

# passover\_\_\_feast\_of\_unleavened\_bread\_5784 (1080p)

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## SUMMARY KEYWORDS

day, shabbat, passover, resurrection, unleavened bread, tomb, messiah, lunar cycle, called, christianity, judaism, month, means, observance, spices, term, crucified, sabbath, spring equinox, biblical calendar

## SPEAKERS

Baruch Korman

### **Baruch Korman** 00:05

Shalom and happy Passover. Now, the fact that I'm saying to you now happy Passover may be confusing, because much of the Christian world has already discuss the crucifixion. And they've already celebrated the resurrection. And we know something. When we look at the Bible, which has to be the foundation for our faith, we know that Messiah, for example, in First Corinthians chapter 15, the apostle Paul uses a Greek term which corresponds to the Hebrew word receipt. And receipt means usually it's translated, the first fruits, it relates to resurrection day, and therefore also in First Corinthians, but this time in chapter five, Paul speaks of Messiah as our Passover lamb. And indeed, when we study carefully, the New Covenant, specifically the Gospels, we see that Messiah was crucified on what the Gospels call Preparation Day, which is another term for Passover. So undeniably, you're sure was crucified on Passover, which means that the resurrection had to happen after the crucifixion. But yet, I say to you, happy Passover, because biblically, Passover, has not yet been observed, according to what we read in the Bible, according to the law of Moses. So why this disagreement? Why this confusion? Well, let me share with you how Christianity by and large, not all of Christianity, the Orthodox Church, for example, follows a different accounting. But but most of the evangelical world, this is how they determine when to observe the resurrection. This is what they do. They wait for the spring equinox. When spring comes, they also wait for another event. And that is the first full moon after the spring equinox. So why is that important? The first for a moon, because Passover is on the 14th day of the first month, and every month on the 14th day, there's a full moon. So Christianity, by and large, not the Orthodox but the vast majority of the Christian world, waits for springtime, the spring equinox, the wait for the first full moon, and then the Sunday after those two criterias have been met, then they proclaim resurrection day. Now, here's the problem. When we look at the Bible, we are mandated to observe Passover in the spring. This is why Christianity waits for the spring equinox. But Judaism follows it a little bit different based upon some implications of the Word of God. For example, when we look at the Biblical calendar, we need to acknowledge it is both lunar for example, months are determined by the lunar cycle. And we also know for example, Islam, they follow only a lunar calendar.

And what does that mean? It means that their observance of a special month for them, the month of Ramadan, it moves around the calendar, meaning sometimes it's in the summer, sometimes it's in the spring, then it moves to the winter, and then into the fall and then back to the summer. It moves around. Why? Because if we look at the lunar cycle, and we take 12 lunar cycles for 12 months in the year, when we take 12 times that lunar cycle, it doesn't equal 365 and a quarter days, therefore it comes up short, which means that their observances are going to be shorter than a full year and therefore it propels them backwards, as I said, may be in the spring, then in the winter, and then in the fall and then in the summer, Judaism is based upon not simply a lunar cycle, but also the solar cycle. Why? If we follow only the lunar cycle, then Passover wouldn't stay in the spring. And in order to have that correction, what takes place is this, every two or three years, approximately, there is a leap year. Now I made mention of 365 and a quarter days on the Gregorian calendar, we find that every four years because a quarter times four is one. So every four years, there's an additional day added. We call that a leap year, Judaism has that same term. It's called shenana. Mutual Barrett, which means kind of eight pregnant year, and every two or three years, approximately, the year gives birth to an additional month. Now, the 12th month on the Biblical calendar is called a dar. And every leap year, in Judaism, we add a nother month called a dark bet, or a dark to, and it's a full month, and this year, is one of those months, or one of those years when we add an additional month, and therefore it extends things and an additional month. And what happens, we have this differences. Now, what I want you to understand is this. When we look at Messiah, the Bible is very clear that he was crucified on Passover. And we know something. We know that Passover is the 14th day of the first month. And many people want to know and ask the question, well, is Catholicism right? And is it good that Christianity, for the most part, embraces a Catholic view, known as Good Friday that he was crucified on a Friday? And why do they do that? Well, they say that it must be because they were hurrying to put him into the tomb before the Shabbat, before this, this high Sabbath. Now, this is where things get very clear. When we study the Word of God. There is a difference between the seventh day Shabbat, what the world calls Saturday, and a high Shabbat that John's Gospel speaks of in John chapter 19, I believe verse 31. A high Shabbat is a holiday Shabbat. So there are days that are treated as a Sabbath day, regardless of what day they fall upon. And let me give you an example that one which is relevant for our discussion, is the first day of Unleavened Bread. When you study what the Bible says about the Feast of Unleavened Bread, comets soat, we are told the first day of Unleavened Bread, and the last day, regardless of what day they fall upon, they are to be treated as Shabbat, high Shabbat, which means you don't do any work. Shabbat law is enforced on these special days. Now, when we read the Scripture carefully, and here again, don't take me for, for knowing the truth, study for yourself, investigate, always listen, but validate, see if what's being said is really true. And I would invite you, for example, to look at Luke's Gospel chapter 23, and two verses the last two verses verses 55. And 56. What does it say there? Well,

