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## WHEN IS THE PASSOVER – a NEW LOOK!

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Great Eternal, our Father in heaven, hallowed be your name both now and forever. Quicken us with your Spirit not only to comfort us but to teach us in your way of truth that we may walk renewed after your Spirit. Please bless this Bible study today with sound speech and prepare us to be zealous and ready to carefully maintain every good work. Guide, guard, direct and protect us according to the empowerment of your Spirit and lead us in the way of everlasting salvation and preserve us blameless until the coming of Jesus Christ in whose name we ask these things. Amen!

Greetings everyone! I have been getting questions on “when is Passover this year?” The Biblical New Year began when the first crescent of new moon was sighted Monday night (March 31<sup>st</sup>) so Nisan 1 was April 1. Today is Nisan 5 and April 5. Passover occurs on the 14<sup>th</sup> day of Nisan — a week from this Monday. We keep Passover the evening of Monday 14<sup>th</sup> after sunset which is technically Nisan 15 and also the first day of the Feast of Unleavened Bread when we eat the Passover Seder meal. What difference does it make on which day we keep it on? Some think that it does not make any difference. We are following the Bible command found in **Exodus 12** and the New Testament. Let’s read it very carefully verse by verse.

Christ did not come to change the law of God, the Father. He came to teach the Law of God in its fullness—to magnify the Law; to explain it, so we would understand. He did not change or do away with the Law. He died on the Passover which was the preparation day for the Feast of Unleavened Bread. He gave his life and was crucified on the 14<sup>th</sup> of Nisan, the same time the Jews were sacrificing their unblemished lambs in the afternoon at the temple in Jerusalem. Then the lambs were taken home and roasted which takes several hours. Josephus, the Jewish historian, says it takes several hours to roast a lamb. So the lamb would not be ready to eat until around or after 7 o’clock that evening. At sunset, Nisan 15 would begin, so when Israel ate the Seder meal it would be the 15<sup>th</sup> of Nisan. Beginning with that very first Passover in Egypt, the Jews have kept the same Passover as stated in Exodus 12. It is one of the three pilgrimage festivals that the Jews travel to Jerusalem to keep.

When you study the New Testament, you will find that the last supper that Christ had with his disciples was in no way the Passover, it was a *kiddush* – a sacred meal of bread and wine at the end of the banquet meal that Christ gave his disciples to represent the remembrance of his shed blood and broken body. Christ is the Word of God—the bread of everlasting Life. **John 6:32-35, 48-58**—“I am the “living” bread which came down from heaven. If any man eats of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world. Verily I say to you, except you eat the flesh of the son of man and drink his blood, you have no life in you. Whoso eats my flesh and drinks my blood has eternal life; and I will raise him up at the last day. For my flesh is meat indeed and my blood is drink indeed. He that eats my flesh, and drinks my blood, dwells in me and I in him. As the living Father has sent me and I live

by the Father: so he that eats me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eats of this bread shall live forever.” The bread represents his flesh (broken for us) and the blood represents his life given and poured out for us. **John 6:63**—Christ said to his disciples, “*Therefore I say unto you, it is the spirit that quickeneth; the flesh profits nothing: the words that I speak unto you, they are spirit and they are life.*”

**Hebrews 13:8**—“Jesus Christ *is* the same yesterday, today, and forever.” **Malachi 3:6**—“For I *am* the LORD, I do not change;” God expects us to be on time, and to keep his Sabbaths and festivals at the appointed times (*moadem*) that he said were acceptable to him. We know that Passover is coming up Monday night, April 14 (*Nisan 15*) because the new moon was seen Monday night and the Passover is fourteen days later, at the end of the fourteenth day at sunset. **Exodus 12: 5-9**—“Your lamb shall be without blemish, a male of the first year. You may take it from the sheep or from the goats. <sup>6</sup> Now you shall keep it until the fourteenth day of the same month. Then the whole assembly of the congregation of Israel shall kill it at twilight (Hebrew: *Ben Ha Arbayim*) which means “**between the two evenings**” which is from noon until sunset. This is the time between noon when the sun is at the highest zenith in the sky and sunset when the sun goes below the horizon in the west and ends at sunset which is about six hours. The Jews have understood this and it is explained in their commentaries (The Chumash) as between the 6<sup>th</sup> hour and the 12<sup>th</sup> hour of the Hebrew day. The lambs were slain between 6 o’clock and 3 o’clock in the afternoon. <sup>14</sup> “So this day shall be to you a memorial; and you shall keep it as a **feast to the LORD throughout your generations**. You shall *keep it as a feast by an everlasting ordinance*. <sup>15</sup> Seven days you shall eat unleavened bread. On the first day you shall remove leaven from your houses.” This is talking about the Feast of Unleavened Bread.

