

## Six Days Before the Passover

*I have no greater joy than to hear that my children walk in truth* (3 John 1:4).

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Please read "**Walk with Christ**" for additional insight of Jesus's Passover.

One of the important instructions in the Bible is to read, validate, and prove all things and only accept and retain that which is righteous. "**Prove all things; hold fast that which is good.**" (1 Thessalonians 5:21).

There are many who advocate their opinions or interpretations of events in the Bible and if compared to what is actually written, one will discover discrepancies and deceptions. "**And Jesus answered and said unto them, Take heed that no man deceive you.**" (Matthew 24:4)

It is important to heed Deuteronomy 4:2, "**Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you.**" It must be emphasized to NOT attach or label any Biblical event with modern day Gregorian calendar labels (Sunday, Monday, Tuesday, Wednesday, Thursday, Friday, Saturday) as they are NOT used or mentioned in any Biblical text. An additional reason for this is Biblical and Gregorian days start and end at different times and mixing them easily adds to confusion. Correlation between the Biblical and Gregorian calendar days can only be accomplished accurately from a shared lunar event – example, the visible crescent new moon that signifies the first day of Abib of the New Year (Exodus 12:2). It is also important to ONLY use the Truth revealed in the Word of God – the Bible, as it is the one dependable authority.

It is stated in John 12:1, “***Then Jesus six days before the passover came to Bethany, where Lazarus was, which had been dead, whom he raised from the dead.***”

One of these “*six days before the passover*” has to be the Biblical 7<sup>th</sup> Day of the Week, the Sabbath; but the text does not explicitly state which one it is. **Is it possible to determine accurately and factually which of the six days is the Sabbath?** That is the answer being sought. By determining what day is the Sabbath, it is then known that day is the Biblical 7<sup>th</sup> Day of the Week. If the Biblical 7<sup>th</sup> Day of the Week is known, then it is easily determined what Biblical Day of the Week the Passover was on. What constitutes a Biblical Day and a Biblical Week is defined in Genesis 1:1-31 and Genesis 2:1-3.

A review of the events described in the texts of John, Matthew, Mark, and Luke of the “*six days before the passover*” was scrutinized for conduct that violates or complies with applicable Biblical verses regarding the Sabbath. There are numerous Biblical verses that define Sabbath requirements and probably the most inclusive and simple one is stated in Exodus 20:8, “***Remember the sabbath day, to keep it holy.***”

The very first determination that was made is what “**six days** before the passover” and “**came** to Bethany” actually mean. Does it mean Jesus journeyed, came to Bethany, and arrived on the seventh day prior, leaving a full “six days before the Passover” or does it mean Jesus journeyed, came to Bethany, and arrived on the sixth day, while it was still partially “*six days before the passover*”?

A review of many Bible translations revealed all agreed on the stated “six days” and showed similar basic sentence structures of the words. The phrase “came to” was in 44 of the reviewed translations. Other translations used variations of the words “came to” as: “went to” (7), “went back to” (2), “entered” (1), “journeyed to” (1), and “arrived in” (5).

The clearest translation for journeying on the seventh day prior might be this order of the words, “***But Yeshua came to Bethany before the six days of the Passover, where Lazar was, whom Yeshua had raised from the grave.***” (*Aramaic New Testament*). Journeying and arriving in Bethany on the seventh day prior to Passover was selected as the correct interpretation of “*six days before the passover*”.

A visualization of the days before the Passover to help organize and clarify the information revealed in the Biblical texts was made as shown below. Remember, a whole Biblical Day begins with darkness (night) followed by lightness (day) (Genesis 1:1-5).

## Six Days Before the Passover

7 Days Before		6 Days Before		5 Days Before		4 Days Before		3 Days Before		2 Days Before		1 Day Before		Passover	
Night	Day	Night	Day	Night	Day	Night	Day	Night	Day	Night	Day	Night	Day	Night	Day

It is stated in Leviticus 23:5, “*In the fourteenth day of the first month at even is the Lord’s passover.*” So the Passover is on the 14<sup>th</sup> day of the first month of the Biblical New Year called Abib (Exodus 12:2, Deuteronomy 16:1); then all the day’s monthly numerical values are known as shown below.

Abib 7	Abib 8	Abib 9	Abib 10	Abib 11	Abib 12	Abib 13	Abib 14						
7 Days Before	6 Days Before	5 Days Before	4 Days Before	3 Days Before	2 Days Before	1 Day Before	Passover						
Night	Day	Night	Day	Night	Day	Night	Day	Night	Day	Night	Day	Night	Day

To facilitate a combined review of the texts of John, Matthew, Mark, and Luke of the “six days before the passover” a cursory review to determine what Biblical verses are applicable to a specific day was conducted first, as shown below.

Abib 7	Abib 8	Abib 9	Abib 10	Abib 11	Abib 12	Abib 13	Abib 14						
7 Days Before	6 Days Before	5 Days Before	4 Days Before	3 Days Before	2 Days Before	1 Day Before	Passover						
Night	Day	Night	Day	Night	Day	Night	Day	Night	Day	Night	Day	Night	Day
Sabbath? Came to Bethany John 12:1 Matthew 21:1 Mark 11:1 Luke 19:29	Sabbath? Supper/Anointed John 12:2-11 Enters Jerusalem Temple Teaching John 12:12-50 Matthew 21:1-17 Mark 11:1-11 Luke 19:29-48	Sabbath? Temple Teaching [Luke 19:47] Matthew 21:18-22 Mark 11:12-19	Sabbath? Temple Teaching [Luke 19:47] Mark 11:20-33 Mark 12:1-44 Mark 13:1-2 Matthew 21:23-46 Matthew 22:1-46 Matthew 23:1-39 Matthew 24:1-2	Sabbath? Temple Teaching [Luke 19:47] Mount of Olives Matthew 24:3-51 Matthew 25:1-46 Matthew 26:1-5 Mark 13:3-37 Mark 14:1-2	Sabbath? Temple Teaching [Luke 19:47] Supper/Anointed Matthew 26:6-16 Mark 14:3-11	Sabbath? Temple Teaching [Luke 19:47] Passover Preparation Matthew 26:17-19 Mark 14:12-16 Luke 22:7-13	Sabbath? Passover Begins John 13:2 Matthew 26:20 Mark 14:17 Luke 22:14						

A detailed review of the texts was conducted next for Sabbath violations or compliance and is included later in this document. Everyone is encourage to read, validate, and prove the assignment of the Biblical texts to a specific day and application of Sabbath mandates contained in the detailed review. The texts of Mark were found to be the most chronologically based, followed by the texts of Matthew which exhibited some “differences”. Both the texts of John and Luke only provided dated information relevant to the 7<sup>th</sup> and 8<sup>th</sup> of Abib. A summary of the findings are shown below.

Six Days Before the Passover

Day of Abib	Findings
7	Sabbath? <b>NO</b> . <ul style="list-style-type: none"> <li>➤ Travel to Bethany violates the Sabbath no work and rest mandate. (John 12:1, Matthew 21:1, Mark 11:1, and Luke 19:29)</li> </ul>
8	Sabbath? <b>NO</b> . <ul style="list-style-type: none"> <li>➤ Made supper violates Sabbath no work and rest mandate. (John 12:2)</li> <li>➤ Container of ointment carried, opened, and poured violates Sabbath no carry and rest mandate. (John 12:3)</li> <li>➤ Riding donkey violates Sabbath no carry burden and rest mandate for animals. (Matthew 21:7, Mark 11:7, Luke 19:35, and John 12:14)</li> <li>➤ Lifting of garments/clothes, cutting and carrying of palm branches violates the Sabbath no work, no carry, and rest mandate. (John 12:13, Matthew 21:8, Mark 11:8, and Luke 19:36)</li> </ul>
9	Sabbath? <b><u>YES!</u></b> <ul style="list-style-type: none"> <li>➤ Jesus prevents anyone from carrying anything, a Sabbath mandate. (Mark 11:16)</li> </ul>
10	Sabbath? <b>NO</b> . <ul style="list-style-type: none"> <li>➤ Carry and use of money violates Jewish/Rabbinic expanded Sabbath Law of no work &amp; no carry. (Matthew 22:19, Mark 12:16, and Mark 12:41-44)</li> </ul>
11	Sabbath? <ul style="list-style-type: none"> <li>➤ No Sabbath violation discovered.</li> </ul>
12	Sabbath? <b>NO</b> . <ul style="list-style-type: none"> <li>➤ Box of ointment carried, opened, and poured violates Sabbath no carry and rest mandate. (Matthew 26:7 and Mark 14:3)</li> </ul>
13	Sabbath? <b>NO</b> . <ul style="list-style-type: none"> <li>➤ Passover preparation activities violate Sabbath no work and rest mandate. (Matthew 26:19, Mark 14:16 and Luke 22:13)</li> <li>➤ Carried pitcher of water violates Sabbath no carry and rest mandate. (Mark 14:13 and Luke 22:10)</li> </ul>
14	Sabbath? <b>NO</b> . <ul style="list-style-type: none"> <li>➤ Designated a “Feast” of the Lord, not a Holy Convocation. (Leviticus 23:4-5)</li> </ul>

As the 9<sup>th</sup> of Abib is the only day that fulfills Sabbath requirements, it is now known it is the 7<sup>th</sup> Day of the Biblical Week – the Sabbath - Day 7. As a result of this all the other days’ weekly numerical positions are known, as shown below.

