

Six Days Before Yahushua's Passover
Dinner With Lazarus
Triumphal Entry
Figs Cursed
Part Four Session Two

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We are continuing our conversation on the Six Days Before Yahushua's Passover. This is the

second and final installment in this group.

Agenda

- Passover about Redemption
 - Part 1 – Redemption by faith, 430 years
 - Part 2 – The Exodus from Egypt
 - Part 3 – Historical Passovers
 - Part 4 – 6 Days Before Yahushua's Passover – 2 Sessions
 - Part 5 – Yahushua's Passover
- FDOUB about Deliverance & Liberty
 - Walking in faith - Jas 2:17-18
- LDOUB about Hope & Salvation
 - Becoming sanctified

In the last session we looked at the first of two days of this six day period before the Passover in 30 CE. As a beginning and some background, we looked at some calendar matters of why I say the crucifixion was on 30 CE, and that the Passover in that year was on a Thursday.

Also in the last session we looked at the three different theories on the crucifixion week. Theory One, which many people hold to say that the Passover was on a Wednesday and those that adhere to Theory Three, which is a common mainstream theory say the Passover was on Friday.

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Calendar Alternatives

	Wednesday		Thursday		Friday		Saturday		Sunday	
	Night	Day	Night	Day	Night	Day	Night	Day	Night	Day
Theory 1	Passover Abib 14		3 days and 3 nights Exactly 72 hours							
Theory 2			Passover Abib 14		3 days and 3 nights Remnant of Thursday counted as day 1					
Theory 3					Passover Abib 14		2 days and 2 nights Allegorical count			

I gave you information and background to look into Theory Two to show you why it was in 30 CE and why it was probably on a Thursday. In any case, with that

background we went into the Six Days Before the Passover which centered in the little town of

Bethany which was outside the eastern side of the Temple Mount area. We looked at the dinner that was held at Lazarus' house, Simon Lazarus as we got to know him. We went into the family that was there which included Mary and Martha. It turns out that they are all related including Judas Iscariot; at least circumstantially it looks that way from reading through the scriptures. We also concluded the First Session by looking at the Sabbath Day and what occurred when the people came to see Yahushua and Lazarus.

Yahushua Came to Bethany 6 Days Before Passover (Jo 12:1) Thursday Crucifixion 30 CE								
Fri	Sabbath	Sun	Mon	Tue	Wed	Thurs	Fri	Sabbath
Abib 8	Abib 9	Abib 10	Abib 11	Abib 12	Abib 13	Abib 14	Abib 15	Abib 16
6 days before Passover Yahushua came to Bethany Jo 12:1-4 cf. Mt 26:6-13	People come to see Yahushua & Lazarus Jo 12:9	Next day Jo 12:10-12 Triumphal Entry, donkey borrowed, palm branches acquired & spread out Jo 12:13-18 .cf Zec 9:9-10 Mk 11:1-11 .cf Psa 118:26 (Hoshana=save now)	Next morning figs cursed Mk 11:12-14 Bethphage Temple merchandizers ejected Mk 11:15-18 Yahushua left Temple/city Mk 11:19	Next morning figs dried up Mk 11:20-26 Temple priests engaged Mk 11:27-33, Mk 12:1-12 Priests chastised Mt 21:23-24, Mt 23:39 Olivet Prophecy Private briefing w/disciples cf. Harmony Mt 24-25, Mk 13, Lk 21	Where to prepare Passover Mk 14:12-17 Mt 26:17-19 Lk 22:7-13	Passover Yahushua crucified	First Day of Unleavened Bread	
Dinner served by Martha Jo 12:2		Select perfect lamb Ex 12:3		After 2 days is Passover Mt 26:2, Mk 14:1-2 (vs 3 thematic insertion)				
Who is Lazarus?		Crucifixion prototype .cf Gen 22:1-6						
Iscariot etymology								
Lazarus family								
Background: Lk 7:36-47 Lk 16:19-24 Mk 14:3-10 Jo 11:1-3, 18								

We will center our attention on the last four days starting with Abib 10, The Triumphal Entry which would have been on a Sunday. It's interesting to look at when these events would have happened. Incidentally, if you are a Theory One Passover person and think the Passover was on a Wednesday the year of the crucifixion, would put the Triumphal Entry on a weekly Sabbath. We will look at why that can't be today so pay attention if that is of your frame of mind. At least consider what is being said here.

Abib 10 - Triumphal Entry the Perfect Lamb Presented

- Next day Triumphal Entry - John 12:10-12
- Triumphal Entry, donkey borrowed, palm branches acquired and spread out
John 12:13-18
 - Prophecy of the Triumphal entry - Zechariah 9:9-10
- Triumphal Entry, Hosanna proclaimed, blessed is He who comes in the name of YHWH -
Mark 11:1-11

– Salvation of YHWH arrives - Psalms 118:25-26

- Perfect lamb selected Exodus 12: 3-5
- Crucifixion prototype cf. Genesis 22:1-6

But the chief priests consulted that they might put Lazarus also to death; Because that by reason of him many of the Jews went away, and believed on Yahushua. On the next day^{beginning of day 10} much people that were come to the feast, when they heard that Yahushua was coming to Jerusalem. (Joh 12:10-12 KJV)

We are picking up where we left off from Session 1 because we were in John 12 that started Six days before the Passover Yahushua came to Bethany. The next day in the chronology of matters would be the beginning of the tenth day. This is the day that the Triumphal entry occurred and the donkey was borrowed and there were palm trees acquired and spread out and so forth.

Continuing they *Took branches of palm trees, and went forth to meet him, and cried, **Hosanna** G5614=same as Hoshana=oh save, from H3467=yahsha=bring salvation, save and H4994=naw=I pray the now: Blessed is the King of Israel that cometh in the name of YHWH* ^{cf. Psa 118:26}. *And Yahushua, when he had found a young ass, sat thereon; as it is written, Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt* ^{cf. Zec 9:9-10}. *These things understood not his disciples at the first: but when Yahushua was glorified, (Once they realized that he was the Messiah from YHWH) then remembered they that these things were written of him, and that they had done these things unto him. The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record. (There are witnesses and testimony) For this cause the people also met him, for that they heard that he had done this miracle. (Joh 12:13-18 KJV)*

The word had spread around, and several parts of this particular section of John of interest to us, and we will come to this at different times because it is mentioned in this chronology of the Passover week. In several different accounts they cried Hosanna. If you look this up you see that this is of Hebrew origin and not a Greek term. Hosanna was really the Hebrew version of Hoshana which comes from two different Hebrew words. One of them is “Yahsha” which means bring salvation and the other is “naw” which means now, or I pray now. When they cried Hoshana, they are crying “Oh save us now, I pray thee.” It turns out that this phraseology and this word play that goes on is significant. We will come back to it several times as it is in several different places in these accounts at this period of time in Yahushua’s last six days. It is amazing to see this and you will see that Psalms 118, particularly the last verses 20 to 26 plays large in what this is all about.

Keep in mind what you see is a Greek word Hoshana that really is a Hebrew word. Also keep in mind that Jesus is not his name. Nobody knew him by Jesus in this period of time; His name is Yahushua or Yeshua. The meaning of his name fits with the scriptures that are being used here. Yahushua means “Salvation from YHWH”, or “Yah’s salvation”. So when they are crying out to Yahushua, he is the one that’s fulfilling this scripture before their very eyes. You have to see the word play in this and the puns that are being established in the Greek and Hebrew.

Also what you see here is that they found a young ass as it is written. Every time you see “as it is written”, that is code word for a quote out of the Old Testament. This quote comes out of Zechariah. Here Zechariah, some three hundred and fifty or four hundred years previous is writing this about the coming of Messiah that is being fulfilled before their very eyes.

*Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having **salvation** ^{H3467=yahsha=bring salvation, save}; lowly, and riding upon an ass, and upon a colt the foal of an ass. And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth. (Zec 9:9-10 KJV)*

This is a chronological timeline in a few lines of scripture from the return of Yahushua riding in lowly on an ass to the time that he shall speak peace to the heathen and ultimately his dominion shall be from sea to sea and river to river from the ends of the earth.

The scripture in John is buried with some rich scriptural evidence of the Messiah. It’s amazing to see that this theme of Yahushua is the one that is coming back and Hosanna is what is being cried out by the people.

Jumping to the account in Mark 11 which is parallel to the beginning of what is in John.

