

Straitway Truth

The Feast of

JAN | FEB | MAR 2014

UNLEAVENED BREAD
THE PESACH

NEWSLETTER



And he that doubteth is damned if he eat,
because he eateth not of faith:
for whatsoever is not of faith is sin.

ROMANS 14:23

S t r a i t w a y T r u t h . c o m

The Feast of UNLEAVENED BREAD THE PESACH



ELDER

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Introduction

Index

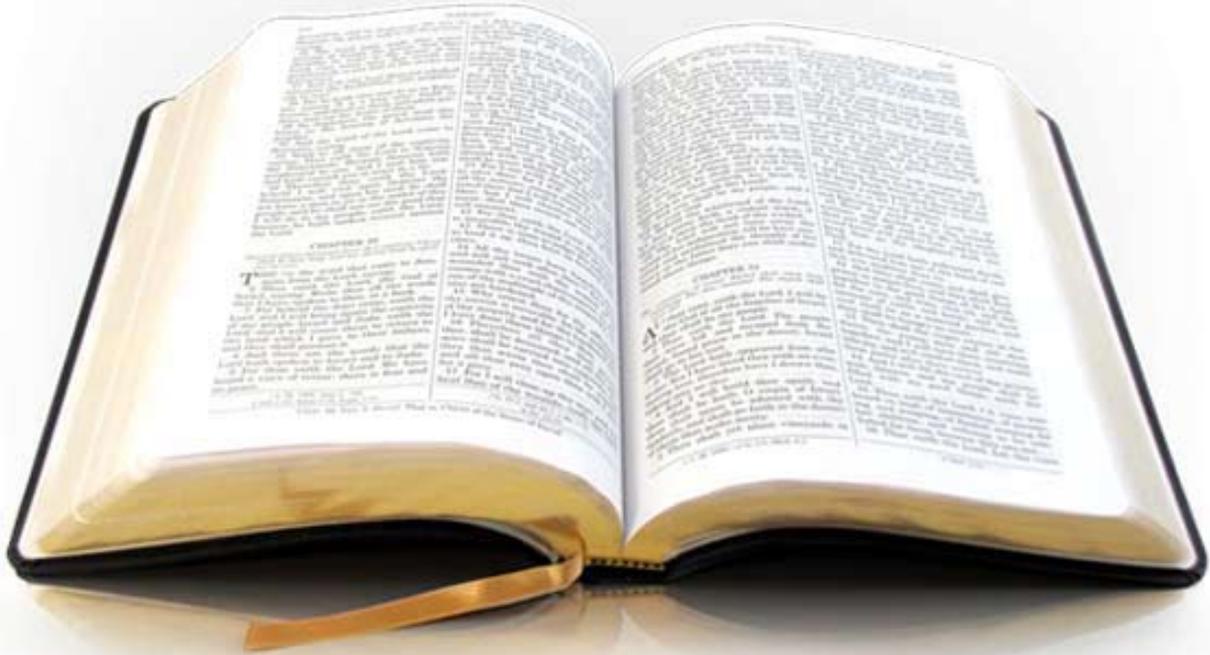
- 1 Is Passover on the 14th or 15th of Abib?
- 2 The 14th Hebrew Day
- 3 Sentence Structure and Interpretation
- 4 Cannot Violate Torah
- 5 No Leaven at Even of 1st Day Till 7th Day
(Close of 14th Day to Close of 21st Day)
- 6 Strangers Included
- 6 Stay Indoors Till Morning
- 8 High Sabbath at 1st and 7th Day, Food Preparation
Excepted
- 10 No Passover Sacrifice Within Thy Gates
- 11 14th is Food Preparation, 15th is Passover Meal at Even
AND 1st Day of Feast of Unleavened Bread
- 14 Discrepancies in Gospel Accounts of Passover Dates
- 17 Comparison to Paschal Lamb
in the Days Before The Passover
- 20 Conclusion Using Gospel of John

Is Passover on the 14th or 15th of Abib?

One thing that those of the Israelite faith all agree upon when it comes to Yah's feast days is that they are to be kept; this is not an issue. However, what often becomes topics of discussion are the ways in which the feasts are to be observed and the timing of the respective feast days. Such is the case with the Pesach (Passover). The Pesach or the Feast of Unleavened Bread is mentioned throughout the bible numerous times and the common understanding in which the feast days are to be observed are for the most part in unity and supportive of one another, but

there are however, instances and circumstances in which it appears there are certain discrepancies, which allow too much room for various interpretations. Of the more common questions which arise are those which center on which day the actual feast is to begin, the 14th of Abib or the 15th of Abib, and do the Pesach and the Feast of Unleavened Bread begin together or are they one day removed from one another? The focus of this study, I believe, will alleviate much of those discussions and bring a more common and concrete understanding.

The 14th Hebrew Day



Exodus 12:1

*And YHWH spake unto Moses and Aaron
in the land of Egypt, saying,*

Exodus 12:2

*This month shall be unto you
the beginning of months:
it shall be the first month of the year to you.*

Exodus 12:3

*Speak ye unto all the congregation of Israel,
saying, In the tenth day of this month they shall
take to them every man a lamb, according to
the house of their fathers, a lamb for an house:*

Exodus 12:4

*And if the household be too little for the lamb,
let him and his neighbour next unto his house
take it according to the number of the souls;
every man according to his eating shall make
your count for the lamb.*

Exodus 12:5

*Your lamb shall be without blemish
a male of the first year:
ye shall take it out from the sheep,
or from the goats:*

Exodus 12:6

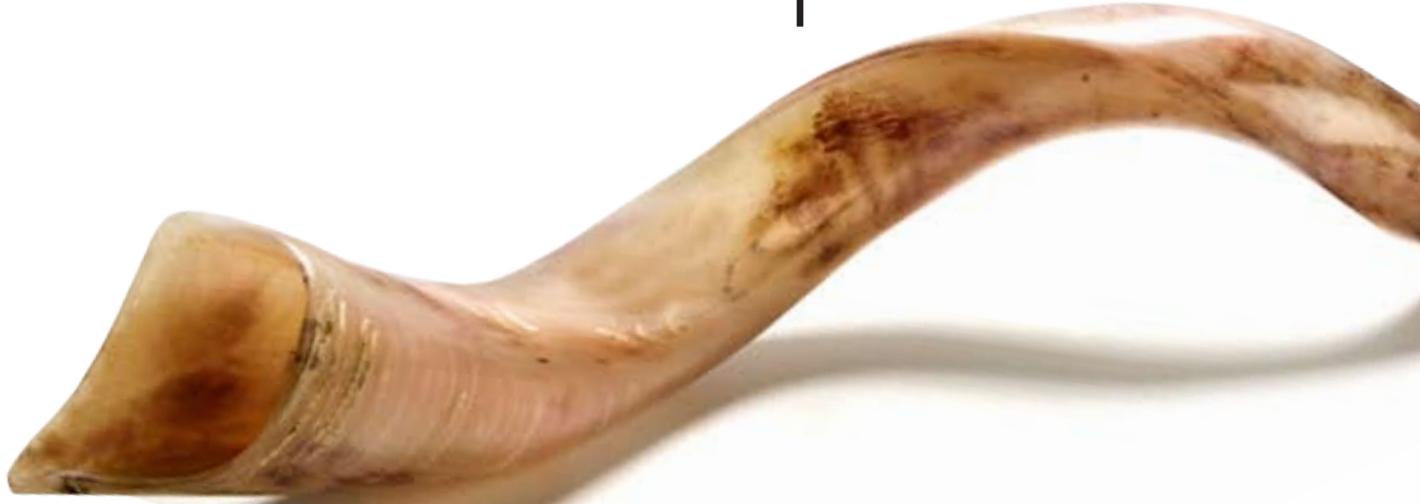
*And ye shall keep it up
until the fourteenth day of the same month:
and the whole assembly of the congregation
of Israel **shall kill it in the evening.***

If the Hebrew calendar is used as we currently observe it, basing a "day" from evening to evening, then the Passover lamb was selected and kept from the daylight portion of the 10th day through the daylight portion of the 14th day, and at the entering of the 15th day at evening the Passover lamb was killed. If the idea that the day entails 24 hours from morning to morning then this would mean that the Passover **was prepared** during the daylight portion of the 14th and killed and eaten in the night time portion of the 14th. The bible defines for us that time which we understand to mean the evening; the going down of the sun.

Deuteronomy 16:6

*But at the place which YHWH thy Elohim
shall choose to place his name in,
there thou shalt sacrifice the passover at even,
at the going down of the sun,
at the season that thou camest forth
out of Egypt.*

Sentence Structure and Interpretation



One of the greatest points of discussion about the Pesach is the idea that the Pesach and the Feast of Unleavened Bread begin on two separate days; the Pesach on the 14th of Abib and the feast on the 15th of Abib. There are certain scriptures which would seem to lend credence to this idea and they would seem to support such a notion, but what often happens in translations is that the way in which a sentence is structured can often lead to the way in which it is interpreted.

