

Assembly of Eloah

This is eternal life: that they may know you, the only true God, and the one you have sent -- Jesus Christ. Jn. 17:3

Passover Contradiction?

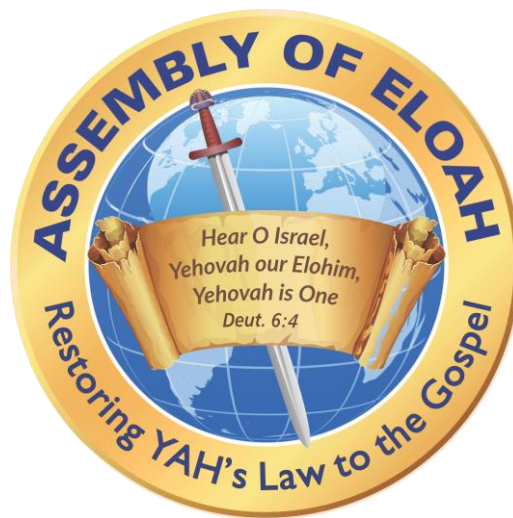
Do the Gospel accounts contradict one another?

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Edition 1



There appears to be a profound chronological contradiction between the sequence of events recorded in the Gospel of John and the three synoptic Gospels of Matthew, Mark and Luke. This paper examines the supposed contradiction and proves the supposed contradiction is a result of a misapplication of scripture and the Laws of the One True God.



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The Contradiction

Isa 28:9-10 Whom will he teach knowledge? and whom will he make to understand the message? them that are weaned from the milk, and drawn from the breasts? 10) For it is precept upon precept, precept upon precept; line upon line, line upon line; here a little, there a little (ASV used throughout unless otherwise noted).

The mysteries of God are not easily unraveled. One has to search the Scriptures and put the pieces of the puzzle together in order to correctly divide the truth. This study is an attempt to unravel a supposed mystery and resolve, what many would claim to be, a contradiction in scripture.

Let's begin by examining the synoptic Gospel accounts.

Mat 26:17-20 Now on the first *day* of unleavened bread the disciples came to Jesus, saying, Where wilt thou that we make ready for thee to eat the passover? 18) And he said, Go into the city to such a man, and say unto him, The Teacher saith, My time is at hand; I keep the passover at thy house with my disciples. 19) And the disciples did as Jesus appointed them; and they made ready the passover. 20) Now when even was come, he was sitting at meat with the twelve disciples.

Mark 14:12-17 And on the first day of unleavened bread, when they sacrificed the passover, his disciples say unto him, Where wilt thou that we go and make ready that thou mayest eat the passover? 13) And he sendeth two of his disciples, and saith unto them, Go into the city, and there shall meet you a man bearing a pitcher of water: follow him; 14) and wheresoever he shall enter in, say to the master of the house, The Teacher saith, Where is my guest-chamber, where I shall eat the passover with my disciples? 15) And he will himself show you a large upper

room furnished *and* ready: and there make ready for us. 16) And the disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover. 17) And when it was evening he cometh with the twelve.

Luke 22:7-13 And the day of unleavened bread came, on which the passover must be sacrificed. 8) And he sent Peter and John, saying, Go and make ready for us the passover, that we may eat. 9) And they said unto him, Where wilt thou that we make ready? 10) And he said unto them, Behold, when ye are entered into the city, there shall meet you a man bearing a pitcher of water; follow him into the house whereinto he goeth. 11) And ye shall say unto the master of the house, The Teacher saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples? 12) And he will show you a large upper room furnished: there make ready. 13) And they went, and found as he had said unto them: and they made ready the Passover.

John 13:1-5 Now before the feast of the passover, Jesus knowing that his hour was come that he should depart out of this world unto his Father, having loved his own that were in the world, he loved them unto the end. 2) And during supper, the devil having already put into the heart of Judas Iscariot, Simon's *son*, to betray him, 3) *Jesus*, knowing that the Father had given all the things into his hands, and that he came forth from God, and goeth unto God, 4) riseth from supper, and layeth aside his garments; and he took a towel, and girded himself. 5) Then he poureth water into the basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

The supposed contradiction lies in the timing of the above events. The synoptic Gospels seem to indicate that the events began on the first day of Unleavened Bread, while John's account begins before the Feast of Passover. Do these scriptures contradict one another? Has there been, as many have claimed, a

gross human error in recording the proper chronology of these events? There is a way to determine the truth of the matter. One must start with the laws regarding the Feast of Passover.

