

Holy Week

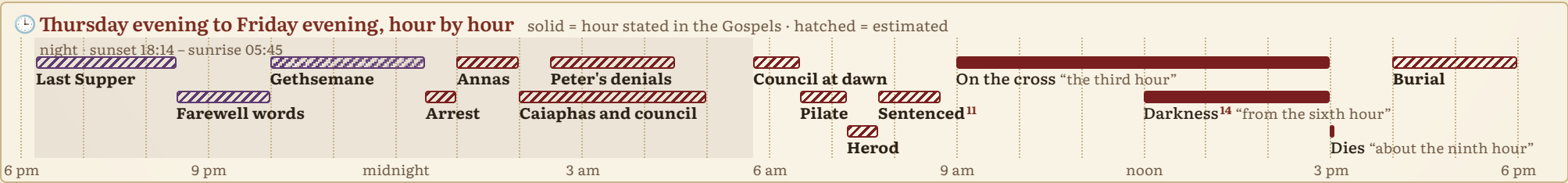
Day by day — the last week of Jesus' earthly life, from the four Gospels

Mt Matthew Mk Mark Lk Luke Jn John | Day (or hour) given in the Gospels | reconstructed

“Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures”

1 Cor 15:3–4 (KJV)

Friday & Saturday¹ 27–28 Mar 7–8 Nisan ² 🏠 Arrives at Bethany ¹ Jn 11:55–12:1 🍷 Supper at Bethany: Mary anoints Jesus ³ Mt 26:6–13 Mk 14:3–9 Jn 12:2–8	Sunday⁴ Palm Sunday 29 Mar 9 Nisan 🌿 Rides into Jerusalem on a colt ⁵ Mt 21:1–11 Mk 11:1–10 Lk 19:29–40 Jn 12:12–19 😭 Weeps over Jerusalem Lk 19:41–44 🏰 Looks round about in the temple Mk 11:11	Monday⁵ Temple cleansed 30 Mar 10 Nisan 🕯 Curses the fig tree that has no fruit Mt 21:18–19a Mk 11:12–14 🏰 Drives the traders out of the temple ⁶ Mt 21:12–13 Mk 11:15–17 Lk 19:45–46 “ye have made it a den of thieves”	Tuesday Teaching in the temple 31 Mar 11 Nisan 🌳 Fig tree withered: “Have faith in God” Mt 21:19b–22 Mk 11:20–26 📖 His authority challenged; three parables Mt 21:23–22:14 Mk 11:27–12:12 Lk 20:1–19 ❓ Questions to trap him, answered Mt 22:15–46 Mk 12:13–37 Lk 20:20–44 👥 Woes on scribes and Pharisees; widow's mites Mt 23:1–39 Mk 12:38–44 Lk 20:45–21:4 🌄 Mount of Olives: “the end of the world” Mt 24:1–25:46 Mk 13:1–37 Lk 21:5–36	Wednesday⁷ 1 Apr 12 Nisan 👥 The leaders plot to kill Jesus ⁷ Mt 26:1–5 Mk 14:1–2 Lk 22:1–2 👥 Judas agrees to betray him ⁷ Mt 26:14–16 Mk 14:10–11 Lk 22:3–6 for “thirty pieces of silver” (Matthew)	Thursday⁸ The Last Supper 2 Apr 13 Nisan 👥 Peter and John prepare the Passover ² Mt 26:17–19 Mk 14:12–16 Lk 22:7–13 🍷 The Last Supper Mt 26:20–35 Mk 14:17–31 Lk 22:14–38 Jn 13:1–38 Feet washed; “one of you shall betray me”; bread and cup 🌄 Prays in Gethsemane ⁹ Mt 26:30, 36–46 Mk 14:26, 32–42 Lk 22:39–46 Jn 18:1	Friday^{2,10} Good Friday 3 Apr 14 Nisan 🔪 Arrested and tried at night Mt 26:47–75 Mk 14:43–72 Lk 22:47–65 Jn 18:2–27 Peter denies him three times ⚖ Before Pilate and Herod; condemned ¹¹ Mt 27:1–31 Mk 15:1–20 Lk 23:1–25 Jn 18:28–19:16 ✝ Crucified at Golgotha ¹¹ Mt 27:32–44 Mk 15:21–32 Lk 23:26–43 Jn 19:16–27 Jesus dies: “It is finished” Mt 27:46–50 Mk 15:34–37 Lk 23:46 Jn 19:28–30 🏰 Buried in Joseph's new tomb Mt 27:57–61 Mk 15:42–47 Lk 23:50–56 Jn 19:38–42 “the sabbath drew on”	Saturday¹² The Sabbath 4 Apr 15 Nisan 🔒 The