And when they came nigh to Jerusalem, unto Bethphage and Bethany, ^{note location} at the mount of Olives, he sendeth forth two of his disciples, And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat (it’s an unbroken colt or an unbroken donkey, and Yahushua rides him into Jerusalem. Being a donkey, this would have been a wild animal and a miraculous event happened. An unbroken colt or donkey isn’t going to just allow someone to sit on it and ride him around.); loose him, and bring him. And if any man say unto you, Why do ye this? say ye that the Master hath need of him; and straightway he will send him hither. And they went their way, and found the colt tied by the door without in a place where two ways met (at the intersection where two streets meet); and they loose him. And certain of them that stood there said unto them, What do ye, loosing the colt? And they said unto them even as Yahushua had commanded: and they

let them go. And they brought the colt to Yahushua, and cast their garments on him; and he sat upon him ^{no work for animals Exo 20:10}. And many spread ^{G4666=to strew, spread as a carpet} their garments in the way: and others cut down ^{G2875= chop, cut down} branches off the trees, and strawed ^{G4766=same} them in the way. And they that went before, and they that followed, cried, saying, **Hosanna** ^{G5614=same as Hoshannah= oh save, from H3467=yasha= bring salvation, save and H4994=now=I pray thee now;} *Blessed is he that cometh in the name of YHWH* ^{cf. Psa 118:26-27}: *Blessed be the kingdom of our father David, that cometh in the name of YHWH: **Hosanna*** ^{G5614=same} *in the highest. And Yahushua* ^{G2424=Hebrew origin H3091=YHWH's salvation} *entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come* ^{end of day 10}, *he went out unto Bethany with the twelve.*
(Mar 11:1-11 KJV)

Notice that when they loosed the colt, “the certain of them that stood there” didn’t say it’s the Sabbath Day, and colt isn’t to do any work. The theory One proposition that the Passover Day was on Wednesday during this period of time has a knock against it because if you put a chronology together, and others that have done so realize that the Triumphal entry would have had to happen on the Sabbath Day and isn’t likely to have happened. Not just because the colt wasn’t supposed to labor according to Exodus 20 starting in verse 10 that says no labor for animals on the Sabbath, but there is other work that is getting ready to happen also.

The work that the people were doing was that they spread their garments in the way. They spread as a carpet and that would have been considered work to do if it would have been the Sabbath. The Pharisees would have raised their hand in rejection of Yahushua breaking the Sabbath if that would have been the case. They also cut or chopped down branches off of the trees, would they have done that on the Sabbath? No way. The verbs that are associated with this account ought to be clear evidence that this event could not, nor would not have happened on the Sabbath Day. All of this is just a side point.

Blessed is he that cometh in the name of YHWH: Psalms 118. We are going to see Psalm 118 in several different accounts. Not just the harmony accounts, all of the harmony of these scriptures have Psalms 118, but you are going to see that this comes and is a reference to this.

Save ^{H3467=Yahshah =bring salvation, save} *now* ^{H994=now=I pray thee now}, *I beseech thee, O YHWH: O YHWH, I beseech thee, send now prosperity. **Blessed be he that cometh in the name of YHWH: we have blessed you out of the house of YHWH.*** (Psa 118:25-26 KJV)

- Hoshana or Hosanna in the Greek = Yahshah now Hebrew - Matthew 21:15, Mark 11:9, John 12:13
- Hoshana Rabbah ritual at Feast of Tabernacles.
 - AKA The Great Hoshana (great salvation)

And Yahushua entered into Jerusalem. If you look up the name Jesus, you will see that it is of Hebrew origin and it means Yah's salvation. Jesus doesn't mean anything; you don't get, nor do you understand the word play, the puns and the innuendos that are going on without understanding Yahushua's true name.

Last year I did a Fall Holy Day presentation and went into the ritual ceremonies that the Temple authorities were performing at the Fall Holy Days, and one of the main scriptures they read was Psalm 118 and particularly this section. Here we see it associated with the spring- time and we see the people that are a part of this Triumphal Entry using this scripture as their basis of calling to Yahushua. Now the day changes according to this account.

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Iscaiot etymology								
Lazarus family								
Background: Lk 7:36-47 Lk 16:19-24 Mk 14:3-10 Jo 11:1-3, 18								

Effectively, we get to the end of Sunday Abib 10th, but before we go on there are a couple of parts about this that are important. One is the selection of the perfect lamb and the other is the Crucifixion prototype that we find with the account of Abraham and Isaac.

The selection of the perfect lamb goes back to Exodus 12.

*Speak ye unto all the congregation of Israel, saying, In the **tenth day of this month** they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house: And if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb. Your lamb shall be without blemish, a male of*

the first year: ye shall take it out from the sheep, or from the goats: And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening ^{beyn ha'arbayim=between the evenings}.
(Exo 12:3-6 KJV)

It says to keep it up until, this is not about the debate of when the Passover is, if it is the beginning of the fourteenth or the end but this ought to be a little clue. Keep it up until the fourteenth day of the same month. That means the beginning of the day and the whole assembly of the congregation of Israel shall kill it in the evening," beyn ha'arbayim", between the evenings. I have enough material to make an interesting presentation on "beyn ha'arbayim", and this is a controversial subject of the Passover. You are either a Fourteener or a Fifteneer is what it boils down to. We hold here that this terminology "kill it in the evening" "beyn ha'arbayim" which only occurs eleven or thirteen times and only in Moses' writings and it is referring to the beginning of the day, not the end of the day. Notice that it is on the tenth day of the month when this perfect lamb is selected. The Triumphal Entry was on the tenth day of the month.

The other part of this is what I would call the prototype of the Crucifixion that goes all the way back to Abraham in Genesis chapter 22.

*And it came to pass after these things, that Elohim did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am. And he said, Take now thy son, **thine only son** Isaac, whom thou lovest, and get thee into **the land of Moriah**; and **offer him there for a burnt offering** ^{general atonement, renewed relationship with YHWH} upon one of the mountains which I will tell thee of. And Abraham rose up early in the morning, and **saddled his ass**, and took **two of his young men with him**, and Isaac his son, and clave the wood for the burnt offering, and **rose up**, and **went unto the place of which Elohim had told him**. Then on **the third day** Abraham lifted up his eyes, and saw the place afar off. And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you. And Abraham **took the wood of the burnt offering, and laid it upon Isaac** ^{Simon of Cyrene} his son; and he took the fire in his hand, and a knife; and they went both of them together. (Gen 22:1-6 KJV)*

We all know this account well. Perhaps we haven't parsed it out with some of the highlights that I'm about to make a connection to. I looked back at this and see that here is a prototype of an event that happened with Abraham. Actually there are others, the first Passover that was a prototype in Abraham's time in Genesis chapter 15.

Crucifixion Forerunner

Abraham - Isaac was Abraham's only son

Abraham saw how YHWH and Yahushua were there with him and created and ratified the first original covenant with Abraham and was a forerunner of what happened between the time of Abraham and the time of Yahushua. This chart shows the similarities of Abraham and Yahushua, a crucifixion forerunner that happened in 30 CE.

Abraham	Yahushua
<ul style="list-style-type: none"> Isaac was Abraham's only son Went to land of Mariah Isaac offered as a burnt offering Took 2 men along Saddled his donkey Rose up and went to Mt Moriah Arrived 3 days later Isaac carried the wood 	<ul style="list-style-type: none"> Yahushua was YHWH's only son Condemned at Temple on Mariah Yahushua offered as sacrifice for all sin Sent 2 men to find the donkey Rode the donkey Was crucified at Golgotha next to Mt Moriah Arose 3 days later Simon of Cyrene carried the patibulum

Also the next day on Monday Abib 11, a series of events start to unfold that has some legs to it.

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Who is Lazarus? Iscaiot etymology		Select perfect lamb Ex 12:3						
Lazarus family		Crucifixion prototype .cf Gen 22:1-6						
Background: Lk 7:36-47 Lk 16:19-24 Mk 14:3-10 Jo 11:1-3, 18								

On this chronology timeline we will look at the figs that were cursed. Up until this year I hadn't really unfolded the story of the figs, and I'm sure there is more to unfold. We will also talk about the location of Bethphage which is where the figs were cursed and the background of what Bethphage is.

Abib 11 - Figs Cursed

- Next morning figs cursed - Mark 11:12-14
- Bethphage and Bethany - Mark 11:1
 - Home base in Bethany
 - At Lazarus residence?

We see the account of the cursed figs in two of the other Gospels but we will use Mark 11. Mark, in this section of scripture gives us good time markers. You will see that in Mark's writing he talks about the beginning of the day and starts out "On the morrow", so you know it's a new day when this event happened, or at the end of the day Yahushua went to Bethany and it helps to put the timeline together so you know the sequence of things.