The Law and Passover

Ex 12:1-20 And Jehovah spake unto Moses and Aaron in the land of Egypt, saying, 2) This month shall be unto you the beginning of months: it shall be the first month of the year to you. 3) 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 their fathers' houses, a lamb for a household: 4) and if the household be too little for a lamb, then shall he and his neighbor next unto his house take one according to the number of the souls; according to every man's eating ye shall make your count for the lamb. 5) Your lamb shall be without blemish, a male a year old: ye shall take it from the sheep, or from the goats: 6) and ye shall keep it until the fourteenth day of the same month; and the whole assembly of the congregation of Israel shall kill it at even. 7) And they shall take of the blood, and put it on the two side-posts and on the lintel, upon the houses wherein they shall eat it. 8) And they shall eat the flesh in that night, roast with fire, and unleavened bread; with bitter herbs they shall eat it. 9) Eat not of it raw, nor boiled at all with water, but roast with fire; its head with its legs and with the inwards thereof. 10) And ye shall let nothing of it remain until the morning; but that which remaineth of it until the morning ye shall burn with fire. 11) And thus shall ye eat it: with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is Jehovah's passover. 12) For I will go through the land of Egypt in that night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgments: I am Jehovah. 13) And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and there shall no plague be upon you to

destroy you, when I smite the land of Egypt. 14) And this day shall be unto you for a memorial, and ye shall keep it a feast to Jehovah: throughout your generations ye shall keep it a feast by an ordinance for ever. 15) Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. 16) And in the first day there shall be to you a holy convocation, and in the seventh day a holy convocation; no manner of work shall be done in them, save that which every man must eat, that only may be done by you. 17) And ye shall observe the *feast of* unleavened bread; for in this selfsame day have I brought your hosts out of the land of Egypt: therefore shall ye observe this day throughout your generations by an ordinance for ever. 18) In the first *month*, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. 19) Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, that soul shall be cut off from the congregation of Israel, whether he be a sojourner, or one that is born in the land. 20) Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.

In the above passage, we see the legislation regulating the Passover and the Feast of Unleavened Bread. Of importance is the timing that God the Father established through His Angel (the being that became Jesus Christ). The first of Nisan was the beginning of a New Year (Ex 12:2). On the 10th day of the month, the Passover Lamb was to be chosen and set aside (Ex 12:3), in anticipation of the sacrifice that would take place on the 14th (Ex 12:6). The 15th day of Nisan (Ex 12:16; Lev 23:6) is the first day of Unleavened Bread, which is a Holy convocation. This is an

ordinance that is to be observed for all generations in perpetuity (Ex 12:17).

This is the timing that had been given by God to the children of Israel through Moses. This timing would still be in existence at the time of Christ. This would be the same timing that Christ and his family would have observed throughout his life. The timing was not negotiable and has never been changed by God and, therefore, remains intact even today.

The Chronology

We'll begin deciphering the correct chronology of the events leading up to and including the crucifixion of our High Priest and head of the Church by looking at scriptures that will fix certain dates. This has to be done in order to fix the correct start date for our investigation.

The Jews therefore, because it was the Preparation, that the bodies should not remain on the cross upon the sabbath (for the day of that sabbath was a high *day*), asked of Pilate that their legs might be broken, and *that* they might be taken away (Jn. 19:31).

The High Day referred to here by the Apostle John is the first day of Unleavened Bread, as we see from Exodus 12:16 and Leviticus 23:6. It was not, as some claim, the weekly Sabbath. In 30 AD, when these events took place, this day would have been from our Wednesday, at dark (Ending Evening Nautical Twilight) to Thursday, at dark (Ending Evening Nautical Twilight). (See Bullinger's note to John 19:31). While Bullinger's note states sunset to sunset, the proper way to determine the day

according to scripture is from dark (EENT) to dark (EENT). See the paper [*The Start of the Day.*](#)

The events of John 12:1 occurred six days before the Passover, the 9th of Nisan.

John 12:1 Jesus therefore six days before the passover came to Bethany, where Lazarus was, whom Jesus raised from the dead.

On the 9th of Nisan, Jesus came to Bethany where Lazarus was.

The events of Matthew 26:2 and Mark 14:1 occurred two days before Passover or the 13th of Nisan.

In Matthew 28:1, we see that after the Sabbath, as it was dawning toward the First Day of the week, Mary Magdalene and Mary, the mother of James, came to see the sepulcher. This would have been Sunday morning before dawn. We know from John 20:1 that Christ had already risen from the grave before that time.

Christ was to be in the grave for three days and three nights according to the sign of Jonah (Mat. 12:40). We know from John 19:31 that Christ had to be in the grave before dark (EENT) on Wednesday, the 14th of Nisan. Therefore, he had to have been raised prior to dark (EENT) on the Sabbath, the 17th of Nisan.

Now that we have an idea of the timeframe and have fixed some dates based on the scriptural references, let's take a look at the events as they occurred in their correct chronological order.