Numbers 33:3

*And they departed from Rameses
in the first month*

*on the fifteenth day of the first month;
on the morrow after the passover*

*the children of Israel went out with an
high hand in the sight of all the Egyptians.*

This verse at the surface appears self-explanatory when one considers that according to the Hebrew calendar the Israelites would have eaten the Passover meal during the night portion of the 15th, and now at the day portion of the 15th they are underway

with the exodus from Egypt. However, a bit of confusion arises when the words "on the morrow after the Passover" are included in the understanding of the day/night scenario. On the morrow implies that, **in order for these words to be accurate in their description as we interpret them and using the Hebrew calendar as we understand it the day or morrow after the Passover would have to mean that the Passover meal was held the night portion of the 14th, the Hebrew people spent the day light portion of the 14th and then the night time portion of the 15th still in Egypt before departing the morning of the 15th day of the daylight portion of that day!** In order for this verse to work **aside from any of the other scripture verses and using the interpretation of the word "morrow" as we commonly use it**, this would mean that the day/night cycle went from the morning to morning or more simply the day light portion of the 14th would have been the preparation of the Passover, the Passover would have been killed during the transition period from light to dark (or the Sabbaton) of the 14th day and the Passover would have been eaten during the night portion of the 14th day. Then the departing out of Egypt would have come in the morning of the 15th day of month **which would technically have been the morrow after the Passover or the 14th day of the month.** But we know that the day/night cycles according to Hebrew calendar do not run from morning to morning so what is the proper understanding of this verse? The most appropriate conclusion is that **the morrow after the Passover, or the day after the preparation day of the 14th during the day-light portion of the 14th would be fulfilled at the morning and day-light portion of the 15th day, which would be the day after or the "morrow" after the 14th.** More simply put the morrow defines any daylight period **which follows a night period.**

Cannot Violate Torah



Leviticus 23:5

In the fourteenth day of the first month at even is YHWH's passover.

Leviticus 23:6

And on the fifteenth day of the same month is the feast of unleavened bread unto YHWH: seven days ye must eat unleavened bread.

At first glance these two scriptures appear to infer that the Passover is to begin on the 14th of the month when the 14th day comes in at the evening and the Feast of Unleavened Bread is to begin the 15th of the month when it comes in at the evening but in reality this is not the case and cannot be such **as it technically violates Torah**. These two verses make perfect sense if the idea that the day begins and starts in the evening, for the end of the 14th as the day was near its end when the Passover **is to be killed** (killed but not eaten) ushers in the beginning of the 15th day at which time the Passover meal is eaten with Unleavened Bread. **The Passover is killed during the transition phase between waning light and dark.** This is also referred to as "beyn ha arbayim" or as it is interpreted from the Hebrew "between (in the interval of) the two evenings". Yah said the lamb was to be killed "in the evening" or beyn ha arbayim; between the two evenings. Without going into a great deal of detail, the meaning of "between the two evenings" simply translates the ending of one day (dusk) and the coming in of another day (night).

Another often overlooked detail is that when we read of the 15th day of the month in conjunction with the feast there is no mention of a specific time in which the feast is to be begun, however when we look at the wording of the scriptures in relation to the feast on the 14th day **the word evening is written to draw our attention to the specific time in which the feast is to begin.** This also then would line up perfectly with Exodus 12:18 when it told us that it would be in the evening, the time just before the Passover meal was to be eaten, that the first day of Unleavened Bread meal would also be eaten.

Exodus 12:18

*In the first month, on **the fourteenth day of the month at even,** ye shall eat unleavened bread, until the one and twentieth day of the month at even.*

Exodus 12:8

*And **they shall eat the flesh in that night,** roast with fire, **and unleavened bread;** and with bitter herbs they shall eat it.*

It would only make sense that the beginning of the Feast of Unleavened Bread coincided with the Passover meal, for this day would have been the first day that the Hebrews had no time to prepare leavened bread. As the daylight portion of the preparation day the 14th of Abib drew to a close the lamb was slain and was prepared so its flesh along with the cakes of Unleavened Bread would be eaten together as the first day of feast began on the 15th of Abib.

Exodus 12:9

Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof.

Exodus 12:10

*And ye shall let **nothing of it remain until the morning;** and that which remaineth of it until the morning ye shall burn with fire.*

Exodus 12:11

And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is YHWH's passover.

Exodus 12:12

*For **I will pass through** the land of **Egypt this night,** and will smite all the firstborn in the land of Egypt, both man and beast; and **against all the gods of Egypt I will execute judgment: I am YHWH.***

Exodus 12:14

And this day shall be unto you for a memorial; and ye shall keep it a feast to YHWH throughout your generations; ye shall keep it a feast by an ordinance for ever.

No Leaven at Even of 1st Day Till 7th Day

(Close of 14th Day to Close of 21st Day)



Exodus 12:15

*Seven days shall ye eat unleavened bread
even the first day ye shall put away leaven
out of your houses;*

*for whosoever eateth leavened bread
from the first day until the seventh day,
that soul shall be cut off from Israel.*

It is important to understand that verse 15 tells us that we are to put away all leaven from us the first day of the feast and that as the scripture defines for us this time of the eating of the first unleavened piece of bread **came in the evening, not the day!**

Exodus 12:16

*And in the first day there shall be an holy convocation
and in the seventh day there shall be
an holy convocation to you;
no manner of work shall be done in them,
save that which every man must eat
that only may be done of you.*

Exodus 12:17

*And ye shall observe
the feast of unleavened bread;
for in this selfsame day have I brought your armies
out of the land of Egypt:
therefore shall ye observe this day
in your generations by an ordinance for ever.*

Exodus 12:18

In the first month,

*on the fourteenth day of the month at even
ye shall eat unleavened bread,
until the one and twentieth day
of the month at even.*

This verse tells us exactly when the first day of Unleavened Bread is to begin; at the close of the 14th day as the evening transition of the 15th day is being ushered in, whatever the case this was the same instruction for the eating of the Passover lamb. It was also on this self-same day, the first night of Unleavened Bread which is the Passover that Israel was brought out of Egypt; not that Israel went 36 hours later. (Again implying that Israel did not observe the first night of the feast as the 14th day came in and left Egypt the morning of the 15th day, this would have been 36 hours later. Israel left Egypt the morning of the day portion of the 15th of Abib.)

Exodus 13:6

*Seven days thou shalt eat unleavened bread,
and in the seventh day shall be
a feast to the YHWH.*

Exodus 13:7

*Unleavened bread shall be eaten seven days;
and there shall no leavened bread
be seen with thee
neither shall there be leaven seen
with thee in all thy quarters.*

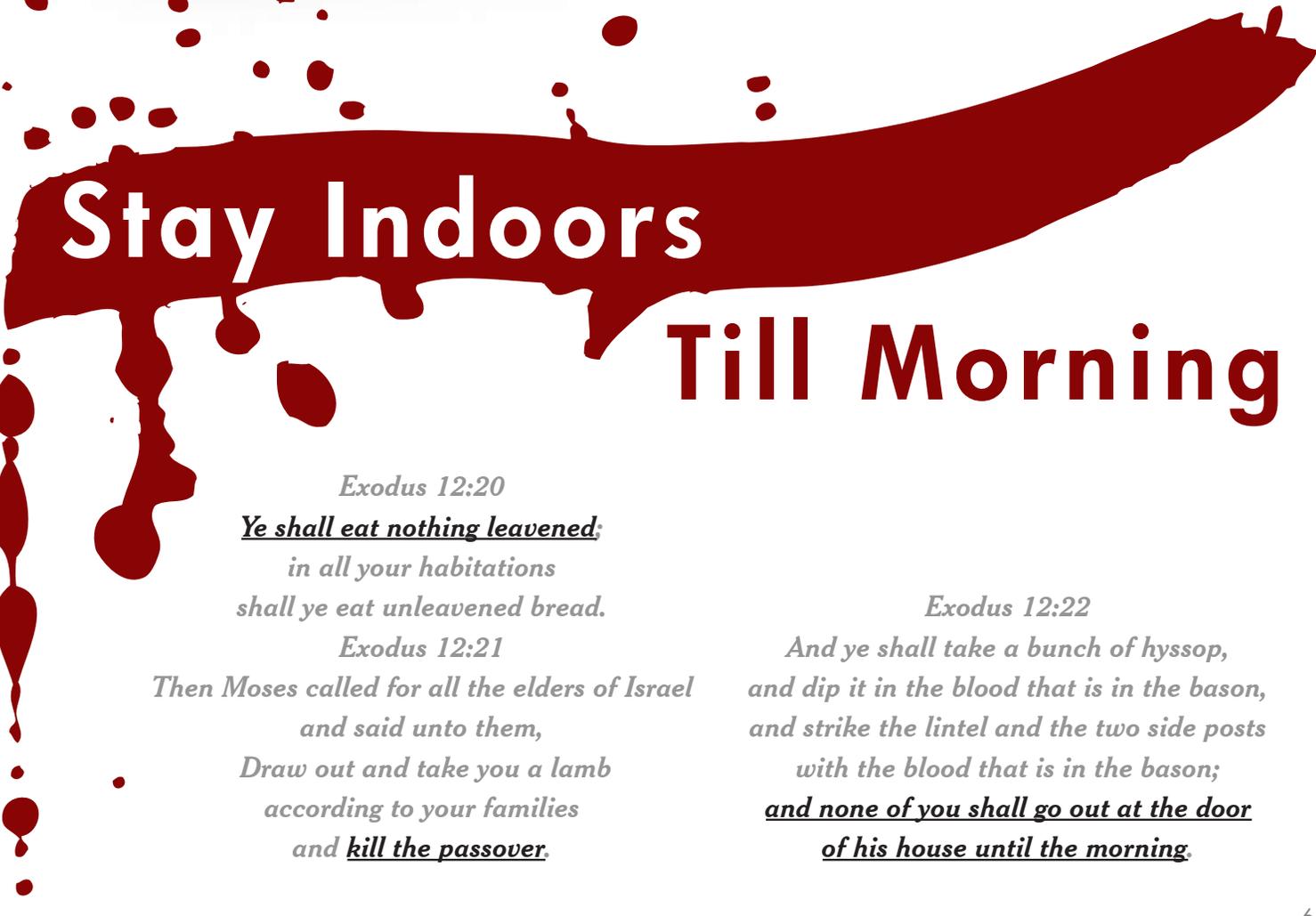
Coupling these two verses with Exodus 12:18 lets us know that the seven days of eating only unleavened breads **would go for seven night periods,** not counting the seven days according to the day light periods.

