

**Passover
2010-005 and 006
The Events of the
Final Days**

The appropriate point to begin our consideration of the crucifixion week is with an incident that occurred at Jericho.

The healing of blind Bartimaeus stands at the beginning of the end of our Lord's life on this earth. He had just left Jerusalem, having spent the previous 6 months proving that He was the Messiah, but the Jews rejected Him.

"And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimaeus, the son of Timaeus, sat by the highway side begging. And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou son of David, have mercy on me. And many charged him that he should hold his peace: but he cried the more a great deal, Thou son of David, have mercy on me." Mark 10:46-48.

What do we learn from this, the fact the people "*charged him that he should hold his peace: but he cried the more a great deal*"?

Well, not only was he blind, but he must have been deaf, also!

No, in reality, he was not to be deterred by those around him -- he KNEW who Jesus was and what that meant - healing for the BLIND.

There is a significant point in Mark's record that we should not overlook. Bartimaeus called the Lord Jesus Christ the "Son of David."

This is the only place in Mark's Gospel that this title appears.

Elsewhere the Lord is referred to as the "Son of man." But Bartimaeus called Him the "Son of David," and he was healed of his blindness.

In the first verse of the first gospel as it appears in our New Testament, Matthew calls Jesus Christ “the son of David” as if it were a sort of preface to the genealogy he is about to write, and perhaps, a preface to Matthew’s entire testimony of the Savior. Following this preface is the line of royal descent from Joseph, Mary’s husband, back to David, King of Israel (Cf. Matthew 1:1-16). Because Joseph is listed as a descendant of David, Joseph can also be called a son of David, and a potential King of Israel.

Jesus Christ is descended from David:

If He is from the line of David, then certainly Joseph could not be of his immediate paternal bloodline since Joseph was not his natural father.

The bloodline could only be traced through His mother, Mary.

She alone provided 100% of His human genetic material, and thus provided the *"flesh of the offspring of David"*, as shown in Rom 1:3,

"...concerning His Son who was born to Him according to the flesh of the offspring of David."

Matt 1:1, "The book of the origin of Jesus Christ, the Son of David, the Son of Abraham."

John 7:42, "...Does not the Scripture say that it is of the offspring of David, and from Bethlehem, the village where David lived, that the Christ is to come."

2Tim 2:8, Remember that Jesus Christ rose from the dead and was descended from David."

Luke 1:32, "He shall be great, and shall be called the Son of the Most High; and the Lord GOD will give Him the throne of David, His father, and He shall be king over the house of Jacob forever."

“A personal genealogy of Joseph was essentially that of Mary also, for they were cousins. Joseph is named as son of Jacob by Matthew, and as son of Heli by Luke; but Jacob and Heli were brothers, and it appears that one of the two was the father of Joseph and the other the father of Mary and therefore father-in-law to Joseph. That Mary was of Davidic descent is plainly set forth in many scriptures; for since Jesus was to be born of Mary, yet was not begotten by Joseph, who was the reputed, and, according to the law of the Jews, the legal father, the blood of David’s posterity was given to the body of Jesus through Mary alone”

Finally, the analysis can go one step further if we distinguish “son of David” with a lowercase ‘s’ from “Son of David” with a capital ‘S.’

The lowercase ‘s’ version denotes any son or descendant of David - Absalom, Amnon, Solomon, and others are given this title (Cf. 2 Samuel 13:1, 2 Chronicles 1:1).

But the title “Son of David” with a capital ‘S’ is reserved for only one being that has ever walked the earth.

It is applied only to Jesus of Nazareth, usually when asked to perform a miracle.

Hence, by addressing “Jesus as Son of David” one “demonstrates . . . belief that He was the Messiah of Israel” (Ibid. 335).

Jesus is therefore a son of David.

But because the title “son of David” recognizes the genealogy of Jesus Christ means it must have a deeper meaning.

In order to find out what this deeper meaning is, the title itself must be defined.

David was the great king of ancient Israel.

His reign “was the most brilliant of Israelitish history, for (1) he united the tribes into one nation, (2) he secured undisputed possession of the country, (3) the whole government rested upon a religious basis, and the will of God was the law of Israel (Bible Dictionary: David).

Because David was king of Israel, his descendents, under the patriarchal order, were entitled to the throne.

See also all of these verses which refer to Jesus Christ as the Son of David:

Matt :27, 12:23, 15:22, 20:30-31, 21:9, 21:15, 22:42, 22:45,

Mark 10:47-48, 12:35, 12:37,

Luke 18:38-39, 20:44.

Joseph treated Jesus as if He were his own son, and by those who knew not of His divine origin Jesus was presumed to be “the son of Joseph” (Luke 3:23), or “the carpenter’s Son” (Matthew 13:55).

It may be said, then, that Jesus is the adopted son of Joseph. However, Joseph was not Jesus’ literal Father.

“That Child to be born of Mary was begotten of Elohim, the Eternal Father, not in violation of natural law but in accordance with a higher manifestation thereof; and, the offspring from that association of supreme sanctity, celestial Sireship, and pure though mortal maternity, was of right to be called the “Son of the Highest” (James E. Talmage - Jesus the Christ. Salt Lake City: Deseret, 1922. 82).

Jesus Christ is descended from David, but through the genealogy of Mary it is only implied. However, Jesus had no human father. There was no human exchange for the conception of Jesus and so the human bloodline cannot be traced through Joseph.

Jewish law required that genealogies were to be through the line of the males, and not the females...

Num 1:17-18, "So Moses and Aaron took these men who had been designated, and assembled the whole community on the first day of the second month. Every man of twenty years or more then declared his name and lineage according to clan and ancestral house."

Keeping accurate records of genealogies was very important to the Jews.

The Jewish historian, Josephus, wrote that Public Records recorded genealogies from the oldest to the youngest, and Private Records went from the youngest back to the oldest, and these genealogies were passed down through the generations.

This was done in part in order to prevent unqualified persons from gaining positions through their ancestry. See Ezra 2:61-63, and Neh 7:63-65 where some priests were rejected because they could not prove their Levitical ancestry.