The Sixth Day before the First Day of Unleavened Bread

On the sixth day prior to the first day of Unleavened Bread, Thursday at dark (EENT) to Friday at dark (EENT), the 9th of Nisan, there are several events that occur. According to the *Harmony of the Gospels* located at <http://scriptures.lds.org/harmony/harmony8> and Appendix 156 of Bullinger's *Bible Companion* (<http://www.biblestudysite.com/156.htm>), the events are as follows:

Christ approaches Jerusalem from Jericho (Luke 19:1-10). In this passage, we see that Christ meets Zacchaeus. Christ spent Thursday night, the beginning of the 10th of Nisan, with Zacchaeus at his house (Luke 19:5). When the crowd heard that Christ was going to be staying at Zacchaeus' house, they murmured about the fact that Christ was spending his time with sinners.

The important lesson here is that Christ came to save those that were lost. If one has no need of saving, what need would Christ have of saving them? This is a lesson that is found throughout the Gospels. Christ spent his time with those who not only needed forgiveness but also showed a desire to repent.

After Christ told the crowd of people that he had come to seek those that were lost, he gave them the parable of the pounds (Luke 19:11-27). Now in the parable of the pounds, knowing that the people thought the Kingdom of God was

to immediately appear, Christ spelled out the fact that he was going away to receive his Kingdom and signified that it was a ways off. He also issued a warning to both the people he was to rule over and his servants.

The people he was to rule over did not want him to rule over them (Luke 19:14). He considered them his enemies (Luke 19:27) and their fate will be sealed by that fact. If people put themselves in a position where they are considered enemies of Christ, they will be slain at his return. But that's only part of the parable. The other part is directed toward his servants. Those who love Christ and obey the One True God must allow the spirit to grow in them. If we are not wise stewards of what God has given us through Christ, then what we have will be removed and given to another, more deserving individual. God gives spiritual gifts to us all. It's up to us to use them.

In Luke 19:28, we see that Christ then proceeds toward Jerusalem from Jericho. Christ then comes near Bethany and Bethphage (Luke 19:29), which lay along the way to Jerusalem on the side of Mount Olivet.

John Gill, in his *Commentary on the New Testament*, says this in regard to which village was being referred to in Luke 19:29-30.

What village this was, is not said by any of the evangelists; it seems to be either Bethany, or Nob; and rather the latter, since the village of Bethany was fifteen furlongs, or near two miles from Jerusalem, Joh 11:18 and therefore must have been passed by Christ; whereas the tract called Bethany, at

the Mount of Olives where Christ now was, was but a sabbath day's journey, or about a mile, Luk 24:50 compared with Act 1:12. See Gill on Mat 21:2.

Christ sent two of his Disciples into Bethany, or Nob, to find the colt on which no one had ever ridden.

The narrative now takes a jump. Bullinger and the *Harmony of the Gospels* agree that the next chronological step is Matthew 21:1. Let's look at Matthew 21:1-7:

And when they drew nigh unto Jerusalem, and came unto Bethphage, unto the mount of Olives, then Jesus sent two disciples, 2) saying unto them, Go into the village that is over against you, and straightway ye shall find an ass tied, and a colt with her: loose *them*, and bring *them* unto me. 3) And if any one say aught unto you, ye shall say, The Lord hath need of them; and straightway he will send them. 4) Now this is come to pass, that it might be fulfilled which was spoken through the prophet, saying, 5) Tell ye the daughter of Zion, Behold, thy King cometh unto thee, Meek, and riding upon an ass, And upon a colt the foal of an ass. 6) And the disciples went, and did even as Jesus appointed them, 7) and brought the ass, and the colt, and put on them their garments; and he sat thereon.

Christ and his Disciples came to Bethphage. He sent them to a village that was opposite them. The village of Bethany was opposite the village of Bethphage, and was about half the distance between Bethpage and Jerusalem. We saw this above in John Gill's commentary. So on the sixth day before Passover, Christ sent two of his Disciples into Bethany to find the donkey and her colt.

Christ left from Bethpage, not Bethany. The donkey and her colt probably came from Bethany, but they were brought back to Christ who was still in Bethphage. Christ then arrives in Jerusalem on the sixth day before Passover, the 9th of Nisan.

Mat 21:8-9 And the most part of the multitude spread their garments in the way; and others cut branches from the trees, and spread them in the way. 9) And the multitudes that went before him, and that followed, cried, saying, Hosanna to the son of David: Blessed *is* he that cometh in the name of the Lord; Hosanna in the highest.

The people in Jerusalem were not expecting him. We can see their reaction in Matthew 21:10-11:

And when he was come into Jerusalem, all the city was stirred, saying, Who is this? 11) And the multitudes said, This is the prophet, Jesus, from Nazareth of Galilee.

It seems reasonable to assume that if they had been expecting him, they would have known who he was.

