

# The Passover of Jesus





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### INTRODUCTION

#### Objectives

Take a fresh look at the events, feasts, dates and timings surrounding the greatest event in history ... the Sacrifice of the Lamb of God.

We will then look at what significance this has for us today.

This will not provide any quick answers or make sweeping assumptions. We will present the facts and expert opinions.

#### Old Testament Types and New Testament fulfilments

Is God Picky about accuracy? In Hebrews 8 v 2 – 5 we read:

*For every high priest is appointed to offer both gifts and sacrifices. Therefore it is necessary that this One also have something to offer.*

*For if He were on earth, He would not be a priest, since there are priests who offer the gifts according to the law; who serve the copy and shadow of the heavenly things, as Moses was divinely instructed when he was about to make the tabernacle. For He said, "See that you make all things according to the pattern shown you on the mountain."*

One thing we can notice is how often the Lord is very particular about details. This can be seen especially in the building of the tabernacle, and the timing of the key feasts of Israel.

In Hebrews it is confirmed that the tabernacle and thus also the feast etc were a shadow of that which was to come in Christ. Following this same logic we would expect the greatest event in history to be reflected in some way on the feasts and service of the tabernacle.

#### Are Days, Festivals and Seasons important to those in Christ?

Colossians 2	The substance is Christ!
Galatians 3 v 1-1 and 5 v 1- 6	In Christ we are free from justification by the Law
Romans 14 – 15v13	Bear with each other
Acts 15 v 13 – 21	Gentiles do not need to convert to Judaism

It is clear that in Christ we are free from the requirements of the ceremonial law, yet we have significant lesson to learn from them.

However Church history shows us that rather than be free from the law it ended up setting up its own form of law based on tradition. In many cases these were deliberately to distance itself from all Jewish connections.

For example the Council of Nicea (325AD)

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*The Old Law is surpassed by the Gospel; the synagogue is no longer a sacred place .... circumcision is replaced by baptism ... Jewish Easter of 14 Nisan is realised in the Easter of Resurrection... the old Israel is now the Church and the source of salvation are the sacraments.*

There are often hot contenders for Sunday and other dates because of an underlying anti-Semitic trend brought down from generations. What we need to do is to have an open mind and heart to the Word of God and not be defenders of traditions of men.

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### Some Common Views

Most serious views all agree that the Crucifixion and Resurrection took place on and around the annual Passover feasts (although there is one group who claim it all happened in August!)

The disagreements mostly centre round the timing of the Passover in terms of our calendar. According to Scripture Passover starts on 14 Nisan, and this date is fixed. However we all know how Easter dates move every year. This is because of the difference between the Hebrew Lunar calendar system and our own Solar Calendar system. It is also further complicated by the calendar adjustments over the centuries.

There are a wide range of opinions, but most are variations of two themes, or models as we will call them:

#### 1. Friday Resurrection/Sunday morning Resurrection

#### 2. Mid-week Crucifixion/Saturday evening or Sunday Morning Resurrection

### Keep to the Facts

Our aim in this study is to keep to the Biblical and historical facts. To go on what we actually know rather than hypothesise or emotively defend traditions. We will very clear where assumption or conjectures are made.

As a start we can agree the following:

- Based on historical evidence, such as Pilate having to be present we know that the Lord's Passover had to take place between AD 28 and AD 36.
- The Passover had a fixed annual date of 14 Nisan in the Jewish Calendar. This was established in the Torah as decreed by the Lord (Leviticus 23). There were some differences of interpretation at the time of Jesus between the various religious groups, but this date is fixed.
- The Gospels all agree on the Passover crucifixion and resurrection.
- Historical and Jewish sources such as the Talmud agree on the Passover crucifixion date

### Basis of Belief.

We are Bible Believers, and the whole basis of this study is founded on the accuracy of the Word of God as contained in the Scriptures. Whilst we need to allow for certain differences of interpretation, we believe that the original source is pure, and we do not allow for assumptions which require Scripture to be held in error or has been corrupted.

This study will use a combination of:

- Gospel Accounts
- Old Testament writings
- Significance of the Passover in Christ
- Other historical sources

To start this we need to do some background work to ensure we all understand the Hebrew Calendar and the Hebrew clock.

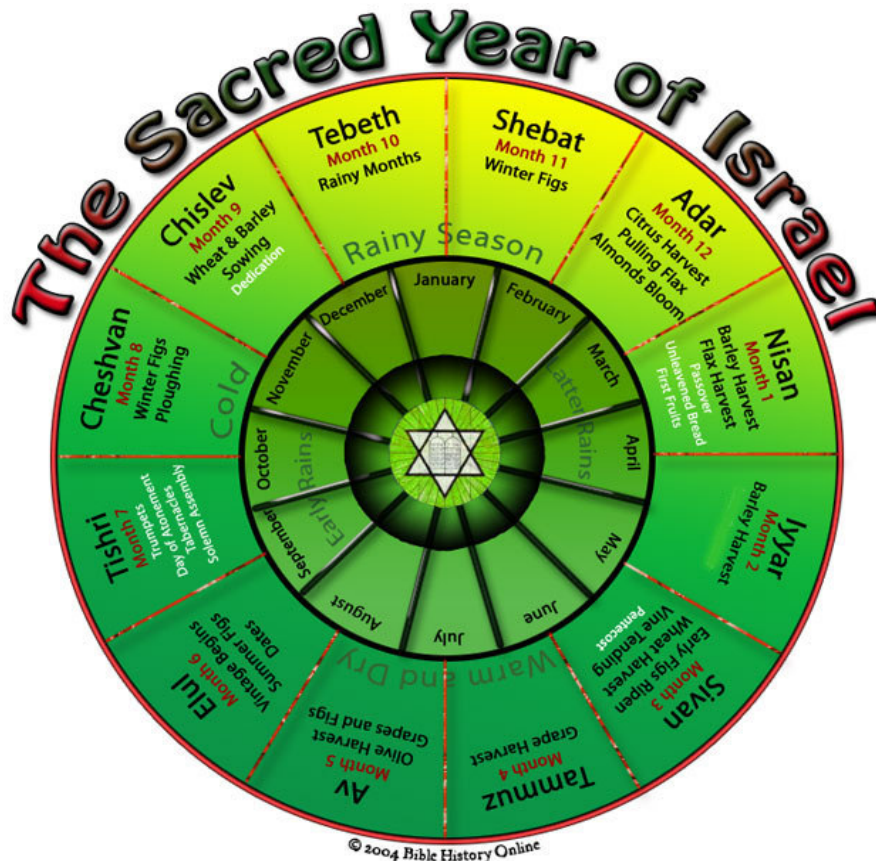
Throughout this study we want to encourage you to

***Think Hebrew***

**The Passover of Jesus**

**BACKGROUND**

**Hebrew Calendar**



Month	Days
Nisan	30
Iyyar	29
Sivan	30
Tammuz	29
Av	30
Elul	29
Tishri	30
Chesvan	29
Chislev	30
Tebeth	29
Shebat	30
Adar	29

**THE LUNAR CALENDAR EXPLAINED**

12 months of 29 or 30 days each beginning at the time of the New Moon

This added up to a total of 354 days a year. Consequently the months would gradually slip back each year and thus be out of line with the solar year and agricultural seasons. In order to correct this a 2<sup>nd</sup> Month of Adar was added seven times in nineteen years

One way of determining whether this was a year when it should be added was whether it was going to be too wet to travel to Jerusalem for Passover. Passover occurs in the first month of Nisan and just after the latter rains and before the barley harvest.