And on the morrow, when they were come from Bethany, he was hungry: And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet^{IE unripe} (Mat 24:32 parable of fig tree). And Yahushua answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it. (Mar 11:12-14 KJV)

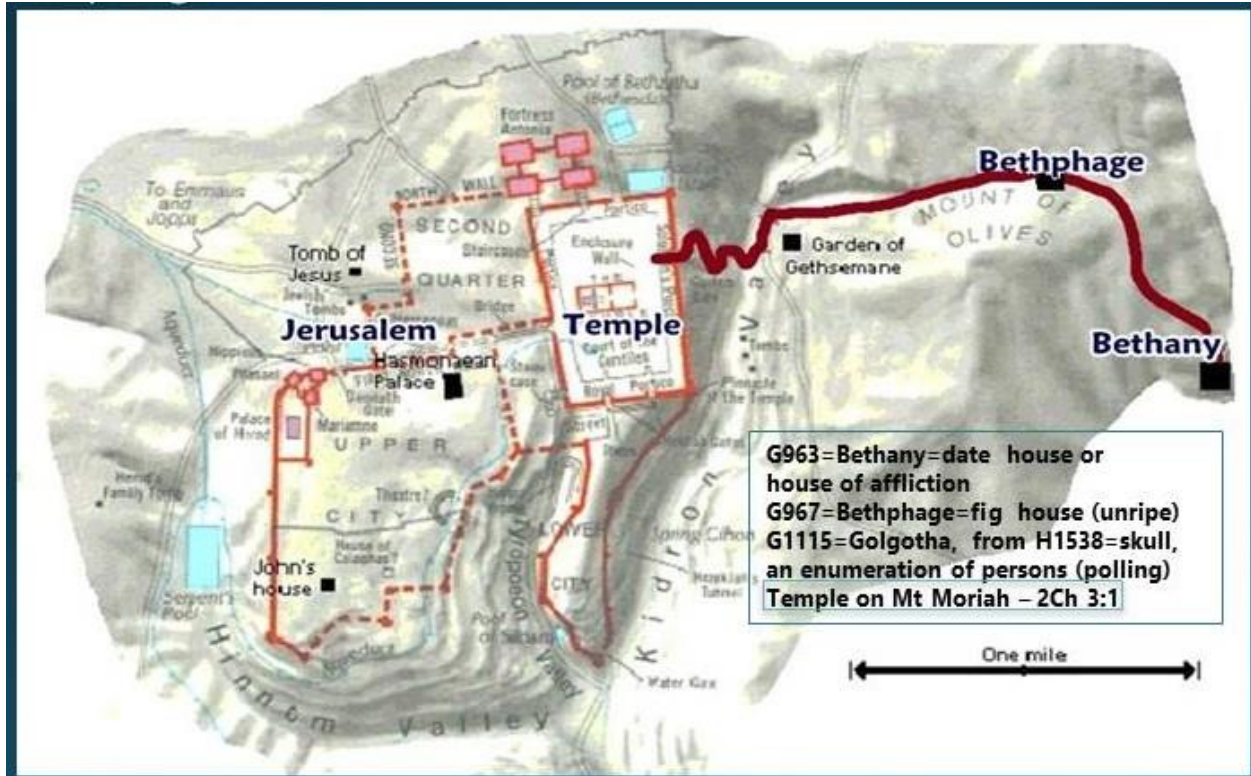
They had come from Bethany and Bethany seems to be headquarters during this period of time. It started with dinner at Lazarus' house with his sisters Martha and Mary and his son Judas Iscariot. Judas Iscariot is the son of Simon Lazarus. Refer to Session One of this presentation and get the details of what I am saying. It may be a surprise to you as it was for me while unfolding it.

This is somewhat of a quandary because some commentaries that I have read op-eds on, people aren't quite sure why he would curse this fig tree. I think the answer will become obvious after we examine it a little closer.

When Yahushua came, he was anticipating winter fruit, and since he saw leaves there should be fruit and there was not. All of this is parabolic of course; it's here for a reason. The early fruit on the fig tree develops in the spring before the leaves open from the previous year's growth. The assumption would be when you see a fig tree in the spring that has leaves, surely it would have fruit.

The time of the figs was not yet, it is a prophetic pointer. There is symbolism in all of this, the barren leaves are pointing to empty ritual, lacking fruit of faith and righteousness.

This parable is significant because it happened after they left Bethany, and before they got to Jerusalem they would be in Bethphage. Their travel route would be from Bethany to Bethphage to Jerusalem



And when they came nigh to Jerusalem, unto Bethphage^{G967=house of unripe figs} and Bethany^{G963=house of dates}, at the mount of Olives, he sendeth forth two of his disciples,
 (Mar 11:1 KJV)

This account was to go get the donkey of course but I am bringing this back so we have the relation of where these two little towns are. Of interest, the town of Bethphage means of all things, house of unripe figs. The town of Bethany means house of dates. It also has a secondary possible meaning which is house of alms, where people suffer, or the house of suffering.

Bethphage

Bethphage has some amount of controversy about its exact location. Most people put Bethphage on the north side of what we know of as the Mount of Olives as shown on the map. A few people try to put Bethphage east of Bethany, or in other words, swap these two villages

around. There have been archeological digs in this area but there isn't a lot known about Bethphage. Some details are known but its exact location is unsure.

One of the maps I found for the City of David had Bethphage on another road that goes around the Mount of Olives. Bethphage was in a southerly direction. I wondered about that and have done some checking into it and see some evidence that Bethphage might have been in that southerly route. It would have been the long way although it would seem they would want to go the shortest possible route since they are going back and forth.

The location of Golgotha is approximately where the Garden of Gethsemane is. There are other things on this chart that I don't believe are correct and they may be more traditional views such as the "Tomb of Jesus" is set south of the Temple. It's all possible, there have been good scholars that have done work on this and there are good arguments pro and con for all of the different alternatives. The one that seems to make the best sense to me is the route highlighted. You need to do your own homework of course and decide these things on your own.

G963 = Bethany and it means date house or house of affliction and it's thought that Bethany had a primary industry in its association with its town in that period of time in that was it was a hospital city. It was a town of alms, and particularly the fact that they treated leprosy which was interesting given that Lazarus was a leper and was raised from the dead. His location was in Bethany and it's interesting that all of that is there.

G967 = Bethphage is of Hebrew origin and it means unripe fig house. I will mention that Golgotha = G1115, at this location being approximately at Gethsemane, is of interest because Golgotha means skull. The skull in Hebrew H1538 means an enumeration of persons like a polling place. That has legs to the Sanhedrin which had an operational base at Bethphage and one of the purposes was for genealogies and another for people traveling would be for a head count.

The Temple Mount is on Mount Moriah and we know that from reading Chronicles.

Then Solomon began to build the house of YHWH at Jerusalem in mount Moriah, where YHWH appeared unto David his father, in the place that David had prepared in the threshingfloor of Ornan the Jebusite. And he began to build in the second day of the second month, in the fourth year of his reign. (2Ch 3:1-2 KJV)

Bethphage - AKA Beth Pagi Temple Extension

- Sanhedrin court house - Administrative Services
 - Civil matters

- Calendar court
- House of census and genealogies - Golgotha (heads ^{head count})
- Certificates of debt
- Commerce
 - Bazaars of Annas
 - Temple sacrifices for sale
 - Money changers
- Sacrificial services
 - Bet HaDeshen - Aka Place of Fat Ashes
 - Bet HaSeqilah - Place of Stoning - location of Yahushua's crucifixion?
 - Miphkad Alter (numbering, counting for census) - same location that Red Heifer was slain
 - Place where the Red Heifer and Atonement goat were burned
- Noteworthy
 - Bridge of the Red Heifer - connecting Mt Ophel and Mt Olives
 - Priestly city of Nob

Bethphage is also known as Beth Pagi and is thought to be an extension of the Sanhedrin location. The Sanhedrin had a courthouse here and an administrative service. The Sanhedrin, apparently in this period of time in 30 CE had two different courthouses, one on the Temple Mount for spiritual matters and one at Bethphage for civil matters.

They also, in this location at Bethphage, attended to the calendar court. If you read through the Mishnah you would find out that the calendar court was conducted somewhere and apparently this is the location that it was conducted. It was a house of census and genealogies also so this figures why Golgotha is named what it is because Golgotha means heads or head count. When people came into town particularly during the appointed times of the year and the Holy Days, the Sanhedrin location was the place that would count the people and would account for their genealogy if there was some question whether they could get into the actual Temple proper or not.

The Sanhedrin also kept certificates of debt here so these were all civil legal matters. Of interest there was a shopping mall there, the Bazaars of Annas. If you recall, Annas was the High Priest up until around 5 CE to 15 CE before he was replaced by Caiaphas. He was still alive during this period of time and Caiaphas was the operational High Priest although Annas was known as the one that made the decisions even though he wasn't authorized by the Romans to be the High Priest. This was a "pay for play" time so this is turning into a business.