Since the custom was of using male genealogies only, then how could an ancestral line of Jesus be shown through Mary?

It appears that GOD left a convenient loophole in this law that would allow women to be included in the ancestral line if they met two stringent conditions...

1. Num 27:8, *"Therefore, tell the Israelites; If a man dies without leaving a son, you shall let his heritage pass on to his daughter."*

2. Num 36:6-7, *"This is what the Lord commands with regard to the daughters of Salphahad: They may marry anyone they please, provided they marry into a clan of their ancestral tribe, so that no heritage of the Israelites will pass from one tribe to another, but all the Israelites will retain their own ancestral heritage."*

So now, all we have to show is that:

1. The father of Mary had no sons.
2. Mary married within her own tribe of Judah. Gen 49:8-12

Regarding the first condition, did Mary have brothers? We have no record of it. The Bible does not mention brothers, but it does say she had a sister.

John 19:25, *"Now there were standing by the cross of Jesus his mother and his mother's sister, Mary of Cleophas, and Mary Magdalene."* It is thought that the sister of Mary was Salome, the wife of Zebedee and the mother of James and John (Matthew 20:20, Mark 15:40).

In the Jewish culture in those days, the mother who was widowed (assuming that Joseph was dead at this time) would have gone to her father, or brother, or to her first born male child.

Apparently, her father was dead, she had no brothers, and Jesus was the First-born, His other brothers (James, for example) were not yet part of the "Family of God", so Jesus gave her to John in John 19:27.

The words of Jesus in John 19:27, and lack of evidence of male siblings, strongly suggest that the first condition was satisfied.

The second condition is a bit more involved:
Matthew 1:1-16, "(1) The book of the origin of Jesus Christ, the Son of David, the son of Abraham. (2) Abraham begot Isaac, Isaac begot Jacob, Jacob begot Judah.....(5)...Jesse begot David the king. (6) And David the king begot Solomon of the former wife of Uriah." (Bathsheba)

This Genealogy continues and we see in verse 16, "And Jacob begot Joseph, the husband of Mary, and of her was born Jesus who is called Christ."

Notice that the descendant of David is Solomon. We shall see in Luke's genealogy, a different son of David.

Matthew introduces his gospel with a table of ancestry. Certain features distinguish it as a novel presentation of a family tree.

In contrast to Luke 3:23-38, the only other genealogy of Jesus in the New Testament, it begins with Abraham, the grand patriarch of Israel, and moves forward through the individual generations to its culmination in "Jesus who is called Messiah."

Forty names succeed each other in unbroken father-son relationships; the forty-first is Jesus.

The verb *egennesen* ("he generated") is used 39 times to connect these father and son pairs, but at the crucial point in verse 16 it does not relate Jesus to Joseph.

Instead Joseph is identified as "the husband of Mary," and Mary is designated as the one "from whom Jesus who is called Messiah was born."

"It was promised to Abraham that Christ should descend from him...and to David that he should descend from him, 2Sa 7:12; Ps 89:3, &c.; 132:11;" -- Matthew Henry Commentary (Public Domain)

2 Samuel 7:12

And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.

Psalm 89:3-4

I have made a covenant with my chosen, I have sworn unto David my servant, Thy seed will I establish for ever, and build up thy throne to all generations.

However, “At the time of the Savior’s birth, Israel was ruled by alien monarchs.

The rights of the royal Davidic family were unrecognized; and the ruler of the Jews was an appointee of Rome.

Had Judah been a free and independent nation, ruled by her rightful sovereign, Joseph the carpenter would have been her crowned king; and his lawful successor to the throne would have been Jesus of Nazareth, the King of the Jews”

Matthew clearly shows that the bloodline of Joseph does go back to the tribe of Judah, and through king David.

If Jesus Christ is the Son of David, then His mother, Mary has to be also of the house of David and therefore by implication, of the tribe of Judah.

As we have already seen in Romans 1:3, it could have not been said that the Son was born according to the flesh of the offspring of David unless Mary were of Davidic descent.

We shall delve into this further later on.

Luke 1:26-27, "Now in the sixth month the angel Gabriel was sent from GOD to a town of Galilee called Nazareth, to a virgin betrothed to a man named Joseph, of the house of David, and the virgin's name was Mary."

We have already seen that Mary is implied as being of the house of David in Luke 1:32.

If she were not of the house of David, then clearly, Jesus Christ could not have been descendant of David as do so many verses attest.

She married within her tribe (by implication) and so the second condition appears to be satisfied.

Consequently, both conditions for the bloodline to continue through the female line are satisfactorily met by Mary if we can show that she is of the same tribe of Judah through David, as is her spouse, Joseph.

Now, let us look at the evidence:

First, a review of the bloodline of Joseph with some added observations.

Saint Matthew addressed his Gospel to the Jews, who followed the Law of Moses (Mosaic Law).

He wrote the genealogy of Jesus Christ in Matt 1:1-17, and he was careful to meet the legal requirements of the Mosaic Law.

His was of the Public Record as explained earlier.

In it he begins with Abraham and shows the line going through David and then Solomon and all the way down to Jesus Christ.

Remember in verse 16, "And Jacob begot Joseph, the husband of Mary, and of her was born Jesus who is called Christ."

Matthew depicts Jesus Christ as "The Messiah". Clearly Matthew said that the blood father (begot) of Joseph was Jacob. Matthew had satisfied the Mosaic Law by showing the male ancestry of Jesus by going through Joseph instead of Mary. Keep in mind that this genealogy shows the legal, or royal, or public record, of descent and not the human descent. More evidence that Matthew shows the legal line of descent is in Matt 1:11-12 where a man named Jechonias is mentioned. Jer 22:28-30, regarding Jechonias, states, "*...for there shall not be a man of his seed that shall sit on the throne of David...*". (The Jechonias Curse on the Solomon line)

Luke has quite a different account of the genealogy of Jesus Christ.

He wrote his Gospel to address the Gentiles who were not under the Mosaic Law, and for the most part were unfamiliar with it.

He was also a physician, (Col 4:14).