The early rains come in the autumn when the ground is softened enough for ploughing and are followed by winter rains.

The Sacred year begins with the month of Nisan (Originally Aviv or Abib Deut.16:1) and the Civil year with the month of Tishri.

Israel was essentially an agricultural community. The season of the basic food crops came and went with the climatic conditions of each month. Wheat, Barley, Figs, Olives, Vines, Almonds, Dates, Flax all had their special requirements and it was vital that rains came and went at the right time. This need would remind the people of their dependence on God and would often be the focus of their prayers at the various feasts, especially at Pentecost.



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### THE HEBREW DAY

On the 24hr clock the Hebrew civil day (or 24hr period) started at sunset  
 The natural day was from sunrise to sunset and divided into watches.  
 The natural evening or night was also divided into four watches

- 1<sup>st</sup> - 6pm – 9pm
- 2<sup>nd</sup> - 9pm - 12 midnight
- 3<sup>rd</sup> - 12 – 3am
- 4<sup>th</sup> - 3am - 6am

At Pentecost when the disciples were accused of being drunk Peter said “It is only the 3<sup>rd</sup> hour of the day. In Matthew’s gospel we read that Jesus came to them walking on the water at the 4<sup>th</sup>. Watch of the night.

Understanding the Hebrew clock is necessary to understand the timing and significance of the events surrounding Jesus’ Death and Resurrection.

### THE FEASTS (Leviticus 23)

The year was marked by seven feasts ordained by God when the Law was given to Moses. Other feasts had been introduced since to commemorate significant historical events in Israel’s history, (The Feast of Dedication or Hanukkah and Purim), but we will not be looking at these today.

Feasts served several purposes.

- Remembrance** (Past events, our helplessness and God’s intervention)
- Rejoicing** (Thankfulness for all God’s goodness, provision and love)
- Reverence** (God is Holy and is our only Deliverer, Healer, Teacher and Guide)
- Repentance** (We are sinful and must turn to God to forgive save and cleanse us)
- Reconciliation** (Through blood sacrifice our relationship with God is restored)
- Rehearsal** (One day Messiah will come and provide the final solution)

As the main focus of our study is going to be Passover we will briefly look at the other feasts beginning with:

It is also worth noting that the scriptures were divided into 52 readings for each week of the year. These do not change and therefore the same portions are read every year at each festival.

### THE FEAST OF TRUMPETS (Lev. 23: 23)

This took place on 1<sup>st</sup>. of Tishri. It was a Sabbath.

Now known as “Rosh Hashanah” or “Head of the Year”

In the Bible it was called “Yom Teruah” (The day of sounding the Horn) or “Yom ha Zikkaron” (The day of remembering)

Scripture portion : the “Adekah” or “The Binding” the story of the birth of Isaac and God’s provision of the Ram to replace him on the Altar.

#### The symbolism of the trumpet

*“We were whole, we became broken, but we shall be whole again”*

- Tekiah:** The first long blast of the trumpet to call the people to pay attention
- Shevarim:** Meaning broken. Three short notes blown and held to equal the length of the first blast
- Teruah:** Several rapid notes numbering at least nine and equal to one Tekiah
- Tekiah ha-g’dola:** The final long note held for as long as the blower can hold out!

We are waiting for the last Trump to herald the coming of Messiah



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There then follow the Days of Awe, ten days leading to:

### **THE DAY OF ATONEMENT (Lev 23:26)(Lev 16)**

The 10<sup>th</sup> of Tishri. A Sabbath

In Hebrew “Yom Kippur” or “Day of Covering” We think of the covering of Jesus blood and our Robe of Righteousness

Scripture portion: The story of Jonah and the forgiveness of repentant Nineveh (a Gentile nation)

This is the most Holy Day of the year. The people “afflict their souls” They remember their sinfulness and attempt to make restitution where possible. It is the only day of the year when the High Priest enters the Holy of Holies with blood. And the only time the Holy Name of God YHVH can be uttered by him. After the sacrifices are made he lifts his hands and pronounces the Aaronic blessing over the people. Jesus did before He ascended to the Father.

The ritual sacrifices are very specific:

A young bull as a sin offering. This is for the priest

He then puts on special garments. Not those he normally would wear, but much simpler and less elaborate ones to signify that he is stripped of all natural honour in God’s presence. As was our Jesus.

He then takes two goats as a sin offering and a ram for a burnt offering.

He casts lots to decide which of the two goats should die and which should carry the sins away (the scapegoat) Jesus was both.

He takes the blood and coals inside the veil and sprinkles the blood of the bull on the Mercy Seat. Then he takes the goat and kills it and does the same with the blood. This is to make atonement for himself and the people.

He even makes atonement for the altar by putting the blood on the horns of the altar for it has been bearing the sins of the people all year and must be cleansed.

The fat is burnt and the bull and the goat are carried outside the camp to be burnt. Jesus also died and was buried outside the walls of the city.

### **THE FEAST OF TABERNACLES (LEV 23:33)**

The 15<sup>th</sup> Tishri. A Sabbath followed by seven days dwelling in booths.

“Hoshannot” are read. These are psalms calling on God to “save us” We get our word Hosanna from this Offerings were made by fire for seven days and on the eighth was another Sabbath

They were burnt offerings, grain offerings, drink offerings and gifts and vows as well as freewill offerings.

This was a time of remembrance of how they lived in makeshift dwellings in the wilderness years. Branches of beautiful trees, palms, leafy trees and willows were used to build the shelters. (The Etrog or citron, date palm, myrtle, and willow)

Nowadays not everyone lives and sleeps in them, but they usually eat their meals there. A meal is a covenantal time and a time of reconciliation.

They would also show their thankfulness for the harvests.

This is the only feast where they are commanded to rejoice and the only one where it is prophesied in Zech 14:16 that one day all nations will come to Jerusalem to keep the feast.

Water was drawn from the Gihon spring and poured out to accompany the offerings with such joy as to be riotous. The last day was called the Great Day of the Feast. This was the day when Jesus declared Himself to be the source of Living Water (John 7:37)

At this time they would also pray for the essential rain.

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### PASSOVER, UNLEAVENED BREAD AND FIRSTFRUITS

We now come to the main focus of our study.

These three feasts run consecutively in the month of Nisan.

**Passover** takes place on 14<sup>th</sup>. Nisan at twilight.

It is followed immediately by the **Feast of Unleavened Bread**, the first day of which is a Sabbath.

This means that before Passover every house must be cleaned from top to bottom to ensure that no leaven be found in the house. This is the preparation for the Passover. Leaven is symbolic of sin.

Passover commemorates the miraculous deliverance of the Children of Israel from bondage in Egypt when after nine other plagues they escaped the angel of death by putting the blood of a sacrificed lamb on the doorposts and lintels of their homes.

They had gone out of Egypt as a tribe called apart to worship one God. On their deliverance 430 years later they were also to worship one God and to become a nation.