Temple sacrifices were for sale at this location also so if you came into town and traveled a long way and didn't bring your lamb or animals for sacrifice you could just buy them here, the money changers were here also.

Sacrificial services were also a part of this Temple extension, and Bet HaDeshen was the place where the Fat Ashes were located and burned. Bet HaSeqilah was a place of stoning and I question, but haven't seen anybody prove the location of Yahushua's sacrifice being at this place, however the place of stoning might be a possibility and may be close to Golgotha but it is unsure. What is interesting to look at is that there really wasn't too much stoning going on at this period in their history of the Sanhedrin. There might have been a few cases of stoning but largely it had been replaced by other civil penalties.

The Miphkad Alter was a place for numbering and the place that they counted the census and it's the same location that the Red Heifer was slain. It's a place where the Temple extension was and a place where the Red Heifer and Atonement Goat were burned, or sacrificed. It is noteworthy if you study into the Temple that you will see in this historical period during the time of Herod's Temple, and I would call it Herod's Temple 2.1.

The first Temple was Solomon's, the second was Ezra/Nehemiah and Zerubbabel but that was a very modest Temple. Herod came along and upgraded it with a civil works program to try to gain favor with the Jews that lived in the area. Temple 2.1 was a major edifice at this point and there was a bridge, maybe a couple of bridges but there was one bridge that went off to the east from the Temple from the east gate, to get over to the Mount of Olives.

If you see the artist renderings of this you realize that this was an arched bridge and it's called The Bridge of the Red Heifer. It's known about in the Mishnah and Talmud and it connected the Mount Ophel with the Mount of Olives, in other words, the Temple Mount with the Mount of Olives.

Going back scripturally there is a couple of scriptures that have to do with Nob, I have wondered, and it's conjecture, whether this was the place of the priestly City of Nob. The City of Priests as it was called, and we see that in 1 Samuel. Nob, which means fruit, keep in mind this was a fruitful mountain, the Mount of Olives,

And Nob ^{H5011=fruit}, the city of priests, smote he with the edge of the sword, both men and women, children and sucklings, and oxen, and asses, and sheep, with the edge of the sword. (1Sa 22:19 KJV)

Where is this City of the Priests? It could be in the area of the Mount of Olives and specifically Bethphage. The reason the Sanhedrin chose this place is because it originally was the City of

Priests. In any case, this turned out to be big business and this Temple extension location east of the main Temple proper had a lot of activity.

If you wanted to do some research on this there is probably one book out the list of references called the "Trials and Execution of Jesus", by Nancy Kuehl. There is lots of good information as this woman has made a thirty year study of this particular location so she is somewhat an expert on it in the academic community.

References:

A Book of Evidence: The Trials & Execution of Jesus

by Nancy Kuehl, pg. 83-85

Bethphage Outside the Camp

<http://www.askelm.com/restoring/res012.htm>

Beth Pagi

<http://radical-reaction.com/MyChristianSites/Crucifixion/bethpagi.html>

Fig Tree Agricultural Background

- Ficus carica = common fig AKA Mulberry Family
3rd tree in scripture - Genesis 3:7
- Two to three crops per year
 1. Early ripe fig H1063 - bikkurah
Hosea 9:10 Micah 7:1 ripens in late June
 2. Late summer fig H7019 - kayits=summer fruits
2 Samuel 16:1 ripens in September
 3. Green Fig - unripe fig AKA Winter fig
H6291 - pag^{1 match}
G3653 - olunthos^{1 match}
Non-perennial
Song of Songs 2:13 unripe fig
Revelation 6:13 - untimely fig shoot growth

We've had a little bit about Bethphage and its background; let's get some background about figs before we continue on. The fig tree on itself from an agricultural standpoint is called Ficus Carica, a common fig. It's also known to be from the mulberry family. There are lots of different kinds of figs and it is actually the third tree mentioned in scripture.

The first tree was the Tree of Life, the second tree was the Knowledge of Good and Evil, and the third being talked about was the fig because Adam and Eve took of the Tree of Knowledge of Good and Evil, and when they were ashamed they put fig leaves on.

The fig leaves were an inadequate covering so Yahushua had to provide for them an actual animal covering because the shedding of blood was necessary to cover them.

The Ficus Carica is the third tree mentioned in scripture in Genesis 3:7 has a peculiarity in its development which is that the blossoms of the fruit appear before the leaves. We are farmers here and I don't think we have anything like that because everything that we grow the leaves come, after that the blossoms, and then the fruit comes.

When you see a fig tree that has leaves, it's expected that there would be fruit on that tree. That connects back to what Yahushua said in the time when he came to the fig tree and since it had leaves he anticipated there would be fruit on that tree.

The fig tree has two or three crops per year depending on the year. The early ripe fig as it is known, occurs and ripens in what we would call early summer or late June. There are a couple of scriptures that show us the early ripe fig is called the bikkurah.

Early Ripe Fig

The scripture in Micah is a good account of what this is getting at. The society that we have here in this world today is what it looks like to me. My soul desires the early figs is what the scripture is saying here in Micah.

Woe is me! for I am as when they have gathered the summer fruits, as the grape gleanings of the vintage: there is no cluster to eat: my soul desired the firstripe ^{H1063=bikkurah} fruit. The good man is perished out of the earth: and there is none upright among men: they all lie in wait for blood; they hunt every man his brother with a net. That they may do evil with both hands earnestly, the prince asketh, and the judge asketh for a reward; and the great man, he uttereth his mischievous desire: so they wrap it up. (Mic 7:1-3 KJV)

The next crop is the late summer fig and in the Hebrew it is called kayits, meaning summer fruits. Bundled in with kayits are other fruitful items, probably dates and figs, I'm not sure about olives but you see in the context of kayits that it not only includes figs but can include other summer fruits as well. Second Samuel doesn't mean exactly summer figs but they are included in the connotation of it.

And when David was a little past the top of the hill, behold, Ziba the servant of Mephibosheth met him, with a couple of asses saddled, and upon them two hundred loaves of bread, and an hundred bunches of raisins, and an hundred of summer fruits, ^{H7019-kayits=harvest grain or fruit} and a bottle of wine. (2Sa 16:1 KJV)

Fig Tree Agricultural Background

- *Ficus carica* = common fig
AKA Mulberry Family
 - 3rd tree in scripture
Gen 3:7
- 2-3 crops per year
 1. Early ripe fig
H1063 – bikkurah
Hos 9:10, Mic 7:1
Ripens late Jun
 2. Late summer fig
H7019 – kayits=summer
fruits
2Sa 16:1
Ripens Aug – Sep
 3. Green fig – unripe fig
AKA Winter fig
H6291 – pag ^{1 match}
G3653 – olunthos ^{1 match}
Non-perennial
Son 2:13 – unripe fruit
Rev. 6:13 - Untimely fig
shoot growth
- Fig tree
 - Peculiarity - blossoms of the fruit appear **before** the leaves
 - Expected - fruit on a tree in full leaf
- Early ripe fig
 - *Woe is me! for I am as when they have gathered the summer fruits, as the grape gleanings of the vintage: there is no cluster to eat: my soul desired the firstripe fruit* ^{H1063 = bikkurah = early fig}. *The good man is perished out of the earth: and there is none upright among men: they all lie in wait for blood; they hunt every man his brother with a net. That they may do evil with both hands earnestly, the prince asketh, and the judge asketh for a reward; and the great man, he uttereth his mischievous desire: so they wrap it up.* (Mic 7:1-3 KJV)
- Late summer fig
 - *And when David was a little past the top of the hill, behold, Ziba the servant of Mephibosheth met him, with a couple of asses saddled, and upon them two hundred loaves of bread, and an hundred bunches of raisins, and an hundred of summer fruits* ^{H7019 = kayits = harvest, grain or fruit}, and a bottle of wine. (2Sa 16:1 KJV)

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The last fig, which is the one that we will zero in on, is called the green fig or the unripe fig. It's known as a winter fig because it ripens in the early spring in favorable habitat and it comes from the previous year.

I have it as number three and perhaps you could say it's the first one but the fact is that it comes from the previous year. Of interest, is the Hebrew word for this green fig is Pag; this is the connection to Bethphage. There is only one match of that Hebrew word, and only one match of the Greek word olunthos.

The references can be found at:

<https://www.bible-history.com/eastons/F/Fig/>

Agriculture In Iron Age - Oded Borowski 2002

Looking at the scriptures about the unripe fig, the bottom line is that this fig isn't a perennial even though it acts like one because it might come up every first, third, or fifth year but it doesn't come up every year making it non-perennial in its development.