The first big dinner of the Feast of Unleavened Bread is the Passover which begins at sunset after the lamb was roasted. <sup>17</sup> “So you shall observe *the Feast of Unleavened Bread*, for on this same day I will have brought your armies out of the land of Egypt. Therefore you shall observe this day **throughout your generations as an everlasting ordinance**. <sup>18</sup> In the first *month*, on the fourteenth day of the month at evening, you shall eat unleavened bread, until the twenty-first day of the month at evening. This is that night of the LORD, a solemn observance for all the children of Israel throughout their generations. <sup>26</sup> And it shall be, when your children say to you, ‘What do you mean by this service?’ <sup>27</sup> that you shall say, ‘It is the Passover sacrifice of the LORD, who passed over the houses of the children of Israel in Egypt when He struck the Egyptians and delivered our households.’” **Exodus 12:29** —“And it came to pass at midnight that The LORD struck all the firstborn in the land of Egypt, from the firstborn of Pharaoh who sat on his throne to the firstborn of the captive who was in the dungeon, and all the firstborn of livestock. There was a great cry in Egypt, for there was not a house where there was not one dead. Pharaoh rose in the night and called for Moses and Aaron. ‘Go, serve the LORD; take your flocks and your herds. Be gone, and bless me also.’ ” Permission was given Israel to leave Egypt on Nisan 15 after midnight. By morning they were on their way out of the land of Egypt at dawn and saw the Egyptians were burying their dead.

<sup>34</sup> So the people took their dough before it was leavened, having their kneading bowls bound up in their clothes on their shoulders. <sup>39</sup> “ And they baked *unleavened cakes of the dough* which they

had brought out of Egypt; for it was not leavened, because they were driven out of Egypt and could not wait, nor had they prepared provisions for themselves.”<sup>41</sup> “And it came to pass at the end of the four hundred and thirty years—on that very same day—it came to pass that all the armies of the LORD went out from the land of Egypt.”<sup>42</sup> It is a night of solemn observance to the LORD for bringing them out of the land of Egypt. This is that night of the LORD, a solemn observance for all the children of Israel throughout their generations.” The night of the Passover and the “night to be much observed”, is the night that they left Egypt are all the same night. There is only one night to be much observed. It is not divided into two different separate feasts. The churches have kept it with a perversion of the Kiddush like a Catholic mass or “communion”. Not only that, Passover depicts our deliverance and JOY of freedom and liberty in the Law of God. It is not to be kept like a funeral. It is to be a feast!

**Hebrews 11:10**—The Kiddush goes back to the time of Abraham and Melchizedek who was a pre-incarnate Christ. **Genesis 14:18-20**--When Abraham was returning home after winning a great battle victory over Kedolaomer and all his allies (the kings), **Melchizedek**, the king of Salem and a priest of God Most High meets Abram, brought forth bread and wine and blesses him. Then Abraham took a tenth of all he had captured in battle and gave it to Melchizedek. When Christ came he authorized it and made this blessing to represent his shed blood and his broken body which is a new interpretation of the symbols of the Kiddush. The Jews keep the Kiddush today. On Sabbath they have bread (*artos*) and wine.