Passover looks back and remembers and looks forward and hopes.

Passover speaks of Sanctification, Purification, and Redemption. Praise, Freedom, Thankfulness and looking forward to the final and full salvation brought by Messiah.

For us it is fulfilled in Jesus (1Cor. 5:7 Christ our Passover was sacrificed for us)

The lambs would have been brought into the home and tested for four days to see that they were perfect. By the time of Jesus the priests had realised that it was difficult to bring a lamb to Jerusalem from other districts so they had begun to rear lambs in a special area and these had become the "approved" lambs for the sacrifice.

Thousands of extra priests would be in the temple on that day for the slaughter of the sacrifices and they worked in shifts from 9am to 3pm.

The meal was special and full of symbolism.

The following day was the **First Day of Unleavened Bread**, which has a High Holy Day

For seven days they ate the unleavened bread, ending with another Sabbath. In between there could be a regular Sabbath on the Saturday as usual.

### THE FEAST OF FIRSTFRUITS

This follows the Sabbath and was essentially a time of thanksgiving for the first harvest after entering the Promised Land. A sheaf of the Firstfruits of the harvest were brought to the priest and waved by him before the Lord. There was also a burnt offering of a lamb, a grain offering with oil and a drink offering of wine. Until this had been done no bread or grain of any kind could be eaten.

### THE FEAST OF WEEKS OR PENTECOST

This takes place during the month of Silvan and is a Sabbath

50 days or seven Sabbaths are counted after Firstfruits. During the time leading up to it a ritual took place called the "Counting of the Omer". This linked the first day of Firstfruits to the final celebration and offering of the earliest harvest to God. Loaves of leavened bread form the new grain offering and are accompanied by animal sacrifices

The book of Ruth is read.

Because it was one of the three pilgrimage festivals where the faithful come up to Jerusalem for the feast, the city was bound to be seething with Jews from hundreds of miles around at the time the Fire of the Holy Spirit fell. What timing!

In 1Cor. 15 we read about our hope of resurrection and in verses 20 – 23 Christ is referred to as the Firstfruits. Then comes the end when He delivers the kingdom to God the Father. We follow after just as the eating of the harvest follows the offerings.

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### THREE DAYS AND TWO SABBATHS

Which model we choose will depend in many ways upon how we interpret the three days that Jesus was in the tomb, and the number of Sabbaths during Passover week.

#### Friday Model

The Friday/Sunday model requires that the three 3 days referred to are not 3 full days (24 hours), but part days. This relies on the premise that traditionally Jews allow for part days when referring to days elapsed.

They also hold that Jesus claimed within 3 days or by the third day rather than specifying a specific 3 day time period. Some even claim that the 3 days and 3 nights referred to in Mathew xx is not authentic and was added later.

This model would give the following timetable:

Day	Event		Three Day Reckoning
<b>Nisan 14 (Friday)</b>	Night	Last Supper Gethsemane, Betrayal, arrest and trial	Day 1
	Day	Scourging, Crucifixion. Death at ninth hour (15:00) Hurried burial before evening and start of Sabbath/High Holy day (15 Nisan)	
<b>Nisan 15 (Saturday)</b>	Night	Seder takes place in the evening Sabbath/High Holy Day	Day 2
	Day		
<b>Nisan 16 (Sunday)</b>	Night	Sabbath ends	Day 3
	Day	<b>Resurrection?</b> Earthquake opens tomb Women go to the tomb Jesus appears to Miriam	

#### Early Church Support for Friday Crucifixion:

107AD IGNATIUS: "On the day of the preparation, then, at the third hour, He received the sentence from Pilate, the Father permitting that to happen; at the sixth hour He was crucified; at the ninth hour He gave up the ghost; and before sunset He was buried. During the Sabbath He continued under the earth in the tomb in which Joseph of Arimathea had laid Him. At the dawning of the Lord's Day He arose from the dead, according to what was spoken by Himself, "As Jonah was three days and three nights in the whale's belly, so shall the Son of man also be three days and three nights in the heart of the earth." The day of the preparation, then, comprises the passion; the Sabbath embraces the burial; the Lord's Day contains the resurrection." The (Epistle of Ignatius to the Trallians, chapter 9)

150AD JUSTIN: "But Sunday is the day on which we all hold our common assembly, because it is the first day on which God, having wrought a change in the darkness and matter, made the world; and Jesus Christ our Saviour on the same day rose from the dead. For He was crucified on the day before that of Saturn (Saturday); and on the day after that of Saturn, which is the day of the Sun, having appeared to His apostles and disciples, He taught them these things, which we have submitted to you also for your consideration." (First apology of Justin, Weekly Worship of the Christians, Ch 68)

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### Mid-Week Model

The mid-week model is based on the premise that the 3 days means 3 full days of 24 hours and not part days. It also assumes that there are two Sabbaths in effect during the Passover week as follows:

- First Day of Unleavened Bread is a High Holiday (an annual Sabbath and referred to as such)
- Normal Friday/Saturday Sabbath

This model gives the following timetable:

Day	Event		Three Day Reckoning
<b>Nisan 14 (Tue/Wed)</b>	Night	Last Supper Gethsemane, Betrayal and arrest Trial	
	Day	Scourging, Crucifixion. Death at ninth hour (15:00) Hurried burial before evening and start of High Holy day (15 Nisan)	
<b>Nisan 15 (Wed/Thu)</b>	Night	Seder takes place in the evening High Holy Day (first Sabbath)	Night 1
	Day		Day 1
<b>Nisan 16 (Thu/Fri)</b>	Night	Day: Women <i>possibly</i> buying and preparing burial spices (no biblical or historical evidence)	Night 2
	Day		Day 2
<b>Nisan 17 (Fri/Sat)</b>	Night	Evening: Normal Sabbath Starts	Night 3
	Day	Sabbath Day	Day 3
<b>Nisan 18 (Sat/Sun)</b>	Night	Sabbath ends <b>Resurrection?</b>	
	Day	Earthquake opens tomb Women go to the tomb Jesus appears to Miriam	

Examples in Scripture where days elapsed are mentioned do tend to at least indicate that biblical days can be full 24 hour periods, for example:

#### Genesis 1v6

God called the light Day, and the darkness He called Night. So the evening and the morning were the first day.

#### Exodus 12 v18-19

'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.

'For seven days no leaven shall be found in your houses, since whoever eats what is leavened, that same person shall be cut off from the congregation of Israel, whether *he is* a stranger or a native of the land.

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### THE GOSPEL ACCOUNTS

On the surface it looks like there are some differences between the various Gospel accounts, particularly in regard to the timing round the Passover.

This is partly because the terms Passover or Unleavened Bread were often used to describe the whole 8 day festival rather than the specific day of lamb sacrifice and Seder. This is like us referring to Easter as a whole period covering Friday to Monday.

In general terms Matthew, Mark and Luke uses "Passover or Unleavened Bread" for the entire 8 day festival. What they seem to do is to make the day more specific by quoting what is happening. For example:

Mark 14 v12: *"And on the first day of Unleavened Bread when they killed the Passover"*

At first reading it might seem to be Nisan 15, but the event "when they killed the Passover" places it as Nisan 14 on the Hebrew Calendar.