Six Days Before the Passover

Day 5		Day 6		Sabbath Day 7		Day 1		Day 2		Day 3		Day 4		Day 5	
Abib 7		Abib 8		Abib 9		Abib 10		Abib 11		Abib 12		Abib 13		Abib 14	
7 Days Before		6 Days Before		5 Days Before		4 Days Before		3 Days Before		2 Days Before		1 Day Before		Passover	
Night	Day	Night	Day	Night	Day	Night	Day	Night	Day	Night	Day	Night	Day	Night	Day
Sabbath? <b>NO!</b> Came to Bethany John 12:1 Matthew 21:1 Mark 11:1 Luke 19:29		Sabbath? <b>NO!</b> Supper/Anointed John 12:2-11 Enters Jerusalem Temple Teaching John 12:12-50 Matthew 21:1-17 Mark 11:1-11 Luke 19:29-48		Sabbath? <b>YES!</b> Temple Teaching [Luke 19:47] Matthew 21:18-22 Mark 11:12-19		Sabbath? <b>NO!</b> Temple Teaching [Luke 19:47] Mark 11:20-33 Mark 12:1-44 Mark 13:1-2 Matthew 21:23-46 Matthew 22:1-46 Matthew 23:1-39 Matthew 24:1-2		Sabbath? <b>NO!</b> Temple Teaching [Luke 19:47] Mount of Olives Matthew 24:3-51 Matthew 25:1-46 Matthew 26:1-5 Mark 13:3-37 Mark 14:1-2		Sabbath? <b>NO!</b> Temple Teaching [Luke 19:47] Supper/Anointed Matthew 26:6-16 Mark 14:3-11		Sabbath? <b>NO!</b> Temple Teaching [Luke 19:47] Passover Preparation Matthew 26:17-19 Mark 14:12-16 Luke 22:7-13		Sabbath? <b>NO!</b> Passover Begins John 13:2 Matthew 26:20 Mark 14:17 Luke 22:14	

Passover is on the 5<sup>th</sup> Day of the Biblical Week as determined solely from the Truth revealed in the Word of God, the Bible. What is the significance of this Truth? Truth is used to guide your life along the narrow path that Jesus walked. Truth is also used to reveal and shine Light on lies and deceptions that abound in today’s modern world filled with religious leaders and mentors that are of the same mettle of the hypocritical “scribes and Pharisees” of old. ***“And many false prophets shall rise, and shall deceive many.”*** (Matthew 24:11)

Another Truth about Passover is God deemed it so precious/important that he appointed another day to keep the Passover unto the Lord if one was unclean or on a journey and could not keep the Passover on the 14<sup>th</sup> of Abib. (Numbers 9:6-13) The “make-up” Passover day is declared in Numbers 9:11, ***“The fourteenth day of the second month at even they shall keep it, and eat it with unleavened bread and bitter herbs.”***

Many that read this will not believe the Truth revealed solely from the Bible about the Passover and many other Bible Truths, and that is their God endowed free-will choice; however there are consequences eventually for all choices made. ***“And in them is fulfilled the prophecy of Isaiah, which saith, ‘By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive.’”*** (Matthew 13:14)

Some choose to believe the Passover is on the 4<sup>th</sup> day of the Biblical week. They did not follow the recommendations stated in 1 Thessalonians 5:21, ***“Prove all things; hold fast that which is good.”*** If they had chosen “to prove all things” they would have discovered that the concept of Passover on the 4<sup>th</sup> day of the Biblical week was NOT based on any Truth revealed in the Word of God, the Bible, but declared by a Man based on information derived from a Hebrew/Jewish Calendar and historical records that were both of Man’s creation.

In one of their books ***“The Crucifixion Was Not on Friday”*** by Herman L. Hoeh, it states on page 21, ***“These dates are so precise that there can be no doubt that the Passover upon which Jesus was crucified occurred on Wednesday, April 25, A.D. 31.”*** Many years passed before it was identified that their erroneously declared Passover on April 25, A.D. 31 was actually the day of the “make-up” Passover stated in Numbers 9:6-13 – regardless many retained faith in this



fallacy. In "[Why the Crucifixion of Christ Could Not Have Occurred in 31 AD](#)", by Carl D. Franklin, he states on page 1, "The **true date** of Jesus' crucifixion was Wednesday, April 5, 30 AD." But again it was based on a re-interpretation of Man's created Hebrew/Jewish Calendar and historical records, not the Bible. It is important to emphasize that the Bible does not state the specific calendar date/year of the Passover or any other event, like the birth of Jesus or other Holy Days. The leaders of this religious group promote, "For proof there is but one dependable authority, a sole historical record - the Bible" ("[The Resurrection was not on Sunday](#)" by Herbert W. Armstrong, page 3), yet they utilize Man's creations as their primary basis of proof and "add it to" their Bible teachings and heed not Deuteronomy 4:2, "*Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you.*".

Others choose to believe the Passover is on the 6<sup>th</sup> day of the Biblical week. The basis of the origins of Passover on the 6<sup>th</sup> day of the Biblical week is by a decree of Man, with complete disregard for the Truth revealed in the Word of God, the Bible. Man declared that the observance of Passover is on the Thursday/Friday prior to the first Sunday after the first full moon, on or after the northward equinox. (Reference the [First Council of Nicaea in 325 AD](#) and [Reform of the Date of Easter](#).) These decrees of Man also mandated that organized religious worship to be on Sunday, instead of Saturday as observed by the Jew, due to an intense animosity and hatred of anything Jewish. In the early ages of these decrees compliance was mandated by force and countless thousands that refused to accept Man's mandate and choose instead to follow the example of Jesus and observance of Passover on the 14<sup>th</sup> day of the first month of the Biblical New Year were declared heretics, then slaughtered, murdered and martyred.

Both groups that believe the Passover is on either the 4<sup>th</sup> or 6<sup>th</sup> day of the Biblical week proclaim Jesus's resurrection is on their declared Sabbath day, Saturday or Sunday. They further assert that God is a hypocrite as God violated His own commandment, "Remember the Sabbath day, to keep it holy." (Exodus 20:8), by performing work and resurrecting Jesus on the Sabbath.

A small following of the Jewish faith celebrate Passover on the 14<sup>th</sup> day of the first month of the Biblical New Year as Moses commanded in Exodus 12:1-14. Others of the Jewish faith celebrate Passover on the 15<sup>th</sup> day of the first month of the Biblical New Year due to a misinterpretation by Man of Biblical texts. Ironically, those of the Jewish faith, whether they celebrate Passover on the correct day or not, do not believe Jesus was the Messiah as foretold in the Biblical texts and therefore do not associate Passover with Jesus's death.

The purposes of highlighting the different beliefs on when Passover is observed and celebrated compared to the revealed Truth in the Word of God, the Bible, that Passover is on the 5<sup>th</sup> Day of the Biblical Week is to proclaim the Truth and Fulfillment of the following:

**And Jesus said, the whole world and all nations shall  
be deceived.** (Revelation 12:9 Revelation 18:23).

The purpose of the deceptions is for man to lose God's grace and keep mankind in a state of sin, "*for the wages of sin is death...*" (Romans 6:23).

The requirement to observe Passover is stated in Exodus 12:14, "*And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance for ever.*" and Numbers 9:13, "*But the man that is clean, and is not in a journey, and forbareth to keep the passover, even the same soul shall be cut off from among his people: because he brought not the offering of the Lord in his appointed season, that man shall bear his sin.*"

All are endowed, by God, with the free-will of choice, the choice in what to believe or not. The choice has always been yours to make and yours alone. Will you choose to follow the Word of God or the edicts of a Man? May God's grace guide your decision.