The name Melchizedek means “king of justice,” and king of Salem means “king of peace.”<sup>3</sup> “There is no record of his father or mother or any of his ancestors—no beginning or end to his life.”<sup>4</sup> Consider then how great this Melchizedek was.” **Hebrews 5:6, 10**—Even Abraham, the great patriarch of Israel, recognized this by giving him a tenth of what he had taken in battle. **Hebrews 6:13-20**—“This *hope* we have as an anchor of the soul, both sure and steadfast, and which enters the *Presence* behind the veil, where the forerunner has entered for us, even Jesus, having become High Priest forever according to the order of Melchizedek.”

**Luke 22:7**—“Then came the days of unleavened bread when the Passover must be killed.” It had to be killed before the days of unleavened bread, because it had to be killed on the Nisan 14 and the Feast of Unleavened Bread began on Nisan 15. Christ sent his disciples Peter and John to “prepare the Passover for us that we may eat.” **Verses 10-13**—“they found things just as Jesus had told them, so they prepared the Passover in the large upper room.” Putting this together in the chronology, verse 14 says “when the hour came, Jesus and his apostles reclined at the table.” What hour? The *hour for dinner* came and Jesus sat down to have dinner with his twelve apostles. It does not say where they sat down. Then He said to them, “With fervent desire I have desired to eat this Passover with you before I suffer; <sup>16</sup> for I say to you, I will no longer eat of it until it is fulfilled in the kingdom of God.” The Greek word for “fervent desire” is something forbidden that Christ just could not do. He was saying, I will not be able to eat it with you this year, but I desired to. Why not? Because he was going to be the Passover lamb and slain at the same time that the Passover lambs were going to be slain on the afternoon of Nisan 14 to redeem fallen mankind. So this was prior to Nisan 14. He couldn’t eat the Passover that night, because it had not come yet. Passover was going to come when he was on the cross, because he was our Passover lamb and would be slain at the same time the Passover lambs were being killed on

Nisan 14. When will Christ eat of it next? When the kingdom of God comes we will have a great Passover with Christ in attendance with Christ at the head of the table.

**Luke 22:17-20**—“Christ took the cup and gave thanks, and said, “take this and divide (share) it among yourselves: I will not drink of the fruit of the vine, until the kingdom of God shall come.” He took bread and gave thanks and brake it, and gave unto them, saying : “Take eat” (**1 Corinthians 11:24**) “*This is my body which is given for you: this do in remembrance of me.*” The Greek word for bread is “*artos*” which is talking about regular bread. In the New Testament, everywhere you find the word bread it is the word *artos* which means a leavened (puffed up) loaf of bread. The word for unleavened is the Greek word “*azumos*”, a totally different word which is talking about bread, unleavened bread. The word bread is supplied in italics by the translator. **Matthew 4:4**—Christ said: “It is written, ‘**Man shall not live by bread alone, but by every word that proceeds from the mouth of God.**’” The word bread used here is the Greek word *artos*—the leavened kind of bread that we normally eat which has leavening or yeast that puffs it up. Flat unleavened bread is called the bread of affliction in the Old Testament. It was the bread that the slaves ate.

**Luke 22:20**— “Likewise, He also took the cup after supper, saying, ‘*This is the new testament in my blood which is shed for you.*’ ” **1 Corinthians 11:25**—“**this do you as often as you drink it, in remembrance of me.**” This is what that meal was all about—a *going-away* meal, the last meal he had with his disciples before he was crucified and then ascended to heaven. It was a holy banquet meal that included the Kiddush with the new symbols of the bread and wine representing Christ’s shed blood and body. Christ was telling his disciples, that whenever they did this, to do it in remembrance of how He was crucified and died for them—in their stead—that they were forgiven and had the promise of eternal life. **Luke 22:21-22**—“But behold, the hand of my betrayer with Me on the table. And truly the Son of Man goes as it has been determined, but woe to that man by whom He is betrayed!” So that dinner was not the Passover.