tomb sealed and guarded Mt 27:62–66 👥 The women rest on the Sabbath Lk 23:56 After sunset: women buy spices Mk 16:1	Sunday¹³ Resurrection 5 Apr 16 Nisan ☀ The tomb is empty: “he is risen” Mt 28:1–8 Mk 16:1–8 Lk 24:1–8 Jn 20:1 👥 Appears to Mary Magdalene and others ⁹ Mt 28:9–10 Mk 16:9–14 Lk 24:13–43 Jn 20:11–23 The women; two on the Emmaus road; the disciples “the same day at evening”
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NOTES — fuller notes, every event with its references, and the sources are on pages 2–3 of the PDF.			
1 “six days before the passover” (John 12:1) — Friday in most harmonies, Saturday in some.	3 John 12 tells the anointing before the entry; Matthew 26 and Mark 14 tell it later (Robertson: Tuesday evening).	6 Mark 11:11–15 puts the cleansing “on the morrow”; Matthew and Luke tell it straight after the entry.	9 Some verses here (e.g. Luke 22:43–44; Mark 16:9–20) are missing from some of the oldest manuscripts.
2 Nisan dates are daytime (each day began at sunset). Friday was 14 Nisan. Matthew, Mark and Luke call the Supper a Passover meal; John 18:28; 19:14 seem to put that meal on Friday evening.	4 “Palm Sunday” is a church name; of the Gospels only John 12:13 mentions “branches of palm trees”.	7 No Gospel event is dated to Wednesday; the plot and the bargain follow “after two days is the feast of the passover”.	10 The Gospels give no year. The likely years with Friday 14 Nisan are AD 30 (7 April) and AD 33 (3 April); many scholars prefer AD 30.
	5 With Friday as 14 Nisan, the 10th (the day Exodus 12:3 set for choosing the lamb) was Monday, not Sunday.	8 A Jewish day ran “from even unto even” — Supper, arrest, trials, cross and burial all fell on 14 Nisan.	11 Mark 15:25 “the third hour” (≈ 9 am); John 19:14 the sentence “about the sixth hour”. Explanations differ.
			12 Friday to Sunday is “the third day” in Jewish counting; a minority holds a Wednesday or Thursday crucifixion.
			13 The Gospels mention different women and angels on Easter morning; this order is one common reconstruction.
			14 Not a solar eclipse — Passover fell at full moon, when one cannot happen.

Holy Week — Study notes

Every event on the chart, with its Bible references, certainty and notes. Dates are for AD 33 (System A); the AD 30 dates are four days later (e.g. 29 March → 2 April).