STRANGERS Included

Exodus 12:19

*Seven days shall there be no leaven found in your houses:
for whosoever eateth that which is leavened,
even that soul shall be cut off
from the congregation of Israel,
whether he be a stranger, or born in the land.*

Even as far back as the first Pesach the instruction to Yah's set apart people, the nation of Israel, was that any of those which were "born in the land" or those which were of the natural lineage of the Hebrew people as well as the "strangers" or those of whom were joined to Israel as one of Yah's people, were warned that eating anything with leaven would cut that soul off from amongst Yah's people. Yah is no respecter of persons whether it be the stranger which has been joined to Israel or those of natural Hebrew lineage.



Stay Indoors

Till Morning

Exodus 12:20

*Ye shall eat nothing leavened;
in all your habitations
shall ye eat unleavened bread.*

Exodus 12:21

*Then Moses called for all the elders of Israel
and said unto them,
Draw out and take you a lamb
according to your families
and kill the passover.*

Exodus 12:22

*And ye shall take a bunch of hyssop,
and dip it in the blood that is in the bason,
and strike the lintel and the two side posts
with the blood that is in the bason;
and none of you shall go out at the door
of his house until the morning.*



Exodus 12:23

*For YHWH will pass through
to smite the Egyptians;
and when he seeth the blood upon the lintel,
and on the two side posts,
YHWH will pass over the door
and will not suffer the destroyer
to come in unto your houses to smite you.*

Exodus 12:31

*And he called for Moses and Aaron by night,
and said, Rise up, and get you forth
from among my people
both ye and the children of Israel;
and go, serve YHWH, as ye have said.*

Exodus 12:32

*Also take your flocks and your herds,
as ye have said, and be gone; and bless me also.*

Exodus 12:33

*And the Egyptians were urgent upon the people,
that they might send them out
of the land in haste
for they said,
We be all dead men.*

Exodus 12:34

*And the people took their dough
before it was leavened,
their kneadingtroughs being bound up
in their clothes upon their shoulders.*

Pharaoh summons Moses and Aaron the night portion of the 15th when all the families of Israel were gathered together partaking of the Passover meal but according to **Exodus 12:22 Israel by commandment could not leave out until the morning came**. The reason that Israel was commanded to remain in their homes until the morning was their homes were their places of refuge from the death angel which went throughout all the land of Egypt the night the Pesach was eaten.

Exodus 12:22

*And ye shall take a bunch of hyssop,
and dip it in the blood that is in the bason
and strike the lintel and the two side posts
with the blood that is in the bason;
and none of you shall go out at the door
of his house until the morning.*

Deuteronomy 16:1

*Observe the month of Abib,
and keep the Passover
unto YHWH thy Elohim:
for in the month of Abib YHWH thy Elohim
brought thee forth out of Egypt by night.*

Again there seems to be a sort of contradiction about when Israel physically departed from Egypt as Deut.16:1 tells us that Yah brought Israel forth by night but according to Exodus 12:22 **Israel was not allowed to leave from Egypt until it was morning**. There is no contradiction at all when we understand Deut. 16:1 to mean that Israel's official **notice of release came** by the mouth of Pharaoh **by night** and Israel prepared during the night to leave first thing in the morning. This should of course leave no room for questions as to the exodus from Egypt coming on the morning of the 15th day of Abib/Nisan.

Exodus 12:39

*And they baked unleavened cakes of the dough
which they brought forth out of Egypt,
for it was not leavened;
because they were thrust out of Egypt,
and could not tarry,
neither had they prepared
for themselves any victual.*

Exodus 12:42

*It is a night to be much observed unto YHWH
for bringing them out from the land of Egypt:
this is that night of YHWH to be observed of
all the children of Israel in their generations.*

Exodus 23:15

*Thou shalt keep the feast of unleavened bread:
(thou shalt eat unleavened bread seven days,
as I commanded thee,
in the time appointed of the month Abib;
for in it thou camest out from Egypt:
and none shall appear before me empty.)*

High Sabbath at 1st and 7th Day, ... except food preparation

Leviticus 23:7

**In the first day ye shall have
an holy convocation:**

ye shall do no servile work therein.

Leviticus 23:8

**But ye shall offer an offering made by fire
unto YHWH seven days:**

in the seventh day is an holy convocation:

ye shall do no servile work therein.

The feast of the Passover begins with a holy convocation and ends with a holy convocation. Convocation by definition is considered a sacred gathering. It is also considered a "High Sabbath day" (a Sabbath day of special regard) because there was no servile work to be done. The bible once again defines for itself what is meant by no servile work.

Exodus 12:16

**And in the first day there shall be
an holy convocation,**

**and in the seventh day there shall be
an holy convocation to you;**

**no manner of work shall be done in them,
save that which every man must eat,**

that only may be done of you.

Leviticus 23:5

**In the fourteenth day of the first month
at even is YHWH's passover.**

Leviticus 23:6

**And on the fifteenth day of the same month is the
feast of unleavened bread unto YHWH:
seven days ye must eat unleavened bread.**

Leviticus 23:7

**In the first day ye shall have an holy convocation:
ye shall do no servile work therein.**

All manner of servile work or the work/labor as it applies to tasks and that which entails those things of a normal work day may NOT be done **with the exception** of the tasks required to prepare the daily meal. This would of course include secular work as well.

Exodus 34:18

The feast of unleavened bread shalt thou keep.

Seven days thou shalt eat unleavened bread,

as I commanded thee,

in the time of the month Abib:

for in the month Abib

thou camest out from Egypt.

Exodus 34:25

Thou shalt not offer the blood

of my sacrifice with leaven;

neither shall the sacrifice

of the feast of the passover

be left unto the morning.

Numbers 9:2

**Let the children of Israel also keep
the passover at his appointed season.**

Numbers 9:3

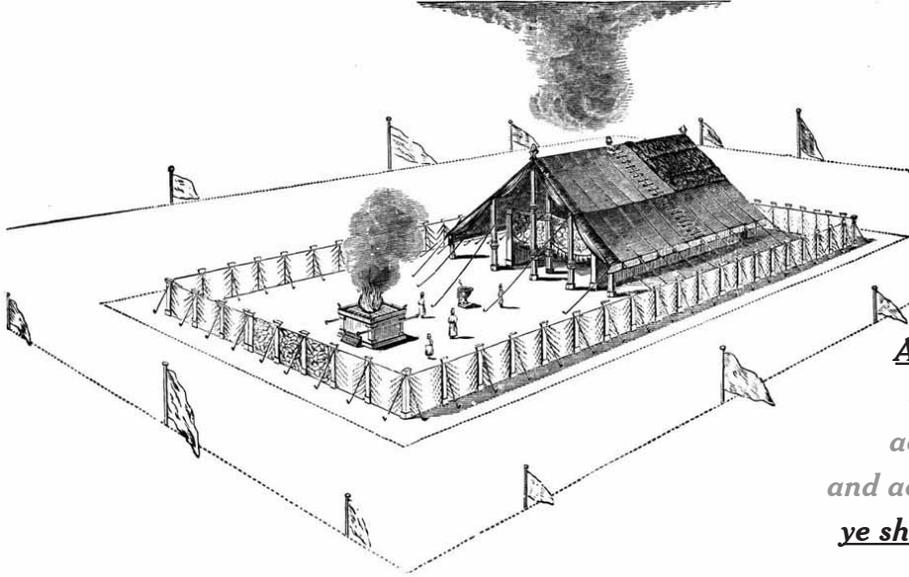
In the fourteenth day of this month,

at even ye shall keep it in his appointed season:

according to all the rites of it and

according to all the ceremonies

thereof shall ye keep it.



Numbers 9:4

And Moses spake unto the children of Israel that they should keep the passover.

Numbers 9:5

And they kept the passover on the fourteenth day of the first month at even in the wilderness of Sinai:

according to all that YHWH commanded Moses so did the children of Israel.

Numbers 9:11

The fourteenth day of the second month at even they shall keep it, and eat it with unleavened bread and bitter herbs.

Numbers 9:12

They shall leave none of it unto the morning nor break any bone of it:

according to all the ordinances of the passover they shall keep it.

Numbers 9:13

But the man that is clean, and is not in a journey, and forbearth to keep the passover even the same soul shall be cut off from among his people: because he brought not the offering of YHWH in his appointed season, that man shall bear his sin.

This understanding is very prophetic in the sense that the Messiah brought himself for an offering before the Most High in the appointed season before the Passover officially began.

Numbers 9:14

And if a stranger shall sojourn among you, and will keep the passover unto YHWH; according to the ordinance of the passover, and according to the manner thereof, so shall he do: ye shall have one ordinance, both for the stranger, and for him that was born in the land.