Christ was nailed to the cross at 9 am and was on the cross until 3 pm on Nisan 14. So this supper was before the 14<sup>th</sup> of Nisan. We need to read chapter 13 in the book of John to get the true sequence. **John 13:1**—“Now before the Feast of the Passover, when Jesus knew that His hour had come that He should depart from this world to the Father, having loved His own who were in the world, He loved them to the end.” Notice two things now: 1) John said this was before the Passover. It hadn’t come yet. 2) “And supper being ended, the devil having already put it into the heart of Judas Iscariot, Simon’s son, to betray Him, <sup>3</sup> Jesus, knowing that the Father had given all things into His hands, and that He had come from God and was going to God, <sup>4</sup> **rose from supper and laid aside His garments, took a towel and girded Himself.** <sup>5</sup> **After that, He poured water into a basin and began to wash the disciples’ feet, and to wipe them with the towel with which He was girded.**” So this supper with the disciples was before the Feast of Passover. It was a going away meal, a special supper with his disciples and afterward Christ washed his disciples’ feet. We are to follow his example. You can read the rest of the chapter.

Verse 21 —<sup>21</sup> When Jesus had said these things, He was troubled in spirit, and testified and said, Most assuredly, I say to you, one of you will betray Me.” So this was the Last Supper. <sup>22</sup> “Then the disciples looked at one another, perplexed about whom He spoke.”

<sup>23</sup> “Now there was leaning on Jesus’ bosom one of His disciples (John — the youngest disciple), whom Jesus loved. <sup>24</sup> Simon Peter therefore motioned to him to ask who it was of whom He spoke. <sup>25</sup> Then, leaning back on Jesus’ breast, he said to Him, “Lord, who is it?” <sup>26</sup> Jesus answered, “It is he to whom I shall give a piece of bread (leavened *artos*) when I have *dipped it*.” And having dipped the bread, He gave it to Judas Iscariot, the son of Simon.

<sup>27</sup> “Now after the piece of bread, Satan entered him. Then Jesus said to him, ‘What you do, do quickly.’ <sup>28</sup> But no one at the table knew for what reason He said this to him. <sup>29</sup> For some thought, because Judas had the money box, that Jesus had said to him, ‘Buy *those things* we need for the feast,’ or that he should give something to the poor.” If that was the Passover that they were already eating, why then would Christ send Judas to buy things for the feast which they knew hadn’t come yet? <sup>30</sup> “Having received the piece of bread, he (Judas) then went out immediately. And it was night.” So, when he had gone out, Jesus said, “Now the Son of Man is glorified, and God is glorified in Him. <sup>32</sup> If God is glorified in Him, God will also glorify Him in Himself, and glorify Him immediately. <sup>33</sup> Little children, I shall be with you a little while longer. You will seek me; and as I said to the Jews, ‘Where I am going, you cannot come,’ so now I say to you. <sup>34</sup> A new commandment I give to you, that you love one another; as I have loved you, that you also love one another. <sup>35</sup> By this all will know that you are my disciples, if you have love for one another.” How much did Christ love us? He loved us enough to be beaten, scourged (severely and harshly beaten), then laid down his life for us on the stake and paid the penalty himself for our sins.

**John 18:1-10**—“When Jesus had spoken these words, He went out with His disciples over the Brook Kidron, where there was a garden (Gethsemane), which He and His disciples entered. <sup>2</sup> And Judas, who betrayed Him, also knew the place; for Jesus often met there with His disciples. <sup>3</sup> Then Judas, having received a detachment of *troops*, and officers from the chief priests and Pharisees, came there with lanterns, torches, and weapons. <sup>4</sup> Jesus therefore, knowing all things that would come upon Him, went forward and said to them, ‘Whom are you seeking?’ <sup>5</sup> They answered Him, ‘Jesus of Nazareth.’ Jesus said to them, ‘I am he.’ And Judas, who betrayed Him, also stood with them. <sup>6</sup> Now when he said to them, ‘I am he,’ they drew back and fell to the ground. <sup>7</sup> Then he asked them again, ‘Whom are you seeking?’ And they said, ‘Jesus of Nazareth.’ <sup>8</sup> Jesus answered, ‘I have told you that I am *he*. Therefore, if you seek me, let these go their way,’ <sup>9</sup> that the saying might be fulfilled which He spoke, ‘*Of those whom you gave me I have lost none.*’ <sup>10</sup> Then Simon Peter, having a sword, drew it and struck the high priest’s servant, and cut off his right ear. The servant’s name was Malchus. <sup>11</sup> So Jesus said to Peter, ‘Put your sword into the sheath. Shall I not drink the cup which My Father has given me?’”