Fig Tree Agricultural Background

- *Ficus carica* = common fig
AKA Mulberry Family
 - 3rd tree in scripture
Gen 3:7
- 2-3 crops per year
 1. Early ripe fig
H1063 – bikkurah
Hos 9:10, Mic 7:1
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 3. Green fig – unripe fig
AKA Winter fig
H6291 – pag^{1 match}
G3653 – olunthos^{1 match}
Non-perennial
Son 2:13 – unripe fruit
Rev. 6:13 – Untimely fig
shoot growth
- Green fig - ripens in favorable early spring habitat from previous year
 - *For, lo, the winter is past, the rain is over and gone; The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land; The fig tree putteth forth her green figs*^{H6291=pag=unripe fig}, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away. (Son 2:11-13 KJV ^{Canticles})
 - *And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs*^{G3653=unripe fig, out of season}, when she is shaken of a mighty wind. (Rev 6:12-13 KJV)

References:

- <https://www.bible-history.com/eastons/F/Fig/>
- [Agriculture In Iron Age--Oded Borowski 2002](#)

8

In the Song of Songs, Canticles has a scripture of the green fig:

For, lo, the winter is past, the rain is over and gone; The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land; The fig tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away. (Son 2:11-13 KJV ^{Canticles})

In Revelation we see the untimely fig which is similar to this unripe fig in its connotation.

And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs^{G3653=olunthos}
fig out of season, *unripe fig*, when she is shaken of a mighty wind. (Rev 6:12-13 KJV)

By the way, the book “Agriculture in Iron Age” is one that I have had for some time in our small library here by Oded Borowski is a good book for all things agrarian that happened to Israel in their early time in the Promised Land up until the time of the first century. Oded Borowski has done a fine job if that material is of interest to you, and he also talks about figs. It is where some of this material came from.

Fig Tree Israel History

- Seven fruits of the land
 - Deuteronomy 8:8

- Richness of the land
 - Numbers 13:23
- Symbol of prosperity
 - 1 Kings 4:25
- Icon of the millennium
 - Micah 4:4

The fig tree in history has quite a legacy and is where the seven fruits of the land are in Deuteronomy chapter 8:7-8.

For YHWH thy Elohim bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; A land of wheat, and barley, and vines, and fig trees ^{H8384=the fig}, and pomegranates; a land of oil olive, and honey; (Deu 8:7-8 KJV)

In Numbers 13:23 there was a reconnaissance party of twelve sent into the land by Moses, and there were lots of figs in this land that they were describing in Numbers. It was part of the richness of the land.

Reconnaissance party of 12 And they came unto the brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and they brought of the pomegranates, and of the figs ^{H8384=the fig}. (Num 13:23 KJV)

Another part of the fig tree is used as a symbol of prosperity. We see that in 1 Kings 4:25.

And Judah and Israel dwelt safely, every man under his vine and under his fig tree ^{H8384=the fig}, from Dan even to Beersheba, all the days of Solomon. (1Ki 4:25 KJV)

Every man has his own fig tree means when you say that, you think of prosperity and abundance, but the one that is most useful to take away is the symbol of leadership that the fig provides and we see that in Hosea 9:10.

I found Israel like grapes in the wilderness; I saw your fathers as the firstripe in the fig tree ^{H8384=the fig} at her first time: but they went to Baalpeor, and separated themselves unto that shame; and their abominations were according as they loved. (Hos 9:10 KJV)

I saw your fathers as the first ripe in the fig tree. That means he saw their leadership potential and he was happy about that but this is the legacy of the leadership of Israel throughout its history and certainly into the first century. This is where our center of attention is during the Passover and Days of Unleavened Bread and the corrupt Temple authorities that were fighting against, and ultimately going to crucify Yahushua Messiah.

As we get into the Millennium we see that the fig is used as an icon or representative figurer of the Millennium in Micah 4.

But they shall sit every man under his vine and under his fig tree ^{H8384=the fig}; and none shall make them afraid: for the mouth of YHWH of hosts hath spoken it. For all people will walk every one in the name of his Elohim, and we will walk in the name of YHWH our Elohim for ever and ever. (Mic 4:4-5 KJV)

Fig Tree Israel History

- Two baskets of figs
 - Jeremiah 24:1-10
 - Good Fig - reserved for future use
 - Evil fig - precursor of dried up figs at Bethphage

Finally in this section about the fig tree, I want to include the prophecy that is in Jeremiah 24. It wouldn't be complete without looking at this prophecy as a background and foundation to go forward to the time of Yahushua and the cursing of this fig tree at Bethphage. Keep in mind there will be something called a good fig tree and something called an evil or nasty fig tree.

This is the background. The time dates to 597 and the second siege of Jerusalem by Nebuchadnezzar. It was at this time that Jechoniah was taken away. Jechoniah had three names you will find if you research him, Jechoniah, Coniah, and Jehoiachin; the son of Jehoiakim.

It gets a little confusing and you have to keep on top of what the names are, but this period of time was a particularly trying period. Judah had not been taken totally into captivity, and of course the Northern Kingdom was gone by this point. Only the Southern Kingdom was standing and Nebuchadnezzar was about to take them down and ten years later in 587 BCE he did.

The time that is being talked about is the time that Ezekiel was taken captive.

YHWH shewed me, and, behold, two baskets of figs were set before the temple of YHWH, after that Nebuchadnezzar king of Babylon had carried away captive Jeconiah the son of Jehoiakim king of Judah, and the princes of Judah, with the carpenters and smiths, (from Jerusalem, and had brought them to Babylon. One basket had very good figs, even like the figs that are first ripe ^{H1073=from H1063=early ripe fig}; and the other basket had very naughty figs ^{H7451=evil, naturally or morally}, which could not be eaten, they were so bad. Then said YHWH unto me, What seest thou, Jeremiah? And I said, Figs; the good figs, very good; and the evil, very evil, that cannot be eaten, they are so evil. Again the word of YHWH came unto me, saying, Thus saith YHWH the Elohim of Israel; Like these good figs,

so will I acknowledge them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans for their good. For I will set mine eyes upon them for good, and I will bring them again to this land: and I will build them, and not pull them down; and I will plant them, and not pluck them up. And I will give them an heart to know me, that I am YHWH: and they shall be my people, and I will be their Elohim: for they shall return unto me with their whole heart. And as the evil figs, which cannot be eaten, they are so evil; surely thus saith YHWH, So will I give Zedekiah the king of Judah,(the next guy up after Jehoiakim) and his princes, and the residue of Jerusalem, that remain in this land, and them that dwell in the land of Egypt: And I will deliver them to be removed into all the kingdoms of the earth for their hurt, to be a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them. And I will send the sword, the famine, and the pestilence, among them, till they be consumed from off the land that I gave unto them and to their fathers. (Jer 24:1-10 KJV)

You probably haven't thought of the captivity of Judah, the people that were taken away as a good thing, but that is what he is saying. YHWH is saying that he is going to take them away and take care of them.

Jeremiah's message to them was to tell them to go live under the roof of Nebuchadnezzar and multiply, to go live in his cities. Of course that wasn't a popular message to the aristocracy meaning Jehoiakim because he was fighting against that and didn't believe that YHWH really wanted that to be. Those that are left aren't the good figs but the evil ones because they are those that are fighting against YHWH's will.

We have good figs that were taken into captivity and some of them returned but keep in mind the prophecy of the good figs is yet to be fulfilled.

Abib 11 - Temple Inc.

- Next morning figs cursed
Mark 11:12-14
- Bethphage and Bethany
 - Home base in Bethany
 - At Lazarus residence?
- Temple merchandizers ejected
 - Mark 11:15-18

With all of this in mind, we are talking about the first day the figs are cursed. Another event that happened on this day is that the Temple merchandisers were ejected. We can see that in Mark.