His interest, no doubt, was not in the legal aspect of the Genealogy of Jesus Christ, but of the human or natural bloodline, by depicting Jesus as the "Son of Man".

Luke's Genealogy begins with Jesus Christ and goes backward in time, just the opposite of Matthew who started back and came forward.

Luke's genealogy follows the custom of Private Records as explained above.

Notice in Luke 3:23-38, that Luke's genealogy does go from Jesus Christ, through David, and back to Judah, continuing all the way to Adam, and then to GOD.

By doing this he shows a tie between the "New Adam" (1Cor 15:45) and the first Adam. And, Luke shows the first descendant of David to be Nathan (31), and not Solomon, as does Matthew. This shows that, through Mary, the Jechonias Curse is maintained (eliminating Joseph's line), and that Jesus is qualified to sit on David's Throne, through both His Mother, Mary, and adopted (no "seed") Father, Joseph.

"And Jesus Himself, when He began His work, was about thirty years of age, -being as was supposed- the Son of Joseph, the Son of Heli, the Son of Matthat."

Back to Bartimaeus:

In the vicinity of the Judean city of Jericho, a large crowd followed him and his disciples.

At the time, Bartimaeus (the son of Timaeus) and another blind man were seated by the roadside, begging.

On hearing the movement of a crowd near him, Bartimaeus inquired about the reason for it.

When informed that Jesus the Nazarene was passing by, Bartimaeus shouted, "Son of David, Jesus, have pity on me."

His companion also cried out to be shown pity, acknowledging Jesus to be the "Son of David." (Matthew 20:29, 30; Mark 10:46, 47; Luke 18:35-38)

When referring to Jesus as the “Son of David” both men expressed their belief in him as the promised Messiah.

This acknowledgment proved to be objectionable to many in the crowd.

They ordered the men to be silent.

Bartimaeus and his companion, however, disregarded their words, shouting even louder for Jesus to have pity on them. (Matthew 20:31; Mark 10:48; Luke 18:39)

Jesus stopped, requesting that the blind men be called. (Matthew 20:32; Mark 10:49; Luke 18:40)

“Take courage, rise, he is calling you,” Bartimaeus was told.

Leaving his outer garment behind, he got up and headed for Jesus.

Asked what he wanted done for him, Bartimaeus said, “Rabboni [My Teacher], let me have sight.” (Mark 10:49-51; Luke 18:41)

The spiritual blindness of the nation Israel, God's chosen people, is pictured by Bartimaeus' physical blindness.

The Son of David, the Anointed One of God, had come to give sight to that spiritually blind nation.

And in Jericho the Son of David once more showed His gracious power as Bartimaeus, who is a type of the remnant that will someday recognize Jesus of Nazareth as David's greater Son, had his vision restored.

Seventeen verses in the New Testament describe Jesus as the "son of David." But the question arises, how could Jesus be the son of David if David lived approximately 1000 years before Jesus? The answer is that Christ (the Messiah) was the fulfillment of the prophecy of the seed of David (2 Samuel 7:14-16). Jesus was the promised Messiah, which meant He was of the seed of David.

Matthew 1 gives the genealogical proof that Jesus, in His humanity, was a direct descendant of Abraham and David through Joseph, Jesus' legal father. The genealogy in Luke chapter 3 gives Jesus' lineage through His mother, Mary. Jesus is a descendant of David, by adoption through Joseph, and by blood through Mary. Primarily though, when Christ was referred to as the Son of David, it was meant to refer to His Messianic title as the Old Testament prophesied concerning Him.

Jesus was addressed as “Lord, thou son of David” several times by people who, by faith, were seeking mercy or healing.

The woman whose daughter was being tormented by a demon (Matthew 15:22), the two blind men by the wayside (Matthew 20:30), and blind Bartimaeus (Mark 10:47), all cried out to the son of David for help.

The titles of honor they gave Him declared their faith in Him. Calling Him Lord expressed their sense of His deity, dominion, and power, and by calling Him “son of David,” they were professing Him to be the Messiah.

The Pharisees, too, understood what was meant when they heard the people calling Jesus “son of David.” But unlike those who cried out in faith, they were so blinded by their own pride and lack of understanding of the Scriptures that they couldn’t see what the blind beggars could see – that here was the Messiah they had supposedly been waiting for all their lives.

They hated Jesus because He wouldn't give them the honor they thought they deserved, so when they heard the people hailing Jesus as the Savior, they became enraged (Matthew 21:15) and plotted to destroy Him (Luke 19:47).

Jesus further confounded the scribes and Pharisees by asking them to explain the meaning of this very title. How could it be that the Messiah is the son of David when David himself refers to Him as "my Lord" (Mark 12:35-37)? Of course the teachers of the law couldn't answer the question. Jesus thereby exposed the Jewish spiritual leaders' ineptitude as teachers and their ignorance of what the Old Testament taught as to the true nature of the Messiah, further alienating them from Him.

Jesus Christ, the only son of God and the only means of salvation for the world (Acts 4:12), is also the son of David, both in a physical sense and a spiritual sense.

JERICHO: Jericho symbolizes the human capacity to think, speak and act devoid of emotions and feelings for others.

There was a crowd of people with Jesus and the disciples as he made his way to His Last Passover
BLINDNESS DURING THIS TIME: Diseases of the eye are very common in the East.

Thomson says of Ramleh, “The ash-heaps are extremely mischievous; on the occurrence of the slightest wind the air is filled with a fine, pungent dust, which is very injurious to the eyes. I once walked the streets counting all that were either blind or had defective eyes, and it amounted to about one-half the male population. The women I could not count, for they are rigidly veiled” (“Land and Book”).

BARTIMAEUS DEFINED:

Bartimaeus literally means, in Aramaic “son/person of defilement (tame’).”

This could, therefore, be a nickname given to him because he was a blind beggar.

Popular theology among the Hebrews held blindness to be a punishment from God for sin or defilement (John 9:34).

But the Greek version of the name could also be understood as “son/person of honor” (timÉ).

This would indicate the man’s inner nature and destiny.