Upon his entry into Jerusalem, he cleansed the Temple. Matthew 21:12-16:

And Jesus entered into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold the doves; 13) and he saith unto them, It is written, My house shall be called a house of prayer: but ye make it a den of robbers. 14) And the blind and the lame came to him in the temple; and he healed them. 15) But when the chief priests and the scribes saw the wonderful things that he did, and the children that were crying in the temple and saying, Hosanna to the son of David; they were moved with indignation, 16) and said unto him, Hearest thou what these are saying? And Jesus saith unto them, Yea: did

ye never read, Out of the mouth of babes and sucklings thou has perfected praise?

There are some important points to be gleaned from this passage. First, we see that Christ didn't go first to the tower of David, the stronghold of Zion, the palace of his ancestor, David. He went first to the Temple, the house of his real Father. In doing so, according to John Gill in his *Commentary on the New Testament*, he fulfilled the prophecy in Haggai 2:7-9:

and I will shake all nations; and the precious things of all nations shall come; and I will fill this house with glory, saith Jehovah of hosts. 8) The silver is mine, and the gold is mine, saith Jehovah of hosts. 9) The latter glory of this house shall be greater than the former, saith Jehovah of hosts; and in this place will I give peace, saith Jehovah of hosts.

This event signified that He did not come to establish a worldly Kingdom, but a heavenly one. The Jews were expecting a deliverer to deliver them from the Romans who ruled over them at that time. Christ, by going to the Temple, demonstrated that this was not the case.

The other point to be gleaned from this is that the established authorities, the scribes, were angered by his actions and the praise he was receiving from the people. You see, they had allowed the money changers to operate in the Temple and thereby defiled the Temple. Christ was an affront to their authority and He was letting them know that they were in error and their authority was being removed.

We see in Matthew 21:17 and John 12:1 that Christ then returned to Bethany.

And he left them, and went forth out of the city to Bethany, and lodged there (Matt 21:17).

Jesus therefore six days before the passover came to Bethany, where Lazarus was, whom Jesus raised from the dead (Jn. 12:1).

The Fifth Day before the First Day of Unleavened Bread

On the fifth day prior to the first day of Unleavened Bread, Friday at dark (EENT) to Saturday at dark (EENT), the 10th of Nisan, Christ had dinner in Bethany (Friday night) with his Disciples and Lazarus. This event, according to most scholars, probably took place at Lazarus' house. We pick the story up in John 12:2-11:

So they made him a supper there: and Martha served; but Lazarus was one of them that sat at meat with him. 3) Mary therefore took a pound of ointment of pure nard, very precious, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odor of the ointment. 4) But Judas Iscariot, one of his disciples, that should betray him, saith, 5) Why was not this ointment sold for three hundred shillings, and given to the poor? 6) Now this he said, not because he cared for the poor; but because he was a thief, and having the bag took away what was put therein. 7) Jesus therefore said, Suffer her to keep it against the day of my burying. 8) For the poor ye have always with you; but me ye have not always. 9) The common people therefore of the Jews learned that he was there: and they came, not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead. 10) But the chief priests took counsel that they might put Lazarus also to death; 11) because that by reason of him many of the Jews went away, and believed on Jesus.

At this supper, the first of two anointing took place. You can find the detail in "Appendix 158" of the *Companion Bible*.

The distinctions between the two are as follows:

1. The former is recorded in John 12:3-8. "six days before the Passover", in the house of Lazarus, at Bethany. The latter is recorded in Matthew 26:7-13, and Mark 14:3-9, "two days before the Passover", in the house of Simon the leper, also in Bethany. Thus the times and places are distinct.
2. In the former case, it was "a pound of ointment" that was used (Jn. 12:3). In the latter case, it was an alabaster vessel (Mt. 26:7).
3. In the former case, it was "the feet" of the Lord that were anointed (John 12:3). In the latter case it was His "head" (Mt. 26:7).
4. In the former case, the term used is "anointed" (Jn. 12:3). In the latter case the term is "poured" (Matthew 26:7. Mk. 14:3).
5. In the former case, it was Judas who asked the question why it was not sold, etc., as there was plenty of time to do so during the six days (Jn. 12:4). In the latter, it was the disciples who "had indignation" (Mt. 26:8) "among themselves" (Mk. 14:4); and their words (not necessarily spoken aloud to all) seem to refer to what Judas had said before.
6. In the former, the Lord directs the ointment to be reserved for His burial; and not sold (Jn. 12:7). In the latter, He declared that it had been kept for that purpose (Mt. 26:12, Mk. 14:8).
7. In the former case, the Lord said, "Let her alone," in order that she may keep it (Jn. 12:7). In the latter, He declared that she had well used it (Mt. 26:10-13).
8. In the former case, the woman is named "Mary" (Jn. 12:3). In the latter case, the woman is unnamed.
9. Thus, on each occasion, both the antecedents and consequents are different. Instead of wondering that there should be two anointing, the wonder should be that there were *only* two, seeing that examples are so easily followed. (Appendix 158, Companion Bible)

Christ passed the Sabbath at Bethany and so concludes the fifth day before Passover.