And on the morrow, when they were come from Bethany, he was hungry: And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet. And Yahushua answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it. (Mar 11:12-14 KJV)

Yahushua Came to Bethany 6 Days Before Passover (Jo 12:1) Thursday Crucifixion 30 CE								
Fri	Sabbath	Sun	Mon	Tue	Wed	Thurs	Fri	Sabbath
Abib 8	Abib 9	Abib 10	Abib 11	Abib 12	Abib 13	Abib 14	Abib 15	Abib 16
6 days before Passover Yahushua came to Bethany Jo 12:1-4 cf. Mt 26:6-13	People come to see Yahushua & Lazarus Jo 12:9	Next day Jo 12:10-12 Triumphal Entry, donkey borrowed, palm branches acquired & spread out Jo 12:13-18 .cf Zec 9:9-10	Next morning figs cursed Mk 11:12-14 Bethphage Temple merchandizers ejected Mk 11:15-18 Yahushua left Temple/city Mk 11:19	Next morning figs dried up Mk 11:20-26 Temple priests engaged Mk 11:27-33, Mk 12:1-12 Priests chastised Mt 21:23- Mt 23:39 Olivet Prophecy Private briefing w/disciples cf. Harmony Mt 24-25, Mk 13, Lk 21 After 2 days is Passover Mt 26:2, Mk 14:1-2 (vs 3 thematic insertion)	Where to prepare Passover Mk 14:12-17 Mt 26:17-19 Lk 22:7-13	Passover Yahushua crucified	First Day of Unleavened Bread	
Dinner served by Martha Jo 12:2		Mk 11:1-11 .cf Psa 118:26 (Hoshana= save now)						
Who is Lazarus?								
Iscaiot etymology								
Lazarus family								
Background: Lk 7:36-47 Lk 16:19-24 Mk 14:3-10 Jo 11:1-3, 18		Select perfect lamb Ex 12:3 Crucifixion prototype .cf Gen 22:1-6						

The figs were cursed in the morning, all of this information about figs and Bethphage has happened during this day and I'm giving it as a foundation.

Next we will look at the Temple merchandizers that developed into Temple Inc. The Temple became a business is what it boils down to. The shopping mall across the way, Ananias' Bazaar and all of the things you could do over there were connected to the Temple proper. We see that the merchandizers were ejected.

There were Temple merchandizers in Bethphage, but there were also Temple merchandizers in the outer area, the courts around the central Temple itself. You can see all of the little stalls and they go all the way around. This is called the Court of the Gentiles so anybody could go into this area and this became big business.



In Mark chapter 11

And they come to Jerusalem: and Yahushua went into the temple^{complex}, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves; And would not suffer^{permit} that any man should carry any vessel through the temple. And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves. And the scribes and chief priests heard it, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine. (Mar 11:15-18 KJV)

Have you not heard,^(listen up) Is it not written, My house shall be called of all nations the house of prayer? This comes from Isaiah 56 and this is the scripture that Yahushua is referring to.

*For thus saith YHWH unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant; Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off. Also the sons of the stranger, that join themselves to YHWH, to serve him, and to love the name of YHWH, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; Even them will I bring to my holy mountain, and make them joyful in **my house of prayer**: their burnt offerings and their sacrifices shall be accepted upon mine altar; **for mine house shall be called an house of prayer for all people.** YHWH Elohim*

which gathereth the outcasts of Israel saith, Yet will I gather others to him ^{Israel}, beside those that are gathered unto him. (Isa 56:4-8 KJV)

This is a house of prayer and not an investment center. I guess it is what we would do today, and one of the reasons the Temple location isn't known, it would become big business, a tour item that you would be charged to go in to see it or make some kind of payment.

The next verses are in Mark and Matthew.

And when even was come ^{end of day 11}, he went out of the city. (Mar 11:19 KJV)

And he left them, and went out of the city into Bethany; and he lodged ^{G835=pass the night (in open air) - 2 occurrences} there. (Mat 21:17 KJV)

It's interesting to look at what the word "lodged" means because he went to Bethany, I think it's clear that it was the path, his disciples probably were with him also, at least some of them. The word lodged means to pass the night, particularly in open air. There are only two occurrences of this in the Greek so read into that what you want. Was he going back to Martha and Mary's? Was that home base? Was he sleeping outside? I don't know, I'm just reporting what I see here. That gets us to the next morning, he is going to come back on Tuesday, Abib 12 and there are more dried figs.

Yahushua Came to Bethany 6 Days Before Passover (Jo 12:1) Thursday Crucifixion 30 CE								
Fri	Sabbath	Sun	Mon	Tue	Wed	Thurs	Fri	Sabbath
Abib 8	Abib 9	Abib 10	Abib 11	Abib 12	Abib 13	Abib 14	Abib 15	Abib 16
6 days before Passover Yahushua came to Bethany Jo 12:1-4 cf. Mt 26:6-13	People come to see Yahushua & Lazarus Jo 12:9	Next day Jo 12:10-12 Triumphal Entry, donkey borrowed, palm branches acquired & spread out Jo 12:13-18 .cf Zec 9:9-10	Next morning figs cursed Mk 11:12-14 Bethphage Temple merchandizers ejected Mk 11:15-18 Yahushua left Temple/city Mk 11:19	Next morning figs dried up Mk 11:20-26 Temple priests engaged Mk 11:27-33, Mk 12:1-12 Priests chastised Mt 21:23- Mt 23:39 Olivet Prophecy Private briefing w/disciples cf. Harmony Mt 24-25, Mk 13, Lk 21 After 2 days is Passover Mt 26:2, Mk 14:1-2 (vs 3 thematic insertion)	Where to prepare Passover Mk 14:12-17 Mt 26:17-19 Lk 22:7-13	Passover Yahushua crucified	First Day of Unleavened Bread	
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Who is Lazarus?								
Iscaiot etymology								
Lazarus family								
Background: Lk 7:36-47 Lk 16:19-24 Mk 14:3-10 Jo 11:1-3, 18		Select perfect lamb Ex 12:3 Crucifixion prototype .cf Gen 22:1-6						

- Many are called, few are chosen
- Render unto Caesar
- The great commandments
- Whatsoever they bid observe, do
- Whosoever exalts himself will be abased
- Woe unto you Pharisees, hypocrites
- Ye serpents, you generation of vipers
- O Jerusalem, Jerusalem

Go Figure

The disposition of the figs that were cursed yesterday on Abib 11, we see an account that happens in Luke which was six months or so before this last week of Yahushua's life that I want to show you because I think it figures into what is about to happen with the disposition of the fig tree.

- Luke 13:5-9 - Only Luke
Combined vineyard and orchard - Son 6:11
- First fruits offering Exodus 23:19
- Leviticus 19:23-25 - figs and Torah, first three years.

*There were present at that season some that told him of the Galilaeans, whose blood Pilate had mingled with their sacrifices.I tell you, Nay: but, except ye repent, ye shall all likewise perish. ^{Then} He spake also this parable; A certain man had a fig tree planted in his vineyard; (six months before this Passover week) and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard ^{G289=vine worker, pruner}, Behold, **these three years** I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground (wasting space)? And he ^{vine dresser} answering said unto him, Master, let it alone this year also, till I shall dig about it, and dung it: And if it bear fruit, well: and if not, then after that thou ^{the vineyard owner} shalt cut it down.
(Luk 13:4-9 KJV)*

This is a parabolic statement about this fig tree planted in his vineyard. It interesting to look at the commentaries of some of these things that people have, several of the commentaries talked about not having a fig tree planted in the middle of a vineyard, which would be counterproductive. The fig tree would overtake the vineyard and rob all of the water.

When I first saw that I thought that might be possible but when you do the research you see that going back to the book "Agriculture in the Iron Age", the vineyard was a label for the huge garden area. Inside the vineyard were other plants and trees. The fig tree planted inside his vineyard is something like what we do. We have a vineyard inside of a greenhouse but next to it are all kinds of plants and trees.

I went down into the garden of nuts to see the fruits of the valley, and to see whether the vine flourished, and the pomegranates budded. (Son 6:11 KJV)

If you put a chronology together of the Gospel accounts I think you would arguably have to say that this is in late 29 CE and if you read the accounts close by you see that it's at the Feast of Dedication, which would be Hanukah that is in November or December 29 CE. Yahushua then five or six months later came to the time of the Passover and that is what is going on here in

this final six days that we are examining. This parable of the fig tree took place just a number of months just before the Passover and there are some keys to it.

- The Vineyard owner is YHWH

Isaiah 5:7 makes this scripture come together.

For the vineyard of YHWH of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry. (Isa 5:7 KJV)

This is the history of Judah and Israel all wrapped up in just a couple of verses of scripture. Judah was thought to be a pleasant plant, he wanted judgment but he got oppression instead, he got unrighteousness instead of righteousness.

- The Vineyard dresser is Yahushua
 - Three years into his mission - no fruit 1st three years
 - Final opportunity for national fruit - one last crop
 - Final half year of tree dressing and nurturing
 - Disposition of fig tree - undetermined

Keep in mind where we would be chronologically when this parable was given. We would be three years into Yahushua's mission and there was no fruit mentioned the first three years. He is talking about the Temple authorities and is also saying that the last few months push and it's the final opportunity for national fruit. There would be one potential last crop. YHWH said to get rid of it and Yahushua asked for one more time to dung it and see if it produces. This is the final half year of tree dressing and nurturing.

Notice how this ends. The disposition of the fig tree isn't known. We don't know if it produced or not - yet. We don't know yet, but we are about to know.