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we know that that Joseph EREMA, Thea was there. He's the one that went and asked for the body of your shoot in order to bury him and his tomb. And the women who came from Galilee, look at verse 55. They were there. And they saw the spot where he was late. And then it says something. It says that they went Look at Verse 56. They went and they bought spices and ointments. They prepared them they bought the ingredients, the spices in order to make the anointment the anointing material for his body to give him a proper burial. But what happens? Well, something happened. They ran out of time,

they could not go and purchase and prepare and get to the tomb before the Sabbath day. And this would be the normal Seventh Day Sabbath. So they bought the spices and prepared them before Shabbat. But then when you look, for example, at Mark's gospel, chapter 16 And verse one, it tells us that very same thing, but they did it after the Sabbath. Now, what does that mean after the Sabbath, after the high Sabbath? So this is what we know your shoe was crucified on the 14th day of the first month, that year, it had to be on a Wednesday. So this Good Friday myth is just that it is a false legend. It is not supported in the Scripture. Why? Well, we know something. If we look at this, and we find that the woman after Shabbat, meaning after the first day of Unleavened Bread. Now, if he was crucified on a Wednesday, and I'll prove that in a moment, then the first day of Unleavened Bread had to be a Thursday. And it was only after according to Mark 16, in verse one, it was only after that Sabbath, the first day of Unleavened Bread, the 15th day of Nissan that the women went and bought and prepared. But what happened before they could get to the tomb to anoint his body as they plan to do? What happened? Shabbat King, what Shabbat, the normal seven day, Shabbat, and therefore that means that the women had to buy and prepare the spices to make that ointment to anoint his body on a Friday. So if they bought the spices, after the high Shabbat, the 15th day of Nisa, that 15th Day had to be a Thursday, they bought the spices on the 16th day, and the 17th was that typical seven day Shabbat, a Saturday. So he wasn't crucified on a Good Friday. This is false. It is not supported in the Scripture, we find that he was crucified on the 14th day of the first month, which was on a Wednesday that year. Everyone observe the high Shabbat, the first day of Unleavened Bread, no work could be done. And therefore the women after that high Shabbat, according to Mark chapter 16, verse one, they went and prepared the spices having purchased them. And then according to Luke, chapter 23, and verse 56, they weren't able to get to the tomb to anoint his body. So they rested on the seventh day Shabbat. And then what happens? Well, they went to the tomb on the first day of the week, and what did they find? They found an empty tomb. What does that mean? Hit all ready, risen. And what we know is this, your shul was in that tomb, as he testified to, he talked about the sign of Jonah, which is the resurrection Jonah, for example, he was in that belly of the fish for three days and three nights. And the scripture says in Jonah, that he descended into shell, which means Jonah died, and what happened? He was resurrected. That's why Messiah says no sign will be given to you except for the sign of Jonah. Jonah resurrected. And it was then after resurrecting from that belly of the fish, that great fish, that he went and served God. We have a resurrection experience through Messiah and we're called to do that same thing and serve God. So what we find biblically, is that the apostle Paul, I want to go back to First Corinthians 15. He calls Yeshua twice, by that Hebrew term. He uses the Greek word that that means the same thing. But he calls your show receipt. Why? That tells us that He rose from the dead on the beginning of the counting of The Omer which brings me to the next thing I'd like to talk about, and that is the differences between what Judaism teaches, and what the Bible says concerning this counting of the Omer Judaism today always begins the counting of the Omer on the 16th day of that first month. That is incorrect. Why? If you look at Leviticus chapter 23, when it speaks about this observance, we know something,

