

The Bread of the Passover and the Suffering of Jesus Christ

Mark Sappington
Given on March 13, 2021

Brethren, we are so blessed to have a deeper understanding of God's truth, a deeper understanding of who God the Father was, is and will be, a deeper understanding of who Jesus Christ was, is and will be, and a deeper understanding of the Father's plan of salvation for all of mankind who will follow, obey, and love Him.

We have that deeper understanding of the Father's plan of salvation because of our deeper understanding of the Festivals and Holy Days of our Father. The first festival, one which we will be observing in less than two weeks, is the cornerstone festival, upon which the rest of the Father's plan of salvation depends and is built. Without this first festival, there is no plan of salvation.

That first festival is the Passover. On the last night of Jesus Christ's physical life here on the earth, He instituted a new ceremony and service with two new symbols, both of which have deep implications and ramifications in our spiritual lives now and in our eternal life to come.

One of those new symbols was the bread of the Passover.

Brethren, in my sermon this afternoon entitled The Bread of the Passover and the Suffering of Jesus Christ, I would like to explore the subject of the deep symbolism and meaning of the bread that is broken during the Passover service and its picturing of the suffering endured by our Lord and Savior Jesus Christ.

Brethren, in exploring the subject of the suffering of Jesus Christ, I would like to discuss five points concerning the deep significance of the broken bread of the Passover.

The first point concerning the bread of the Passover and the suffering of Jesus Christ is:

1. The Passover was and is a ceremony of a sacrifice to God the Father

Please turn with me to Exodus 12.

Exodus 12:21 *Then Moses called all the elders of Israel together and said to them, "Go, pick out a lamb or young goat for each of your families, and slaughter the Passover animal.*

22) Drain the blood into a basin. Then take a bundle of hyssop branches and dip it into the blood. Brush the hyssop across the top and sides of the doorframes of your houses. And no one may go out through the door until morning.

23) For the Lord [Yehovah] will pass through the land to strike down the Egyptians. But when he sees the blood on the top and sides of the doorframe, the Lord [Yehovah] will pass over your home. He will not permit his death angel to enter your house and strike you down.

24) Remember, these instructions are a permanent law that you and your descendants must observe forever.

25) *When you enter the land the Lord [Yehovah] has promised to give you, you will continue to observe this ceremony. [It was a ceremony]*
 26) *Then your children will ask, 'What does this ceremony mean?'*
 27) *And you will reply, 'It is the Passover sacrifice to the Lord [Yehovah], for he passed over the houses of the Israelites in Egypt. And though he struck the Egyptians, he spared our families.'" When Moses had finished speaking, all the people bowed down to the ground and worshiped. (NLT)*

In verse 25, the Hebrew word for ceremony is עֲבֹדָה (abodah), Strong's #5656 which means a work or a service or ritual of God. A common English word for abodah is ceremony. So Exodus 25 is equating the killing of the Passover lamb with a ceremony. And the meaning of the ceremony is the sacrifice of the Passover lamb to Yehovah.

So an important aspect from the Exodus account of the Old Testament Passover is that the killing of the Passover lamb is the Passover ceremony. The eating of the Passover lamb was not the Passover; it was the eating of the Passover lamb. The Passover was the lamb, and the Passover ceremony was the slaughtering of the Passover lamb and putting the blood on the doorposts of the homes.

So brethren, in the Old Testament Passover, the Passover ceremony was the killing of the Passover lamb. The Passover ceremony was not eating the Passover lamb.

Furthermore, in Exodus 12:27, the King James Version translates the passage as "it is the LORD's Passover." The New King James Version translates the passage as "it is the Passover sacrifice of the LORD [Yehovah]."

The other three verses which mention the LORD's Passover, or Yehovah's Passover, are Exodus 12:11, Leviticus 23:05, and Numbers 28:16.

However, an examination of the Hebrew text in these four verses shows that the phrase is פֶּסַח לַיהוָה or pesach laYehovah. The preposition "la" in Hebrew means "unto, to or for" and is placed at the front of the noun to which it applies. This phrase means literally the Passover unto Yehovah. It does not mean the LORD's Passover or Yehovah's Passover.

In order to write the LORD's Passover or Yehovah's Passover in Hebrew, simply take out the "la" and you would have פֶּסַח יְהוָה or pesach Yehovah, o. This construct would be exactly like the "messenger of Yehovah" מַלְאֲכַי יְהוָה or malak Yehovah. However, this grammatical construct is not present in these four verses.

