials:

Mark 14:30-31

Agony in garden:

Matthew 26:36-46, Mark 14:32-42, Luke 22:40-46

Christ arrested:

Matthew 26:47-56 Mark 14:43-50, Luke 22:47-54, John 18:2-11

Lazarus escapes:

Mark 14:51,52

Trials - all through Tuesday night:

Matthew 26:57;27:31, Mark 14:53;15:19, Luke 22:54;23:25, John 18:12;19:13

"Sixth hour" (our Tuesday Midnight) Pilate's speech: "Behold your king."

John 19:14,15

Christ led away to be killed:

Matthew 27:31-34, Mark 15:20-23, Luke 23:26-31,
John 19:16,17

Discussion with Pilate about inscriptions:

John 19:19-22

Dividing of garments:

Matthew 27:35-37, Mark 15:24, Luke 23:34,
John 19:23-34

"It was the third hour and they crucified Him" (Our 9:00 a.m. Wednesday)

Mark 15:25,26

"The sixth hour" (our Wednesday Noon) and darkness:

Matthew 27:45-49, Mark 15:33, Luke 23:44,45

"The ninth hour" (our Wednesday 3:00 p.m.) Christ cries out, dies on stake.

Matthew 27:50, Mark 15:34-37, Luke 23:46,
John 19:28-30

Many subsequent events:

Matthew 27:51-56, Mark 15:38-41, Luke 23:47-49,
John 19:31-37

Christ buried IN HASTE, BEFORE SUNSET (our Wednesday about 6:00 p.m.) BEFORE THE "HIGH DAY" (The first day of unleavened bread, an annual Sabbath); our Wednesday sunset [even]:

Matthew 27:57-66, Mark 15:42-47, Luke 23:50-56, John 19:38-42

* After Bullinger's Companion Bible, Ap.156, 157, 158.

---end quote from Mr. Armstrong's booklet posted here: The Passover, Is It For Christians?