TIME	EVENT	MATTHEW	MARK	LUKE	JOHN / OTHER	CERT.
Friday & Saturday · 27-28 Mar AD 33 (31 Mar – 1 Apr AD 30) · 7-8 Nisan ²						
	Arrives at Bethany ¹ “six days before the passover”, “where Lazarus was”				11:55-12:1	D
	Supper at Bethany: Mary anoints Jesus ³ Judas objects: “Why was not this ointment sold”	26:6-13	14:3-9		12:2-8	D
	Crowds come to see Lazarus ¹⁵ The chief priests plan to kill Lazarus too				12:9-11	D
Sunday — Palm Sunday · 29 Mar AD 33 (2 Apr AD 30) · 9 Nisan						
	Two disciples fetch the colt	21:1-7	11:1-7	19:29-35		B
	Rides into Jerusalem on a colt ⁵ Garments and branches spread; the crowds cry “Hosanna” Scripture fulfilled: Isa 62:11; Zech 9:9 (as stated in Matt 21:4-5; John 12:14-15)	21:1-11	11:1-10	19:29-40	12:12-19	B
	Weeps over Jerusalem Foretells the siege of the city			19:41-44		B
	Children cry “Hosanna” in the temple The blind and the lame healed (Matthew tells it after the cleansing)	21:14-16				D
	Looks round about in the temple “now the eventide was come” — back to Bethany		11:11			B
Monday — Temple cleansed · 30 Mar AD 33 (3 Apr AD 30) · 10 Nisan						
	Curses the fig tree that has no fruit ¹⁶ “on the morrow” (Mark 11:12)	21:18-19a	11:12-14			B
	Drives the traders out of the temple ⁶ “ye have made it a den of thieves”	21:12-13	11:15-17	19:45-46		B
	The leaders seek to destroy him		11:18	19:47-48		B
	Greeks ask to see Jesus; a voice from heaven John gives no day; Robertson places it on Monday				12:20-36	D
	Goes out of the city in the evening		11:19			B
Tuesday — Teaching in the temple · 31 Mar AD 33 (4 Apr AD 30) · 11 Nisan						
	Fig tree withered: “Have faith in God” ¹⁶	21:19b-22	11:20-26			B
	His authority is challenged	21:23-27	11:27-33	20:1-8		B
	Three parables against the leaders Two sons; wicked husbandmen; marriage feast	21:28-22:14	12:1-12	20:9-19		B
	Questions to trap him Tribute to Caesar; the resurrection; the great commandment	22:15-40	12:13-34	20:20-40		B
	“What think ye of Christ?”	22:41-46	12:35-37	20:41-44		B
	Woes on the scribes and Pharisees	23:1-39	12:38-40	20:45-47		B
	The widow’s two mites		12:41-44	21:1-4		B
	Mount of Olives: “the end of the world” The temple’s fall foretold; his coming; parables of watching	24:1-25:46	13:1-37	21:5-36		B
Wednesday · 1 Apr AD 33 (5 Apr AD 30) · 12 Nisan						
	The leaders plot to kill Jesus ⁷ “after two days is the feast of the passover”	26:1-5	14:1-2	22:1-2		D

Holy Week — Study notes (continued)