*"Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."* (John 14:23)

## Six Days Before The Passover - Detailed

In assigning the Biblical texts of John, Matthew, Mark and Luke to specific days a clear transition from one day to the next had to be indicated and were the primary deciding factors. Another “rule” observed in assigning the Biblical texts was the original order, as indicated by the assigned verse’s text number, could not be rearranged – they are all presented in the same order they are written. When “differences” were encountered, particularly between Matthew and Mark, preference to alignment of the similar texts was given to the order of events recorded by Mark as his records indicated a clearer transition between the days.

The verses of John record events for the 7<sup>th</sup> and 8<sup>th</sup> of Abib based on the transition words – John’s writing do not indicate a transition beyond the 8<sup>th</sup> of Abib. Similarly, the verses of Luke record events for the 7<sup>th</sup> and 8<sup>th</sup> of Abib based on the transition words, however Luke records many additional teachings that are not indicated to a specific day. Luke’s additional teachings were not aligned to the corresponding similar verses in Matthew or Mark, as Luke stated Jesus “*taught daily*” and this implies some of these teachings could have taken place on any of the “*six days before Passover*” and likely were repeated multiple of times.

### 7<sup>th</sup> of Abib – Journey/Arrival to Bethany

The verses of John 12:1, Matthew 21:1, Mark 11:1 and Luke 19:29 provide a definitive beginning point in the Biblical texts for the events that occur “*six days before the passover*”. The phrase “*six days before the passover*” was interpreted to mean they traveled and arrived to Bethany on the seventh day prior to Passover. After the Biblical texts were divided and assigned to their respective days, a further review was performed that supports they traveled and arrived to Bethany on the seventh day prior to Passover based on the Biblical texts assignment to each day.

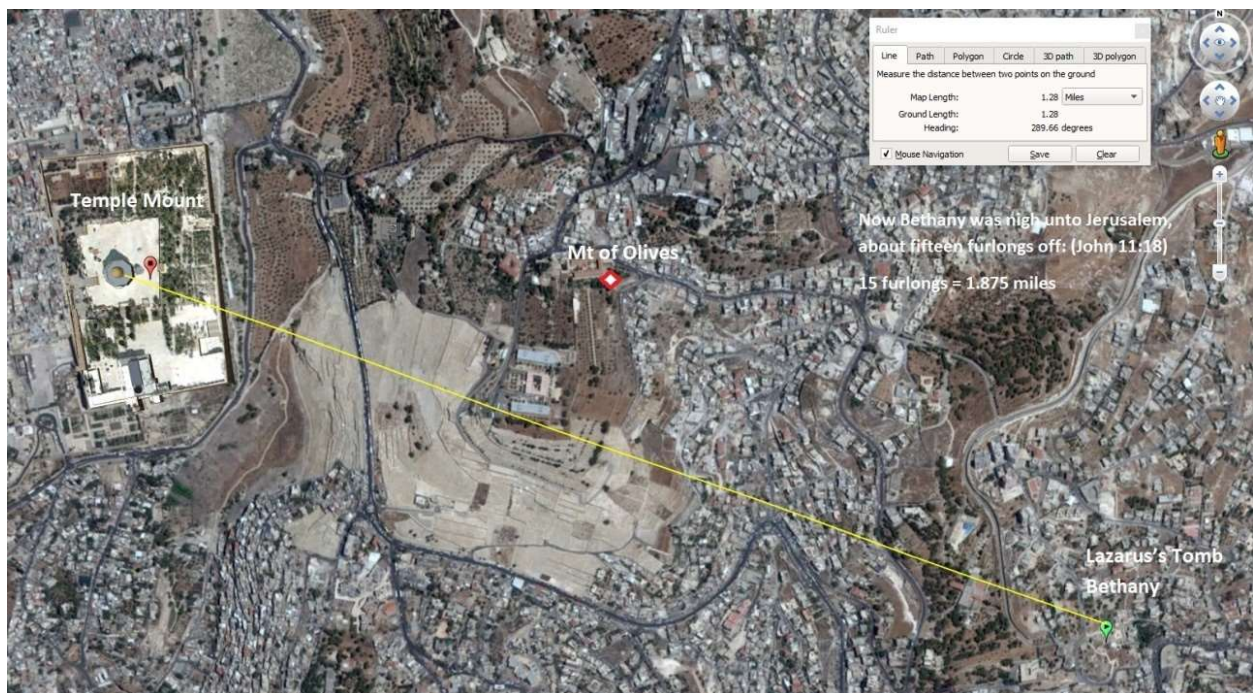
As Jesus was traveling to Bethany on the 7<sup>th</sup> of Abib, which violates the Sabbath no work and rest mandate (Exodus 31:15), we know that **the 7<sup>th</sup> of Abib is NOT the Biblical 7<sup>th</sup> Day of the Week, the Sabbath.**

John 12	Matthew 21	Mark 11	Luke 19
1 Then Jesus <b>six days before the passover came to Bethany</b> , where Lazarus was, which had been dead, whom he raised from the dead.	1 And when they drew nigh unto Jerusalem, and <b>were come to Bethphage</b> , unto the mount of Olives, then sent Jesus two disciples,	1 And when they <b>came nigh to Jerusalem, unto Bethphage and Bethany</b> , at the mount of Olives, he sendeth forth two of his disciple	29 And it came to pass, when he <b>was come nigh to Bethphage and Bethany</b> , at the mount called the <u>mount of Olives</u> , he sent two of his disciples,



## Six Days Before the Passover

Seeking to have some context of the travel times, physical locations and relative distances of where the Temple Mount, the Mount of Olives, and Bethany were, composed a simple picture from the internet site Goggle Earth. As the specific location in the town of Bethany where they resided in the evening is unknown, used the Tomb of Lazarus as the point in Bethany, which is about 1.3 miles from the Temple Mount. Another piece of distance information is in verse John 11:18, “*Now Bethany was nigh unto Jerusalem, about fifteen furlongs off*”; where fifteen furlongs is equal to 1.875 miles. It is stated that an average person can walk a mile in 15 to 20 minutes, so a typical walk between Bethany and the Temple Mount might take about 30-40 minutes. The distance from the Temple mount to the Mount of Olives is about 0.6 miles, so about an 8 to 10 minute walk.



Aerial view of Jerusalem – Temple Mount, Mount of Olives and Bethany

## 8<sup>th</sup> of Abib – Evening Supper/ Anointed

In the verse John 12:2 below, “*There they made him a supper...*”. “Supper” implies the evening meal which also means the beginning of a new Biblical day is soon to occur or already has happened; as Biblical days are from “even unto even” (Leviticus 23:32) and begin anew at sunset. As the specific hour is not revealed when supper was served it is possible supper was served in the late hours of the 7<sup>th</sup> of Abib prior to sunset, as it is polite and customary to greet and immediately offer a traveler food and refreshments upon arrival.

The word “made” in the phrase “*they made him a supper*” implies work and therefore making supper violates the Sabbath no work and rest mandate. (Exodus 16:23)

In John 12:3 below a container of ointment was carried, opened, and poured which violates the Sabbath no carry and rest mandate. (Jeremiah 17:21)

John 12	Matthew 21 - None	Mark 11 - None	Luke 19 - None
<p>2 There they <b>made him a supper</b>; and Martha served: but Lazarus was one of them that sat at the table with him.</p> <p>3 Then took Mary a <b>pound of ointment</b> of spikenard, very costly, and <b>anointed</b> the feet of Jesus, and <b>wiped</b> his feet with her hair: and the house was filled with the odour of the ointment.</p> <p>4 Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him,</p> <p>5 Why was not this ointment sold for three hundred pence, and given to the poor?</p> <p>6 This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.</p> <p>7 Then said Jesus, Let her alone: against the day of my burying hath she kept this.</p> <p>8 For the poor always ye have with you; but me ye have not always.</p> <p>9 Much people of the Jews therefore knew 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.</p> <p>10 But the chief priests consulted that they might put Lazarus also to death;</p> <p>11 Because that by reason of him many of the Jews went away, and believed on Jesus.</p>			

## 8<sup>th</sup> of Abib – Morning – The Donkey Ride

The 8<sup>th</sup> of Abib is commonly referred to as “Palm Sunday” throughout the modern world – the day Jesus entered Jerusalem riding upon a donkey with branches of palm trees laid before him. However by riding upon the donkey, as recorded in Matthew 21:7, Mark 11:7, Luke 19:35, and John 12:14, Jesus provides an irrefutable and clear sign that this day is **NOT the Biblical 7<sup>th</sup> Day of the Week, the Sabbath.**

It is stated in Exodus 20:10, “**But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:**” The word “cattle” in different translation of the Bible is represented by the words: livestock, domestic animals, your animals, beast, etc., and as such, a donkey (ass) is to be at rest on the Sabbath, not bearing or carrying a load. The prohibited use of a donkey (asses) for work, or to carry (lading meaning loading) a burden, on the Sabbath is absolutely clear in the text of Nehemiah 13:15, “**In those days saw I in Judah some treading wine presses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the sabbath day: and I testified against them in the day wherein they sold victuals.**”.