Numbers 28:16

And in the fourteenth day of the first month is the passover of YHWH.

Numbers 28:17

And in the fifteenth day of this month is the feast: seven days shall unleavened bread be eaten.

Numbers 28:18

In the first day shall be an holy convocation; ye shall do no manner of servile work therein:

Here we have yet another example of verses which appear to imply that when the 14th comes in at evening is when the Passover was to be held while the first meal eaten with unleavened bread was to begin the next evening or the coming in of the 15th day. Holding to this idea then leads to the question of **which day would be considered the day of the holy convocation; the 14th or the 15th** because all we have to draw from is that there were two days mentioned? This of course would oppose those other things we have already covered which clearly outline that the first day of Unleavened Bread and the sacrifice and consumption of the Passover Lamb were one in the same. What we have in Numbers 28:16-18 is another prime example of penmanship and the structure of wording in order to confuse or change the meaning of the given subject.

Numbers 28:24

After this manner ye shall offer daily, throughout the seven days, the meat of the sacrifice made by fire, of a sweet savour unto YHWH: it shall be offered beside the continual burnt offering, and his drink offering.

Numbers 28:25

And on the seventh day ye shall have an holy convocation; ye shall do no servile work.

NO PASSOVER SACRIFICES Within Thy Gates

Again, this implies a High Sabbath day. Without going into a great deal of depth there is something which needs further clarification as it has to do with Sabbath days which are not only the weekly 7th day rest days but also those that happen on feast days and appointed times. There is a primary difference to a "Sabbath Day" as it relates **to a day** in which we are commanded **to "REST"** and a Sabbath day in **which no servile work** was to be done. The word "rest" in the Hebrew means:

"Rest": # H7677 שַׁבָּתוֹן shabbāthōn (*shab-baw-thone*)

BDB Definition:

- 1) Sabbath observance, sabbatism
 - 1a) of weekly sabbath
 - 1b) **day of atonement**
 - 1c) sabbatical year
 - 1d) **of Feast of Trumpets**
 - 1e) **of the 1st and last days of the Feast of Tabernacles**

Part of Speech: noun masculine

A Related Word by BDB/Strong's Number: from H7676

Same Word by TWOT Number: 2323d

Strong's Hebrew Lexicon # H7677 שַׁבָּתוֹן shabbāthōn shab-baw-thone'

From H7676; a sabbatism **or special holiday**: - **rest**, sabbath.

Of **the three spring appointed times**: Passover, the Feast of Unleavened Bread and the Feast of Firstfruits (Pentecost) the command was not that we are to "rest" on the days of holy convocations but that a cessation from all work **except the work required to prepare the daily meals**. However, of **the three fall appointed times**: the Feast of Trumpets, the Day of Atonement and The Feast of Tabernacles the Torah commands that the days of holy convocations are to be days of "rest"; of **"Shabbathon's" (Sabbaton)** with no manner of work performed, unlike the spring feast when food preparation was allowed on days of holy convocations. The sabbatons are also those rest days which Israel is commanded to keep every 7th day, as it is written of the fourth commandment of the 10 commandments. Prophetically this knowledge allows us greater insight as to the spiritual understanding surrounding the feast days and the Sabbath. However, unlike the Hebrew definition of Shabbathon the Greek understanding of the word "Sabbaton" is used rather generically in its context within the writings of the gospels. The Greek definition of a weekly 7th day Sabbath and those Sabbaths which the old Covenant writings define as "holy convocations" are all understood in the new Covenant writings as complete rest days. The Greeks simply translated #H7676 the Hebrew "Shabbath" to the Greek "Sabbaton".

"Sabbaton": G4521 σάββατον sabbaton sab'-bat-on

Of Hebrew origin [H7676]; the Sabbath (that is, Shabbath), or day of weekly repose from secular avocations (also the observance or institution itself); by extension a **se'nnight, that is, the interval between two Sabbaths**; likewise the plural in all the above applications: - sabbath (day), week.

(A se'nnight or "seven nights" is an old English term that means the days of the week between each weekly 7th day Sabbath or the intervals between two Sabbaths.)

Deuteronomy 16:5

Thou mayest not sacrifice the passover within any of thy gates which YHWH thy Elohim giveth thee:

Deuteronomy 16:6

But at the place which YHWH thy Elohim shall choose to place his name in there thou shalt sacrifice the passover at even, at the going down of the sun at the season that thou camest forth out of Egypt.

Deuteronomy 16:7

And thou shalt roast and eat it in the place which YHWH thy Elohim shall choose and thou shalt turn in the morning, and go unto thy tents.

Deuteronomy 16:8

Six days thou shalt eat unleavened bread: and on the seventh day shall be a solemn assembly to YHWH thy Elohim: thou shalt do no work therein.

These verses in Deuteronomy 16 for the first time since the record of the first Passover bring the sacrifice and celebration of the feast from an individualistic perspective (each family in their homes) to a national celebration. Notice in verse 5 that the command states that the Passover is not to be performed within "thy gates" or one's own home but as we read in verse 6 the Passover/Feast of Unleavened Bread is to be observed by all of Israel gathering together at the place which the Most High gave command to gather. By command all the males of Israel were to appear before Yah three times in a year (Ex. 23:14-17, Deut. 16:16) and the first appearing as a whole was done at the Feast of Unleavened Bread which is the Passover. And as it was with the first night of the feast the whole of Israel was commanded that they not depart out of the place which the Most High had designated until the morning; following precisely with the pattern on the morning of the 15th of Nisan when Israel began their journey out of Egypt.

14th is Food Preparation 15th is Passover Meal at Even 1st Day of Feast of Unleavened Bread

Ezekiel 45:21

In the first month

in the fourteenth day of the month,

*ye shall have the passover, a feast of seven days:
unleavened bread shall be eaten.*

This writing in Ezekiel specifically states that the Passover is a 7 day feast, not that the Passover or Feast of Unleavened Bread begin a day apart which some believe leaves us with an 8 day feast!

Ezekiel 45:22

*And upon that day shall the prince
prepare for himself and for all the people
of the land a bullock for a sin offering.*

Here is another great demonstration of how the 14th day of Abib was given as a preparation day in regards to the beginning of the Passover at the night time of the 15th. These events surrounding the Passover feast **had the ruler of the people preparing on the 14th of the month** those things necessary to offer for the people on the first day of the Feast of Unleavened Bread, which is a day of a Holy Convocation, a High Sabbath Day.

Now that it has been sufficiently proven by the Torah along with the prophets that the Passover and the first day of Unleavened Bread are one in the same, **it is now time to bring this understanding over into the writings of the gospels.** Of the four gospels the gospel of John is the clearest and leaves no room for doubt that the ordinances of the Passover and the Feast of Unleavened Bread had not changed in the thousands of years since it was given to Israel.

John 13:1

*Now before the feast of the passover,
when Jesus knew that his hour was come that he
should depart out of this world unto the Father,
having loved his own which were in the world,
he loved them unto the end.*

John 13:2

*And supper being ended,
the devil having now put
into the heart of Judas Iscariot,
Simon's son, to betray him;*

John 13:1-2 tell us that it was before the feast of Passover when Jesus knew that his hour was come that he ate with his 12 disciples (emissaries). This then would validate that this meal was not the Passover meal. This meal was then by default a common meal that was eaten as it would have been on any other day of the week. Often times Luke 22:15 has been used to support the assertion that Christ and his disciples ate the Passover meal.

Luke 22:15

And he said unto them

*With desire I have desired to eat
this passover with you before I suffer:*

Luke 22:16

For I say unto you

*I will not any more eat thereof,
until it be fulfilled in the kingdom of God.*

In this Scripture, Jesus says "With desire I have desired to eat this Passover with you before I suffer." The Greek phrase translated "with desire I have desired" is epithumia epethumesa. It literally means "with desire I desired". Luke 22:16 then tells us that Jesus would not eat of the Passover anymore UNTIL all be fulfilled in when Christ was to return. The meal that Jesus and the disciples ate was obviously a meal on the day of preparation, not the Passover meal itself.

John 13:3

*Jesus knowing that the Father had given all things
into his hands, and that he was come from YAH,
and went to YAH;*

John 13:4

*He riseth from supper, and laid aside his garments;
and took a towel, and girded himself.*

The Greek word for "supper" is the word "deipnon" which means the chief meal, or dinner.

"Supper": #G1173 δ ε ι π ν ο ν deipnon dipe'-non

From the same as G1160; dinner, that is, the chief meal (usually in the evening): - feast, supper.

This particular term "deipnon" (supper) was used liberally and in the correct context many times in the renewed covenant writings outside of anything to do with one of Yah's holy feast days or appointed times.

John 13:11

*For he knew who should betray him;
therefore said he, Ye are not all clean.*

John 13:22

*Then the disciples looked one on another
doubting of whom he spake.*

John 13:23

*Now there was leaning on Jesus' bosom
one of his disciples, whom Jesus loved.*

John 13:24

*Simon Peter therefore beckoned to him,
that he should ask who it should be
of whom he spake.*

John 13:25

He then lying on Jesus' breast saith unto him

Lord, who is it?