The use of the terms of Passover and Unleavened Bread to refer to the same time period in common parlance seems to be confirmed in Luke 22v1:

*Now the Feast of Unleavened Bread drew near, which is called Passover.*

It is The Gospel of John that gives us the effective chronological framework of the Passover period, even though John does not particularly focus on the events of the Passover week. This may be because John was probably writing primarily to Gentiles, and he does seem to be keen to explain more about the Jewish feasts.

The following is a summary of the Gospel accounts of Passover week, starting with John as giving us the essential framework

#### John 12 – 20

John' account is more focussed on the discourse with the disciples and the events of the crucifixion and resurrection.

- 12 v1     ➤ John starts the Passover countdown six days before the Passover, with Jesus arriving at Bethany.
- 12v12   ➤ Jesus triumphal entry on the next day (5 days before Passover)
- 13 v 1   ➤ Last Supper placed **before** the feast of Passover
- 18 v 28 ➤ Early morning after the trial they send Jesus to Pilate. Priest would not enter a Gentile area to avoid being defiled and not be able to eat Passover  
*[Note: This strongly suggest Nisan 14 and just before the official Seder leading into Nisan 15, being the High Day (annual Sabbath) of First of Unleavened Bread]*
- 19v31   ➤ Preparation day. The bodies taken down early to avoid them being there at the start of Sabbath,  
19v42   ➤ John explains that this Sabbath was a High day *[Note: First of Unleavened Bread, Nisan 15]*
- 20v1   ➤ First day of the week, Mary Magdalene comes whilst it is still dark and finds the tomb already open. *[Note could thus be late Saturday evening or early hours of Sunday morning on the Roman Calendar]*
- 20v19   ➤ The same day (first of week) at evening (going into Monday?) Jesus appears to disciples
- 20v26   ➤ After eight days Jesus appears again to the disciples, this time with Thomas.
- 21  
V1-25   ➤ Jesus meets with some of the disciples at lake Galilee (or Tiberius), with the famous questioning to Peter about loving Him, taking care of His lambs and also Peter's manner of death.

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### Matthew 21 – 28

- 21           ➤ Jesus comes to Jerusalem via Bethpage and Mount of Olives
- v1-7       ➤ Procured the colt on which to ride
  
- 21           ➤ Triumphal entry
- v 8-14     ➤ Lament over Jerusalem and prophecy of its fall
- Entered the temple and cast out money changers
- Healed the blind and lame
- 21 v17     ➤ Overnight in Bethany
  
- 21           ➤ Returns to Jerusalem
- v18-22    ➤ Fig tree cursed
- Lesson on faith
  
- 21v23     ➤ Teaching and being questioned in the Temple
- 23v39     ➤ Woes against the Pharisees
- Prophecy concerning the desolation of Jerusalem
  
- 24           ➤ Destruction of the Temple foretold
- Teaching on those and the latter days
  
- 25           ➤ Further teaching and parables
  
- 26           ➤ Jesus declares the Passover after two days, when He will be crucified
- V 1-17     ➤ Authorities plot to kill Jesus but not during the feast
- Jesus returns to Bethany
- Prophetic anointing for burial
- Judas decides to betray Jesus
  
- 26v17-    ➤ 'First of Unleavened Bread', disciples ask Jesus about preparing for Passover.  
               *[Note this does not necessarily mean Nisan 15, as the context is clearly preparing for Passover, which is Nisan 14. Passover is the start of Unleavened Bread and the terms could be used to cover both].*
- Last Supper
- In Gethsemane, Betrayal by Judas, Arrest and Trial overnight
  
- 27           ➤ In the morning (Nisan 14) Jesus led to Pilate
- v1-61      ➤ Jesus scourged and Crucified
- Darkness fell at the sixth hour until the ninth hour (12:00 – 15:00)
- Psalm 22 quoted and Jesus dies
- Veil of Temple rent, earthquake and rocks split.
- Bodies raised
- Jesus laid in the tomb
  
- 27           ➤ Chief Priests and Pharisees ask Pilate for a guard
- V62-66    ➤ Tomb sealed
  
- 28v1-     ➤ Two Marys came to the tomb just before dawn.
- 10         ➤ There was an earthquake as an Angel rolled back the stone.
- They were told that Jesus was not there, but *had already risen*, and was going to Galilee.
- Jesus then met with them on their way to the disciples.
  
- 28v        ➤ Those guarding the tomb are bribed to claim the body of Jesus was stolen by the disciples.
- 11-
- 28         ➤ Disciples meet up with Jesus on a mountain in Galilee to receive their commissioning.
- v16-20

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### Mark 11 - 16

Mark spends more time on the action and public discourses than John, but is not so specific about the dates and timing.

- 11v1
  - Triumphal entry into Jerusalem.
  - Jesus looks around and returns to Bethany as it was already late.
- 11v
  - Returns to Jerusalem.
- 13-19
  - Fig tree cursed,
  - Casts out money changers
  - Leaves Jerusalem in the evening
- 11v20-33
  - Return to Jerusalem. Lesson of the fig tree.
  - Jesus questioned by authorities and teaches in the Temple
- 13
  - Leaves the temple and foretells its destruction. Jesus speaks to the disciples on the Mount of Olives about the last days.
- 14v1
  - Passover and Unleavened Bread in two days.  
*[Note : This brings the timing of the entry in line with Gospel of John]*
  - Authorities say Jesus not to be killed on the feast days.
  - Jesus goes to Bethany
  - Prophetic anointing for burial and Judas betrayal begins
- 14v12
  - “And on the first day of Unleavened Bread when they killed the Passover” the disciples ask Jesus about preparing the Passover.  
*[Note Although it mentions the First of Unleavened Bread, the context shows it is the Preparation Day (Nisan 14). The terms ‘the feast of’ does not appear in the Greek. It could be that the whole of the feast period was referred to as Passover, or Unleavened Bread, in the same way we might refer to Easter as covering the whole long weekend. The additional statement ‘when they killed the Passover puts it specifically as Nisan 14.]*
- 14v13-14
  - Jesus sends the disciples sent to prepare the Passover with instructions who and where.  
*[Note: Text of v14 implies that the Passover (Seder) is being considered]*
- 14v17
  - The Last Supper in the evening, followed by Gethsemane, betrayal and arrest.
  - Trial of Jesus overnight
- 15v1
  - Early morning delivered Jesus to Pilate. Scourged and sent for crucifixion
  - sixth hour darkness until 9th hour
  - Temple veil torn
- 15v42-46
  - In the evening Jesus body reclaimed and buried quickly, because it was the Preparation Day and Sabbath was coming (the First of Unleavened Bread being the High Holy Day?).  
*[Note: The context seems to place it as still being Nisan 14.]*
- 16v1-2
  - When Sabbath was over, the Marys came very early in the first day of the week, when the sun had risen (Sunday) and found the tomb open.
  - The women were told by and Angel that Jesus has *already* risen and was on his way to Galilee!
- 16v9
  - Confirms that Jesus rose early on the first day of the week and appeared first to Mary Magdalene  
*[Note: This could be during the night of the first day of the week, which could be Saturday evening by the Roman calendar].*
- 16v12
  - Appearance to 2 disciples (Road to Emmaus?) The date or timing is not given
- 16v14
  - Appears to all eleven later, date and time not defined



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### Luke 19 - 24

A lot of narrative on events and discourse, but not specific dates

- 19v      ➤ Came to Jerusalem via Bethpage and Mount of Olives
- 28-34   ➤ Procured the colt on which to ride
- 19      ➤ Triumphal entry
- v35-46 ➤ lament over Jerusalem and prophecy of its fall
- Entered the temple and cast out money changers
- 19v47   ➤ Jesus teaches daily in the temple
- to      ➤ Discourses and examination by the authorities
- 21v4
- 21      ➤ Prophecies again about the destruction of the Temple
- v5-38   ➤ Speaks about the time and also the last days
- Lesson of the fig tree and the signs of the times
- Warnings to disciples about watching and praying
  
- 21v37   ➤ States that Jesus came daily to the temple, but spent the nights in the Mount of Olives.
  