The same phrase פֶּסַח לַיהוָה or pesach laYehovah or "Passover unto Yehovah" is given in the following verses in the Old Testament, which are correctly translated as "the Passover unto Yehovah."

These verses are Exodus 12:48, Numbers 9:10, Numbers 9:14, Deuteronomy 16:01 & 02, 2 Kings 23:21 & 23, 2 Chronicles 30:01 & 05, and 2 Chronicles 35:01.

Please turn with me to Exodus 12:48 and we will read one of these examples.

Exodus 12:48 *And when a stranger shall sojourn with thee, and will keep the passover to the LORD, let all his males be circumcised, ... (KJV)*

All of these verses have the Hebrew construct of פֶּסַח לַיהוָה or “pesach laYehovah” which is “the Passover unto Yehovah.”

So brethren, the Passover sacrifice in the Old Testament was unto Yehovah, whom we know to be God the Father.

Please turn with me to Hebrews 9. We know now that the Old Testament Passover was a forerunner of the sacrifice and death of Jesus Christ for the salvation of mankind. And that sacrifice of Jesus Christ was a sacrifice unto the Father.

Hebrews 9:14 *How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? (KJV)*

So just like in the Old Testament Passover, Jesus Christ’s sacrifice was to God the Father or Yehovah.

Please turn with me to Mark 14:22. In the New Testament, we read about a completely new and different ceremony concerning the Passover.

Mark 14:22 *And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body.*

23) *And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it.*

24) *And he said unto them, This is my blood of the new testament, which is shed for many. (KJV)*

Mark 14:22 *As they were eating, Jesus took some bread and blessed it. Then he broke it in pieces and gave it to the disciples, saying, Take it, for this is my body.*

23) *And he took a cup of wine and gave thanks to God for it. He gave it to them, and they all drank from it.*

24) *And he said to them, “This is my blood, which confirms the covenant between God and his people. It is poured out as a sacrifice for many. (NLT)*

Here in Mark 14, as well as in Matthew 26 and in Luke 22, we have the institution by Jesus Himself of a new ceremony which is directly connected with and confirms the New Covenant.

Please turn with me to Luke 22. Luke adds another important instruction from Jesus in his Gospel account.

Luke 22:19 *And he [Jesus] took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.*

20) *Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. (KJV)*

Luke adds that Jesus instructed His disciples that they were to do this ceremony in remembrance of Him.

Please turn with me to 1 Corinthians 11. Many decades later, the Apostle Paul reiterated the importance of this ceremony.

1 Corinthians 11:23 *For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread:*

24) And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

25) After the same manner also he took the cup, when he had supped, saying, this cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. (KJV)

So brethren, we are instructed by Jesus Christ Himself that we are to observe this ceremony of the bread and the wine.

And this New Testament ceremony commemorates the suffering and sacrifice of Jesus Christ. His sacrifice was a sacrifice unto God the Father, just like the lamb was in the Old Testament.

The Old Testament Passover and the New Testament Passover are ceremonies or services.

The second point concerning the bread of the Passover and the suffering of Jesus Christ is:

2. One-half of the New Testament Passover symbols is the bread

It is interesting and important to note that Jesus Christ changed the symbols of the Passover from the Old Testament Passover.

Please turn with me to Luke 22.

Luke 22:15 *And he [Jesus] said unto them, With desire I have desired to eat this passover with you before I suffer: (KJV)*

Luke 22:15 *Jesus said, "I have been very eager to eat this Passover meal with you before my suffering begins." (NLT)*

Luke 22:15 *And He said to them, "I have earnestly desired to eat this Passover with you before I suffer; (NAS 1995)*

The word for "this" in verse 15 in Greek is ΤΟΥΤΟ. The word "this" is a demonstrative pronoun in Greek. The phrase "this Passover" in verse 15 is ΤΟΥΤΟ Τὸ Πάσχα (touto to pascha). To show or present a particular or specific noun in English, we use the demonstrative adjective "this" or "that" or "these" plus the noun.

In English, we produce an indefinite noun by using the indefinite article "a" such as "a book" as in "I want to read a book". The book is not specified. It could be any book.

We can then progress to a definite noun by using the definite article "the" such as "the book" as in "I want to read the book." The book is more specified. It is not just any book, but a book that has been previously mentioned or discussed.