The Fourth Day before the First Day of Unleavened Bread

On the fourth day before the first day of Unleavened Bread, Saturday at dark

(EENT) to Sunday at dark (EENT), the 11th of Nisan, Christ sent two of his Disciples into, according to John Gill, either Bethpage or Nob.

And saith unto them, go your way into the village,.... Either of Bethany or of Nob. The Ethiopic version renders it "the city", and so reads a copy of Stephen's: some have thought the city of Jerusalem is intended, but without any reason (Mk.11:2, See Gill on Mt._21:9;).

over against you. The Syriac and Persic versions read, "over against us": the sense is the same; for Christ and his disciples were together: this suits with either of the above mentioned places: (John Gill's *Exposition of the Entire Bible*)

Mark 11:1-7:

And when they draw nigh unto Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth two of his disciples, ² and saith unto them, Go your way into the village that is over against you: and straightway as ye enter into it, ye shall find a colt tied, whereon no man ever yet sat; loose him, and bring him. ³ And if any one say unto you, Why do ye this? say ye, The Lord hath need of him; and straightway he will send him back hither. ⁴ And they went away, and found a colt tied at the door without in the open street; and they loose him. ⁵ And certain of them that stood there said unto them, What do ye, loosing the colt? ⁶ And they said unto them even as Jesus had said: and they let them go. ⁷ And they bring the colt unto Jesus, and cast on him their garments; and he sat upon him.

See also Luke 19:29-35 and John 12:12.

Notice the difference in what Christ told his Disciples. On this trip into the village, they were to find a lone colt. There was no mother. The previous entrance was the fulfillment of the prophecy from Zechariah 9:9, which states:

Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy king cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass, even upon a colt the foal of an ass.

Christ starts from Bethany and heads toward Jerusalem. He is met on the way by people from Jerusalem. Mark 11:8-10; Luke 19:36-40 and John 12:12-19.

Mark 11:8-10 And many spread their garments upon the way; and others branches, which they had cut from the fields. 9) And they that went before, and they that followed, cried, Hosanna; Blessed *is* he that cometh in the name of the Lord: 10) Blessed *is* the kingdom that cometh, *the kingdom* of our father David: Hosanna in the highest.

In Luke 19:41-44, we see Christ weeping over Jerusalem.

Luke 19:41-44 And when he drew nigh, he saw the city and wept over it, 42) saying, If thou hadst known in this day, even thou, the things which belong unto peace! but now they are hid from thine eyes. 43) For the days shall come upon thee, when thine enemies shall cast up a bank about thee, and compass thee round, and keep thee in on every side, 44) and shall dash thee to the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

In Albert Barnes' *Notes on the Bible*, it says of this event:

Showing his compassion for the guilty city, and his strong sense of the evils that were about to come upon it. (See the notes at Mt. 23:37-39). As he entered the city, he passed over the Mount of Olives. From that mountain, there was a full and magnificent view of the city. (See the notes at Mt. 21:1). The view of the splendid capital - the knowledge of its crimes - the remembrance of the mercies of God toward it - the certainty that it might have been spared if it had received the prophets and himself - the

knowledge that it was about to put "him," their long-expected Messiah, to death, and "for" that to be given up to utter desolation - affected his heart, and the triumphant King and Lord of Zion wept! Amid all "his" prosperity, and all the acclamations of the multitude, the heart of the Redeemer of the world was turned from the tokens of rejoicing to the miseries about to come on a guilty people. Yet they "might" have been saved. If thou hadst known, says he, even thou, with all thy guilt, the things that make for thy peace; if thou hadst repented, had been righteous, and had received the Messiah; if thou hadst not stained thy hands with the blood of the prophets, and shouldst not with that of the Son of God, then these terrible calamities would not come upon thee. But it is too late. The national wickedness is too great; the cup is full: mercy is exhausted; and Jerusalem, with all her pride and splendor, the glory of her temple, and the pomp of her service, "must perish!"

Christ knew the terrible things that were going to befall the city of Jerusalem as a result of what they were going to do to him, and what they had done to God's Prophets. Yet, in all of this, he wept for them. If only we could have such compassion for one another!

In Mark 11:11, we see that in the evening, Christ entered the Temple a second time. After looking around at all things, he returns to Bethany.

Mark 11:11 And he entered into Jerusalem, into the temple; and when he had looked round about upon all things, it being now eventide, he went out unto Bethany with the twelve.