- 22v1-5   ➤ Feast of unleavened bread drew nigh, *which is called the Passover*  
          *[Note: Luke seems to confirm that the expression Feast of Unleavened Bread and Passover could be used interchangeably in common parlance when referring to this time]*
- Judas decides to betray Jesus and metes with the Chief priests etc
  
- 22v7    ➤ Then came the day of unleavened bread, when *the Passover must be killed* *[Nisan 14]*
- Jesus sent Peter and John to *prepare* Passover
  
- 22v11   ➤ Jesus talks of eating the Passover with His disciples
  
- 22      ➤ Gethsemane,
- v39-71 ➤ Betrayal and arrest and trial
  
- 23v1 -   Jesus goes before Pilate and Herod
- 25
- 23      Crucifixion
- v26-47 Thief to be with Jesus that day in Paradise
- About sixth hour darkness until ninth hour
- Temple veil rent
  
- 23v54   *And that day was the preparation and the Sabbath drew on*  
          *[Note: Preparation would imply Nisan 14 and Sabbath could be a High holy Day]*
  
- 23v56   Women prepared spices  
          *[Note: This could have been between the Sabbaths if the High Holy day was a Thursday. Logically there would have been little time to do this late Friday before Sabbath ]*
  
- 24v1    First day of the week, women came very early in the morning to find the tomb already open.  
          They were told that He had already risen.
  
- 24v13-   Jesus meets two disciples on the road to Emmaus, that same day (first of week).
- 31      They say it is the third day since the crucifixion. [Part day or whole days?]  
          This was near the end of day
  
- 24      Appeared to all *[Note: the same evening?]*
- v36-47 Jesus to rise from the dead 'the third day'
  
- 24      Jesus told the disciples to wait in Jerusalem until 'endued with power from on high'
- v50-51 Jesus led them to Bethany and was carried up into heaven

## The Passover of Jesus

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### OTHER ACCOUNTS

#### Early Church

In early writings of the church fathers, Jerome in a *letter to Hedibia* relates that the huge lintel of the Temple was broken and splintered and fell.

Some connect this with the rending of the Veil. The lintel was an enormous stone, being at least 30 feet long and weighing some 30 tons. This could be associated with the reported earthquake at the crucifixion.

The Temple Veils were 60 feet long, 30 feet wide, and the thickness of the palm of a man's hand, wrought in 72 squares. They were so heavy that we are told 300 priests were needed to manipulate each one. The Veil being rent from top to bottom was such a terrible portent because it indicated that God's Own Hand had torn it in two, His Presence thus deserting and leaving that Holy Place.

#### The Talmud

Says the Jewish *Talmud* in Yoma 39b of the events which occurred in 30 A.D.:

"Forty years before the Temple was destroyed [ie., 40 years before 70 A.D., or in 30 A.D.] . . . the gates of the Hekel [Holy Place] opened by themselves, until Rabbi Yohanan B. Zakkai rebuked them [the gates] saying, Hekel, Hekel, why alarmist thou us? We know that thou art destined to be destroyed . . ."

For the huge doors of the Temple behind the Veil to open, of their own accord, or in association with the great earthquake, could cause them to pull powerfully against the Veil, and with the lintel falling, at the same time, could have torn it in two from top to bottom.

This same year, 30 A.D., the Sanhedrin had to abandon the Chamber of Hewn Stones, near the Holy Place in the Temple, which was its official seat or location. This was about 40 yards southeast of the entrance to the Holy Place. In 30 A.D. the Sanhedrin had to move to another location, called "The Trading Place," farther to the east and a much less significant spot. To be forced to move from a beautiful, gorgeous, awesome location in the Temple to a spot much less beautiful, esteemed, and reverential, must have seemed a terrible "put down." Says the *Talmud*:

"Forty years before the destruction of the Temple, the Sanhedrin was BANISHED (from the Chamber of Hewn Stone) and sat in the trading- station (on the Temple Mount)" (Shabbat 15a).

Forty years before the destruction of the Temple in 70 A.D. is 30 A.D. -- the very year of the crucifixion of the Messiah! Why was the Sanhedrin moved in the very year Jesus was crucified? Could it also have been forced to do so because of damage due to the earthquake associated with the crucifixion of Jesus -- and be direct punishment for their complicity in handing Jesus over to the Romans? Was this evidence of God's official displeasure with their actions?

## The Passover of Jesus

### DIARY OF EVENTS

In this section we will follow a timeline of the events surrounding the Crucifixion and Resurrection of Jesus.

For this we will use the Mid-Week model as an example. The reason for this is:

1. It encourages us to think 'outside the box', especially as we are more used to the traditional model.
2. It is actually easier to work with the Hebrew Calendar.

Gregorian Day	Jewish Day	Event	Feast Activity	Notes
WED				
THU	8 Nisan	Arrival in Bethany (John 12 v 1)		
FRI	9 Nisan	Jesus anointed for burial by Miriam (John 12 v 2 -7)		
			Shabbat starts	Jesus comes to his sacrificial 'home' of Jerusalem
SAT	10 Nisan	Jesus appoints a donkey colt (Matt 21v1-7); Mark 11v 10) Lament over Jerusalem (Luke) Triumphal entry into Jerusalem from Mount of Olives (Matt 21v8-9) Jesus predicts His crucifixion (John12v32-33) Cleanses the Temple (Matt 21 v12 -15)	Passover lambs brought into homes (Exodus )	
		Overnight in Bethany (Matt 21 v 17; Mark 11 v 11)		Jesus spends time in Jerusalem teaching in the Temple and being examined by the authorities.
SUN	11 Nisan	Return to Jerusalem (Matt 21 v 18) Curse of the Fig Tree (Matt 21 v 19-21; Mark 11 v 12-14) Cleansing the temple (2) (Mark 11 v 15 - 19) Teaching and being examined in the Temple Condemns the Religious leaders (Matt 23 v 1 -36) Further lament over Jerusalem (Matt 23v37 - 39) Prophecy concerning the destruction of the Temple (Matt 24 v 1-2) Goes to Mount of Olives (Matt 24 v 3) Discourse with the disciples on His second coming (Matt 24 & 25)	Lambs stay in the family home to be inspected to ensure that they were without blemish	No one can find any fault with Him.