By giving us the name Bartimaeus with its double meaning, Mark could be telling us that here is a man who is supposed to be a man of dishonor and shame (tame’) on outward appearance, but who was a man of honor and dignity (timÉ). –Reflections by George Vagas

CASTING AWAY HIS GARMENT: He cast off his outward covering, a blanket, or loose piece of cloth, the usual upper garment.

This is a good place to tell you that often not only did they beg by the side of the road, they often lived by the side of the road.

That garment acted as shade on the hot days, cover for the cold days, a blanket to sleep under.

It is often all that they have.

But he cast it off, rather than carrying it with him - why? He knew that he was going to be healed by The Son of David - the Messiah Himself - and would no longer live by the side of the road, begging.

WHY DIS JESUS ASK, "WHAT DO YOU WANT ME TO DO?"

Isn't it obvious? No, remember he was begging. Not for sight but for his daily bread. He might want a little money to tide him over.

THAT I MIGHT RECEIVE MY SIGHT: (hina anablepso).

To recover sight (ana), see again.

Apparently he had once been able to see.

The Messiah was expected to give sight to the blind (Isaiah 61:1)

The Scripture says the Messiah would heal the blind and I BELIEVE.

GO THY WAY THY FAITH HAS MADE THEE WHOLE

And immediately he received his sight, and followed Jesus in the way.

He did not "go away", he followed "The Way" - he knew who the Messiah was!

The Jews were “eagerly expecting” that Deliverer because the Old Testament is full of references, types, shadows, and prophecies of the coming of One who would unite Israel once and for all, give them the law of God to live by, and deliver unto them their nation. This Deliverer was and is Jesus the Christ, the Son of David and Blind Bartamaeus knew it, acknowledged Him and requested the healing that He was expected to provide.
He "walked by faith and not by sight."

FRIDAY**Nisan 9th**

John 12:1--"Then Jesus six days before the passover came to Bethany..."

On the 9th day of Nisan, Yeshua came from Jericho to Bethany.

John 12:1-3

Six days before Pesach, Yeshua came to Beit-Anyah, where El'azar lived, the man Yeshua had raised from the dead; so they gave a dinner there in his honor. Marta served the meal, and El'azar was among those at the table with him. Miryam took a whole pint of pure oil of spikenard, which is very expensive, poured it on Yeshua's feet and wiped his feet with her hair, so that the house was filled with the fragrance of the perfume.

Miriam anointed Yeshua as the Passover Lamb. The Passover Lambs were taken on the 10th day of Nisan & held until the 14th day of Nisan.

This allowed each family to become personally attached to their lamb.

It would no longer be just "a lamb" but it would become "their lamb"!

Anointing Yeshua as the Passover Lamb made him a personal sacrifice for the people.

He was now "their" lamb.

Day Two – 10th of Nisan – Saturday – Shabbat #1 (Shabbat Ha Gadol)

Yeshua could travel from Bethany to Jerusalem on Shabbat because it was not more than a Shabbat Day's journey.

“Two thousand cubits constitute a Sabbath-day's journey; that is to say, a man, taking his dwelling-place as a center, may move on the Sabbath forward and backward as often as he wishes within a circle the radius of which is 2,000 Cubits.” (*JewishEncyclopedia.com*)

A Shabbat Day's journey equates to a little less than a mile.

Bethany is approximately three quarters of a mile from the Temple Mount and is located on the southeastern slope of the Mount of Olives.

Yeshua could make this journey on Shabbat without breaking the Jewish laws concerning the Shabbat.

This is the Shabbat HaGadol ("Great Shabbat") which is on the Shabbat immediately before Passover.

There is a special Haftarah reading on this Shabbat of the book of Malachi.

Shabbat HaGadol

The Shabbat prior to Passover is called Shabbat HaGadol. The source of the term is unclear as it is not found in the Tanach or Talmudic literature, though in the Middle Ages a number of authorities occupied themselves with explaining the origin of the term.

One approach sees Shabbat HaGadol as originating with the special Haftorah, specifically the verse which refers to a day in the future which will be gadol, meaning "great."

Behold, I will send you Elijah the prophet before the coming of the great and awesome day of the Lord.
(Malachi 3:23)

This Haftorah reading was the text for the Shabbat HaGadol, the Sabbath before the Passover - the very day that Jesus rode into Jerusalem (Yerushalaim) to the cheers of the expectant throng.

The prophet speaks of the day of redemption in the future. Passover, which represents the day of redemption of antiquity, serves as the archetype of the future redemption.³ Therefore the Talmud teaches: Rabbi Yehoshua says: "In Nissan the world was created ... the bondage of our ancestors ceased in Egypt; and in Nissan they will be redeemed in time to come." (Talmud Rosh HaShana 11a)

The tradition, which accords Elijah a primary role in the Messianic age, calls upon us to read the portion of the prophet which alludes to that "great" day.

Malachi
Chapter 3

1

1 Lo, I am sending my messenger to prepare the way before me; And suddenly there will come to the temple the LORD whom you seek, And the messenger of the covenant whom you desire. Yes, he is coming, says the LORD of hosts.

2

But who will endure the day of his coming? And who can stand when he appears? For he is like the refiner's fire, or like the fuller's lye.

3

He will sit refining and purifying (silver), and he will purify the sons of Levi, Refining them like gold or like silver that they may offer due sacrifice to the LORD.

4 Then the sacrifice of Judah and Jerusalem will please the LORD, as in days of old, as in years gone by.

5 I will draw near to you for judgment, and I will be swift to bear witness Against the sorcerers, adulterers, and perjurers, those who defraud the hired man of his wages, Against those who defraud widows and orphans; those who turn aside the stranger, and those who do not fear me, says the LORD of hosts.

6 Surely I, the LORD, do not change, nor do you cease to be sons of Jacob.

7 Since the days of your fathers you have turned aside from my statutes, and have not kept them. Return to me, and I will return to you, says the LORD of hosts. Yet you say, "How must we return?"

8 are a man rob God? Yet you are robbing me! And you say, "How do we rob you?" In tithes and in offerings!

9 You are indeed accursed, for you, the whole nation, rob me.

10 Bring the whole tithe into the storehouse, That there may be food in my house, and try me in this, says the LORD of hosts: Shall I not open for you the floodgates of heaven, to pour down blessing upon you without measure?