The Third Day before the First Day of Unleavened Bread

On the third day before the first day of Unleavened Bread, Sunday at dark (EENT) to Monday at dark (EENT), the

12th of Nisan, our Lord returned to Jerusalem (Mat. 21:18 and Mark 11:12).

Mark 11:12 And on the morrow, when they were come out from Bethany, he hungered.

On His way into Jerusalem, He curses the fig tree (Mat. 21:19-22 and Luke 11:13-14).

Mark 11:13-14 And seeing a fig tree afar off having leaves, he came, if haply he might find anything thereon: and when he came to it, he found nothing but leaves; for it was not the season of figs. 14) And he answered and said unto it, No man eat fruit from thee henceforward for ever. And his disciples heard it.

At first, one might look at this and wonder why Christ cursed the tree. Surely he knew, when he approached it, that there would be no figs. It wasn't time for the figs to be on the tree! So, why did he curse the tree?

There are a couple of ways to look at this passage. The first is that Christ was giving his Disciples a vivid example of how powerful faith can be.

Mark 11:20-25 And as they passed by in the morning, they saw the fig tree withered away from the roots. 21) And Peter calling to remembrance saith unto him, Rabbi, behold, the fig tree which thou cursedst is withered away. 22) And Jesus answering saith unto them, Have faith in God. 23) Verily I say unto you, Whosoever shall say unto this mountain, Be thou taken up and cast into the sea; and shall not doubt in his heart, but shall believe that what he saith cometh to pass; he shall have it. 24) Therefore I say unto you, All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them. 25) And whensoever ye stand praying, forgive, if ye have aught against any one; that your Father also who is in heaven may forgive you your trespasses.

You see, faith and prayer go hand in hand and forgiveness is a vital part of prayer. Faith, forgiveness and prayer cannot be separated, and that's what this time of the year is really about. We forgive others, God forgives us and, as a result, we are sanctified and purified.

According to Bullinger's note on Mark 11:13, the fig tree stands for Israel's national privilege. So, in looking at this passage along these lines, one can see that Israel, as a result of what it did to Christ through the house of Judah, had lost its privilege. The gentiles were now going to be given an opportunity for salvation and be brought into the fold as spiritual Israel. This is very significant, especially for the Jews.

In Mark 11:15-17 and Luke 19:45-46, Christ once again cleanses the Temple. In so doing, he solidifies the necessity of the sanctification process prior to Passover.

In John 12:20-50, we read that Christ was teaching and there were certain Greeks that wanted to see him.

When Phillip and Andrew came to tell him, he spoke this parable:

John 12:23-26 And Jesus answereth them, saying, The hour is come, that the Son of man should be glorified. 24) Verily, verily, I say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit. 25) He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal. 26) If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will the Father honor.

By this parable, he was again signifying that, like the Jews, the gentiles would receive salvation through him.

It's interesting to note that, in Mark 11:18 and Luke 19:47-48, he was obviously at odds with the ruling class of the day to such an extent that they sought to have him killed.

John 12:37-50 But though he had done so many signs before them, yet they believed not on him: 38) that the word of Isaiah the prophet might be fulfilled, which he spake, Lord, who hath believed our report? And to whom hath the arm of the Lord been revealed? 39) For this cause they could not believe, for that Isaiah said again, 40) He hath blinded their eyes, and he hardened their heart; Lest they should see with their eyes, and perceive with their heart, And should turn, And I should heal them. 41) These things said Isaiah, because he saw his glory; and he spake of him. 42) Nevertheless even of the rulers many believed on him; but because of the Pharisees they did not confess *it*, lest they should be put out of the synagogue: 43) for they loved the glory *that is* of men more than the glory *that is* of God. 44) And Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. 45) And he that beholdeth me beholdeth him that sent me. 46) I am come a light into the world, that whosoever believeth on me may not abide in the darkness. 47) And if any man hear my sayings, and keep them not, I judge him not: for I came not to judge the world, but to save the world. 48) He that rejecteth me, and receiveth not my sayings, hath one that judgeth him: the word that I spake, the same shall judge him in the last day. 49) For I spake not from myself; but the Father that sent me, he hath given me a commandment, what I should say, and what I should speak. 50) And I know that his commandment is life eternal: the things therefore which I speak, even as the Father hath said unto me, so I speak.

Many of the Pharisees believed him but were afraid to speak out (verse 42-43). Jesus cried when he became aware of this, and told them all that it is not he who was their judge but the Father. We cannot be afraid of what men might do to us. If we see injustices being committed, especially in the Church of God, we have an obligation to stand up and do something about it.

In Mark 11:19, Christ again leaves Jerusalem.