John 12	Matthew 21	Mark 11	Luke 19
12 On the next day...	<p>2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me.</p> <p>3 And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.</p> <p>4 All this was done, that it might be fulfilled which was spoken by the prophet, saying,</p> <p>5 Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.</p> <p>6 And the disciples went, and did as Jesus commanded them,</p> <p>7 And brought the ass, and the colt, and put on them their clothes, and <b>they set him thereon.</b></p>	<p>2 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; loose him, and bring him.</p> <p>3 And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither.</p> <p>4 And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him.</p> <p>5 And certain of them that stood there said unto them, What do ye, loosing the colt?</p> <p>6 And they said unto them even as Jesus had commanded: and they let them go.</p> <p>7 And they brought the colt to Jesus, and cast their garments on him; and <b>he sat upon him.</b></p>	<p>30 Saying, Go ye into the village over against you; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring him hither.</p> <p>31 And if any man ask you, Why do ye loose him? thus shall ye say unto him, Because the Lord hath need of him.</p> <p>32 And they that were sent went their way, and found even as he had said unto them.</p> <p>33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?</p> <p>34 And they said, The Lord hath need of him.</p> <p>35 And they brought him to Jesus: and they cast their garments upon the colt, and <b>they set Jesus thereon.</b></p>

## 8<sup>th</sup> of Abib – Morning – Palms/Garments

The lifting of garments/clothes, cutting and carrying of palm branches violates the Sabbath no work or to not carry a burden mandate (Jeremiah 17:27), and it stands without question Jesus would NOT condone or encourage this type of activity on the Sabbath.

John 12	Matthew 21	Mark 11	Luke 19
<p>12 ...much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,</p> <p>13 Took <b>branches of palm trees</b>, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord.</p>	<p>8 And a very great multitude <b>spread their garments</b> in the way; <b>others cut down branches from the trees</b>, and strawed them in the way.</p> <p>9 And the multitudes that went before, 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.</p>	<p>8 And many <b>spread their garments</b> in the way: and <b>others cut down branches off the trees</b>, and strawed them in the way.</p> <p>9 And they that went before, and they that followed, cried, saying, Hosanna; Blessed is he that cometh in the name of the Lord:</p> <p>10 Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest.</p>	<p>36 And as he went, they <b>spread their clothes</b> in the way.</p> <p>37 And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen;</p> <p>38 Saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.</p>

## 8<sup>th</sup> of Abib – Morning – Prophecy Fulfilled

It is important to clarify that in John 12:14 below, “*as it is written*” and verse John 12:15 refers to the prophecy of Zechariah 9:9, “*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, and upon a colt the foal of an ass.*”

In John 12:16 below, “*but when Jesus was glorified*” refers to the subsequent verses of John 12:23 and 12:28 (see further below) – this provides ample evidence that the remaining verses through John 12:50 are most likely linked to the same day, the 8<sup>th</sup> of Abib, as John does not indicate a transition to another day.

John 12	Matthew - None	Mark - None	Luke - None
<p>14 And Jesus, when he had found a young ass, <b>sat thereon; as it is written</b>,</p> <p>15 Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.</p> <p>16 These things understood not his disciples at the first: <b>but when Jesus was glorified</b>, then remembered they that these things were written of him, and that they had done these things unto him.</p> <p>17 The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, <i>bare record</i>.</p> <p>18 For this cause the people also met him, for that they heard that he had done this miracle</p>			

## 8<sup>th</sup> of Abib – Morning – Pharisees

John 12	Matthew - None	Mark - None	Luke 19
19 The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.			39 And some of the Pharisees from among the multitude said unto him, Master, <b>rebuke thy disciples</b> .  40 And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.

## 8<sup>th</sup> of Abib – Morning – Jerusalem Destruction Prophecy

John - None	Matthew - None	Mark - None	Luke 19
			41 And when he was come near, he beheld the city, and wept over it,  42 Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.  43 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,  44 And shall lay thee even with 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.

## 8<sup>th</sup> of Abib – Morning – The Nazarene

John - None	Matthew 21	Mark - None	Luke - None
	10 And when he was come into Jerusalem, all the city was moved, saying, Who is this?  11 And the multitude said, This is Jesus the prophet of Nazareth of Galilee.		

## 8<sup>th</sup> of Abib – Morning – Glorification

In John 12:23 and 12:28 the words of glorification references back to John 12:16 above, “***but when Jesus was glorified***” and seems to indicate these verses occurred on the same day. The verse John 12:12, “***On the next day...***” provides a definitive transition to the next whole Biblical day, the morning of the 8<sup>th</sup> of Abib. As one reads the remainder of the verses of John 12:12-50 there is not an indication of another transition to a different day, therefore these verses all appear applicable to the 8<sup>th</sup> of Abib. In verse John 12:36 it states, “***...These things spake Jesus, and departed, and did hide himself from them.***” The words “***departed***” and “***hide himself from them***” does not appear to signify the end of a day but rather Jesus separating himself from one group of people, “***them***” the “Greeks” mentioned in John 12:20, to attend to others that are

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present. The next chapter, John 13, begins on the evening of the 14<sup>th</sup> of Abib, the start of Passover.

John 12	Matthew - None	Mark - None	Luke - None
<p>20 And there were <b>certain Greeks among them</b> that came up to worship at the feast:</p> <p>21 <b>The same came therefore</b> to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.</p> <p>22 Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.</p> <p>23 <b>And Jesus answered them</b>, saying, The hour is come, that <b>the Son of man should be glorified</b>.</p> <p>24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.</p> <p>25 He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.</p> <p>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 my Father honour.</p> <p>27 Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.</p> <p>28 Father, <b>glorify thy name</b>. Then came there a <b>voice from heaven</b>, saying, <i>I have both glorified it, and will glorify it again</i>.</p> <p>29 The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him.</p> <p>30 Jesus answered and said, This voice came not because of me, but for your sakes.</p> <p>31 Now is the judgment of this world: now shall the prince of this world be cast out.</p> <p>32 And I, if I be lifted up from the earth, will draw all men unto me.</p> <p>33 This he said, signifying what death he should die.</p> <p>34 The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?</p> <p>35 <b>Then Jesus said unto them</b>, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.</p> <p>36 While ye have light, believe in the light, that ye may be the children of light. <b>These things spake Jesus, and departed, and did hide himself from them</b>.</p> <p>37 But though he had done so many miracles before them, yet they believed not on him:</p> <p>38 That the saying of Esaias the prophet might be</p>			



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John 12	Matthew - None	Mark - None	Luke - None
<p>fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?</p> <p>39 Therefore they could not believe, because that Esaias said again,</p> <p>40 He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.</p> <p>41 These things said Esaias, when he saw his glory, and spake of him.</p> <p>42 Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue:</p> <p>43 For they loved the praise of men more than the praise of God.</p> <p>44 Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me.</p> <p>45 And he that seeth me seeth him that sent me.</p> <p>46 I am come a light into the world, that whosoever believeth on me should not abide in darkness.</p> <p>47 And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.</p> <p>48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.</p> <p>49 For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.</p> <p>50 And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.</p> <p><b>Note: This is the last entry of John regarding the six days before the Passover.</b></p>			

## 8<sup>th</sup> of Abib – Temple Defilers Cast Out

Notice that both Matthew 21:12 and Luke 19:45 state Jesus cast out those who defiled the Temple, but Mark makes no mention of it until the next day, the 9<sup>th</sup> of Abib, in verse Mark 11:15; with nearly the exact wording. This “difference” could be considered by some to be an error, but it has a specific purpose and is NOT in error.

Recognize that Mark 11:11, “...*eventide was come, he went out unto Bethany...*” signifies the end of the day for the 8<sup>th</sup> of Abib according to Mark.

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Recognize that Luke 19:46 is the last verse of Luke that can be associated to a specific day of the “*six days before passover*”.