TIME	EVENT	MATTHEW	MARK	LUKE	JOHN / OTHER	CERT.
	Judas agrees to betray him ⁷ for “thirty pieces of silver” (Matthew)	26:14–16	14:10–11	22:3–6		D
Thursday — The Last Supper · 2 Apr AD 33 (6 Apr AD 30) · 13 Nisan						
≈ 2 pm	Peter and John prepare the Passover ² “a large upper room furnished”	26:17–19	14:12–16	22:7–13		A
≈ 6:15 pm	The Last Supper begins “With desire I have desired to eat this passover”	26:20	14:17	22:14–18, 24–30	13:1	A
≈ 7 pm	Washes the disciples' feet				13:2–20	A
≈ 7:30 pm	Judas goes out: “and it was night” ¹⁷	26:21–25	14:18–21	22:21–23	13:21–30	A
≈ 8 pm	Bread and cup: the Lord's Supper “this do in remembrance of me”	26:26–29	14:22–25	22:17–20	1 Cor 11:23–26	A
≈ 8:15 pm	Foretells Peter's denial ¹⁸	26:31–35	14:27–31	22:31–38	13:31–38	B
≈ 8:30 pm	Farewell teaching and prayer The vine; the Comforter promised; his prayer (John 17)				14:1–17:26	B
≈ 10 pm	Prays in Gethsemane ⁹ “could ye not watch with me one hour?”	26:30, 36–46	14:26, 32–42	22:39–46	18:1	B
Friday — Good Friday · 3 Apr AD 33 (7 Apr AD 30) · 14 Nisan						
≈ 12:30 am	Betrayed with a kiss and arrested “with lanterns and torches”; “all the disciples forsook him, and fled” Scripture fulfilled: Zech 13:7 (as stated in Matt 26:31, 56; Mark 14:27, 49–50)	26:47–56	14:43–52	22:47–53	18:2–12	B
≈ 1 am	Questioned by Annas ²⁰				18:12–14, 19–23	D
≈ 2 am	Condemned by the council at night Before Caiaphas: “I am”	26:57, 59–68	14:53, 55–65	22:54a, 63–65	18:24	B
≈ 3 am	Peter denies him three times ¹⁹	26:58, 69–75	14:54, 66–72	22:54b–62	18:15–18, 25–27	B
≈ 5:45 am	The council meets at dawn “When the morning was come”	27:1	15:1	22:66–71		A
	Judas hangs himself; the potter's field bought ²¹ Scripture fulfilled: Zech 11:12–13 (words quoted in Matt 27:9–10) — Matthew links them to the field bought with the silver and names “Jeremy the prophet”; the words are mostly Zechariah's (see the note)	27:3–10			Acts 1:18–19	D
≈ 6:30 am	Before Pilate, then Herod ²² “it was early”; Herod Antipas mocks him (Luke)	27:2, 11–14	15:1–5	23:1–12	18:28–38	A
≈ 7:45 am	Barabbas freed; Jesus scourged and condemned ¹¹	27:15–26	15:6–15	23:13–25	18:39–19:16	D
≈ 8:15 am	Soldiers mock him: the crown of thorns ^{23,11}	27:27–31	15:16–20		19:2–3	B
≈ 9 am	Crucified at Golgotha ^{11,24} Between two thieves; lots cast for his coat Scripture fulfilled: Ps 22:18 (as stated in John 19:24)	27:32–44	15:21–32	23:26–43	19:16–27	A
noon–3 pm	Darkness over all the land ¹⁴	27:45	15:33	23:44–45		A
≈ 3 pm	Jesus dies: “It is finished” ²⁵	27:46–50	15:34–37	23:46	19:28–30	A
≈ 3:05 pm	The temple veil torn; an earthquake ²⁶	27:51–56	15:38–41	23:45, 47–49		A
≈ 3:30 pm	Legs not broken; his side pierced Scripture fulfilled: Exod 12:46; Num 9:12; Ps 34:20; Zech 12:10 (as stated in John 19:36–37)				19:31–37	A
≈ 5 pm	Buried in Joseph's new tomb “the sabbath drew on”	27:57–61	15:42–47	23:50–56	19:38–42	A

Holy Week — Study notes (continued)

TIME	EVENT	MATTHEW	MARK	LUKE	JOHN / OTHER	CERT.
Saturday — The Sabbath · 4 Apr AD 33 (8 Apr AD 30) · 15 Nisan						
	The tomb sealed and guarded	27:62–66				A
	The women rest on the Sabbath “according to the commandment”			23:56		A
≈ 6:30 pm	After sunset: women buy spices “when the sabbath was past”		16:1			A
Sunday — Resurrection · 5 Apr AD 33 (9 Apr AD 30) · 16 Nisan						
≈ 5:45 am	The tomb is empty: “he is risen” Early, “when it was yet dark” (John 20:1)	28:1–8	16:1–8	24:1–8	20:1	A
≈ 6:30 am	Peter and the other disciple run to the tomb			24:12	20:2–10	A
≈ 7 am	Appears to Mary Magdalene ^{9,13}		16:9–11		20:11–18	A
≈ 7:30 am	Appears to the other women ¹³ “as they went to tell his disciples”	28:9–10				B
≈ 7:45 am	The women tell the apostles ¹³ “their words seemed to them as idle tales”			24:9–11		B
≈ 8 am	The guards are paid to lie	28:11–15				A
	Appears to Simon Peter “The Lord is risen indeed, and hath appeared to Simon” (the hour is not told)			24:34	1 Cor 15:5	B
≈ 4 pm	On the road to Emmaus Known to two disciples “in breaking of bread”		16:12–13	24:13–35		A
≈ 7 pm	Appears to the disciples “the same day at evening”		16:14	24:36–43	20:19–23	A