The Second Day before the First Day of Unleavened Bread

On the second day before the first day of Unleavened Bread, Monday at dark (EENT) to Tuesday at dark (EENT), the 13th of Nisan, Christ again returns to Jerusalem. He answers the questions about the cursed fig tree (Mark 11:20-26). He teaches in the Temple using parables and questions (Mat. 21:23-23:39; Mark 11:27-12:44; Luke 20:1-21:4).

In Luke 21:5-36, Christ utters the first great prophecy. This is a prophecy that most in the Churches of God are very familiar with. One interesting point is in verse 25:

Luke 21:25 And there shall be signs in sun and moon and stars; and upon the earth distress of nations, in perplexity for the roaring of the sea and the billows;

Luke 21:25 Strange things will happen to the sun, moon, and stars. The nations on earth will be afraid of the roaring sea and tides, and they won't know what to do (CEV).

The nations will be afraid of the roaring seas. Now this could be metaphorical or it could be literal. It is probably of dual meaning but, in light of the tsunami and earthquake activity we've seen of late, it is very interesting. Perhaps, we are seeing prophecy unfold before our eyes.

During the day, Christ taught in the Temple and at night he would go to the Mount of Olives (Luke 21:37-38).

Christ utters the second great prophecy on the Mount of Olives (Mat. 24:1-25:46; Luke 13:1-37). While there are similarities in the two prophecies, they were given at different times and different places. The first great prophecy was given in the Temple and the second on the Mount of Olives. For further detail on these two prophecies, see "Appendix 155" of the *Companion Bible*.

There are many points involved in these verses that deserve a study in their own right. We won't delve into them in this study, but one should make it a point to study these verses in detail as there is much to be learned.

In Matthew 26:1-5 and Mark 14:1-2, we see another proof text for the timing of these events.

Mark 14:1-2 Now after two days was *the feast of the passover* and the unleavened bread: and the chief priests and the scribes sought how they might take him with subtlety, and kill him: 2) for they said, Not during the feast, lest haply there shall be a tumult of the people.

The Passover being referred to here was not the Passover sacrifice on the 14th but the High Day of the Feast of Unleavened

Bread. We've already established that this particular point in time in the sequence is the 13th of Nisan. The 15th would be two days away from this point. It is not the 14th.

Another point is that from John 19:31, we see that the Jews were concerned about the body of Jesus being on the cross on the first day of Unleavened Bread. This is related to Matthew 26:5 and Mark 14:2, which state that they didn't want to kill him during the Feast. They sought to kill him before the Feast began which, based on the sequence of events, would have been the 14th.

Christ returns to Bethany, as we see in Matthew 26:6-13 and Mark 14:3-9. He is anointed for the second time at the supper in the house of Simon the leper. The two anointing are possibly related to the two advents of Christ.

The first anointing was of Christ's feet, the lowest part of the body. This is representative of Christ's First Advent where he came as a priest and a servant. He came to bear the sins of this world, as the feet bear the burden of the entire body.

The second anointing was of the head of Christ. This is representative of his Second Advent where he will be coming as King of Kings and Lord of Lords. He will be coming in power and not as a lowly servant. This is the event we are all awaiting with great anticipation.

There is also a connection here to the activities of the High Priest on Atonement. Atonement was the only day

on which the High Priest was to enter the Holy of Holies, where the Mercy Seat resided. On this day, the High Priest entered twice in acts of atonement. He entered once to atone for himself and his household, and once to atone for the people of Israel (Lev. 16:1-34). Scripture indicates he entered twice. Alfred Edersheim, in his book *The Temple, Its Ministry and Services*, Updated Edition, states on page 251 that the high priest entered three times. The first time was to take the incense into the holy of holies so it could burn as an offering before the mercy seat. The text in Leviticus seems to indicate that the blood of the bullock and the incense were taken into the holy of holies on the same trip making the total number of trips two not three.

There is deep symbolism here as Christ first appeared as a humble servant. He became the propitiation for sin through his righteousness, which the linen garments symbolize, as we see in Revelation 19:7-8.

Rev 19:7 Let us be glad, rejoice, and give Him glory, because the marriage of the Lamb has come, and His wife has prepared herself.

Rev. 19:8 She was permitted to wear fine linen, bright and pure. For the fine linen represents the righteous acts of the saints. (HCSB)

The High Priest, after making atonement for himself, his household and Israel, put off the linen garments and donned the more glorious priestly garments (Lev 16:23-24). This was only after washing in the laver.

Lev 16:23 "Then Aaron is to enter the tent of meeting, take off the linen garments he wore

when he entered the *most* holy place, and leave them there.

Lev 16:24 He will bathe his body with water in a holy place and put on his clothes. Then he must go out and sacrifice his burnt offering and the people's burnt offering; he will make atonement for himself and for the people. (HCSB).