John 13:26

Jesus answered

*He it is, to whom I shall give a sop,
when I have dipped it.*

*And when he had dipped the sop,
he gave it to Judas Iscariot, the son of Simon.*

John 13:27

And after the sop Satan entered into him

Then said Jesus unto him,

That thou doest, do quickly

John 13:28

*Now no man at the table knew
for what intent he spake this unto him.*

The account of the night of the Messiah's betrayal as we read in the gospel of John lets us know from the onset that the betrayal of the Messiah by Judas Iscariot **took place the night before the night of the Passover was to begin**. This night was the 14th day of Abib which it has already been proven **is a day of preparation**. The night of the betrayal was not the night when the Passover meal was eaten.

John 13:29

*For some of them thought,
because Judas had the bag,
that Jesus had said unto him,*

*Buy those things that we have need of against the feast
or, that he should give something to the poor.*

John 13:30

*He then having received the sop
went immediately out: and it was night.*

Again, in John 13:29 we find clear indication that the feast had not begun and that this night was only regarded as a day of preparation for the Passover meal and the 7 days of the feast; the time frame in which to prepare all those things which were required to have in ready for the feast.

John 18:1

*When Jesus had spoken these words
he went forth with his disciples over
the brook Cedron, where was a garden,
into the which he entered, and his disciples.*

John 18:2

*And Judas also, which betrayed him, knew the place:
for Jesus oftentimes resorted thither with his disciples.*

John 18:3

Judas then,

having received a band of men and officers

*from the chief priests
and Pharisees cometh thither with
lanterns and torches and weapons.*

John 18:4

*Jesus therefore, knowing all things
that should come upon him,
went forth, and said unto them,
Whom seek ye?*

John 18:5

*They answered him, Jesus of Nazareth.
Jesus saith unto them, I am he.*

*And Judas also, which betrayed him,
stood with them.*

John 18:12

*Then the band and the captain and officers
of the Jews took Jesus, and bound him,*

John 18:13

*And led him away to Annas first;
for he was father in law to Caiaphas,
which was the high priest that same year.*

John 18:24

*Now Annas had sent him bound
unto Caiaphas the high priest*

Matthew 26:57

*And they that had laid hold
on Jesus led him away
to Caiaphas the high priest
where the scribes and the elders were assembled.*

Matthew 26:58

*But Peter followed him afar off
unto the high priest's palace,
and went in, and sat with the servants
to see the end.*

After Jesus was taken by the temple guard he was led first to Annas the father-in-law of Caiaphas and then he was taken before Caiaphas the high priest. The gospel of John does tell us that Jesus was taken before Caiaphas but the gospel of Matthew adds that also with Caiaphas in his home were the scribes and elders, all assembled together. These details are crucial in that they give indirect clues that this night, the night that Jesus was betrayed, would not have been the first day of the feast. As we learned earlier in this study the nation of Israel went from celebrating the Passover as individual families to celebrating the Passover as a whole; as one people of one nation. The duties of the Levitical priesthood on the preparation day of the 14th required that they be at the temple sacrificing offerings throughout the day and the sacrifices of the Passover lambs and goats came toward the later part of the day. The point is that if the Passover had been the night that Christ was betrayed then the high priest Caiaphas, the scribes and the elders would not have been assembled at the home of Caiaphas but they would have been among the congregation of Israel partaking of the Passover meal. Seeing as this was not the case then the conclusion must be that they were assembled the night of the 14th of Abib.

John 18:28

*Then led they Jesus from Caiaphas
unto the hall of judgment:
and it was early; and they themselves
went not into the judgment hall,
lest they should be defiled;
but that they might eat the passover.*

After Jesus had been questioned by Caiaphas the high priest, he was taken to the judgment hall to go before Pilate. Notice though that it was early, or the morning of the 14th day. The religious leaders of Israel had followed through with their plan which they agreed amongst each other that Jesus was not to be taken and killed on the feast day; all this was done the day before the feast was to begin.

John 18:39

*But ye have a custom,
that I should release unto you one at the passover:
will ye therefore that I release unto you
the King of the Jews?*

There is so such custom amongst Israel that a prisoner should be released the hours prior to the start of the feast. Pilate, although a Roman ruler had some knowledge of the laws of the Hebrew people and speculation has it that Pontus Pilate confused the Hebrew feast day of Passover with the Day of Atonement. Pilate mistakenly believed that it was of the Hebrews on Passover to release one man as the symbolic "azazel", the scapegoat and to put to death the other man symbolic of the sacrificed goat as was done according to the mandates surrounding the Day of Atonement.

John 18:40

*Then cried they all again, saying, Not this man,
but Barabbas. Now Barabbas was a robber.
*John 19:14**

*And it was the preparation of the passover,
and about the sixth hour:
and he saith unto the Jews, Behold your King!*

Jesus is presented before the people about the 6th hour which is understood to begin at 12 noon. Three of the four gospels agree that the hour in which Jesus was brought to Golgotha was the 6th hour, however in Mark's gospel we read it as the 3rd hour. There may be a simple explanation for this variance. The way in which time was reckoned in those times was that the daylight portion of any given day was divided into four "3 hour blocks" of time which compassed the whole of the day (based on 12 hours of the day). When we hear the term for example the 6th hour, the 6th hour comprised a block of three hours which went from 12 noon till 3 pm. So in the case of Mark's account the 3rd hour of that day comprised the time span from 9am to 12pm.

Mark 15:25

And it was the third hour, and they crucified him.

If understood in conjunction with the gospels accounts of darkness on the earth from the 6th hour (12pm to 3pm) till the 9th hour (3pm to 6pm) and knowing that the darkness came quickly following the impalement of Jesus upon the cross it would be accurate to assume that Jesus was crucified very close to 12pm or the beginning of the 6th hour.

John 19:31

*The Jews therefore, because it was the preparation,
that the bodies should not remain upon the cross on the
sabbath day, (for that sabbath day was an high day,)
besought Pilate that their legs might be broken,
and that they might be taken away.*

John 19:42

*There laid they Jesus therefore
because of the Jews' preparation day;
for the sepulchre was nigh at hand.*

Both of these preceding verses tell us that those things which took place during the daylight hours of the 14th day of the month Abib were done on the Hebrews' preparation day. John 19:31 goes even farther when it tells us that the Sabbath day which the Hebrew Israelites were preparing while it was still the 14th day of the month was a "High Sabbath" day; a day of an holy convocation (not a Shabbathon). As we recall the ordinances contained in the Torah in observation of the Feast of Unleavened Bread the first day of the feast and the seventh day of the feast were both regarded and kept as "Sabbath Days" in regards to a ceasing from all labors outside of those things required to prepare meals.

DISCREPANCIES

Gospel Accounts of Passover Dates

As I had mentioned earlier the gospel of John stands out as the gospel which most accurately reflects the requirements of the Torah when the feast of Passover is to be observed and all the events leading up to and surrounding the death of Jesus on the stake support those ordinances 100%. However some amount of confusion is introduced in the accounts written of the days surrounding the events which led up to the death of the Messiah. For the most part all 4 gospels agree that Jesus was in Bethany two days before the Passover was to begin; they all agree that the decision of the religious hierarchy that they not put Jesus to death on a feast day, or rather on the first day of the feast; they all agree that Jesus had instructed his disciples to go see a man carrying a pitcher of water from whom they would be given a room; they all agree that Judas Iscariot made a deal with the chief priest and the religious councils to give Jesus over to them and that this happened after Jesus ate a meal in the evening with his 12 apostles; they all agree that Jesus was brought before Pilate in the morning at the Hall of Judgment; they all agree that Pilate released a prisoner in honor of a "Jewish" and not a Hebrew Israelite custom; they all agree that Jesus was crucified about the 6th hour, that there was darkness on the face of the earth for about three hours or until about the 9th hour; they all agree that Joseph of Arimathea obtained the body of Jesus, prepared it and laid it in a new tomb and they all agree that it was the day of preparation.

What the gospels of Matthew, Mark and Luke lack in unity with the gospel of John is the order of things from the time that the disciples are given command by Jesus to find a guest room in which they were to eat the Passover until supper is ended. It is these particular areas that we shall focus on and attempt to explain the difference in the way in which the text was written.

Matthew 26:17

Now the first day of the feast of unleavened bread
the disciples came to Jesus, saying unto him,
Where wilt thou that
we prepare for thee to eat the passover?

Here is another prime example of what appears as something cut and dried and yet the wording in and of itself contains evidence of complete contradiction to the ordinances established by Yah in the Passover feast. Matthew 26:17 seems as if it is saying that Israel was already into the first day of the Feast of Unleavened Bread and the Passover is soon at hand. This would imply that the first day of the feast and Passover comes one day apart. Why then would the disciples ask Jesus such a question as "where will we prepare the Passover" when the Torah tells us clearly that on the 14th day in the evening is YHWH's Passover and also on the 14th day in the evening, unleavened bread is to be eaten until the 21st day, which would be the seven days of the feast? Again here we have another prime example of an attempt by those translators who were not Hebrews and had certain directives given them to blur the fine line of the Torah of the Hebrew Israelite people.

Torah

Leviticus 23:5

In the fourteenth day of the first month
at even is YHWH's passover.

Exodus 12:18

In the first month
on the fourteenth day of the month at even,
ye shall eat unleavened bread
until the one and twentieth day
of the month at even.

Matthew's Account

Matthew 26:18

And he said, Go into the city to such a man,
and say unto him,
The Master saith,
My time is at hand
I will keep the passover at thy house
with my disciples.

Matthew 26:19

And the disciples did as Jesus
had appointed them;
and they made ready the passover.