<sup>12</sup> “Then the detachment of troops and the captain and the officers of the Jews arrested Jesus and bound Him. <sup>13</sup> And they led Him away to Annas first, for he was the father-in-law of Caiaphas who was high priest that year. <sup>14</sup> Now it was Caiaphas who advised the Jews that it was expedient that one man should die for the people.” The next morning Christ was delivered over to Pontius Pilate. <sup>8</sup> “Then they led Jesus from Caiaphas to the Praetorium, and **it was early morning (Nisan 13)**. But they themselves did not go into the Praetorium, lest they should be defiled, but that they might eat the Passover.” They had not killed the Passover lambs yet. This was the day before the Passover.

Pilate asked, <sup>29</sup> “What accusation do you bring against this Man?”<sup>30</sup> They answered and said to him, “If He were not an evildoer, we would not have delivered Him up to you.”<sup>31</sup> Pilate said “You take Him and judge Him according to your law.” The Jews said to him, “It is not lawful for us to put anyone to death,” <sup>32</sup> that the saying of Jesus might be fulfilled which He spoke, signifying by what death He would die.<sup>33</sup> Then Pilate entered the Praetorium again, called Jesus, and said to Him, “Are You the King of the Jews?”<sup>34</sup> Jesus answered him, “Are you speaking for yourself about this, or did others tell you this concerning me?”<sup>35</sup> Pilate answered, “Am I a Jew? Your own nation and the chief priests have delivered you to me. What have you done?”<sup>36</sup> Jesus answered, “My kingdom is not of this world (age). If My kingdom were of this world, my servants would fight, so that I should not be delivered to the Jews; but now My kingdom is not from here.” Christ was talking about a future kingdom.

<sup>37</sup> Pilate therefore said to Him, “Are You a king then?” Jesus answered, “You say *rightly* that I am a king. For this cause I was born, and for this reason I have come into the world, that I should bear witness to the truth. Everyone who is of the truth hears my voice.”<sup>38</sup> Pilate said to Him, “**What is truth?**” That is a good question. In this world of people and politicians the truth is “whatever you want to believe”—everybody has their own truth. What is true to you, may not be true to someone else. The world and Satan the devil, prince of this world, tells us the truth is variable, truth is situational, truth is what you say it is. But Scripture tells us in **John 8:44**—the **devil** was a “murderer from the beginning, and does not stand in the truth, because there is no truth in him. When he speaks a lie, he speaks from his own *resources*, for **he is a liar and the father of it.**” Scripture also tells us in **Psalm 119:60**—“*your entire word is truth*, every one of your righteous judgments *endures* forever;” **John 17:17**—“**Your word is truth.**” **Titus 1:2** — “**God, cannot lie.**”

**Luke 23** shows that Pilate learned Christ was from Galilee and sent Christ for judgment to Herod.

When Christ was before Pilate the second time that morning Pilate tried to release Christ to the Jews. Pilate went out again to the Jews, and said, “I find no fault in him at all. But you have a custom that I should release someone to you at the Passover. Do you therefore want me to release to you the King of the Jews?” They all cried, “Not this man, but Barabbas!” **John 19:1**—“Pilate took and scourged Jesus.” The whips used for scourging contained small pieces of nails and bones that cut and bloodied Christ’s body. <sup>2</sup> “The soldiers twisted a crown of thorns and put it on His head and placed a

purple robe on Him,<sup>3</sup> saying ‘Hail, King of the Jews’ and struck Him with their hands! Then Pilate brought Christ out to the chief priests and officers who when they saw him, cried, “Crucify him, crucify him!” Pilate replied to them, “You take him and crucify him, for I find no fault in him.”<sup>7</sup> The Jews answered, “according to our law He ought to die, because he made himself the Son of God.”