John - None	Matthew 21	Mark 11	Luke 19
	<p>12 And Jesus <b>went into the temple</b> of God, and <b>cast out</b> all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves,</p> <p>13 And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.</p>	<p>11 And Jesus entered into Jerusalem, and <b>into the temple</b>: and when he had looked round about upon all things, and now the <b>eventide was come, he went out unto Bethany with the twelve.</b></p>	<p>45 And he <b>went into the temple</b>, and began to <b>cast out</b> them that sold therein, and them that bought;</p> <p>46 Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves.</p>

## 8<sup>th</sup> of Abib – Blind/Lame Healed

Recognize that Matthew 21:17, “...*went out of the city into Bethany; and he lodged there.*” signifies the end of the day for the 8<sup>th</sup> of Abib according to Matthew.

John - None	Matthew 21	Mark - None	Luke - None
	<p>14 And the blind and the lame came to him in the temple; and he healed them.</p> <p>15 And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David; they were sore displeased,</p> <p>16 And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?</p> <p>17 And he left them, and <b>went out of the city into Bethany; and he lodged there.</b></p>		

## 8<sup>th</sup> of Abib – Taught Daily

John - None	Matthew - None	Mark - None	Luke 19
			<p>47 And he <b>taught daily in the temple</b>. But the chief priests and the scribes and the chief of the people sought to destroy him,</p> <p>48 And could not find what they might do: for all the people were very attentive to hear him.</p>

The verses of Luke 19:47-48 are really a summary statement and cannot be associated only to the 8<sup>th</sup> of Abib – they are applicable to all “*six days before passover*”. Luke 19:47 states that Jesus “*taught daily in the temple*” and provides accounts of Jesus’s teachings in Luke 20:1-47 and Luke 21:1-36 that could have been taught on any of the “*six days before passover*”.

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It is stated in Luke 21:37, “***And in the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called the mount of Olives.***”, and Luke 21:38, “***And all the people came early in the morning to him in the temple, for to hear him.***” These statements by Luke infer that Jesus taught “daily”, each of the “***six days before passover***”, in the Temple and likely repeated his teachings countless times for the many different people that were inspired to listen.

These statements by Luke also infer that after teaching in the Temple Jesus would pass through “***the mount that is called the mount of Olives***” and stop temporarily to rest/reflect before continuing onto Bethany to share the evening meal with friends. The Mount of Olives provides an elevated and clear view of the Temple Mount area.



Jerusalem from the Mount of Olives  
Credit: Edward Lear, Public domain, via Wikimedia Commons

## 9<sup>th</sup> of Abib – Morning

Both Matthew 21:18 “*in the morning*” and Mark 11:12 “*on the morrow*” provide a clear indication of the start of the next Biblical day, the 9<sup>th</sup> of Abib.

Matthew 21	Mark 11
18 Now in the <b>morning</b> as he returned into the city, he hungered.	12 And on the <b>morrow</b> , when they were come from Bethany, he was hungry:

## 9<sup>th</sup> of Abib – Morning – Fig Tree

**Note:** See Mark 11:20 on the morning of the 10<sup>th</sup> of Abib for additional context.

Matthew 21	Mark 11
19 And when he saw a <b>fig tree</b> in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away.	13 And seeing a <b>fig tree</b> 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.
20 And when the disciples saw it, they marvelled, saying, How soon is the fig tree withered away!	14 And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it.
21 Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.	
22 And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.	

## 9<sup>th</sup> of Abib – Morning - Temple Defilers Cast Out

On this day, the 9<sup>th</sup> of Abib, only Mark records that Jesus cast out those who defiled the Temple. On the previous day, the 8<sup>th</sup> of Abib, both Matthew (Matthew 21:12) and Luke (Luke 19:45) recorded that Jesus cast out those who defiled the Temple, while Mark states nothing of the incident. Recognize that the wordings of all three texts are very similar. Why are the recorded texts of the incident not on the same day, why the difference?

First one needs to realize that the practice of defiling the Temple through selling/buying on Temple grounds existed before Jesus arrived, was condoned by Temple leaders, and likely continued when Jesus was no longer present. As the selling/buying on Temple grounds was an established practice, Jesus likely had to confront it multiple times a day and every day of the “*six days before passover*” as he “*taught daily*” (Luke 19:47) in the Temple. Therefore, these texts of Matthew, Mark, and Luke are not in error – so why the difference and for what purpose?

The differences are likely intended to draw attention to these verses, and by scrutinizing them recognize the truly important real difference that is revealed only in Mark 11:16, “***And would not suffer that any man should carry any vessel through the temple.***” To clarify the meaning of this statement focused on the word “any”. The phrase “any man” could be interpreted as “anyone” and with the addition of “would not suffer” could be interpreted as “no one” – no one should carry. In different Bible translations the term “vessel” was describe differently as merchandise, household wares, household equipment, goods, anything, things, package, an object, basket, items, jar, pot or pan, container, etc. The phrase “any vessel” in my opinion is best represented by the word “anything” – no one should carry anything.

There is only one day of the week that restricts the carrying of “any” type of burden (vessel or anything); that day is **the Biblical 7<sup>th</sup> Day of the Week, the Sabbath.** Reflect on the following verses:

- *And it came to pass, that when the gates of Jerusalem began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: and some of my servants set I at the gates, that there should no burden be brought in on the sabbath day. (Nehemiah 13:19)*
- *Thus saith the Lord; Take heed to yourselves, and bear no burden on the sabbath day, nor bring it in by the gates of Jerusalem; (Jeremiah 17:21)*
- *Neither carry forth a burden out of your houses on the sabbath day, neither do ye any work, but hallow ye the sabbath day, as I commanded your fathers. (Jeremiah 17:22)*

Matthew - None	Mark 11
	<p>15 And they come to Jerusalem: and Jesus went into the temple, 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;</p> <p><b><i>16 And would not suffer that any man should carry any vessel through the temple.</i></b></p> <p>17 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.</p> <p>18 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.</p>

An additional consideration is defiling the Temple through selling/buying would be considered a lack of reverence for hallowed ground, the house of God, on any day of the week. In addition, selling/buying is a form of commerce, a type of work, which would also be prohibited on the Sabbath. By showing that the Temple is defiled on both the Sabbath and other days of the week, the complete and irrefutable hypocrisy of the “scribes and Pharisees” is revealed for all to see.

The specific purpose of the differences in the texts on different days is to reveal the hypocrisy of the “scribes and Pharisees” in full.

## 9<sup>th</sup> of Abib – Temple Departure

In Mark 11:19 “*even was come*” indicates the end of the Biblical day of the 9th of Abib. Matthew provides no indication of a transition to the end of the Biblical day.

Matthew - None	Mark 11
	19 And when <b>even was come</b> , he went out of the city.



## 10<sup>th</sup> of Abib – Morning – Fig Tree

The verse Mark 11:20 “*And in the morning*” is a clear transition of the start of the next Biblical day, the 10<sup>th</sup> of Abib. Matthew’s transition to the next Biblical day is in verse Matthew 21:23 below. **Note:** See Matthew 21:19 on the morning of the 9<sup>th</sup> of Abib for additional context.

Matthew - None	Mark 11
	<p>20 <b>And in the morning</b>, as they passed by, they saw the fig tree dried up from the roots.</p> <p>21 And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away.</p> <p>22 And Jesus answering saith unto them, Have faith in God.</p> <p>23 For verily I say unto you, That whosoever shall say unto this mountain, 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.</p> <p>24 Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.</p> <p>25 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.</p> <p>26 But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.</p>

## 10<sup>th</sup> of Abib – Authority

Both Matthew 21:23 “*come into the temple*” and Mark 11:27 “*come again to Jerusalem: and as he was walking in the temple*” provide a clear indication of the next Biblical day, the 10<sup>th</sup> of Abib.

Matthew 21	Mark 11
<p>23 And when he was <b>come into the temple</b>, the chief priests and the elders of the people came unto him as he was teaching, and said, <b>By what authority</b> doest thou these things? and who gave thee this authority?</p> <p>24 And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things.</p> <p>25 The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?</p> <p>26 But if we shall say, Of men; we fear the people; for all hold John as a prophet.</p> <p>27 And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.</p>	<p>27 And they <b>come again to Jerusalem: and as he was walking in the temple</b>, there come to him the chief priests, and the scribes, and the elders,</p> <p>28 And say unto him, <b>By what authority</b> doest thou these things? and who gave thee this authority to do these things?</p> <p>29 And Jesus 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.</p> <p>30 The baptism of John, was it from heaven, or of men? answer me.</p> <p>31 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him?</p> <p>32 But if we shall say, Of men; they feared the people: for all men counted John, that he was a prophet indeed.</p> <p>33 And they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them,</p>

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Matthew 21	Mark 11
	Neither do I tell you by what authority I do these things.