A couple of pieces of background about first fruit offerings In Exodus 23 the Torah says:

The first of the firstfruits of thy land thou shalt bring into the house of YHWH thy Elohim. (Exo 23:19 KJV)

YHWH loves first fruits, and loves when you give of that first fruit. Also notice in Leviticus 19 in Torah that trees have a certain cycle of production that's mentioned.

And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised: three years shall it be as uncircumcised unto you: it shall not be eaten of. But in the fourth year all the fruit

thereof shall be holy to praise YHWH withal. And in the fifth year shall ye eat of the fruit thereof, that it may yield unto you the increase thereof: I am YHWH your Elohim.
(Lev 19:23-25 KJV)

The first three years YHWH doesn't want the first fruits offering because there isn't usually much production. We plant trees here ourselves and know that the first few years they don't produce much, if anything. YHWH wants the offering the fourth year and fits in line with this parable. The first three years hadn't produced anything; shall I get rid of it? No, let's nurture it one more cycle and see if it produces some first fruits. Of course in the history of the Temple authorities, they produced no fruits in any year.

Abib 12 - Figs Dried Up

- Next morning figs dried up - Mark 11:20-26

The time when Yahushua came back is the next day in the morning is the beginning of day 12.

*And in the morning ^{beginning of day 12}, as they passed by, they saw the fig tree dried up from the roots. . And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is **withered away** ^{G3583=desiccate, shrivel}. And Yahushua answering saith unto them, Have faith in Elohim. For verily I say unto you, That whosoever shall say unto this **mountain** ^{government or authority}, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses. (Mar 11:20-26 KJV)*

- Appeared fruitful but had no fruit
- YHWH's favor left fig tree
- Cursed fig tree for its fruitlessness
- Completion of unfinished parable in Luke 13:3-9
- Disposition of fig tree - desiccated (dried up)

Remember it was on day 11 that he cursed the fig tree and here it is one day later the fig tree is dried up from the roots and it happened overnight. The scripture says that *whosoever shall say unto this mountain* typically scripturally means the government or authority. "This mountain" is probably about Bethphage and the government authorities. The scripture also says to believe and when you go to the Father and pray it will be granted.

This fig tree has turned into quite an example. Whosoever will say unto this mountain be you removed, and be you cast into the sea and shall have no doubt in his heart. One of the lessons that I get out of this is to ask and believe and anything you ask for is going to be answered and provided for you if you believe and have that kind of faith.

The lessons from the fig tree are that it appeared fruitful but it had no fruit. This goes back to the day before. We know from the parable that we read in Luke 13, YHWH's favor left the tree the first three years, but we also know that YHWH has now left this tree here at Bethphage. It was cursed because of its fruitlessness. We get a partial completion of the unfinished parable in Luke 13. We know now that the dunging that Yahushua did to the tree for the final year didn't do any good. We also know that the disposition of the fig tree is that it dried up. It is called desiccated or dried up from the roots. There is no substance, nothing in the roots that provided for the tree so the whole tree dried up.

Abib 12 - Figs Dried Up

Root Cause Analysis

- Next morning figs dried up - Mark 11:20-26

If we look at the root cause analysis of all of this, we see a couple of parts. One we find in John.

*I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is **withered** ^{G3583=desiccate. shrivel}; and men gather them, and cast them into the fire, and they are burned. (Joh 15:5-6 KJV)*

Some root analysis that you could determine from this is that this is talking about leadership. The leadership is particularly of Judah/ Israel and Jerusalem and the Temple authorities in this period of time. There was nothing but leaves in their fruitfulness, they had no fruit. Judah and Israel were spiritually dead; they were full of empty ritual and sophisticated formalism. They loved to have a pretentious display of their ceremony and their sacrifice and their way of life. They had fine dress, offerings and furniture in the Temple but they were spiritually barren because they were hypocrites. The leadership is the representatives of the nation and the people. The leadership being corrupt as a result the people followed right along for the most part. There were some that agreed and saw that Yahushua was Messiah, but not many. This location at Bethphage where the Sanhedrin had its civil authority has become barren and unripe as an unripe fig. Here in Montana we would say "all hat no cattle".

That gets us to the same day on Abib 12, to the time after this desiccation of the fig tree that the Temple priests were engaged. I would mention that this day of the week that we call Tuesday Abib 12 was probably the fullest day of all of the six days before the Passover.

Yahushua Came to Bethany 6 Days Before Passover (Jo 12:1) Thursday Crucifixion 30 CE								
Fri	Sabbath	Sun	Mon	Tue	Wed	Thurs	Fri	Sabbath
Abib 8	Abib 9	Abib 10	Abib 11	Abib 12	Abib 13	Abib 14	Abib 15	Abib 16
6 days before Passover Yahushua came to Bethany Jo 12:1-4 cf. Mt 26:6-13	People come to see Yahushua & Lazarus Jo 12:9	Next day Jo 12:10-12 Triumphal Entry, donkey borrowed, palm branches acquired & spread out Jo 12:13-18 .cf Zec 9:9-10	Next morning figs cursed Mk 11:12-14 Bethphage Temple merchandizers ejected Mk 11:15-18 Yahushua left Temple/city Mk 11:19	Next morning figs dried up Mk 11:20-26 Temple priests engaged Mk 11:27-33, Mk 12:1-12 Priests chastised Mt 21:23- Mt 23:39 Olivet Prophecy Private briefing w/disciples cf. Harmony Mt 24-25, Mk 13, Lk 21 After 2 days is Passover Mt 26:2, Mk 14:1-2 (vs 3 thematic insertion)	Where to prepare Passover Mk 14:12-17 Mt 26:17-19 Lk 22:7-13	Passover Yahushua crucified	First Day of Unleavened Bread	
Dinner served by Martha Jo 12:2		Mk 11:1-11 .cf Psa 118:26 (Hoshana= save now)						
Who is Lazarus?								
Iscaiot etymology								
Lazarus family		Select perfect lamb Ex 12:3						
Background: Lk 7:36-47 Lk 16:19-24 Mk 14:3-10 Jo 11:1-3, 18		Crucifixion prototype .cf Gen 22:1-6						

- Many are called, few are chosen
- Render unto Caesar
- The great commandments
- Whatsoever they bid observe, do
- Whosoever exalts himself will be abased
- Woe unto you Pharisees, hypocrites
- Ye serpents, you generation of vipers
- O Jerusalem, Jerusalem

It started with the fig tree drying up, and then when Yahushua got to the Temple the Temple priests are engaged and are chastised. There a quite a number of verses of scripture in Mark 11- 12, and Matthew 21 - 23 that go along with this. It is a big body of information that happens on this day.

Abib 12 - Priests Engaged

- Next morning the figs are dried up Mark 11:20-26
- Temple priests engaged Mark 11: 27-33
- Parable of the vineyard Mark 12:1-11
 - All the prophets rejected
 - Yahushua rejected
- Priests/ Elders chastised Matthew 21:23-Matthew 23:39
- Olivet Discourse - Private briefing with the disciples
 - cf. Matthew 24 - 25, Mark 13, Luke 21
 - Parable of the fig tree
- After two days is Passover
 - Matthew 26:2, Mark 14:1-2

Keep in mind we are just three days away from Passover.

And they come again to Jerusalem: and as he was walking in the temple, (notice he is walking again so it's the beginning of the day) there come to him the chief priests, and the scribes, and the elders, And say unto him, By what authority doest thou these things? and who gave thee this authority to do these things? And Yahushua answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things. The baptism of John, was it from heaven, or of men? (It's a set up question) answer me. And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him? But if we shall say, Of men; they feared the people: for all men counted John, that he was a prophet indeed. And they answered and said unto Yahushua, We cannot tell. And Yahushua answering saith unto them, Neither do I tell you by what authority I do these things. (Mar 11:27-33 KJV)

The parable of the vineyard is next and it just continues on in the sequence.

*Continuing And he began to speak unto them by parables. A certain man planted a vineyard, and set an hedge about it, and digged a place for the winefat, and built a tower, and let it out^{leased} to husbandmen^{G1092=land worker, farmer}, and went into a far country. And at the season he sent to the husbandmen^{G1092=same} a servant, that he might receive from the husbandmen^{G1092=same} of the fruit of the vineyard. (He wanted some payment for the produce) And they caught him, and beat him, and sent him away empty. And again he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled. And again he sent another; and him they killed, and many others; beating some, and killing some. Having yet therefore one son, his wellbeloved, he sent him also last unto them, saying, They will reverence my son. But those husbandmen^{G1092=land worker, farmer} said among themselves, This is the heir; come, let us kill him, and **the inheritance shall be ours**. And they took him, and killed him, and cast him out of the vineyard. What shall therefore the master of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others. And have ye not read this scripture; The stone which the builders rejected is become the head of the corner: This was YHWH's doing, and it is marvellous in our eyes.^{we rub our eyes - we can hardly believe it! (MSG)} (Mar 12:1-11 KJV)*

This doesn't mean positive marvelous, the Message Bible nails this down a little better when it says "We rub our eyes - we can hardly believe it!" This is an unbelievable set of circumstances. *The stone which the builders rejected is become the head of the corner:* comes from Psalms in the same set of scriptures I read earlier.