When Pilate heard their retort, he was even more afraid and returned to the Praetorium and asked Jesus, “Where are you from?” But Jesus gave him no answer. Pilate said, “Are you not speaking to me? Do you not know that I have power to crucify you, and power to release you?”<sup>11</sup> Jesus answered, “You could have no power at all against me unless it had been given you from above. Therefore the one who delivered me to you has the greater sin.” From then on Pilate sought to release Him, but the Jews cried out, saying, “If you let this Man go, you are not Caesar’s friend. Whoever makes himself a king speaks against Caesar.” Pilate knew these Jews were planning to accuse him of sedition and rebellion against Rome and against Caesar.

**John 19:13**-- When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. Verse 14 is the **key** here.<sup>14</sup> “**Now it was the preparation day of the Passover, and about the sixth hour**” (about 12 noon). So this was Nisan 13 about 12 o’clock noon.

Remember, early that morning Christ went to see the Sanhedrin and they condemned him. Then he was brought before Pilate, then taken to Herod and returned to Pilate. And now it is the 6<sup>th</sup> hour (12 noon). All these meetings cannot be squeezed together prior to 6 am in the morning. The 6<sup>th</sup> hour means the 6th hour of the day, and the day began about 6 am in the morning Roman time (our time). The day began when the sun began to rise and the 6<sup>th</sup> hour was 12 noon –from 6 am to 12 o’clock noon is 6 hours. That is why they call it the 6<sup>th</sup> hour—the middle of the day. **John 19:14** —“ **it was the preparation day of the Passover, and about the sixth hour**” (about 12 noon). So this was *Nisan 13* about high noon. “You have brought this Man to me, as one who misleads the people. And indeed, having examined *Him* in your presence, I have found no fault in this Man concerning those things of which you accuse Him;<sup>15</sup> no, neither did Herod, for I sent you back to him; and indeed nothing deserving of death has been done by Him.” For **the** third time Pilate asked, “Why, what evil has he done? I have found no reason for death in Him. I will therefore chastise him and let him go.”

<sup>23</sup> “But they were insistent, demanding with loud voices that he be crucified. But they cried out, ‘Away with him, away with him, crucify him.’ Pilate said to them, ‘Shall I crucify your King?’ “The chief priests answered, ‘We have no king but Caesar.’ And the voices of these men and of the chief priests prevailed. So Pilate gave sentence that it should be as they requested. Pilate said to the Jews, ‘Behold your King!’ Then Pilate delivered him unto them to be crucified. And they took Jesus, and led him away.<sup>25</sup> And he released to them the one they requested, who for rebellion and murder had been thrown into prison; but he delivered Jesus to their will.” Christ spent that night in the dungeon. I want to make this clear that this happened at the 6<sup>th</sup> hour on Nisan 13. That was the day of judgment and the preparation day for Passover. The 14<sup>th</sup> had not come yet, because

Nisan 14 was when they actually did the crucifying. But this was on Nisan 13. Then there is a break between verses 16 and 17 begins later.

In the book of Mark, chapter 15 we look from Mark's point of view. After the Sanhedrin met, **Mark 15:1**—"Immediately, in the morning, the chief priests held a consultation with the elders and scribes and the whole council; and they bound Jesus, led him away, and delivered him to Pilate. <sup>2</sup> Then Pilate asked Him, "Are You the King of the Jews?" He answered and said to him, "It is as you say."<sup>3</sup> And the chief priests accused Him of many things, but He answered nothing. <sup>4</sup> Then Pilate asked Him again, saying, "Do you answer nothing? See how many things they testify against you!" <sup>5</sup> But Jesus still answered nothing, so that Pilate marveled. This was about 8 am in the morning when governors usually show up for work after breakfast. They do not go to work before sunrise.