These two verses, 18-19 seem to point to the Passover meal happening that night as we find the disciples telling the man with the house that the Messiah would be keeping the Passover there and that the disciples made ready the Passover. However there is again some possible contradiction into the context of the whole which introduces itself sometime later in the chapters. Matthew 27:62 tells us of the next day that "followed the day of preparation".

Matthew 27:62

Now the next day,
that followed the day of the preparation,
the chief priests and Pharisees came
together unto Pilate,

This day according to the details written for us in Matthew 27 chronicle the events from the time of Joseph of Arimathaea asking for the body of Jesus until Joseph laid the body in the tomb; all of which according to Matthew 27:57 was in the evening time, the time of transition from one Hebrew day to the next.

Matthew 27:57

*When the even was come,
there came a rich man of Arimathaea,
named Joseph,
who also himself was Jesus' disciple:*

Matthew 27:58

*He went to Pilate,
and begged the body of Jesus.*

*Then Pilate commanded
the body to be delivered.*

Matthew 27:59

*And when Joseph had taken the body,
he wrapped it in a clean linen cloth,*

Matthew 27:60

*And laid it in his own new tomb,
which he had hewn out in the rock:
and he rolled a great stone to the door
of the sepulchre, and departed.*

Matthew 27:61

*And there was Mary Magdalene, and the other
Mary, sitting over against the sepulchre.*

Continuing with the details of Matthew the 26th chapter taking up again where we left off on the 20th verse and moving towards the end of the book there are no discrepancies from this point forward as it agrees with the other three gospels' stories.

Mark's Account

Now we will examine Mark's account.

Mark 14:12

*And **the first day** of unleavened bread,
when they killed the passover,
his disciples said unto him,
Where wilt thou
that we go and prepare
that thou mayest eat the passover?*

Nothing contextually wrong thus far. The opening remarks by the disciples agree with Torah; that the first day of Unleavened Bread is the day when the Passover is to be killed.

Mark 14:14

*And wheresoever he shall go in,
say ye to the goodman of the house,
The Master saith, Where is the guestchamber,
where I shall eat the passover with my disciples?*

Mark 14:16

*And his disciples went forth,
and came into the city,
and found as he had said unto them:
and they made ready the passover.*

Mark 14:17

***And in the evening** he cometh with the twelve.*

Again we have here almost verbatim the same example of writing style found in the book of Matthew, with the wording set to translate the same type of thought pattern.

And as with the book of Matthew we find the same supposed contradiction occurring a few hours removed from the meal Jesus shared with the disciples.

Mark 15:42

*And now **when the even was come**,
because it was the preparation,
that is, the day before the sabbath,*

Mark 15:43

*Joseph of Arimathaea, an honourable counsellor,
which also waited for the kingdom of YHWH,
came, and went in boldly unto Pilate,
and craved the body of Jesus.*

As with Matthew's and Mark's accounts there is little to no difference in the manner of the way in which the days surrounding the Passover feast and the death of Jesus were written about. In fact, the gospel of Mark appears to enforce the idea that the Passover was the night in which Jesus was betrayed and the same night in which he was betrayed, particularly the wording used in Luke 22:8 and verse 15.

Luke's Account

Luke 22:1

*Now **the feast of unleavened bread drew nigh**,
which **is called the Passover**.*

Luke 22:2

*And the chief priests and scribes
sought how they might kill him;
for they feared the people.*

Luke 22:7

*Then came **the day of unleavened bread**,
when the passover must be killed.*

John's Account

Luke 22:8

And he sent Peter and John, saying,

Go and prepare us the passover

that we may eat.

Luke 22:13

And they went,

and found as he had said unto them:

and they made ready the passover.

Luke 22:14

And when the hour was come,

he sat down,

and the twelve apostles with him.

Luke 22:15

And he said unto them,

*With desire **I have desired to eat***

this passover with you before I suffer:

But again, in keeping in line with all the gospels there is the important detail that the day of Christ's death was also the day of preparation and that the Sabbath drew on (which according to the book of John was a High Sabbath).

Luke 23:50

And, behold,

there was a man named Joseph,

a counsellor; and he was a good man,

and a just:

Luke 23:51

*(The same had not consented
to the counsel and deed of them;)*

he was of Arimathaea,

a city of the Jews:

who also himself waited

for the kingdom of YHWH.

Luke 23:52

This man went unto Pilate,

and begged the body of Jesus.

Luke 23:53

And he took it down,

and wrapped it in linen,

and laid it in a sepulchre

that was hewn in stone,

wherein never man before was laid.

Luke 23:54

*And **that day was the preparation,***

***and the sabbath** drew on.*

Of all the gospels, the gospel of John lends credibility to itself when it flows in context of the word and verse. What the book of John does have as a sort of support and reflection in substance of its authenticity, is that John had four other books published and all of these books carry little to no evidence of tampering. John is the only one of the four gospels which follow the thought of the religious orders who planned the killing of the Messiah before the feast was to begin; the other three gospels allude to the idea that the Messiah ate the Passover meal with the disciples and was taken the same night which would have gone against the plans, which were repeated in all four gospels, of the chief priest and his accomplices wanting the death of Jesus to happen before the feast was to begin. In fact, in the book of John, it was written that the Jews would not go in to the judgment hall because they would not allow themselves to be defiled before the Passover was to arrive that night. This would line up with the fact that many went up early to Jerusalem before the feast was to begin to purify themselves. Another stimulating point is that all four gospels address the day in which Jesus was crucified as the "day of preparation", outside of the fact that the synoptic gospels, Matthew, Mark and Luke also imply this same day as the beginning of the Feast of Unleavened Bread, whereas John separates the preparation day and the feast day as being a day apart. In some respect Matthew, Mark and Luke tend to lean because of the wording in their accounts that the preparation day was the day to prepare for a 7th day Sabbath of rest, but John adds in parenthesis that this day being prepared for was a "high Sabbath" day or a Sabbath day which was not the Sabbath of the 7th day of the week.

In fact, if one were to consider the synoptic versions of Matthew, Mark and Luke as being interpreted to mean that the day of preparation was the day before the 7th day Sabbath, by holding to this notion, would give a sort of superficial substance that Jesus was crucified on a Friday and resurrected on a Sunday, lining up soundly with the pagan Christian belief in the Easter story. This in and of itself lends to a great deal of suspicion for we know that such a tale is outside of the truth of the death, burial and resurrection of the Messiah of Israel. So, ultimately, what is the conclusion and perfect ending to the matter of the Passover accounts of the gospels? Can there or will there ever be a solid agreement as to the night of the last meal and the day of the sacrifice of the Messiah? One could argue that because Jesus was the Passover Lamb, that he had to have been at least betrayed and sacrificed on the very day of the feast, as was the pattern of the Torah. This understanding does lend itself to some sort of credibility, does it not? What then is the conclusion about the apparent discrepancies in the synoptic gospels of Matthew, Mark and Luke as compared to John writings?

There are a few theories which have been promoted by a number of various sources over the two thousand years since the death, burial and resurrection of the Messiah. One such theory dictates that there were in fact two Passovers observed in that particular year, 31 C.E. or 33 C.E. depending on the sources. The assumption is that there was a disagreement between the Pharisees and the Sadducees as to what day began the feast in that year. The theory has it, that the Sadducees and Pharisees used different calendars because of a difference in understanding the date of the Pentecost as mentioned in Lev. 23:15, which commanded the nation of Israel to hold the Pentecost celebration seven full weeks "from the day after the Sabbath." The Pharisees understood the day after the Sabbath, as the day after Passover, while the Sadducees understood it as the day after the Sabbath (Sunday). Apparently, this was due to the Sadducees' desire for the Pentecost to fall on a Sunday. Thus, the Pharisees celebrated Passover earlier, while the Sadducees celebrated Passover later. With this in mind, Jesus could have eaten the Passover meal and died the next day, according to the Pharisaic calendar (and Synoptic gospel accounts), while at the same time, dying before the actual Passover meal, according to the Sadducees' calendar (and John's Gospel). Other calendar theories debate that there were disagreements as to which way the days and months were to be reckoned according to a lunar or solar measurement, thus the probability of a difference in one day. What is highly doubtful is that the Pharisees and Sadducees would have allowed for two different days of sacrifices and offerings despite their often disagreements about the exact interpretation of the Torah. Also, something as detailed as two separate days of sacrifices and offerings would have most definitely had been chronicled in one or more of the four gospels.

COMPARISON



Paschal Lamb in the Days Before The Passover

However, what all the gospels have in fluidity, is that they all recount the “examination” by Pilate and by the religious right upon the Messiah. **The significance of this is extremely important, as it gives a prophetic demonstration of the laws of the Torah.** According to the first detailed account written in the Torah, that which is written in Exodus 12, the Paschal Lamb was to have **been selected the 10th day of the month and kept till the 14th day of the month.** In other words, this particular sacrifice was to be thoroughly examined over the course of four days in order to have full assurance that this lamb had no imperfections what so ever.

Exodus 12:1

And YHWH spake unto

Moses and Aaron in the land of Egypt,

saying,

Exodus 12:2

This month shall be unto you

the beginning of months

it shall be the first month

of the year to you.

Exodus 12:3

Speak ye unto all the congregation of Israel,

saying, In the tenth day of this month

they shall take to them every man a lamb,

according to the house of their fathers

a lamb for an house:

Exodus 12:4

*And if the household be too little for the lamb,
let him and his neighbour next unto his house take it*

according to the number of the souls;

every man according to his eating

shall make your count for the lamb.