### 10<sup>th</sup> of Abib – Vineyard

Matthew 21	Mark 12
28 But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to day in my vineyard.	
29 He answered and said, I will not: but afterward he repented, and went.	
30 And he came to the second, and said likewise. And he answered and said, I go, sir: and went not.	
31 Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.	
32 For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him.	

### 10<sup>th</sup> of Abib – Vineyard/Husbandmen

Matthew 21	Mark 12
33 Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country:	1 And he began to <b>speak unto them by parables</b> . 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 to husbandmen, and went into a far country.
34 And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.	2 And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.
35 And the husbandmen took his servants, and beat one, and killed another, and stoned another.	3 And they caught him, and beat him, and sent him away empty.
36 Again, he sent other servants more than the first: and they did unto them likewise.	4 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.
37 But last of all he sent unto them his son, saying, They will reverence my son.	5 And again he sent another; and him they killed, and many others; beating some, and killing some.
38 But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance.	6 Having yet therefore one son, his wellbeloved, he sent him also last unto them, saying, They will reverence my son.
39 And they caught him, and cast him out of the vineyard, and slew him.	7 But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours.'
40 When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?	8 And they took him, and killed him, and cast him out of the vineyard.
41 They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.	9 What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others.
42 Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the	10 And have ye not read this scripture; The stone which the builders rejected is become the head of

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Matthew 21	Mark 12
<p>Lord's doing, and it is marvellous in our eyes?</p> <p>43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.</p> <p>44 And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.</p> <p>45 And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.</p> <p>46 But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.</p>	<p>the corner:</p> <p>11 This was the Lord's doing, and it is marvellous in our eyes?</p> <p>12 And they sought to lay hold on him, but feared the people: for they knew that he had spoken the parable against them: and they left him, and went their way.</p>

## 10<sup>th</sup> of Abib – Kingdom of Heaven

Matthew 22	Mark - None
<p>1 And Jesus answered and spake unto them again by parables, and said,</p> <p>2 The kingdom of heaven is like unto a certain king, which made a marriage for his son,</p> <p>3 And sent forth his servants to call them that were bidden to the wedding: and they would not come.</p> <p>4 Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage.</p> <p>5 But they made light of it, and went their ways, one to his farm, another to his merchandise:</p> <p>6 And the remnant took his servants, and entreated them spitefully, and slew them.</p> <p>7 But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.</p> <p>8 Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.</p> <p>9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.</p> <p>10 So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.</p> <p>11 And when the king came in to see the guests, he saw there a man which had not on a wedding garment:</p> <p>12 And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.</p> <p>13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness, there shall be weeping and gnashing of teeth.</p> <p>14 For many are called, but few are chosen.</p> <p>15 Then went the Pharisees, and took counsel how they might entangle him</p>	

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<b>Matthew 22</b>	<b>Mark - None</b>
in his talk.	

### 10<sup>th</sup> of Abib – Herodians

<b>Matthew 22</b>	<b>Mark 12</b>
16 And they sent out unto him their disciples with the <b>Herodians</b> , saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men.	13 And they send unto him certain of the Pharisees and of the <b>Herodians</b> , to catch him in his words.
17 Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not?	14 And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Caesar, or not?
18 But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites?	15 Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see it.
19 Shew me the tribute money. And they brought unto him a penny.	16 And they brought it. And he saith unto them, Whose is this image and superscription? And they said unto him, Caesar's.
20 And he saith unto them, Whose is this image and superscription?	17 And Jesus answering said unto them, Render to Caesar the things that are Caesar's, and to God the things that are God's. And they marvelled at him
21 They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.	
22 When they had heard these words, they marvelled, and left him, and went their way.	

### 10<sup>th</sup> of Abib – Sadducees

<b>Matthew 22</b>	<b>Mark 12</b>
23 The same day <b>came to him the Sadducees</b> , which say that there is no resurrection, and asked him,	18 Then <b>come unto him the Sadducees</b> , which say there is no resurrection; and they asked him, saying,
24 Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.	19 Master, Moses wrote unto us, If a man's brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother.
25 Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother:	20 Now there were seven brethren: and the first took a wife, and dying left no seed.
26 Likewise the second also, and the third, unto the seventh.	21 And the second took her, and died, neither left he any seed: and the third likewise.
27 And last of all the woman died also.	22 And the seven had her, and left no seed: last of all the woman died also.
28 Therefore in the resurrection whose wife shall she be of the seven? for they all had her.	23 In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.
29 Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.	24 And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God?
30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.	25 For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.
31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God,	

## Six Days Before the Passover

Matthew 22	Mark 12
<p>saying,</p> <p>32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.</p> <p>33 And when the multitude heard this, they were astonished at his doctrine.</p>	<p>26 And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?</p> <p>27 He is not the God of the dead, but the God of the living: ye therefore do greatly err.</p>

## 10<sup>th</sup> of Abib – First/Greatest Commandment

Matthew 22	Mark 12
<p>34 But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.</p> <p>35 Then one of them, which was a lawyer, asked him a question, tempting him, and saying,</p> <p>36 Master, which is the <b>great commandment in the law</b>?</p> <p>37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.</p> <p>38 This is the first and great commandment.</p> <p>39 And the second is like unto it, Thou shalt love thy neighbour as thyself.</p> <p>40 On these two commandments hang all the law and the prophets.</p>	<p>28 And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the <b>first commandment of all</b>?</p> <p>29 And Jesus answered him, The <b>first of all the commandments</b> is, Hear, O Israel; The Lord our God is one Lord:</p> <p>30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.</p> <p>31 And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.</p> <p>32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:</p> <p>33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices.</p> <p>34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.</p>

## 10<sup>th</sup> of Abib – Son of David

Matthew 22	Mark 12
<p>41 While the Pharisees were gathered together, Jesus asked them,</p> <p>42 Saying, What think ye of Christ? whose son is he? They say unto him, The <b>son of David</b>.</p> <p>43 He saith unto them, How then doth David in spirit call him Lord, saying,</p> <p>44 The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?</p> <p>45 If David then call him Lord, how is he his son?</p> <p>46 And no man was able to answer him a word,</p>	<p>35 And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the <b>son of David</b>?</p> <p>36 For David himself said by the Holy Ghost, The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.</p> <p>37 David therefore himself calleth him Lord; and whence is he then his son? And the common people heard him gladly.</p>

Six Days Before the Passover

Matthew 22	Mark 12
neither durst any man from that day forth ask him any more questions.	

## 10<sup>th</sup> of Abib – Scribes and Pharisees - Hypocrites

Matthew 23	Mark 12
<p>1 Then spake Jesus to the multitude, and to his disciples,</p> <p>2 Saying The scribes and the Pharisees sit in Moses' seat:</p> <p>3 All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not.</p> <p>4 For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers.</p> <p>5 But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments,</p> <p>6 And love the uppermost rooms at feasts, and the chief seats in the synagogues,</p> <p>7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.</p> <p>8 But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren.</p> <p>9 And call no man your father upon the earth: for one is your Father, which is in heaven.</p> <p>10 Neither be ye called masters: for one is your Master, even Christ.</p> <p>11 But he that is greatest among you shall be your servant.</p> <p>12 And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.</p> <p>13 But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.</p> <p>14 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.</p> <p>15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.</p> <p>16 Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple,</p>	<p>38 And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and love salutations in the marketplaces,</p> <p>39 And the chief seats in the synagogues, and the uppermost rooms at feasts:</p> <p>40 Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.</p>



## Six Days Before the Passover

Matthew 23	Mark 12
<p>he is a debtor!</p> <p>17 Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?</p> <p>18 And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.</p> <p>19 Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift?</p> <p>20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.</p> <p>21 And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.</p> <p>22 And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.</p> <p>23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithes of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.</p> <p>24 Ye blind guides, which strain at a gnat, and swallow a camel.</p> <p>25 Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.</p> <p>26 Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also.</p> <p>27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.</p> <p>28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.</p> <p>29 Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,</p> <p>30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.</p> <p>31 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.</p> <p>32 Fill ye up then the measure of your fathers.</p> <p>33 Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?</p> <p>34 Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to</p>	

## Six Days Before the Passover

Matthew 23	Mark 12
<p>city:</p> <p>35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.</p> <p>36 Verily I say unto you, All these things shall come upon this generation.</p> <p>37 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!</p> <p>38 Behold, your house is left unto you desolate.</p> <p>39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.</p>	

## 10<sup>th</sup> of Abib – Money/ Temple Treasury

Only Mark records that Jesus observed people contributing money to the Temple treasury on the 10<sup>th</sup> of Abib.