11 For your sake I will forbid the locust to destroy your crops; And the vine in the field will not be barren, says the LORD of hosts.

12 Then all nations will call you blessed, for you will be a delightful land, says the LORD of hosts.

13 You have defied me in word, says the LORD, yet you ask, "What have we spoken against you?"

14 You have said, "It is vain to serve God, and what do we profit by keeping his command, And going about in penitential dress in awe of the LORD of hosts?"

15 Rather must we call the proud blessed; for indeed evildoers prosper, and even tempt God with impunity."

16 Then they who fear the LORD spoke with one another, and the LORD listened attentively; And a record book was written before him of those who fear the LORD and trust in his name.

17 And they shall be mine, says the LORD of hosts, my own special possession, on the day I take action. And I will have compassion on them, as a man has compassion on his son who serves him.

18 Then you will again see the distinction between the just and the wicked; Between him who serves God, and him who does not serve him.

19 For lo, the day is coming, blazing like an oven, when all the proud and all evildoers will be stubble, And the day that is coming will set them on fire, leaving them neither root nor branch, says the LORD of hosts.

20 But for you who fear my name, there will arise the sun of justice with its healing rays; And you will gambol like calves out of the stall

21 and tread down the wicked; They will become ashes under the soles of your feet, on the day I take action, says the LORD of hosts.

22 Remember the law of Moses my servant, which I enjoined him on Horeb, The statutes and ordinances for all Israel.

23 5 Lo, I will send you Elijah, the prophet, Before the day of the LORD comes, the great and terrible day,

24 6 To turn the hearts of the fathers to their children, and the hearts of the children to their fathers, Lest I come and strike the land with doom. Lo, I will send you Elijah, the prophet, Before the day of the LORD comes, the great and terrible day.

Before the birth of John the Baptizer, an angel of the Lord said, *"And he will go on before the Lord, in the spirit and power of Elijah, to turn the hearts of the fathers to their children and the disobedient to the wisdom of the righteous--to make ready a people prepared for the Lord."* (Luke 1:17)

THE FATHER DID NOT SEND ELIJAH, FOR HE KNEW THAT A SECOND COMING WOULD BE NECESSARY, SO HE SENT JOHN TO MAKE THEM READY, BUT THEY WERE NOT...

Matthew 21:1-7

As they were approaching Yerushalayim, they came to Beit-Pagey on the Mount of Olives. Yeshua sent two talmidim with these instructions: "Go into the village ahead of you, and you will immediately find a donkey tethered there with its colt. Untie them and bring them to me. If anyone says anything to you, tell him, 'The Lord needs them;' and he will let them go at once." This happened in order to fulfill what had been spoken through the prophet,

**"Say to the daughter of Tziyon,
'Look! Your King is coming to you,
riding humbly on a donkey,
and on a colt, the offspring of a beast of burden!'**

So the talmidim (disciples) went and did as Yeshua had directed them. They brought the donkey and the colt and put their robes on them, and Yeshua sat on them. (See also Matthew 21:12:17; Mark 11:7, 11; Luke 19:28)

As Yeshua rode into Jerusalem, it was Shabbat HaGadol (The Great Shabbat). -- More on that later...

It might be added here that when Jesus sent two disciples to obtain the donkey (Matt. 21:1,2), which He would ride into Jerusalem, this was a fulfillment of two prophecies.

Firstly, God had told the Hebrews as they were leaving Egypt, *“Redeem with a lamb every firstborn donkey...”* (Exo. 13:13).

Jesus, as the Lamb of God, “redeemed” or “liberated” the donkey, as well as its colt.

Secondly, the prophet Zechariah’s statement came to pass: *“Rejoice greatly, O Daughter of Zion! Shout, daughter of Jerusalem! See, your king comes to you, righteous and having salvation, gentle and riding on a donkey, on a colt, the foal of a donkey”* (Zech. 9:9).

Why is this Shabbat called Shabbat HaGadol?

The *Haftorah* read in many communities on this Shabbat speaks of the coming of Moshiach, referring to the day of his arrival as the "*yom Hashem hagadol v'hanora*" -- the "great" and awesome day of the L-rd. [1](#).

(5)

The crowds knew what a special day this was as Yeshua made his triumphal entry into Jerusalem and remembered the words from Psalm 118:26.

Psalm 118:26

Blessed is he who comes in the name of ADONAI. We bless you from the house of ADONAI.

The B'rit Chadeshah shows Yeshua fulfilled these words as He entered Jerusalem.

John 12:12-13

*The next day, the large crowd that had come for the festival heard that Yeshua was on his way into Yerushalayim. They took palm branches and went out to meet him, shouting, “**Deliver us!**” “**Blessed is he who comes in the name of ADONAI, the King of Israel!**”*

At the end of the day Yeshua left Jerusalem and went back to Bethany to spend the night.

Matthew. 21:17

With that, he left them and went on outside the city to Beit-Anyah, where he spent the night.

Yeshua came into Jerusalem on the 10th of Nisan which is the day the Passover lambs were chosen by the families of Israel.

He was born in the town of Bethlehem (House of Bread) which was known for raising the perfect, spotless lambs that were used for the Temple sacrifices.

Yochanan (John) the Immerser (Baptizer) spoke of Yeshua earlier in his ministry as he approached him at Jordon to be immersed and said:

John 1:29

The next day, Yochanan saw Yeshua coming toward him and said, "Look! God's lamb! The one who is taking away the sin of the world!"

Day Three – 11th of Nisan – Sunday

He returned to Jerusalem the next day to teach in the Temple.

Along the way the B'rit Chadeshah records this incident.

Matthew 21:18-19

The next morning, on his way back to the city, he felt hungry. Spotting a fig tree by the road, he went up to it but found nothing on it except leaves. So he said to it, "May you never again bear fruit!" and immediately the fig tree dried up. (See also Mark 11:12)

Why? Many have asked why he cursed the fig tree and what is of such importance that Matthew included it in the account of the last days of the Lord? Let us look at it...