Exodus 12:5

Your lamb shall be without blemish,

a male of the first year:

ye shall take it out from the sheep

or from the goats:

Exodus 12:6

And ye shall keep it up

until the fourteenth day of the same month:

and the whole assembly of the congregation

of Israel shall kill it in the evening.

There's a number of things which are contained in these six verses which further support that the Feast of Unleavened Bread, which is the Passover, both began the night portion of the 15th day of the month. The command was that the lamb or goat was to be selected the 10th day of the month and held until the 14th day of the month. Common sense would tell us that the selection did not occur when the 10th day came in at night for this would have made proper selection nearly impossible. **The selection of the lamb or goat would have occurred during the day light portion of the 10th day when the lamb or goat could be properly scrutinized.** The five day observance (as it would be if using the Hebrew “day”), would have then **concluded during the daylight portion of the 14th day** and the lamb would be sacrificed during the transition of the day from evening to night of the 15th. **These instructions given in Exodus 12 lay out a prophetic pattern of the last few remaining days in the life of Jesus before he was sacrificed as our Paschal lamb.**

10th Day

11th Day

12th Day

13th Day

14th Day

15th Day

Day 6

Day 5

Day 4

Day 3

Day 2

Day 1

Abib

Christ crucified near 12pm The day of preparation

Passover Begins



Exodus 12:3
John 12:1



John 12:12-13
Matthew 21:1-17



Matthew 21:18-46
Matthew 22: 15-46



Matthew 26: 1-19



Matthew 26:20
John 13:1-29
John 18:1-24



John 18:28-29
Luke 23:15-16
Exodus 12:6

John 12:1

Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead

Using this verse in the gospel of John **as a fixed position** from which to calculate the events and happenings prior to the Passover will allow us to more readily see a parallel of Exodus 12 as it unfolded in the days of the Messiah. **In order to alleviate any possible confusion as to what is meant in John 12:1, is that the entering in of the 6th day at evening (or 6 days before the Passover) would be the start of the Passover; in other words it was technically 5 daylight periods until the Passover began in the evening of the 14th day. This same application is also in play later on in the Passover account when we read that it would be "two days" before the Passover. (Good examples of "Roman"**

English translatory mindsets) The illustration above gives a day to day progression of events from the day that Jesus came into the village of Bethany on the 10th day of Abib/Nisan (5) days before the Passover was to begin. Bethany was a small village about two miles outside the heart of Jerusalem. We refer to these "villages" today as suburbs. It was on the 10th of Abib that Jesus made himself an open display before all those which abode in and around the city of Jerusalem for the feast of the Unleavened Bread which is the Passover. It was also on the 10th of Abib that Judas Iscariot agreed with the religious rulers to betray the Messiah.



Other Discrepancies in Gospels

Unfortunately, there are again a number of discrepancies found in the writings of all four of the gospels about the day to day details in the life of the Messiah. There appears to be some confusion as to which day Jesus cast out the moneychangers from the temple. Mark tells us that it was the second visit to the temple in which Jesus cast out the moneychangers, however, the accounts in Matthew and Luke claim it happened on the first visit by Jesus to the Temple. There is also some confusion as to the story of the fig tree, its cursing and its final death. Mark says that the fig tree was cursed by the Messiah on his second visit to the temple and it was the next day, or the third visit to the temple that the disciples observed that the fig tree had withered and died. The gospel of Luke and John are absent about the events surrounding the fig tree, whereas the gospel of Matthew detail

that the fig tree was cursed, withered away and died all in the day of Christ's second visit to the temple. Happily, there is manageable numbering of those last six days that can only be traced as it appears using the gospel of Matthew and that of John.

John's Account of the Days Before Passover

According to what is written in the book of the gospel of John, Jesus arrived in the city of Bethany/Bethpage **six days (technically 5) before the Passover** was to begin. This day would have been **the daylight portion of the 10th day** before the Pesach was to begin. The next day, **or four days before** the beginning of the Passover, the events outlined in John tell of the entry of Jesus into the city of Jerusalem on the back of an ass.

John 12:12

On the next day

*much people that were come to the feast,
when they heard that Jesus was coming to Jerusalem,*

John 12:13

*Took branches of palm trees,
and went forth to meet him, and cried, Hosanna:*

*Blessed is the King of Israel
that cometh in the name of YHWH.*

These verses are also detailed in the other gospels and give us the ability to zero in on the days leading up to the Passover. **Four days before** the Passover, or on the 11th of Abib, Jesus comes into the city of Jerusalem on the back of an ass and enters into the temple, where according to that which is written in Matthew, he throws the moneychangers out of the temple.

Matthew's Account of the Days Before Passover

Matthew 21:1

*And when they drew nigh unto Jerusalem,
and were come to Bethphage,
unto the mount of Olives,
then sent Jesus two disciples,*

Matthew 21:10

*And when he was come into Jerusalem,
all the city was moved, saying, Who is this?*

Matthew 21:11

*And the multitude said,
This is Jesus the prophet of Nazareth of Galilee.*

Matthew 21:12

*And Jesus went into the temple of YAH,
and cast out all them that sold
and bought in the temple,
and overthrew the tables of the moneychangers,
and the seats of them that sold doves,*

Matthew 21:15

*And when the chief priests and scribes saw
the wonderful things that he did,
and the children crying in the temple, and saying,
Hosanna to the Son of David;
they were sore displeased,*

Matthew 21:17

*And he left them,
and went out of the city into Bethany;
and he lodged there.*

Three days before the Passover, or on the 12th of Abib, we find that Jesus, along with his disciples, return to the temple in the morning.

Matthew 21:18

*Now in the morning as he returned into the city,
he hungered.*

Matthew 21:19

*And when he saw a fig tree in the way,
he came to it, and found nothing thereon,
but leaves only, and said unto it,
Let no fruit grow on thee henceforward for ever.
And presently the fig tree withered away.*

Matthew 21:20

*And when the disciples saw it, they marvelled, saying,
How soon is the fig tree withered away!*

Matthew 21:23

*And when he was come into the temple,
the chief priests and the elders of the people
came unto him as he was teaching, and said,
By what authority doest thou these things?
and who gave thee this authority?*

Matthew 21:45

*And when the chief priests and Pharisees
had heard his parables,
they perceived that he spake of them.*

Matthew 21:46

*But when they sought to lay hands on him,
they feared the multitude,
because they took him for a prophet.*

Matthew 22:15

*Then went the Pharisees, and took counsel
how they might entangle him in his talk.*

Matthew 22:22

*When they had heard these words, they marvelled,
and left him, and went their way.*

Matthew 22:23

*The same day came to him the Sadducees,
which say that there is no resurrection, and asked him,*

Matthew 22:34

*But when the Pharisees had heard
that he had put the Sadducees to silence,
they were gathered together.*

Matthew 22:46

*And no man was able to answer him a word,
neither durst any man from that day forth
ask him any more questions.*

All these things took place **three days** before the start of the Passover. Jesus is scrutinized by all those of the religious order on this day repeatedly, and of course their efforts at entrapment failed miserably. Matthew 22:46 tells us that it was from that day and forward that no man questioned him while he was at the temple, but as we will see that on the day that the Messiah was taken by the temple guard, Jesus endured more questioning not only by the high priest and the religious council, but also by the government of Rome.

Matthew 26:1

*And it came to pass,
when Jesus had finished all these sayings,
he said unto his disciples,*

Matthew 26:2

*Ye know **that after two days**
is the feast of the passover,
and the Son of man is betrayed to be crucified.*

Matthew 26:3

*Then assembled together the chief priests,
and the scribes, and the elders of the people,
unto the palace of the high priest,*

who was called Caiaphas,

Matthew 26:4

*And consulted **that they might**
take Jesus by subtilty, and kill him.*

Matthew 26:5

*But they said, **Not on the feast day,**
lest there be an uproar among the people.*

Matthew 26:6

*Now when **Jesus was in Bethany,**
in the house of Simon the leper,*

As much information as can be gathered from these six verses, Jesus went to the city of Bethany and the chief priest, the scribes and the elders of Israel were meeting in the home of Caiaphas the high priest planning how they might take Jesus and put him to death BEFORE the Passover was to begin. These events transpired four days removed from the day that Jesus first came to Bethany (John 12:1). This day would have been the 13th of Abib or **2 days before** the Passover was to begin.

Matthew 26:17

*Now the first day of the feast of unleavened bread
the disciples came to Jesus, saying unto him,
Where wilt thou that we prepare for thee
to eat the passover?*

Matthew 26:18

*And he said, **Go into the city to such a man,**
and say unto him, *The Master saith,
My time is at hand;**

*I will keep the passover **at thy house** with my disciples.*

Matthew 26:19

*And the disciples did as Jesus had appointed them;
and they made ready the passover.*

Matthew 26:20

*Now **when the even was come,**
he sat down with the twelve.*

As I had detailed earlier in this study, there are a number of things which allow for suspicious content in verses 17 - 20. The only possible way that verse 17 could be understood, is that they were already into the Feast of Unleavened Bread, and that the Passover was to come that night. If this were the case, then by default, the first day of the feast would have to begin one day before the Passover was to begin. But according to that which had already been written in the Torah, we know that this could not be the case. What these events do agree with, as concerning the other gospels, is that Jesus and his disciples gathered together in a room to have a meal before the Messiah was to be betrayed. The gospel of John shows no such apparent contradictions, and for this reason, we shall use it to the conclusion of this part of the study.