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we begin the counting of the Omer and certain things have to happen. First of all, the first day of Unleavened Bread had to take place. Then after that, we wait for the first Shabbat, after the the the observance of the first day of Unleavened Bread. And the next day, which has to be a Sunday, because if we say we wait for the first day of Unleavened Bread, the 15th day of that first month, and the first

Shabbat after that 15th day is that Sabbath, which the Scripture speaks of, and that it's the day after the Sabbath, which has to be the first day of the week, that the counting of the Omer begins. That's why no date is given. Judaism is incorrect when it assigns a date to the beginning of the counting of the Omer. The sheet is never given a date. Why? Because you have to follow a formula. The formula is very simple. As I said, you wait for the first day of Unleavened Bread, and the first Shabbat after the first day of Unleavened Bread, and the day after, and that's exactly the term Makara has Shabbat, the day after that Sabbath is when you begin the count. That tells us undeniably that Messiah, this resurrection occurred because he is called by Paul, the receipt, the first fruit, it happened on the first day of the week. Now, let's be very careful, because when does the first day of the week begin? Well, after sundown, on Saturday, meaning this when Shabbat is over, that seven day comes to an end with sundown, then it's the first day of the week, and Messiah rose on the first day of the week. I happen to believe shortly after the conclusion of Shabbat it's still the first day of the week. On Saturday, when it's dark. It's no longer Saturday under the biblical reckoning. It's the first day of the week, and your shoe rose on the first day of the week. And when the women came to the tomb, early Sunday morning, they found that he had already risen, the tomb was empty. And then later on, we see that that Mary Magdalene, after experiencing the empty tomb, she met your shul later. So we need to be very clear about things. So we're talking about the timing for Passover, the timing of resurrection day, the proper time to begin the counting of the Omer and there's two ways we count the Omer we begin on that first day of the week, after the first day of Unleavened Bread, and we begin that count and we count 49 days and the next day is the Feast of Weeks shoveled or Pentecost. Or we find that we count not just 49 days and the next day, but every seven days we count a week. So it's seven weeks. That's why it's called hog hush have worked in Judaism, the Feast of Weeks because we count seven full weeks. And then the next day is shoveled or Pentecost Pentecost relating to the Greek term for 50. So seven full weeks is 49 days and the next day is is Pentecost, this observance this appointed day from the Lord. So I hope what I've just shared helps clarify things and realize this year because it is indeed a leap year that extra month that second a dar is observed. That is why we have such a difference between when Traditionally most of Christianity observes the resurrection. And when they talk about the crucifixion which occurred on Passover. And remember, Passover is just one day, the 14th day of that first month, but the Feast of Unleavened Bread is seven days. Passover is preparation for the Feast of Unleavened Bread. And that's why it's called repeatedly in all four Gospels, that Messiah was crucified, crucified on preparation day, that tells us Passover. So God's word is clear. We can know the dating, we can know the days of the week, and we can know what happened during this significant time of Passover and the Feast of Unleavened Bread. Because God wants us to know the truth in order that we can live out the truth. While close with that, again, happy Passover. And let us rightly celebrate the resurrection according to the truth of Scripture. I'll close with that. Shalom.