WHILE THE STORY OF THE HEALING OF BARTIMAEUS IS THE LOGICAL PLACE TO BEGIN, WE NEED TO BACKTRACK JESUS' TRAVELS TO UNDERSTAND THE NEXT EVENT OF HIS LAST WEEK AND SEE WHAT IS MEANT BY THIS OFT MISUNDERSTOOD AND MIS-UTILIZED ACCOUNT OF "THE CURSING OF THE FIG TREE"

Remember that Jesus sent the Disciples to Beth phage to locate the Donkey and its Colt?

(Beit-Pagey) was a place in ancient Israel, mentioned as the place from which Jesus sent the disciples to find a donkey and a colt with her upon which he would ride into Jerusalem. It is believed to have been located on the Mount of Olives, on the road from Jerusalem to Jericho (Matt. 21:1; Mark 11:1; Luke 19:29), and very close to Bethany.

It was the limit of a Sabbath-day's journey from Jerusalem, that is, 2,000 cubits.

Beth phage means the House of ...

Figs

There is a parable recorded much earlier in Jesus' ministry - one of stern warning and bitter prophecy: *"Then he told this parable: 'A man had a fig tree, planted in his vineyard, and he went to look for fruit on it, but did not find any. So he said to the man who took care of the vineyard, "For three years now I've been coming to look for fruit on this fig tree and haven't found any. Cut it down! Why should it use up the soil?" "Sir," the man replied, "leave it alone for one more year, and I'll dig around it and fertilize it. If it bears fruit next year, fine! If not, then cut it down.'"* Luke 13:6-9

This is the key to understanding the Cursing of the Fig Tree, but we need to know more about the fig tree and its place in Jewish prophecy...

Let us first look at the skepticism and criticism of the Lord and the Word on this cursing:
As the late renowned NT scholar F.F. Bruce noted:
"The other miracle is the cursing of the barren fig tree (Mk. xi 12 ff.), a stumbling block to many. They feel that it is unlike Jesus, and so someone must have misunderstood what actually happened, or turned a spoken parable into an acted miracle, or something like that. Some, on the other hand, welcome the story because it shows that Jesus was human enough to get unreasonably annoyed on occasion. It appears, however, that a closer acquaintance with fig trees would have prevented such misunderstandings.

‘The time of the fig is not yet,’ says Mark, for it was just before Passover, about six weeks before the fully-formed fig appears.

The fact that Mark adds these words shows that he knew what he was talking about.

When the fig leaves appear about the end of March, they are accompanied by a crop of small knobs, called taqsh by the Arabs, a sort of fore-runner of the real figs. These taqsh are eaten by peasants and others when hungry.

They drop off before the real fig is formed.

But if the leaves appear unaccompanied by taqsh, there will be no figs that year.

So it was evident to our Lord, when He turned aside to see if there were any of these taqsh on the fig-tree to assuage His hunger for the time being, that the absence of the taqsh meant that there would be no figs when the time of figs came.

For all its fair foliage, it was a fruitless and a hopeless tree." (Bruce, *Are The New Testament Documents Reliable?* [Intervarsity Press; Downers Grove, Ill, fifth revised edition 1992], pp. 73-74

Craig S. Keener makes the following observation:
"At Passover season in late March or early April, fig trees are often in leaf on the eastern side of the Mount of Olives. At this time of year, such fig trees contained only green early figs (Arabs call them taqsh), which ripen around June but often drop off before that time, leaving only green leaves on the tree. A leafy tree lacking such early figs, however, would bear no figs at all that year," (Keener, *A Commentary on the Gospel of Matthew* [Wm. B. Eerdmans Publishing Company, July 1999], p. 504)

Thus, what was thought to be an example against the veracity of the NT ends up actually becoming a rather persuasive argument for its historical reliability! This exemplifies the minute accuracy of the Synoptic Gospels, both in time and place, i.e. this took place during the month of Passover, figs located on the eastern side of the Mount of Olives etc. It also provides evidence for an early dating of Matthew and Mark - or, at the very least, shows that they were dependent on very old and early material - well before the fall of Jerusalem. After all, the knowledge of these details would most likely have been lost or unknown to authors writing after the destruction of Jerusalem.

Moreover, the cursing of the fig tree is a played or acted out parable, one which warned the nation of Israel of impending judgment. In the words of Messianic scholar David Stern:

"... If Yeshua's cursing and drying up the fig tree had been a petulant reaction to disappointment because he couldn't satisfy his hunger, it would be unworthy of anyone, let alone the Messiah.

But Yeshua is making a point by means of prophetic drama, acted-out parable (possibly Lk 13:6-9). *Tanakh* examples include Yirmiyahu, who bought and broke a clay bottle (Jeremiah 19), and Yechezk'el, who made and then burned up a model of Jerusalem (Ezekiel 4-5); for a later New Testament instance see Ac 21:10-11.

Even out of season a fig tree in leaf - it must have been in leaf to be seen in the distance (v. 12) - holds forth the promise of fruit.

The normal early season for figs in Israel is June, but the early unripe fruit (Song of Songs 2:13) begins to show itself even before the spring leaves appear on the branches, often before Passover.

We know that Yeshua expects God's people to put forth the fruit of righteousness, and that unproductive branches are thrown in the fire (Mt 7:16-20; 12:33; 13:4-9, 18-23; Yn 15:1-8).

Thus, the drying-up of the fig tree is an acted-out warning.

In keeping with Proverbs 27:18 ('He who tends a fig tree will eat his fruit, and he who serves his master will be honored') Yeshua here is teaching his followers what it means to serve their master, God: it means simply to have the kind of trust that comes from God (v. 22), and that they will wither away if they don't. Yeshua neither acts from pique nor perform arbitrary miracles like a magician; every one of his supernatural acts has spiritual significance." (Stern, *Jewish New Testament Commentary* [Jewish New Testament Publications, Inc., Clarksville Maryland, Fifth edition 1996], pp. 95-96

The problem is most satisfactorily cleared up in a discussion called "The Barren Fig Tree" published many years ago by W. M. Christie, a Church of Scotland minister in Palestine under the British mandatory regime. He pointed out first the time of year at which the incident is said to have occurred (if, as is probable, Jesus was crucified on April 6th, A.D. 30, the incident occurred during the first days of April). "Now," wrote Christie, "the facts connected with the fig tree are these. Toward the end of March the leaves begin to appear, and in about a week the foliage coating is complete.