Conclusion Using Gospel of John

John 13:1

***Now before the feast of the passover,**
when Jesus knew that his hour was come that
he should depart out of this world unto the Father,
having loved his own which were in the world,
he loved them unto the end.*

John 13:2

***And supper being ended,** the devil having now put into
the heart of Judas Iscariot, Simon's son, to betray him;*

John 13:26

*Jesus answered, **He it is,** to whom I shall give a sop,
when I have dipped it. And when he had dipped the sop,
he gave it to Judas Iscariot, the son of Simon.*

John 13:27

*And after the sop Satan entered into him.
Then said Jesus unto him,
That thou doest, do quickly.*

John 13:28

*Now no man at the table knew
for what intent he spake this unto him.*

John 13:29

*For some of them thought, because Judas had the bag,
that Jesus had said unto him,*

**Buy those things that we have need of against the feast:
or, that he should give something to the poor.**

These things which all took place on this night, would have been the **last day of the four days**, since Jesus first entered into the temple and the beginning of the 14th day, before the feast of the Passover was to begin. It is questionable as to why none of the other synoptic gospels mention that perhaps Judas went out to purchase those items which were to be used for the feast. What we all agree on is those things which happened next.

John 18:1

*When Jesus had spoken these words
he went forth with his disciples over the brook Cedron,
where was a garden, into the which he entered,
and his disciples.*

John 18:2

*And Judas also, which betrayed him, knew the place:
for Jesus oftentimes resorted thither with his disciples.*

John 18:3

**Judas then, having received a band of men and officers
from the chief priests and Pharisees,**
cometh thither with lanterns and torches and weapons.

John 18:12

*Then **the band and the captain and officers**
of the Jews took Jesus, and bound him,*

John 18:13

*And **led him away to Annas first;**
for he was father in law to Caiaphas
which was the high priest that same year.*

John 18:14

*Now Caiaphas was he,
which gave counsel to the Jews,
that it was expedient that one man
should die for the people.*

John 18:19

**The high priest then asked Jesus of his disciples,
and of his doctrine.**

John 18:24

*Now Annas had sent him bound
unto Caiaphas the high priest.*

After the forced imprisonment of Jesus by the temple guard under the direction of the religious council of the Jews, the Messiah is questioned by his captors. **This would be the last of the days in which the Passover Lamb**, Jesus Christ the King **was to have been questioned** by those which were of Israel, which is the daylight portion of the 14th coming into the eventual night of the 15th, which ushered in the beginning of the Feast of Unleavened Bread, which is called the Passover.

John 18:28

*Then led they Jesus from Caiaphas
unto the hall of judgment: **and it was early;**
and they **themselves went not into the judgment hall,**
lest they should be defiled;
but that they might eat the passover.*

John 18:29

Pilate then went out unto them, and said
What accusation bring ye against this man?

After Jesus was questioned by the elders, he was then conveyed over to Pontius Pilate for judgment under the Roman system of laws.

Luke 23:13

*And Pilate, when he had called together
the chief priests and the rulers and the people,*

Luke 23:14

*Said unto them, **Ye have brought this man unto me**
as one that perverteth the people:
and, behold, I, **having examined him** before you
have found no fault in this man touching
those things whereof ye accuse him:*

Luke 23:15

*No, nor yet Herod: for I sent you to him;
and, lo, nothing worthy of death is done unto him.*

Luke 23:16

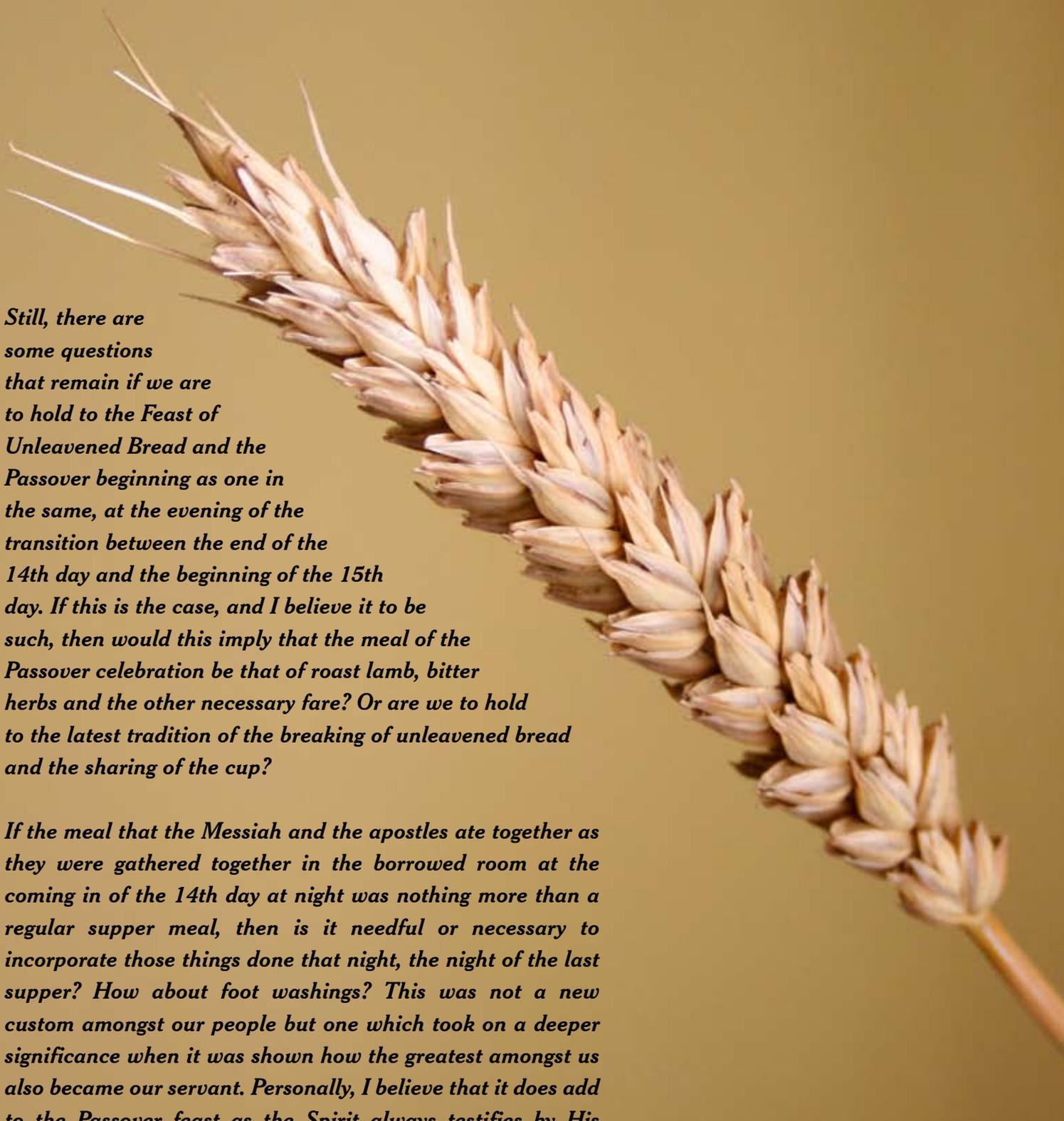
I will therefore chastise him, and release him.

"Examined": # G350 *anakrinō an-ak-ree'-no*

From G303 and G2919; properly **to scrutinize**, that is, (by implication) investigate, interrogate, **determine**: - ask, question, discern, **examine**, judge, search.

Jesus Christ, the Passover Lamb of Yah, was the picture perfect pattern of how the feasts of the Torah are all fulfilled in our Messiah. During the span of days just before the Passover was to be eaten, our Messiah was observed, questioned and scrutinized by not only those that said they were of Israel, but also of those of the secular governments, and through all these inquisitions there was found not one blemish, not one fault, not one sin, that they could lay to His charge! This was the fulfillment to the four days of observation and examination required by Torah of the Passover Lamb.

What about the Pre-Passover Meal on the 14th?



Still, there are some questions that remain if we are to hold to the Feast of Unleavened Bread and the Passover beginning as one in the same, at the evening of the transition between the end of the 14th day and the beginning of the 15th day. If this is the case, and I believe it to be such, then would this imply that the meal of the Passover celebration be that of roast lamb, bitter herbs and the other necessary fare? Or are we to hold to the latest tradition of the breaking of unleavened bread and the sharing of the cup?

If the meal that the Messiah and the apostles ate together as they were gathered together in the borrowed room at the coming in of the 14th day at night was nothing more than a regular supper meal, then is it needful or necessary to incorporate those things done that night, the night of the last supper? How about foot washings? This was not a new custom amongst our people but one which took on a deeper significance when it was shown how the greatest amongst us also became our servant. Personally, I believe that it does add to the Passover feast as the Spirit always testifies by His overwhelming presence. As the words of Paul echo throughout these last 2,000 years:

Romans 14:23

*And he that doubteth is damned if he eat
because he eateth not of faith:
for whatsoever is not of faith is sin.*

*Shalom,
Elder Douglas Becker*



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This article is subject to change as **אֵלֹהִים** gives me new understanding and as we advance in this diaspora.

So much has been lost and covered up over the centuries; our history, heritage, culture, and language.

He is restoring all that has been lost and all that has been kept from us, His people.

I thank him for Salvation. I thank Him for Jesus Yahshua.

All Scriptural Text is from the King James Version of the Bible.

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shalom
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