I will praise thee: for thou hast heard me, and art become my salvation
H3444=Yeshuah=something save, deliverance, victory . **The stone which the builders refused** is become the head stone of the corner. This is the YHWH'S doing; it is marvellous in our eyes. This is

the day which YHWH hath made; we will rejoice and be glad in it. Save ^{H3467=Yahshah=bring} salvation, save ^{now} ^{H4994=now=I pray thee now,} I beseech thee, O YHWH: O YHWH, I beseech thee, send now prosperity. Blessed be he that cometh in the name of YHWH: we have blessed you out of the house of YHWH. (Psa 118:21-26 KJV)

Is there any denying there is word play and puns going on to you? Take a look at this and see if you can make some sense out of this without using Yahushua's name. You cannot, Yahushua is the key to this and is the one that is our salvation.

Priests and Elders are chastised

Here are a couple of highlights chapters of Matthew 21 to 23 having the richest dialogue during the engagement of the priests.

- Many are called, few are chosen
- Render unto Caesar
- The great commandments love YHWH above all other things and love your neighbor as yourself
- Whatsoever they bid observe, do, but don't do after their works (speaking of the Pharisees and Sadducees "They say and they do not")
- Whosoever exalts himself will be abased
- Woe unto you Pharisees, hypocrites, you devour widows houses
- Woe unto you blind guides (If you are called a blind guide you don't know where you are going, you sell yourself as being a guide but you are blind.)
- Woe unto you Pharisees, you omit the weightier matters
- Ye serpents, you generation of vipers and look how this section ends in Matthew
- *O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, **Blessed is he that cometh in the name of YHWH** (Mat 23:37-39 KJV)*

Blessed is he that cometh in the name of YHWH comes from Psalms again. There has to be a message here if you have ears to hear.

I will praise thee: for thou hast heard me, and art become my salvation ^{H3444=Yeshuah=} something save, deliverance, victory. The stone which the builders refused is become the head stone of the corner. This is YHWH'S doing; it is marvellous in our eyes. This is the day which YHWH hath made; we will rejoice and be glad in it. Save ^{H3467=Yahshah=bring} salvation, save ^{now}

H4994=now=I pray thee now, I beseech thee, O YHWH: O YHWH, I beseech thee, send now prosperity. **Blessed be he that cometh in the name of YHWH: we have blessed you out of the house of YHWH.** (Psa 118:21-26 KJV)

I could go on and on, Yahushua bring salvation, this only fits if Yahushua is the one that is there. If Jesus is there, this does not fit. The translations have this terribly upside down and backwards.

Olivet Prophecy was another big part of this Tuesday, Abib 12.

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The Olivet Prophecy is largely a private briefing between James and John, and Peter and Andrew and we know that from the Mark account. They are on the other side of the mountain, I've generally thought this to take place on the Mt of Olives and it's probably where it is. It certainly was outside the Temple.

And as he sat upon the mount of Olives over against ^{G2713=directly opposite} the temple, Peter and James and John and Andrew asked him privately, Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled? (Mar 13:3-4 KJV)

There are three good parallel accounts about this; I am just summarizing the main characteristics of all of them but Matthew 24 and 25, Mark 13 and Luke 21:

- False Messiah's

- Wars and rumors of wars
- International conflict
- Earthquakes, famines, pestilence
- Persecution of the Saints will occur and is occurring
- False prophets, signs and wonders
- Deception, apostasy, love waxes cold there is a lot of fake news and alternative facts
- Final worldwide gospel witness proclaimed
- Abomination of desolation figurative or literal? I wouldn't be surprised if it's literal and there will be a location at the Temple Mount that sacrifices will be reinstated and perhaps soon because of the Peace Accord that is being developed now in this country with Israel and it will involve the Palestinian authorities.
- Return of Yahushua
 - Matthew 24, Luke 21

This section of Matthew 24 ends as such:

And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: So likewise ye, when ye shall see all these things, know that it is near, even at the doors. (Mat 24:31-33 KJV)

The final parable that is given here is of a fig tree of all things and you see it almost identical in the harmony in Mark and Luke.

Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near: So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors. (Mar 13:28-29 KJV)

And he spake to them a parable; Behold the fig tree, and all the trees; When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of YHWH is nigh at hand. (Luk 21:29-31 KJV)

The parable of the fig tree that was cursed, dried up from the roots and now there is a new fig tree and it has leaves. The leaves are parabolic of all of these events that are going to happen. It's the preparation of first fruits and I would say that this is the parable in Luke 13, the ultimate conclusion. It is unfinished business completed. The fig tree was what was used to symbolize the destruction and replacement of the Sanhedrin in Bethphage. Yahushua will return to the

earth and there will be a new fig tree that will produce green leaves and a resurrection of the Saints. Unfinished business completed.

After two days is Passover

Matthew 26:2, Mark 14:1-2

This section concludes on this day:

And it came to pass, when Yahushua had finished all these sayings, he said unto his disciples, Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified. (Mat 26:1-2 KJV)

After two days was the feast of the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death. But they said, Not on the feast day, lest there be an uproar of the people. (Mar 14:1-2 KJV)

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Iscairiot etymology		Crucifixion prototype .cf Gen 22:1-6		After 2 days is Passover Mt 26:2, Mk 14:1-2 (vs 3 thematic insertion)				
Lazarus family								
Background: Lk 7:36-47 Lk 16:19-24 Mk 14:3-10 Jo 11:1-3, 18								

We are on Wednesday Abib 13, the day that preceded the Passover. Notice that we just read the scriptures that were on the 12th of Abib. “In two days is the Passover” The next day would be the day before the Passover, and it’s now one day before. The three Gospel accounts agree perfectly that this is the Passover.

Abib 13 - Where Shall We Prepare The Passover

- Prepare the Passover
- Triple harmony
 - Mark 14:12-16
 - Matthew 26:17-19
 - Luke 22:7-13

*And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou **mayest eat the passover**? And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guestchamber, **where I shall eat the passover** with my disciples? And he will shew you a large upper room furnished and prepared: there make ready for us. And his disciples went forth, and came into the city, and found as he had said unto them: and **they made ready the passover**. And in the evening he cometh with the twelve. (Mar 14:12-17 KJV)*

There shouldn't be any questions on what day this is talking about. Yahushua isn't talking about where he will eat supper the day before the Passover; he is saying where he will eat the Passover. It says here in Mark that they made ready the Passover, not dinner before the night of the Passover; they made ready the Passover in the evening when he was come with the twelve.

*Now the first day^{added} of the feast of^{added} unleavened bread the disciples came to Yahushua, saying unto him, Where wilt thou that we **prepare for thee to eat the passover**? 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. And the disciples did as Yahushua had appointed them; **and they made ready the passover**. (Mat 26:17-19 KJV)*

The words "day" and "feast of" are added in italics in the Masoretic Text, particularly the King James Version. That doesn't change much. In two sections Luke expands on this saying the same thing. There are six witnesses of what this day is; they are going to prepare the Passover.

Do Your Own Homework

For we have not followed cunningly devised ^{G4679=Sofidzo=to render wise with deliberate deception, continue plausible error=sophist} fables, when we made know unto you the power and coming of our Master Yahushua Messiah, but were eyewitnesses of his majesty. (2Pet 1:16 KJV)

Sophism (Merriam Webster) – an argument apparently correct in form but actually invalid; especially such an argument used to deceive.

All scripture is given by inspiration of YHWH, and is profitable ^{G5624= helpful advantageous} for doctrine ^{G1319=instruction, learning} for reproof ^{G1650=admonish, conviction} for correction, ^{G1343=equity of character or act, justification}. (2Ti 3:16 KJV)

Beware lest any man spoil you through philosophy ^{G5385=Jewish sophistry} and vain deceit, after the tradition of men, after the rudiments of the world, and not after Messiah. (Col 2:8 KJV)

And this I (Paul) pray, that your love may abound yet more and more in knowledge and in all judgment; That ye may approve ^{G1381=test, discern, examine} things that are excellent; that ye may be sincere and without offence till the day of Messiah. (Php 1:8-10 KJV)

None of the calendar logistics or any of the background of what these locations were all about is what is significant. What is significant about all of this is that Yahushua was crucified, died, buried and resurrected. He was resurrected to cover our sins. That is what the Passover is all about.

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