**Luke 23** adds to the story. Then the whole multitude of them arose and led Him to Pilate. <sup>2</sup> And they began to accuse Him, saying, "We found this *fellow* perverting the<sup>1</sup> nation, and forbidding to pay taxes to Caesar, saying that He Himself is Christ, a King." <sup>3</sup> Then Pilate asked him, saying, "Are You the King of the Jews?" He answered him and said, "*It is as you say.*" <sup>4</sup> So Pilate said to the chief priests and the crowd, "I find no fault in this Man." <sup>5</sup> But they were the more fierce, saying, "He stirs up the people, teaching throughout all Judea, beginning from Galilee to this place." <sup>6</sup> When Pilate heard of Galilee, he asked if the man were a Galilean. <sup>7</sup> And as soon as he knew that he belonged to Herod's jurisdiction, "he sent him to Herod (that morning), who was also in Jerusalem at that time." That was convenient that Herod was in Jerusalem. **Verse 8**—"Now when Herod saw Jesus, he was exceedingly glad; for he had desired for a long time to see him, because he had heard many things about Him, and he hoped to see some miracle done by him. <sup>9</sup> Then he questioned him with many words, but he answered him nothing. <sup>10</sup> And the chief priests and scribes stood and vehemently accused him. <sup>11</sup> Then Herod, with his men of war, treated Him with contempt and mocked him, arrayed Him in a gorgeous robe, and sent Him back to Pilate." Herod wanted to see Christ perform a miracle, but Christ did not, so Herod sent him back to Pilate. <sup>12</sup> "That very day Pilate and Herod became friends with each other, for previously they had been at enmity with each other."

<sup>3</sup> Then Pilate, when he had called together the chief priests, the rulers, and the people, <sup>14</sup> said to them, "You have brought this man to me, as one who misleads the people. And indeed, having examined him in your presence, I have found no fault in this man concerning those things of which you accuse him; <sup>15</sup> no, neither did Herod, for I sent you back to him and indeed nothing deserving of death has been done by him. <sup>16</sup> I will therefore chastise him and release him" <sup>17</sup> (for it was necessary for him to release one to them at the feast. <sup>18</sup> And they all cried out at once, saying, "Away with this man, and release to us Barabbas"— <sup>19</sup> who had been thrown into prison for a certain rebellion made in the city, and for murder. <sup>20</sup> Pilate, therefore, wishing to release Jesus, again called out to them. <sup>21</sup> But they shouted, saying, "Crucify him, crucify him!" <sup>22</sup> Then he said to them the third time, "Why, what evil has he done? I have found no reason for death in him. I will therefore chastise him and let him go." <sup>23</sup> But they were insistent,

demanding with loud voices that He be crucified. And the voices of these men and of the chief priests prevailed.<sup>24</sup> “So Pilate gave sentence that it should be as they requested.<sup>25</sup> And he released to them the one they requested, who for rebellion and murder had been thrown into prison; but he delivered Jesus to their will.”

Notice Mark chapter 15 to get the story in sequential order. First they chastised and whipped Christ and put him in prison that night. As we saw in the book of John, before Pilate condemned him it was already 12 noon (the middle of the day/the 6th hour)—**John 19:14. Mark 15:20** tells us that they mocked Jesus the next morning.<sup>20</sup> “And when they had mocked Him, they took the purple off Him, put His own clothes on Him, and led Him out to crucify Him. And Christ bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha.<sup>21</sup> Then they compelled a certain man, Simon a Cyrenian, the father of Alexander and Rufus, as he was coming out of the country and passing by, to bear His cross.<sup>22</sup> And they brought Him to the place Golgotha, which is translated, Place of a Skull.<sup>23</sup> Then they gave Him wine mingled with myrrh to drink, but He did not take it.<sup>24</sup> And when they crucified Him, they divided His garments, casting lots for them *to determine* what every man should take.”

**Mark 15:25** is critical. “Now **it was the third hour and they crucified Him.** “The third hour in the day is 9 am in the morning. Time goes in one direction—forward. Obviously, if Christ was condemned at noon time on Nisan 13, put in prison scourged and whipped and spent the night in the dungeon, the next morning they brought him out to go to Golgotha on the 14 of Nisan and it was the 3<sup>rd</sup> hour that they crucified Christ at 9 am the same day they killed the Passover lambs. “Now **from the sixth hour (noontime) until the ninth hour (3 o’clock) in the afternoon)** there was darkness over all the land”—Matthew 27:45, Luke 23:44 and Mark 15:33. “And at the ninth hour Jesus cried out with a loud voice, saying, ‘Eloi, Eloi, lama sabachthani?’ which is translated ‘My God, My God, why have You forsaken Me?’ ” This is a direct quote from Psalm 22—a prophetic Psalm picturing Christ on the cross.<sup>37</sup> “And Jesus cried out with a loud voice, and breathed His last.<sup>38</sup> “Then **the veil of the temple was torn in two from top to bottom**”— a supernatural event!<sup>39</sup> So when the centurion, who stood opposite him, saw that He cried out like this and breathed his last, he said, “Truly this man was the Son of God!”