Certainty: A Stated in Scripture · B Worked out from Scripture · C Ancient record or astronomy · D Scholarly reconstruction · E Tradition / uncertain — scholars differ.

Holy Week — notes and sources

HOW THE DATES WERE WORKED OUT

Dates are for AD 33 (System A): crucifixion Friday 3 April AD 33, 14 Nisan. In AD 30 every date is four days later (Friday 7 April); the weekdays are the same. Weekdays, full moon and sunrise/sunset are computed. A Jewish day began at sunset; hours were counted from sunrise (third hour ≈ 9 am, sixth = noon, ninth ≈ 3 pm).

THURSDAY EVENING TO FRIDAY EVENING, HOUR BY HOUR

≈ 6:15 pm–8:30 pm Last Supper (Matt 26:20; Luke 22:14)

≈ 8:30 pm–10 pm Farewell words (John 14:1–17:26)

≈ 10 pm–12:30 am Gethsemane (Mark 14:32–42)

≈ 12:30 am–1 am Arrest (John 18:3–12)

≈ 1 am–2 am Annas (John 18:13)

≈ 2 am–5 am Caiaphas and council (Mark 14:53–65)

≈ 2:30 am–4:30 am Peter's denials (Luke 22:54–62)

≈ 5:45 am–6:30 am Council at dawn — “When the morning was come” (Matt 27:1)

NOTES

1 “six days before the passover” (John 12:1) — Friday in most harmonies, Saturday in some. Travel on the Sabbath is unlikely, so most harmonies have him arrive on Friday before sunset. (John 12:1)

2 Nisan dates are daytime (each day began at sunset). Friday was 14 Nisan. Matthew, Mark and Luke call the Supper a Passover meal; John 18:28; 19:14 seem to put that meal on Friday evening. Astronomy gives Friday 14 Nisan in both likely years (3 April AD 33; 7 April AD 30). In AD 33 that Friday cannot have been 15 Nisan (the feast day that began at sunset with the Passover meal); in AD 30 that is “not impossible, but highly improbable” (Humphreys and Waddington 1992). Explanations: the Supper was a Passover-style meal held a day early; Galileans and Judeans counted the day differently (Hoehner 1977); or Jesus kept an older or a sectarian calendar, which would move the Supper to Tuesday or Wednesday (the views of Annie Jaubert, 1957, and Colin Humphreys, 2011). Others argue that in John “the passover” means the feast’s other offerings, so that all four Gospels make Friday 15 Nisan (Smith 1991) — a view that astronomy rules out for AD 33 and makes highly improbable for AD 30. Bond (2013) surveys these views. Some popular books print “15 Nisan, 3 April AD 33” — astronomy does not allow it. (Mark 14:12; Luke 22:15; John 18:28; 19:14)

3 John 12 tells the anointing before the entry; Matthew 26 and Mark 14 tell it later (Robertson: Tuesday evening). Robertson dates it Tuesday evening, the start of the Jewish Wednesday. Most harmonies see one event (Bethany, costly ointment, “three hundred pence”). The woman is Mary of Bethany, sister of Martha and Lazarus (John 11:1–2; 12:2–3) — not Mary Magdalene. The anointing in Luke 7:36–50 is a different, earlier one in Galilee. (John 11:1–2; 12:1–8; Matt 26:2, 6–13; Mark 14:1–9)