Coincident with this, and sometimes even before [the leaves appear so they may protect the fruit], there appears quite a crop of small knobs, not the real figs, but a kind of early forerunner. They grow to the size of green almonds, in which condition they are eaten by peasants and others when hungry. When they come to their own indefinite maturity they drop off." These precursors of the true fig are called taqsh in Palestinian Arabic. Their appearance is a harbinger of the fully formed appearance of the true fig some six weeks later. So, as Mark says, the time for figs had not yet come. But if the leaves appear without any taqsh, that is a sign that there will be no figs. Since Jesus found "nothing but leaves" - leaves without any taqsh- he knew that "it was an absolutely hopeless, fruitless fig tree" and said as much.

The Fig Tree, you see, is a symbol of the Nation of Israel, as seen in the following scriptures, many of which are a prophecy of this very event:

"You may say, 'The LORD has raised up prophets for us in Babylon,' but this is what the LORD says about the king who sits on David's throne and all the people who remain in this city, your countrymen who did not go with you into exile—yes, this is what the LORD Almighty says: 'I will send the sword, famine and plague against them and I will make them like poor figs that are so bad they cannot be eaten. I will pursue them with the sword, famine and plague and will make them abhorrent to all the kingdoms of the earth and an object of cursing and horror, of scorn and reproach, among all the nations where I drive them. For they have not listened to my words,' declares the LORD, 'words that I sent to them again and again by my servants the prophets. And you exiles have not listened either,' declares the LORD."

Jeremiah 29:15-19

"I will take away their harvest, declares the LORD. There will be no grapes on the vine. There will be no figs on the tree, AND THEIR LEAVES WILL WITHER. What I have given them will be taken from them."

Jeremiah 8:13

"When I found Israel, it was like finding grapes in the desert; when I saw your fathers, IT WAS LIKE SEEING THE EARLY FRUIT ON THE FIG TREE. But when they came to Baal Peor, they consecrated themselves to that shameful idol and became as vile as the thing they loved... Ephraim is blighted, their root is withered, they yield no fruit. Even if they bear children, I will slay their cherished offspring." Hosea 9:10, 16

"What misery is mine! I am like one who gathers summer fruit at the gleaning of the vineyard; there is no cluster of grapes to eat, none of the early figs that I crave. The godly have been swept from the land; not one upright man remains. All men lie in wait to shed blood; each hunts his brother with a net. Both hands are skilled in doing evil; the ruler demands gifts, the judge accepts bribes, the powerful dictate what they desire- they all conspire together. The best of them is like a brier, the most upright worse than a thorn hedge. The day of your watchmen has come, the day God visits you. Now is the time of their confusion." Micah 7:1-4

The foregoing helps clarify why Jesus did what he did. Christ came searching for what the OT says Yahweh searches after, namely, an indication that Israel was a fruitful tree and not barren and dry.

Yet instead of finding the early fig (cf. Hosea 9:10; Micah 7:1), which would have demonstrated that Israel was spiritually alive and capable of bearing the fruit which satisfies God, Christ found the nation spiritually dead and barren.

He later amplifies His disappointment and predicts their future, but closes with a promised blessing:

"O Jerusalem, Jerusalem, you who kill the prophets and stone those sent to you, how often I have longed to gather your children together, as a hen gathers her chicks under her wings, but you were not willing. Look, your house is left to you desolate. For I tell you, you will not see me again until you say, 'Blessed is he who comes in the name of the Lord.'" Matthew 23:37-39

And here, He provides more insight into His love for them and the consequences of their stubborn rejection of their own Messiah:

"As he approached Jerusalem and saw the city, he wept over it and said, 'If you, even you, had only known on this day what would bring you peace-but now it is hidden from your eyes. The days will come upon you when your enemies will build an embankment against you and encircle you and hem you in on every side. They will dash you to the ground, you and the children within your walls. They will not leave one stone on another, because you did not recognize the time of God's coming to you.'" Luke 19:41-44

This was the meaning behind Jesus' cursing the fig tree, as a sign that God came looking for spiritual fruitfulness among his covenant people but saw none, and would therefore bring destruction upon them. As it stands, there is no problem with Jesus cursing the fig tree, nor does this act undermine his absolute perfect Deity.

Back to our chronology of the Events of the Last Days of the Lord on the Earth, and the revelation of some of the evidence of their spiritual "fruitlessness"...

Yeshua then proceeded to the Temple to teach.

Mark 11:15-17

On reaching Yerushalayim, he entered the Temple courts and began driving out those who were carrying on business there, both the merchants and their customers. He also knocked over the desks of the money-changers, upset the benches of the pigeon-dealers, and refused to let anyone carry merchandise through the Temple courts. Then, as he taught them, he said, "Isn't it written in the Tanakh, My house will be called a house of prayer for all the Goyim. But you have made it into a den of robbers!"

Then Yeshua left the city for the night.

Mark 11:19 When evening came, they left the city.

Day Four – 12th of Nisan – Monday

In the morning Yeshua and his talmidim (disciples) returned to Jerusalem.

Mark 11:20

In the morning, as the talmidim passed by, they saw the fig tree withered all the way to its roots. (The Prophecy would be fulfilled!)

Matthew. 26:1-2

When Yeshua had finished speaking, he said to his *talmidim* “As you know, *Pesach* is two days away, and the Son of Man will be handed over to be nailed to the execution-stake.” (1) **(See also Mark 14:1)**

Yeshua left Jerusalem for the night and headed to Bethany where he is anointed for his burial.