The laver is symbolic of baptism, and baptism is symbolic of the resurrection. We come out of the waters of baptism as a new creation. The old man is dead and we are a new, resurrected if you will, man.

In John Gill's *Exposition of the Entire Bible*, regarding Leviticus 23:24, he says of the garments:

all which may be an emblem of Christ's putting off the pure and spotless garment of the flesh, in which he appeared in a low estate, and made atonement for sin; and of his burial, which the washing of the flesh may point at, being what was used of the dead, and which washing in baptism is a figure of; and of his resurrection from the dead, when God gave him glory, and he appeared in a glorious body, signified by his golden garments put on again:

Christ has received his priestly garments. He sits now at the right hand of the Father, Y^ehovah.

The Day before the First Day of Unleavened Bread

On the day before the first day of Unleavened Bread, Tuesday at dark (EENT) to Wednesday at dark (EENT), the 14th of Nisan, a number of events occurred. Some of the events are listed in bullet form with the corresponding scriptures. For a full listing of the events,

see appendix 156 of Bullinger's *Companion Bible*.

- Judas plots to betray the Messiah (Mat. 26:14-16; Mark 14:10-11; Luke 22:1-6)
- The last supper commences with the washing of feet (John 13:1-20)
- The supper eaten, the "New Covenant" made (Jer. 31:31). The lamb abolished, bread and wine substituted. (Mat. 26:26-29; Mark 14:22-25; Luke 22:14-23)
- About the sixth hour (our Tuesday midnight) Pilate said "Behold your King" (John 19:14-15)
- Christ's garments are divided (Mat. 27:35-37; Mark 15:24; Luke 23:34; John 19:23,24)
- "It was the third hour, and they crucified Him" (our 9 a.m. Wednesday) (Mark 15:25,26)
- "The sixth hour" (our Wednesday noon) and the darkness (Mat. 27:45-49; Mark 15:33; Luke 23:44-45)
- "The ninth hour" (our Wednesday 3 p.m.) and the expiring cry (Mat. 27:50; Mark 15:34-37; Luke 23:46; John 19:28-30)
- Buried in haste before dark (EENT) (our Wednesday about 6 p.m.), before the "high day" (the first day of the Feast began), our Wednesday at dark (EENT). (Mat. 27:57-66; Mark 15:42-47; Luke 23:50-56; John 19:38-42)

There are many significant events happening here that deserve study in their own right, but, for time's sake, we will not address them here. Suffice it to say that the Lord's Supper was instituted by Christ on the night of the 14th. He was then betrayed by Judas who sold him for 30 pieces of silver: the price of a slave.

Christ's First Advent, as we have discussed, was one of a servant, a priest. As priests of the living God, which we are, we have to serve one another. This must be done in love. We should have the type of love for one another that is

visibly discernable and sets us apart from the rest of the world.

Christ was put on the stake at 9 a.m. and by noon there was darkness. Many would look for astronomical reasons for this darkness, such as an eclipse. They will even try to argue that due to the eclipse, the New Moon can't be a new moon. This, of course, is also a completely different subject. Let's not discount the fact that it may have simply been a miracle of God.

At 3 p.m. our Lord and Savior cried out and died. His death gave us the opportunity to receive eternal life through obedience. Obviously, none of us here are very obedient and that's why we have to ask for forgiveness on a regular basis. That, in part, is the reason for the sanctification process. Of course, we are to be asking forgiveness for our sins daily.

The three hour periods between Christ being put on the stake and the darkness, and then His death have significance. The number three signifies divine perfection and completeness. It also represents resurrection. On the third day, the earth rose from the deep and fruit sprang forth.

Gen 1:9-13 And God said, Let the waters under the heaven be gathered together unto one place, and let the dry *land* appear: and it was so. 10) And God called the dry *land* Earth; and the gathering together of the waters called he Seas: and God saw that *it* was good. 11) And God said, Let the earth bring forth grass, the herb yielding seed, *and* the fruit tree yielding fruit after his kind, whose seed *is* in itself, upon the earth: and it was so. 12) And the earth brought forth

grass, *and* herb yielding seed after his kind, and the tree yielding fruit, whose seed *was* in itself, after his kind: and God saw that *it was* good. 13) And the evening and the morning were the third day. (KJV)

Christ was the perfect sacrifice and all the symbolism surrounding the events in his life has significance. We have touched lightly on some of it in this paper, but we all need to study those events and understand just how significant they were. The Passover season is a celebration and memorial of his death and his resurrection.

So brethren, as you can see, there really is no contradiction in scripture. There is however, a failure to rightly divide the truth on the part of many. We have attempted today to rightly divide the truth and come to a correct understanding of the events leading up to Passover. Hopefully we have been successful.

Amen, Y^ehovah