4 “Palm Sunday” is a church name; of the Gospels only John 12:13 mentions “branches of palm trees”. Matthew 21:8 and Mark 11:8 say branches from the trees; Luke 19:36 mentions garments only. (John 12:13; Matt 21:8; Mark 11:8; Luke 19:36)

5 With Friday as 14 Nisan, the 10th (the day Exodus 12:3 set for choosing the lamb) was Monday, not Sunday. Most harmonies (e.g. Robertson) put the entry on Sunday, “On the next day” (John 12:12). Hoehner (1977), who also dates the crucifixion to 3 April AD 33, puts it on Monday 10 Nisan (30 March AD 33), the day Exodus 12:3 set for choosing the lamb — a link the Gospels do not make. (Exod 12:3; John 12:12)

6 Mark 11:11–15 puts the cleansing “on the morrow”; Matthew and Luke tell it straight after the entry. Most harmonies follow Mark’s day. John 2:13–22 tells of a cleansing at an earlier Passover; many count two cleansings. (Mark 11:11–15; Matt 21:12; Luke 19:45; John 2:13–22)

≈ 6:30 am–7:15 am Pilate — “it was early” (John 18:28)

≈ 7:15 am–7:45 am Herod (Luke 23:7–11)

≈ 7:45 am–8:45 am Sentenced¹¹ (John 19:13–16)

9 am–3 pm On the cross — “the third hour” (Mark 15:25)

noon–3 pm Darkness¹⁴ — “from the sixth hour” (Matt 27:45)

3 pm Dies — “about the ninth hour” (Matt 27:46)

≈ 4 pm–6 pm Burial — “when the even was come” (Mark 15:42)

sunset 18:14 · sunrise 05:45 · sunset 18:15 (Jerusalem, sundial time, computed). Clock times are estimates, except the hours the Gospels state (third, sixth, ninth).

7 No Gospel event is dated to Wednesday; the plot and the bargain follow “after two days is the feast of the passover”. Robertson places both on Tuesday evening, the start of the Jewish Wednesday. “Spy Wednesday” is a later church name for this day. (Matt 26:2, 14–16; Mark 14:1, 10–11)

8 A Jewish day ran “from even unto even” — Supper, arrest, trials, cross and burial all fell on 14 Nisan. (Lev 23:32)

9 Some verses here (e.g. Luke 22:43–44; Mark 16:9–20) are missing from some of the oldest manuscripts. Many modern Bibles print these verses in brackets or with a note; the KJV prints them as part of the text. (Luke 22:43–44; 23:34; Mark 16:9–20)

10 The Gospels give no year. The likely years with Friday 14 Nisan are AD 30 (7 April) and AD 33 (3 April); many scholars prefer AD 30. AD 27 is a remote possibility (Humphreys and Waddington 1992); some (Bond 2013) hold that the exact year cannot be recovered. This chart uses AD 33, which fits Luke 3:1 (Tiberius’ fifteenth year, counted from his accession in AD 14: AD 28/29) with the three Passovers of John (John 2:13; 6:4; 11:55). In AD 30 every date on this chart is four days later (e.g. Sunday 29 March AD 33 = Sunday 2 April AD 30); the weekdays and the Nisan dates stay the same. (Luke 3:1; John 2:13; 6:4; 11:55)

11 Mark 15:25 “the third hour” (≈ 9 am); John 19:14 the sentence “about the sixth hour”. Explanations differ. Hours were counted from sunrise and named loosely (third, sixth, ninth). Some, like Robertson (1922), think John counted from midnight (about 6 am). The hour strip shows the morning as an estimate. (Mark 15:25; John 19:14)

12 Friday to Sunday is “the third day” in Jewish counting; a minority holds a Wednesday or Thursday crucifixion. Part of a day counted as a day (Esther 4:16 with 5:1; Matthew 16:21). Robertson: “a small part of Friday, all of Saturday, and 10 or 11 hours of Sunday”. Those who take “three days and three nights” (Matthew 12:40) literally — as 72 hours, or as three full nights — propose Wednesday (Torrey 1907) or Thursday. In AD 33 neither day was 14 Nisan; in AD 30 a Thursday 14 Nisan is “not impossible, but highly improbable” (Humphreys and Waddington 1992). (Matt 16:21; 12:40; Esth 4:16; 5:1; Mark 15:42)