Christ is our Passover. At the time Paul wrote this, it was the days of unleavened bread and it is all relevant to us. **1 Corinthians 5:7**—“Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Christ, our Passover, was sacrificed for us.<sup>8</sup> Therefore let us keep the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened *bread* of sincerity and truth.” The Days of Unleavened Bread are the days that we picture putting sin out of our lives. Leaven represents sin that puffs up and causes fermentation. This has great meaning for God’s people today and is not to be taken lightly.

Even as a child, Christ observed the Passover at the same time the Jews did. **Luke 2:40**—“ And the Child grew and became strong in spirit, filled with wisdom; and the

grace of God was upon Him. And when He was twelve years old, they went up to Jerusalem according to the custom of the feast.”<sup>41</sup> His parents went to Jerusalem every year at the **Feast of the Passover**.<sup>42</sup> “And when He was twelve years old, they went up to Jerusalem according to the custom of the feast.<sup>43</sup> When they had finished the days, as they returned, the boy Jesus lingered behind in Jerusalem. And Joseph and His mother did not know it;<sup>44</sup> but supposing Him to have been in the company, they went a day’s journey, and sought Him among their relatives and acquaintances.<sup>45</sup> So when they did not find Him, they returned to Jerusalem, seeking Him.<sup>46</sup> Now so it was that after three days they found Him in the temple, sitting in the midst of the teachers, both listening to them and asking them questions.<sup>47</sup> And all who heard Him were astonished at His understanding and answers.<sup>48</sup> So when they saw Him, they were amazed; and His mother said to Him, ‘Son, why have You done this to us? Look, Your father and I have sought You anxiously.’

<sup>49</sup> “And He said to them, ‘Why did you seek Me? Did you not know that I must be about My Father’s business?’<sup>50</sup> But they did not understand the statement which He spoke to them.<sup>51</sup> Then He went down with them and came to Nazareth, and was subject to them, but His mother kept all these things in her heart.<sup>52</sup> And Jesus increased in wisdom and stature, and in favor with God and men.” Jesus kept the Passover blamelessly and the Law of God perfectly. He died on the Passover at the right time as our Passover and became our Redeemer.

I was sent a research paper listing every text found in the entire New Testament that uses the word bread and every text that mentions the word *unleavened* bread. Using Strong’s Concordance number **G142** which is the number for bread – a raised loaf of bread which is the Greek word **artos** **G740** from **G142**. **G106** is the Greek word **azumos** from **G1** which is the negative particle and **G229** is the Greek word for *unleavened* (that is uncorrupted) specifically meaning the Feast of Passover or the Feast of Unleavened Bread. It show that the word *unleaven* always refers to The Feast of Unleavened Bread, the time when people always ate unleavened bread. But the word **artos** always refers to bread whenever else it is used. As in the following verses, “artos” — regular raised bread is used.

**John 6** which says, “I am the bread of life”.

**Luke 4:4**—“ It is written, ‘Man shall not live by bread alone, but by every word of God.’

**Matthew 4:4**— “It is written, ‘Man shall not live by bread alone, but by every word that proceeds from the mouth of God.” **Matt. 26:26**—“ Jesus took bread, blessed and broke it.”

Praise God for his truth! We can rejoice and be grateful for God and that He has revealed to us his word of truth. We can pray for all those who are deceived and seduced into error, who need to prove all things that they may obey God according to His word in Spirit and truth. “And you shall know the truth, and **the truth shall make you free.**” Those who love the truth will be saved.