## The Passover of Jesus

Gregorian Day	Jewish Day	Event	Feast Activity	Notes
		Religious leaders assemble at the High Priest palace to plot the death of Jesus (Matt 26v3-5)		
	12 Nisan	Jesus stays at Bethany (Matt 26 v 6) Anointing for Burial (2)		
MON		Continues Teaching and being examined in the Temple		
	13 Nisan			
TUE	14 Nisan	Last Supper (John 13 v 1) Jesus washes the disciples feet (John 13 v 4 -17) as a lesson Jesus declares His betrayal Judas Iscariot sent away Final teaching and exhortations (John 13 - 16) Final prayer for His disciples (John 17) Gethsemane Betrayal by Judas Iscariot and arrest of Jesus taken to Annas and then to Caiphas (John 18 v 13 - 24) 03:00 Peter denies his association with Jesus a third time , and the cock crows (John 18 v 26 -27) Jesus taken to the Judgement Hall to appear before Pilate (Note Jews stayed away because of Passover)	Preparation Day Begins (all leaven to be removed)	John categorically states that the Last Supper was before Passover. During the trials and Pilate's judgment John also mentions that it was the preparation, placing it firmly on Nisan 14. (see John 19v4; v31; 42)

## The Passover of Jesus

Gregorian Day	Jewish Day	Event	Feast Activity	Notes
WED		Pilate examines Jesus and declares Him innocent Barabbus to be released rather than Jesus Jesus scourged 09:00 Pilate finally agrees to crucify Jesus (John 19 v 12 -16) 09:00 - 15:00 Crucifixion 12:00 - 15:00 Jerusalem plunged into darkness 15:00 Jesus dies at 15:00. Temple Curtain torn in two (Matt 27 v 51) Earthquake opening graves (Matt 26 v 52) Bodies taken down before Passover (Jesus pierced but his bones not broken) Joseph of Arimethea claims the body Hurried burial on the garden tomb to complete by 18:00	Lambs Slaughtered for the Passover	
			Passover (Seder)	Nothing is said in the Gospels, except that He would be in Paradise (Luke) In 2 Peter 3 v 18/19 we read: 18 ¶ For Christ also suffered once for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh but made alive by the Spirit, 19 by whom also He went and preached to the spirits in prison,
THU	15 Nisan	Pharisees as Pilate for a guard over the tomb. Tomb sealed.	First day of Unleavened Bread High Holy Day (Sabbath)	
	16 Nisan			
FRI			Shabbatt starts	
SAT	17 Nisan		Shabbatt	
		Resurrection! Tomb stone rolled back.		
SUN	18 Nisan	Women find the tomb empty Angel tells the women that Jesus is risen and is going to Galilee.		
MON	19 Nisan			
TUE	20 Nisan			
	21 Nisan		Last day of Unleavened Bread High Holy Day (Sabbath)	

## The Passover of Jesus

### THE LAST SUPPER

If we follow the premise that Jesus was crucified during the day of Nisan 14 (when the lambs were being slaughtered for Passover), then it would logically follow that the Last Supper, was not in fact the Seder as popularly taught, since the Seder is taken that evening at the start of Nisan 15 (after 6.00 pm) and of the First day of Unleavened Bread.

There are some explanations given regarding this, for example:

- There were different timetables in operation as different factions such as Pharisees, Sadducees and the Essenes did not all agree on the exact timing. Jesus may have been following the Essene celebration.
- Jesus may have intentionally brought the Passover forward as a special farewell to his disciples.

One thing that does seem clear from some clues in the Gospel narrative is that whatever it was it was not yet the Sabbath or High Holy Day:

John 13 v 1 -2 now before the feast of the Passover .... And supper being ended

John 13 v 29 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.

This implies that the disciples at least thought that Judas was going out to buy food etc, which would not have been possible on a Sabbath.

John 18 v 28 Then they led Jesus from Caiaphas to the Praetorium, and it was early morning. But they themselves did not go into the Praetorium, lest they should be defiled, but that they might eat the Passover.

The fact is that the Gospels do not specifically state it was a Seder.

Text such as Jesus saying about eating Passover with the disciples are open to interpretation as to whether this was the Seder or not.

Even Paul when referring to Communion in 1 Corinthians does not mention about it being a Seder!

### Significance

Whether the Last Supper was a Seder or not, it is highly significant as the last intimate event shared with His disciples before His crucifixion and resurrection. It was also the inauguration of the New Covenant which was about to be ratified by His own blood.

The Gospel of John goes into great detail on the discourse, including:

- Leadership and servanthood
- Preparing a place for us
- Abiding in the Vine
- Loving one another
- Unity in Him

It is also the introduction of what we know today as the Communion in the Bread and Wine remembrance of what Jesus has done in the New Covenant, and (like Passover) it is a looking back at our deliverance and a looking forward to His return.

## The Passover of Jesus

### DAYS OF OMER

#### **In Israel, in Temple times:**

After sunset, immediately following the Holy Day, three se'ahs (that is one ephah, about five gallons) of the new barley crop were reaped into three baskets. In the morning, it was winnowed and sifted, then parched over a fire, ground into flour, and sifted, yielding one omer (a tithe of an ephah, about one-half gallon) for the Omer offering. It was mixed with one log (about one-and-a-half cups) of pure olive oil. The mixture was sanctified by placement into a sacred vessel. In a procedure called haggashah, it was brought near to the copper-plated Outer-Altar, and then touched to its southwest corner.

A male lamb, between eight days and one year old, was slaughtered in the northern half of the Temple courtyard. Blood spurting from its neck was caught by a priest in a sacred vessel. The blood was then carried to the Outer-Altar by a priest, and thrown from the sacred vessel onto the northeast and southwest corners, such that all four sides of the Altar received blood.

The Omer grain offering was placed upon the lamb, and they were together waved (east-west-north-south-up-down) before the Altar ("before Yahweh").

The lamb was dismembered, salted, and entirely burned upon the wood-fire of the altar (except the hide, which went to the priests). This is called an elevation offering, because its significance is the "sweet aroma" ascending to God.

A portion of the grain offering called kometz (three-fingers-full) was removed and, together with salt and frankincense, was placed into another sacred vessel, from which it was thrown onto the altar and burned. (The remainder of the grain offering went to the priests.)

This offering was obligatory, and it was communal - it was for the entire church (qahal). Yeshua's righteousness, imputed to His own, ascends for them as a sweet aroma to God. Those, who are redeemed and imputed righteous, count down the days to their betrothal to Messiah - at Pentecost. "You shall count for yourselves - from the morrow after the rest day, from the day when you bring the Omer of the Waving - seven weeks, they shall be complete. Until the morrow of the seventh week you shall count, fifty days" - Leviticus 23:16 ; Deuteronomy 16:9.

The period following the Crucifixion was the counting the Omer. This is essentially a countdown to Shavuot or Pentecost. This is the time when Jesus meets with His disciples after the Resurrection, commissions them, tells them to wait for the Holy Spirit in Jerusalem

Jesus was 40 days on the earth after Resurrection, and gave His last commissioning to the disciples before ascending

1COR15v 6-8

- 3 For I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures,
- 4 and that He was buried, and that He rose again the third day according to the Scriptures,
- 5 and that He was seen by Cephas, then by the twelve.
- 6 After that He was seen by over five hundred brethren at once, of whom the greater part remain to the present, but some have fallen asleep.
- 7 After that He was seen by James, then by all the apostles.
- 8 Then last of all He was seen by me also, as by one born out of due time.