Matthew - None	Mark 12
	<p>41 And Jesus sat over against the treasury, and beheld how the <b>people cast money into the treasury</b>: and many that were <b>rich cast in much</b>.</p> <p>42 And there came a certain poor widow, and she threw in two mites, which make a farthing.</p> <p>43 And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury:</p> <p>44 For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.</p>

The carrying upon your person or the use of money to conduct any type of transaction, commerce, buying/selling, giving of money, settling debts, etc. are all deemed a prohibitive activity on the Sabbath as it violates the Sabbath mandate to not carry a burden, to not do any work, and to be at a state of rest (Exodus 20:8-11, Jeremiah 17:21-22).

These prohibited Sabbath activities involving money were defined by the Jewish religious leaders based on “their inspired interpretation” of Biblical texts upon which they expanded and clarified, filling volumes called their Sabbath Law – as stated numerous times Jesus considered these Jewish religious leaders, “scribes and Pharisees”, hypocrites.

Per the Jewish/Rabbinic tradition money is “muktzeh” (meaning to set aside - refers to items that may not be moved or handled on Shabbat) and therefore money cannot be used on the Sabbath (Shabbat).

Jesus's observation of people casting money in the Temple treasury with no adverse reaction means that the **10<sup>th</sup> of Abib is NOT the Biblical 7<sup>th</sup> Day of the Week, the Sabbath.**

## 10<sup>th</sup> of Abib – Temple Departure

The phrase Matthew 24:1 “*departed from the temple*” and Mark 13:1 “*went out of the temple*” signifies a transition and implies the end of the Biblical day for the 10<sup>th</sup> of Abib is at hand.

The mention of the Temple/buildings and that not one stone will be left upon another is another reference to Jesus's prophecy of the Destruction of Jerusalem.

Matthew 24	Mark 13
1 And Jesus went out, and <b>departed from the temple</b> : and his disciples came to him for to shew him the buildings of the temple.	1 And as he <b>went out of the temple</b> , one of his disciples saith unto him, Master, see what manner of stones and what buildings are here!
2 And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.	2 And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.

## 11<sup>th</sup> of Abib – Afternoon - Mount of Olives

In Matthew 24:3 and Mark 13:3 the phrase “*And as he sat upon the mount of Olives*”, signifies a transition to a different timeframe. The end of this timeframe is identified in Matthew 26:1, “*And it came to pass, when Jesus had finished all these sayings...*” The specific day is identified in Mark 14:1 and Matthew 26:2 by the phrase “*after two days is the feast of the passover*”. The phrase “*after two days*” would encompass the two days before the Passover, both the 12<sup>th</sup> and 13<sup>th</sup> of Abib, therefore “*after two days*” identifies these texts occurred on the 11<sup>th</sup> of Abib. As Luke 19:47 identifies Jesus “*taught daily*” in the temple, the time spent on the Mount of Olives likely occurred in the afternoon of the 11<sup>th</sup> of Abib prior to sunset.

Matthew 24	Mark 13
3 And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?	3 And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately,  4 Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?

## 11<sup>th</sup> of Abib – Afternoon - Mount of Olives - Parables

Matthew 24	Mark 13
4 And Jesus answered and said unto them, Take heed that no man deceive you.	5 And Jesus answering them began to say, Take heed lest any man deceive you:
5 For many shall come in my name, saying, I am Christ; and shall deceive many.	6 For many shall come in my name, saying, I am Christ; and shall deceive many.
6 And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet.	7 And when ye shall hear of wars and rumours of wars, be ye not troubled: for such things must needs be; but the end shall not be yet.
7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.	8 For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginnings of sorrows.
8 All these are the beginning of sorrows.	9 But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them.
9 Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.	10 And the gospel must first be published among all nations.
10 And then shall many be offended, and shall betray one another, and shall hate one another.	11 But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.
11 And many false prophets shall rise, and shall deceive many.	12 Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death.
12 And because iniquity shall abound, the love of many shall wax cold.	13 And ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved.
13 But he that shall endure unto the end, the same shall be saved.	
14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.	
15 When ye therefore shall see the abomination of	

## Six Days Before the Passover

Matthew 24	Mark 13
desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)	14 But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judaea flee to the mountains:
16 Then let them which be in Judaea flee into the mountains:	15 And let him that is on the housetop not go down into the house, neither enter therein, to take any thing out of his house:
17 Let him which is on the housetop not come down to take any thing out of his house:	16 And let him that is in the field not turn back again for to take up his garment.
18 Neither let him which is in the field return back to take his clothes.	17 But woe to them that are with child, and to them that give suck in those days!
19 And woe unto them that are with child, and to them that give suck in those days!	18 And pray ye that your flight be not in the winter.
20 But pray ye that your flight be not in the winter, neither on the sabbath day:	19 For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.
21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.	20 And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.
22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.	21 And then if any man shall say to you, Lo, here is Christ; or, lo, he is there; believe him not:
23 Then if any man shall say unto you, Lo, here is Christ, or there; believe it not.	22 For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect.
24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.	23 But take ye heed: behold, I have foretold you all things.
25 Behold, I have told you before.	24 But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,
26 Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not.	25 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.
27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.	26 And then shall they see the Son of man coming in the clouds with great power and glory.
28 For wheresoever the carcase is, there will the eagles be gathered together.	27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.
29 Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:	28 Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near:
30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.	29 So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors.
31 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.	30 Verily I say unto you, that this generation shall not pass, till all these things be done.
32 Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh:	31 Heaven and earth shall pass away: but my words shall not pass away.
33 So likewise ye, when ye shall see all these things, know that it is near, even at the doors.	32 But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the

## Six Days Before the Passover

<b>Matthew 24</b>	<b>Mark 13</b>
34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled.	Son, but the Father.
35 Heaven and earth shall pass away, but my words shall not pass away.	33 Take ye heed, watch and pray: for ye know not when the time is.
36 But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.	34 For the Son of Man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.
37 But as the days of Noah were, so shall also the coming of the Son of man be.	35 Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning:
38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,	36 Lest coming suddenly he find you sleeping.
39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.	37 And what I say unto you I say unto all, Watch.
40 Then shall two be in the field; the one shall be taken, and the other left.	
41 Two women shall be grinding at the mill; the one shall be taken, and the other left.	
42 Watch therefore: for ye know not what hour your Lord doth come.	
43 But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.	
44 Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.	
45 Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?	
46 Blessed is that servant, whom his lord when he cometh shall find so doing.	
47 Verily I say unto you, That he shall make him ruler over all his goods.	
48 But and if that evil servant shall say in his heart, My lord delayeth his coming;	
49 And shall begin to smite his fellowservants, and to eat and drink with the drunken;	
50 The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of,	
51 And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.	

## 11<sup>th</sup> of Abib – Afternoon - Mount of Olives - Parables

Matthew 25	Mark -None
<p>1 Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.</p>	
<p>2 And five of them were wise, and five were foolish.</p>	
<p>3 They that were foolish took their lamps, and took no oil with them:</p>	
<p>4 But the wise took oil in their vessels with their lamps.</p>	
<p>5 While the bridegroom tarried, they all slumbered and slept.</p>	
<p>6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.</p>	
<p>7 Then all those virgins arose, and trimmed their lamps.</p>	
<p>8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.</p>	
<p>9 But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.</p>	
<p>10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.</p>	
<p>11 Afterward came also the other virgins, saying, Lord, Lord, open to us.</p>	
<p>12 But he answered and said, Verily I say unto you, I know you not.</p>	
<p>13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.</p>	
<p>14 For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods.</p>	
<p>15 And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.</p>	
<p>16 Then he that had received the five talents went and traded with the same, and made them other five talents.</p>	
<p>17 And likewise he that had received two, he also gained other two.</p>	
<p>18 But he that had received one went and digged in the earth, and hid his lord's money.</p>	
<p>19 After a long time the lord of those servants cometh, and reckoneth with them.</p>	
<p>20 And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.</p>	
<p>21 His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.</p>	
<p>22 He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.</p>	
<p>23 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.</p>	



## Six Days Before the Passover

Matthew 25	Mark -None
<p>24 Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:</p> <p>25 And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine.</p> <p>26 His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:</p> <p>27 Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury.</p> <p>28 Take therefore the talent from him, and give it unto him which hath ten talents.</p> <p>29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.</p> <p>30 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.</p> <p>31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:</p> <p>32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:</p> <p>33 And he shall set the sheep on his right hand, but the goats on the left.</p> <p>34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:</p> <p>35 For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:</p> <p>36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.</p> <p>37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?</p> <p>38 When saw we thee a stranger, and took thee in? or naked, and clothed thee?</p> <p>39 Or when saw we thee sick, or in prison, and came unto thee?</p> <p>40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.</p> <p>41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:</p> <p>42 For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:</p> <p>43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.</p> <p>44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?</p> <p>45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.</p>	

Matthew 25	Mark -None
46 And these shall go away into everlasting punishment: but the righteous into life eternal.	