13 The Gospels mention different women and angels on Easter morning; this order is one common reconstruction. No Gospel gives the full order. Matthew 28:9 says Jesus met the women “as they went to tell his disciples”; Mark 16:9 says he “appeared first to Mary Magdalene” (in Mark’s longer ending); John 20:1–18 names only one woman, Mary Magdalene. Luke 24:9–12 tells the women’s report before Peter’s run; Luke seems to sum up the reports of several women (in this reconstruction Mary Magdalene’s came first, John 20:2). (Matt 28:1–10; Mark 16:1–9; Luke 24:1–12; John 20:1–18)

Holy Week — notes and sources (continued)

14 Not a solar eclipse — Passover fell at full moon, when one cannot happen. The tools computed the full moon for Friday 3 April AD 33 at about 5 pm Jerusalem time. A partial lunar eclipse (NASA catalogue no. 04904) was ending as the moon rose over Jerusalem that evening; whether it could be seen is disputed (Humphreys and Waddington 1992; Schaefer 1990).

15 John gives no day for this; it is placed with his arrival at Bethany, before the entry “On the next day” (John 12:12). (John 12:9–12)

16 Mark splits the fig tree over two days; Matthew 21:18–20 tells it as one. (Mark 11:12–14, 20–21; Matt 21:18–20)

17 The Gospels do not say plainly whether Judas left before or after the bread and cup (Luke 22:19–21; John 13:30). (Luke 22:19–21; John 13:30)

18 Luke 22:31–34 and John 13:36–38 place this warning in the upper room; Matthew 26:30–35 and Mark 14:26–31 after they went out to the Mount of Olives. It may have been given twice. (Luke 22:31–34; John 13:36–38; Matt 26:30–35; Mark 14:26–31)

19 Mark says the cock crowed twice (14:30, 72); the others mention once. (Mark 14:30, 72; Matt 26:74; Luke 22:60; John 18:27)

20 Only John tells of a hearing before Annas, Caiaphas' father-in-law (John 18:13); verses 19–24 can be read of either man. (John 18:13–24)

SOURCES

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Only sources actually checked are listed. Copyrighted charts were used for cross-checking only.

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21 Matthew 27:5 says Judas hanged himself; Acts 1:18 that he fell headlong. Both tie his silver to a field. Matthew 27:9 credits the prophecy to “Jeremy the prophet”; the words are mostly Zechariah 11:12–13, joined with Jeremiah's potter and field (Jeremiah 18–19; 32:6–9). (Matt 27:3–10; Acts 1:18–19)

22 Herod Antipas, ruler of Galilee (Luke 3:1) — not Herod the Great of Matthew 2. The Gospels call him Herod (“Herod being tetrarch of Galilee”, Luke 3:1); the name Antipas comes from Josephus. (Luke 3:1; 23:7; Matt 2:1)

23 John 19:1–3 tells of the scourging and the crown of thorns before Pilate's final verdict (19:16); Matthew and Mark tell the scourging with the verdict (“when he had scourged Jesus, he delivered him to be crucified”, Matthew 27:26; compare Mark 15:15) and the crown of thorns after it (Matthew 27:27–31; Mark 15:16–20). (John 19:1–3, 16; Matt 27:26–31; Mark 15:15–20)

24 Golgotha, “a place of a skull” — no Gospel calls it a hill; Calvary (Luke 23:33) is the Latin name. (Matt 27:33; Luke 23:33)

25 No Gospel has all seven sayings from the cross; their order is traditional.

26 Matthew 27:52–53 — graves opened at his death, but the saints “came out of the graves after his resurrection”. (Matt 27:52–53)