The significance of the feasts for us is the looking for and hastening the coming of the Lord



## The Passover of Jesus

### Events and Appearances after the Resurrection

	Matthew	Mark	Luke	John
The observation of the women where and how the body was laid.	27:61	15:47	23:55	
The preparation of the spices by the woman from Galilee on the eve of the High Sabbath.			23:56	
Their rest according to the Commandment (Lev. 23:7).			23:56	
The visit of the women at the close of the weekly Sabbath, on "the first day of the week".	28:1	16:1,2	24:1	20:1-
"Who shall roll us away the stone?"		16:3		
The stone already rolled away.	28:2-4			
They find the stone rolled away.		16:4,5	24:2	20:1-
Address of the angel to the woman.	28:5-7	16:6, 7	24:3-7	
Departure of the women.	28:8	16:8	24:8. 9	
They meet with the Lord.	28:9, 10			
And tell His disciples and Peter.		16:9-11	24:10, 11	20:2 ( <i>oun</i> )
The report of the watch.	28:11-15			
The visit of Peter and John.			24:12	30:3-10 ( <i>oun</i> )
Mary's visit to the Sepulchre.				20:11-18
The appearing to the two going to Emmaus.		16:12	24:13-22	
Their return to the eleven.		16:13	24:33-35	
The first appearance of the Lord to the eleven.			24:36-44	20:19-23
The First Commission.			24:45-49	
The second appearance to the eleven (& Thomas).		16:14		20:24-29
The Second Commission.		16:15-18		
[Parenthetic statement of the Evangelist].				20:[30, 31]
Departure of the eleven into Galilee.	28:16-18			
The Third Commission.	28:19, 20			
The appearance to the seven in Galilee.				21:1-23
The Ascension and after.		16:19, 20	24:50-53	
[Closing statement of the Evangelist].				21[24, 25]

## The Passover of Jesus

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### PENTECOST

Shavuot, the Feast of the Weeks, is the Jewish holiday celebrating the harvest season in Israel. Shavuot, which means "weeks", refers to the timing of the festival which is held exactly 7 weeks (50 days) after Passover. Shavuot is known also as Yom Habikkurim, or "the Day of the First Fruits", because it is the time the farmers of Israel would bring their first harvest to Jerusalem as a token of thanksgiving.

It is the final part of the Days of Omer. Pentecost is the Greek name reflecting the 50 days.

Shavuot also commemorates the anniversary of the giving of the Ten Commandments to Moses and the Israelites at Mount Sinai. For the Church it is the coming of the Holy Spirit and birth of the Church.

The first bring the Covenant, the second is the covenant renewed!

#### **John 1 v 16-17**

*And of His fullness we have all received, and grace for grace.  
For the law was given through Moses, but grace and truth came through Jesus Christ.*

#### **Acts 2 v 1-4**

*When the Day of Pentecost had fully come, they were all with one accord in one place.  
And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting.*

*Then there appeared to them divided tongues, as of fire, and one sat upon each of them.  
And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance*

The day of Pentecost was the coming of what Jesus had promised to the disciples, and why they were to wait in Jerusalem. Apart from the spiritual significance of the timing, it also came when Jerusalem was full of pilgrims from many nations, and no doubt there was still much talk about the vents that has occurred the preceding Passover.

The Church started with a mass baptism of about 3,000 people.

What we had when Jesus rose was the first fruits of the barley or early harvest and now with the Church born, the Firstfruits of the wheat or second harvest!

We now eagerly await the final harvest, or the ingathering represented by the feast of Tabernacles!

## The Passover of Jesus

### EASTER

There are a number of pagan birth-death-new life traditions that pre-date the coming of Jesus.

The term Easter itself most likely derives from Eastre/Eostre the Anglo-Saxon goddess of spring and dawn. As with many similar pagan rites it is celebrated on the day of the Spring Equinox.

Easter eggs, coloured eggs, bunnies and even hot-cross buns all have their origins in the early pagan spring rites. In fact many ancient cultures and cults claim that Christianity stole or adapted these for their own use. They even can claim that we have created a Queen of Heaven of our own in the guise of the Virgin Mary.

Spring itself in pagan mythology stands for life and rebirth after the 'death' of winter. With particular reliance on the seasons and the coming of spring it is little wonder that much pagan thought would be to the gods who would provide (or need to be placated for) fertility and rebirth.

These myths and rites seem to have a common root and go way back beyond 3000 BC and we can see common strands in such gods as:

Ishtar (Innana). : Innana Tammuz (Dumuzi)	Sumeria
Astarte	Phoenicia
Demeter:	Mycanae
Hathor Isis Osiris	Egypt
Kali Shiva Vishnu	India
Adonis Cybele Oprpehus Persophene	Greece
Osatara	Norse

Many are the Gods of the underworld, or who go into and come out of the underworld.

### Ishtar and Tammuz

#### Ezekiel 8 v 13 – 18

- 13 ¶ And He said to me, "Turn again, *and* you will see greater abominations that they are doing."  
 14 So He brought me to the door of the north gate of the LORD'S house; and to my dismay, women were sitting there weeping for Tammuz.  
 15 Then He said to me, "Have you seen *this*, O son of man? Turn again, you will see greater abominations than these."  
 16 So He brought me into the inner court of the LORD'S house; and there, at the door of the temple of the LORD, between the porch and the altar, *were* about twenty-five men with their backs toward the temple of the LORD and their faces toward the east, and they were worshiping the sun toward the east.  
 17 And He said to me, "Have you seen *this*, O son of man? Is it a trivial thing to the house of Judah to commit the abominations which they commit here? For they have filled the land with violence; then they have returned to provoke Me to anger. Indeed they put the branch to their nose.  
 18 "Therefore I also will act in fury. My eye will not spare nor will I have pity; and though they cry in My ears with a loud voice, I will not hear them."

Jer 7:18 "The children gather wood, the fathers kindle the fire, and the women knead dough, to make cakes for the queen of heaven; and *they* pour out drink offerings to other gods, that they may provoke Me to anger.

## The Passover of Jesus

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Why do we celebrate Easter the way we do today?

Our belief that this was all done as part of the Church distancing itself from anything Jewish, and also to combine pagan festivals into their own.

In fact the World Council of Churches has been seeking to rationalise the Easter date into a common date based round the Spring Equinox!

What is perfectly clear is that whatever model you use, the day of the week will change from year to year, just as our own birthdays, and even Christmas changes.

If we keep the celebration it would seem to be logical to keep to Nisan 14 – 18 whatever the day of the week.

Proponents and opponents seem to get very hot about this topic and this is certainly not the intention here.

However it is right that if we want to truly celebrate the Lord's Passover we should keep to the right date!

Although it may seem right to link in with ancient pagan practices and commandeer them for Christians, it is not biblical and may move the church away from a sincere devotion to Christ based firmly on the truth and full meaning of the biblical feast fulfilled in Jesus.

### **1 Cor 5v 7-8:**

*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.*

*8 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 importance as always is to keep Passover by the way in which we live our lives and our true and complete devotion to Jesus and one another.