## 11<sup>th</sup> of Abib – Afternoon (Late)

The end of this timeframe is identified in Matthew 26:1, “*And it came to pass, when Jesus had finished all these sayings...*” The specific day is identified in Mark 14:1 and Matthew 26:2 by the phrase “*after two days is the feast of the passover*”. The phrase “*after two days*” would encompass the two days before the Passover, both the 12<sup>th</sup> and 13<sup>th</sup> of Abib, therefore “*after two days*” identifies these texts occurred on the 11<sup>th</sup> of Abib. As Luke 19:47 identifies Jesus “*taught daily*” in the temple, the time spent on the Mount of Olives likely occurred in the afternoon of the 11<sup>th</sup> of Abib prior to sunset.

The designation of Passover as a “*feast*” is derived from Leviticus 23:4-8 with the Feast of Unleavened Bread on the 15<sup>th</sup> of Abib being a Holy Convocation (Sabbath) on both the 15<sup>th</sup> and 21<sup>st</sup> of Abib. Passover day is a “*feast*”, not a Holy Convocation (Sabbath); therefore Sabbath mandates of no work and required rest are not applicable on Passover.

Notice that it is stated the elders and chief priests decided against arresting Jesus on “*the feast day*” which is Passover day.

Matthew 26	Mark 14
1 And it came to pass, when Jesus had finished all these sayings, he said unto his disciples,	1 <b>After two days was the feast of the passover,</b> and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death.
2 Ye know that <b>after two days is the feast of the passover,</b> and the Son of man is betrayed to be crucified.	2 But they said, <b>Not on the feast day,</b> lest there be an uproar of the people.
3 Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas,	
4 And consulted that they might take Jesus by subtilty, and kill him.	
5 But they said, <b>Not on the feast day,</b> lest there be an uproar among the people.	

A review of the texts of Matthew and Mark for the 11<sup>th</sup> of Abib does not identify a violation of any Sabbath mandates.

## 12<sup>th</sup> of Abib – Evening - Supper/Anointed

As both Matthew 26:6 and Mark 14:3 indicate they returned to Bethany and Mark 14:3 states “**he sat at meat**” indicating the evening meal, this implies the transition to the next Biblical day, the 12<sup>th</sup> of Abib.

In Matthew 26:7 and Mark 14:3 a box of ointment is carried, opened, and poured which violates the Sabbath no carry and rest mandate. (Jeremiah 17:21) Therefore, one should be able to conclude **that the 12<sup>th</sup> of Abib is NOT the Biblical 7<sup>th</sup> Day of the Week, the Sabbath.**

Matthew 26	Mark 14
6 Now when Jesus was <b>in Bethany</b> , in the house of Simon the leper,	3 And being <b>in Bethany</b> in the house of Simon the leper, as <b>he sat at meat</b> , there came a woman having an alabaster box of <b>ointment</b> of spikenard very precious; and she brake the box, and poured it on his head.
7 There came unto him a woman having an alabaster box of very precious <b>ointment</b> , and poured it on his head, as he sat at meat.	4 And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?
8 But when his disciples saw it, they had indignation, saying, To what purpose is this waste?	5 For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.
9 For this ointment might have been sold for much, and given to the poor.	6 And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.
10 When Jesus understood it, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.	7 For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.
11 For ye have the poor always with you; but me ye have not always.	8 She hath done what she could: she is come aforehand to anoint my body to the burying.
12 For in that she hath poured this ointment on my body, she did it for my burial.	9 Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.
13 Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.	

## 12<sup>th</sup> of Abib – Judas Betrayal

Matthew 26	Mark 14
14 Then one of the twelve, called Judas Iscariot, went unto the chief priests,	10 And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.
15 And said unto them, What will ye give me, and I will deliver him unto you? And they <b>covenanted with him for thirty pieces of silver.</b>	11 And when they heard it, they were glad, and promised to <b>give him money</b> . And he sought how he might conveniently betray him.
16 And from that time he sought opportunity to betray him.	

## 13<sup>th</sup> of Abib – Passover Preparation

The day before Passover is the 13<sup>th</sup> of Abib and is considered the Passover “preparation” day. The Biblical verses Matthew 26:17-19, Mark 14:12-16, and Luke 22:7-13 provide the narrative of that day’s events. Passover preparation activities are considered work and violate the Sabbath no work and rest mandate. (Exodus 31:15)

Both Mark 14:13 and Luke 22:13 state a man was “*bearing a pitcher of water*” which violates the Sabbath mandate of no carry and rest mandate. (Jeremiah 17:21)

Therefore, one should be able to conclude, **that the 13<sup>th</sup> of Abib is NOT the Biblical 7<sup>th</sup> Day of the Week, the Sabbath.**

John - None	Matthew 26	Mark 14	Luke 22
	<p>17 Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we <b>prepare for thee to eat the passover?</b></p> <p>18 And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.</p> <p>19 And the disciples did as Jesus had appointed them; and they <b>made ready the passover.</b></p>	<p>12 And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and <b>prepare that thou mayest eat the passover?</b></p> <p>13 And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a <b>man bearing a pitcher of water:</b> follow him.</p> <p>14 And whosoever 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?</p> <p>15 And he will shew you a large upper room furnished and prepared: there make ready for us.</p> <p>16 And his disciples went forth, and came into the city, and found as he had said unto them: and they <b>made ready the passover.</b></p>	<p>7 Then came the day of unleavened bread, when the passover must be killed.</p> <p>8 And he sent Peter and John, saying, Go and <b>prepare us the passover,</b> that we may eat.</p> <p>9 And they said unto him, Where wilt thou that we prepare?</p> <p>10 And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, <b>bearing a pitcher of water;</b> follow him into the house where he entereth in.</p> <p>11 And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples?</p> <p>12 And he shall shew you a large upper room furnished: there make ready.</p> <p>13 And they went, and found as he had said unto them: and they <b>made ready the passover.</b></p>

It is important to note that the 13<sup>th</sup> of Abib, the Passover preparation day, is referred to by Matthew 26:17 as “*the first day of the feast of unleavened bread*”, Mark 14:12 as “*the first day of unleavened bread*”, and Luke 22:7 “*the day of unleavened bread*”. It is stated in Leviticus 23:6, “*And on the fifteenth day of the same month is the feast of unleavened bread unto the Lord: seven days ye must eat unleavened bread.*” Do not misinterpret the use of Matthew 26:17 as “*the first day of the feast of unleavened bread*”, Mark 14:12 as “*the first day of unleavened bread*”, and Luke 22:7 as “*the day of unleavened bread*” to mean this day, the 13<sup>th</sup> day of Abib, is the 15<sup>th</sup> day of Abib – many have erred on this.

The above references by Matthew, Mark, and Luke to the first day of the feast of “unleavened bread”, which is eaten as part of the Passover meal on the 14<sup>th</sup> of Abib, is derived from Exodus 12:18, “***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.***” It is important to recognize that Passover on the 14<sup>th</sup> of Abib and the Feast of Unleavened Bread that starts on the 15<sup>th</sup> of Abib and is seven days long ending on the 21<sup>st</sup> of Abib are **two (2) separate events.**

## 14<sup>th</sup> of Abib - Passover Evening

The verses of John 13:2, Matthew 26:20, Mark 14:17 and Luke 22:14 signify the beginning of the Passover on the evening of the 14<sup>th</sup> of Abib and provide a definitive ending point in Biblical texts for the events that constitute the “***six days before the passover***”. It is without a doubt, that **Passover on the 14<sup>th</sup> of Abib is NOT the Biblical 7<sup>th</sup> Day of the Week, the Sabbath** as it is designated a “Feast” of the Lord and not a Holy Convocation (Sabbath) in Leviticus 23:4-5.

John 13	Matthew 26	Mark 14	Luke 22
<p>1 Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.</p> <p>2 And <b>supper being ended</b>, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him;</p>	<p>20 Now when the <b>even was come</b>, he sat down with the twelve.</p> <p>21 And as <b>they did eat</b>, he said, Verily I say unto you, that one of you shall betray me.</p>	<p>17 And in the <b>evening</b> he cometh with the twelve.</p> <p>18 And as <b>they sat and did eat</b>, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me.</p>	<p>14 And when the <b>hour was come</b>, he sat down, and the twelve apostles with him.</p> <p>15 And he said unto them, With desire I have <b>desired to eat this passover</b> with you before I suffer:</p>