Matthew 26:6-12

Yeshua was in Beit-Anyah, at the home of Shim'on, the man who had had the repulsive skin disease. A woman with an alabaster jar filled with very expensive perfume approached Yeshua while he was eating and began pouring it on his head. When the talmidim saw it, they became very angry. "Why this waste?" they asked. "This could have been sold for a lot of money and given to the poor." But Yeshua, aware of what was going on, said to them, "Why are you bothering this woman? She has done a beautiful thing for me. The poor you will always have with you, but you will not always have me. She poured this perfume on me to prepare my body for burial.

It is important at this point to understand why Yeshua was anointed for his burial before his death. Since he will be crucified on Passover and taken down that same day as we will see, there would be no time after his death to anoint his body for burial. We shall point out the timing when we look at the events of the Crucifixion and Resurrection, next week.

Day Five – 13th of Nisan – Tuesday**Luke 22:7-8**

Then came the day of *matzah*, on which the Passover lamb had to be killed. Yeshua sent Kefa and Yochanan, instructing them, “Go and prepare our *Seder*, so we can eat.” (1) **(See also Matthew 26:17; Mark 14:12)** Yeshua and his Talmidim had their Passover Seder on Tuesday evening the 13th of Nisan. In Jewish tradition of the day, two Passover meals would have been observed. One; on the night before (13th of Nisan) the “traditional” Passover Seder in which the families would take the lambs to the Temple to be slaughtered and would come back to their homes to eat and celebrate as a family. The second; on the 14th of Nisan when they would go to the temple at twilight and “all” the congregation of Israel would slay their Passover lambs together.

In verse 6 of Exodus 12, it says that the entire congregation was to kill the lambs at twilight.

Looking ahead to the end of the Seder, Yeshua sang from Psalm 118 just before He went out to give His life for our sins.

Psalm 118:19-29

Open the gates of righteousness for me; I will enter them and thank Yah. This is the gate of ADONAI; the righteous can enter it. I am thanking you because you answered me; you became my salvation. The very rock that the builders rejected has become the cornerstone! This has come from ADONAI, and in our eyes it is amazing. This is the day ADONAI has made, a day for us to rejoice and be glad.

Please, ADONAI! Save us! Please, ADONAI! Rescue us!

Blessed is he who comes in the name of ADONAI. We bless you from the house of ADONAI. ADONAI is God, and he gives us light. Join in the pilgrim festival with branches all the way to the horns of the altar. You are my God, and I thank you. You are my God; I exalt you. Give thanks to ADONAI; for he is good, for his grace continues forever.

Day Six – 14th of Nisan – Wednesday – Crucifixion Day
Exodus 12:6

""You are to keep it until the fourteenth day of the month, and then the entire assembly of the community of Isra'el will slaughter it at dusk.

Yeshua died at 3PM on WEDNESDAY! The Word of God who became flesh and dwelt among man was executed on a stake as a common criminal.

His blood provided atonement for the sins of mankind, once and forever!

The Fig Tree Addendum:

Remember the Parable of the Fig Tree?

"Then he told this parable: 'A man had a fig tree, planted in his vineyard, and he went to look for fruit on it, but did not find any. So he said to the man who took care of the vineyard, "For three years now I've been coming to look for fruit on this fig tree and haven't found any. Cut it down! Why should it use up the soil?" "Sir," the man replied, "leave it alone for one more year, and I'll dig around it and fertilize it. If it bears fruit next year, fine! If not, then cut it down."'" Luke 13:6-9

If the 3 years are the 3 years of the Hypostatic Union, let's look to see if the request was granted for that extra year.

Acts 6:8 Now Stephen, a man full of God's grace and power, did great wonders and miraculous signs among the people. 9Opposition arose, however, from members of the Synagogue of the Freedmen (as it was called)—Jews of Cyrene and Alexandria as well as the provinces of Cilicia and Asia. These men began to argue with Stephen, 10but they could not stand up against his wisdom or the Spirit by whom he spoke.

11Then they secretly persuaded some men to say, "We have heard Stephen speak words of blasphemy against Moses and against God."

12So they stirred up the people and the elders and the teachers of the law. They seized Stephen and brought him before the Sanhedrin.

13They produced false witnesses, who testified, "This fellow never stops speaking against this holy place and against the law. 14For we have heard him say that this Jesus of Nazareth will destroy this place and change the customs Moses handed down to us."

15All who were sitting in the Sanhedrin looked intently at Stephen, and they saw that his face was like the face of an angel.

Acts 7 1Then the high priest asked him, "Are these charges true?"

2To this he replied: "Brothers and fathers, listen to me! The God of glory appeared to our father Abraham while he was still in Mesopotamia, before he lived in Haran.

3'Leave your country and your people,' God said, 'and go to the land I will show you.'

Stephen then proceeded to tell the history of the Jews from Abraham through Moses and the Israelites Idolatry and rejection of God's Grace, down through the Tabernacle and the Temple; concluding with these words...

51 "You stiff-necked people, with uncircumcised hearts and ears! You are just like your fathers: You always resist the Holy Spirit! 52 Was there ever a prophet your fathers did not persecute? They even killed those who predicted the coming of the Righteous One. And now you have betrayed and murdered him— 53 you who have received the law that was put into effect through angels but have not obeyed it."

54 When they heard this, they were furious and gnashed their teeth at him. 55 But Stephen, full of the Holy Spirit, looked up to heaven and saw the glory of God, and Jesus standing at the right hand of God. 56 "Look," he said, "I see heaven open and the Son of Man standing at the right hand of God."

57At this they covered their ears and, yelling at the top of their voices, they all rushed at him, 58dragged him out of the city and began to stone him. Meanwhile, the witnesses laid their clothes at the feet of a young man named Saul.

59While they were stoning him, Stephen prayed, "Lord Jesus, receive my spirit." 60Then he fell on his knees and cried out, "Lord, do not hold this sin against them." When he had said this, he fell asleep.

From Foxe's Book of Martyrs we read:

"St. Stephen suffered the next in order. His death was occasioned by the faithful manner in which he preached the Gospel to the betrayers and murderers of Christ. To such a degree of madness were they excited, that they cast him out of the city and stoned him to death.

The time when he suffered is generally supposed to have been at the passover which succeeded to that of our Lord's crucifixion, and to the era of his ascension, in the following spring." -- 1 year later!