Paul showed this concern to the Corinthians with all the false teaching and empire-building that was going on:

### **2 COR 11 v 2-3**

*2 I am jealous for you with a godly jealousy. I promised you to one husband, to Christ, so that I might present you as a pure virgin to him.*

*3 But I am afraid that just as Eve was deceived by the serpent's cunning, your minds may somehow be led astray from your sincere and pure devotion to Christ.*

## The Passover of Jesus

### SUMMARY

1. We cannot be dogmatic about the date or the day of the week that the Crucifixion took place. By keeping to certain facts we can look at the possibilities and also learn the real significance of what was happening and God's impeccable timing!
2. It is more important to study the scripture in the light of its own dates and significance. Knowing the full significance of events will enrich our faith and understanding much more than being right about legalities.
3. We are free in Christ and told not to be entangled again with a yoke of bondage! This teaching is not to bring anyone under the obligation of the law, except the Law of the Spirit of Life in Christ Jesus.
4. This study should teach us all to be good Bereans who want to study Scripture carefully, deeply and with an open mind and heart. We should not mould Scripture to fit our own pre-conceived ideas. In Timothy we are told to be those who can rightly divide the Word of Truth. Paul also warned about people having itching ears.
5. We must learn to keep to what we have learnt to be true in Scripture. This may mean changing your own attitudes, such as that of Easter.
6. Remember that knowledge puffs up but love builds up. What we learn is never to be used as 'one-upmanship' or to judge others.
7. The Intimacy of the Lord is with those who fear Him (Psalm 25v14). Ask the Lord to increase your reverence for Him and to cultivate a love for the Truth. You will be amazed at the excitement of exploring His Word, His Character and His ways!

#### Romans 5

- 5 For if we have been united together in the likeness of His death, certainly we also shall be *in the likeness* of His resurrection,
- 6 knowing this, that our old man was crucified with *Him*, that the body of sin might be done away with, that we should no longer be slaves of sin.
- 7 For he who has died has been freed from sin.
- 8 Now if we died with Christ, we believe that we shall also live with Him,
- 9 knowing that Christ, having been raised from the dead, dies no more. Death no longer has dominion over Him.
- 10 For *the death* that He died, He died to sin once for all; but *the life* that He lives, He lives to God.
- 11 Likewise you also, reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord.
- 12 Therefore do not let sin reign in your mortal body, that you should obey it in its lusts.
- 13 And do not present your members *as* instruments of unrighteousness to sin, but present yourselves to God as being alive from the dead, and your members *as* instruments of righteousness to God.
- 14 For sin shall not have dominion over you, for you are not under law but under grace.

#### Hebrews 10 v 12-20

- 12 But this Man [Jesus], after He had offered one sacrifice for sins forever, sat down at the right hand of God,
- 13 from that time waiting till His enemies are made His footstool.
- 14 For by one offering He has perfected forever those who are being sanctified.
- 15 But the Holy Spirit also witnesses to us; for after He had said before,
- 16 "This *is* the covenant that I will make with them after those days, says the LORD: I will put My laws into their hearts, and in their minds I will write them,"
- 17 *then He adds*, "Their sins and their lawless deeds I will remember no more."
- 18 Now where there is remission of these, *there is* no longer an offering for sin.
- 19 Therefore, brethren, having boldness to enter the Holiest by the blood of Jesus,
- 20 by a new and living way which He consecrated for us, through the veil, that is, His flesh,
- 21 and *having* a High Priest over the house of God,
- 22 let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water.
- 23 Let us hold fast the confession of *our* hope without wavering, for He who promised *is* faithful.

## The Passover of Jesus

### Ephesians 1

- ¶ Blessed *be* the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly *places* in Christ,
- 4 just as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love,
- 5 having predestined us to adoption as sons by Jesus Christ to Himself, according to the good pleasure of His will,
- 6 to the praise of the glory of His grace, by which He has made us accepted in the Beloved.
- 7 In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His grace
- 8 which He made to abound toward us in all wisdom and prudence,
- 9 having made known to us the mystery of His will, according to His good pleasure which He purposed in Himself,
- 10 that in the dispensation of the fullness of the times He might gather together in one all things in Christ, both which are in heaven and which are on earth—in Him.
- 11 In Him also we have obtained an inheritance, being predestined according to the purpose of Him who works all things according to the counsel of His will,
- 12 that we who first trusted in Christ should be to the praise of His glory.
- 13 In Him you also *trusted*, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise,
- 14 who is the guarantee of our inheritance until the redemption of the purchased possession, to the praise of His glory.
- 15 ¶ Therefore I also, after I heard of your faith in the Lord Jesus and your love for all the saints,
- 16 do not cease to give thanks for you, making mention of you in my prayers:
- 17 that the God of our Lord Jesus Christ, the Father of glory, may give to you the spirit of wisdom and revelation in the knowledge of Him,
- 18 the eyes of your understanding being enlightened; that you may know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints,
- 19 and what *is* the exceeding greatness of His power toward us who believe, according to the working of His mighty power
- 20 which He worked in Christ when He raised Him from the dead and seated *Him* at His right hand in the heavenly *places*,
- 21 far above all principality and power and might and dominion, and every name that is named, not only in this age but also in that which is to come.
- 22 And He put all *things* under His feet, and gave Him *to be* head over all *things* to the church,
- 23 which is His body, the fullness of Him who fills all in all.
- 1 ¶ And you *He made alive*, who were dead in trespasses and sins,
- 2 in which you once walked according to the course of this world, according to the prince of the power of the air, the spirit who now works in the sons of disobedience,
- 3 among whom also we all once conducted ourselves in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature children of wrath, just as the others.
- 4 ¶ But God, who is rich in mercy, because of His great love with which He loved us,
- 5 even when we were dead in trespasses, made us alive together with Christ (by grace you have been saved),
- 6 and raised *us* up together, and made *us* sit together in the heavenly *places* in Christ Jesus,
- 7 that in the ages to come He might show the exceeding riches of His grace in *His* kindness toward us in Christ Jesus.
- 8 For by grace you have been saved through faith, and that not of yourselves; *it is* the gift of God,
- 9 not of works, lest anyone should boast.
- 10 For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.
- 11 ¶ Therefore remember that you, once Gentiles in the flesh—who are called Uncircumcision by what is called the Circumcision made in the flesh by hands—
- 12 that at that time you were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world.
- 13 But now in Christ Jesus you who once were far off have been brought near by the blood of Christ.
- 14 ¶ For He Himself is our peace, who has made both one, and has broken down the middle wall of separation,
- 15 having abolished in His flesh the enmity, *that is*, the law of commandments *contained* in ordinances, so as to create in Himself one new man *from* the two, *thus* making peace,
- 16 and that He might reconcile them both to God in one body through the cross, thereby putting to death the enmity.
- 17 And He came and preached peace to you who were afar off and to those who were near.
- 18 For through Him we both have access by one Spirit to the Father.
- 19 Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God,
- 20 having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief *cornerstone*,
- 21 in whom the whole building, being joined together, grows into a holy temple in the Lord,
- 22 in whom you also are being built together for a dwelling place of God in the Spirit.