We can then progress to an even more definitive noun by using the demonstrative adjective "this" such as "this book" as in "I want to read this book." The book is even more specified. It not just "a book" or "the book". It is "this book", a very specific and particular book.

Greek grammar treats these three different specificities in much the same way as in English. For the example in verse 15, Greek grammar dictates that the demonstrative noun (not adjective as in English) be used with the definite article “the” plus the noun, all in whatever case declension that is required in the sentence.

In verse 15, the noun “the Passover” or τὸ Πάσχα (to pascha) is a neuter singular noun in the accusative case. The word “this” in Greek for a neuter singular noun in the accusative case is τοῦτο. In Greek, it would read word for word “this the Passover”. But in English, we would simply say “this Passover”.

This distinction in both Greek and English is important, because Jesus is referring to a specific and particular Passover: the Passover that He was about to introduce to His disciples. And that particular Passover contained two new symbols.

The very next verses after Luke 22:15 contain the institution of the bread and the wine ceremony.

It is interesting to note that there are two symbols in the Passover service: the bread and the wine. It seems that in the past, we in the Churches of God have deemphasized the importance of the bread on the way to the important other half of the service, which is the wine representing the blood that Jesus shed for us.

However, the bread is equally important and is one-half of the Passover service. We read on in Luke 22:19 concerning the bread.

Luke 22:19 *And he [Jesus] took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. (KJV)*

So the bread of the New Testament Passover represents the physical body of Christ. We can read more about that physical body of Christ and partaking ceremonially of that body in John 6.

John 6:29 *Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.*

30) *They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work?*

31) *Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.*

32) *Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.*

33) *For the bread of God is he which cometh down from heaven, and giveth life unto the world.*

34) *Then said they unto him, Lord, evermore give us this bread.*

35) *And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.*

36) *But I said unto you, That ye also have seen me, and believe not.*

37) *All that the Father giveth me shall come to me; and him that cometh. (KJV)*

Skipping down to verse 48:

- 48) *I am that bread of life.*
- 49) *Your fathers did eat manna in the wilderness, and are dead.*
- 50) *This is the bread which cometh down from heaven, that a man may eat thereof, and not die.*
- 51) *I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world.*
- 52) *The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat?*
- 53) *Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.*
- 54) *Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.*
- 55) *For my flesh is meat indeed, and my blood is drink indeed.*
- 56) *He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.*
- 57) *As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.*
- 58) *This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live forever. (KJV)*

So we read in John 6 that Jesus Christ was comparing His body, the Bread of Life, with the physical manna that fell from heaven for the Israelites during their 40 years in the wilderness. In John 6, Jesus did not compare His body with the Passover lamb, which was eaten by the Israelites in the past and by the Jews in the time of Christ.

There are some who equate the symbolic eating of the body of Christ with the eating of the Passover lamb in the Old Testament Passover, but Jesus never compares His body with the Passover lamb, and He never compares the eating of His body with the eating of the Passover lamb.

He compares and contrasts His body with the manna which fell from heaven for the Israelites.

Furthermore, in John 6:35 and John 6:48, Jesus said “I am the bread of life.” In Greek, that phrase is ἐγώ εἰμι ὁ ἄρτος τῆς ζωῆς. The Greek word for “bread” in these verses is ἄρτος (hartos) (Strong’s #740) which is the generic word for “bread”.

Thayer’s Greek Lexicon states that “hartos” is “food composed of flour mixed with water and baked.” “Hartos” can mean any baked bread made with flour and water, and it includes unleavened bread as well. Again, “hartos” is a generic term.

The specific Greek word for “unleavened bread” is ἄζυμος (azumos), Strong’s #106 which is used in the well-known verse of 1 Corinthians 5:08 where Paul instructs the Corinthians to keep the Feast with the unleavened bread of sincerity and truth.

ἄζυμος is a subset of ἄρτος. Therefore, all ἄζυμος is ἄρτος, but not all ἄρτος is ἄζυμος. All unleavened bread is bread, but not all bread is unleavened bread.

The same relationship between ἄζυμος and ἄρτος exists in Hebrew. The generic word for bread in Hebrew is **לֶחֶם** (lechem) (Strong’s #3899), and the specific word for

unleavened bread in Hebrew is מַצָּה (matstsah), Strong's #4682. Again, as in English and in Greek, all מַצָּה is אֲרֵץ but not all אֲרֵץ is מַצָּה.

The Greek word ἄρτος (hartos) also has an even broader meaning in that it can mean food in general.

Please turn with me to Matthew 6. Jesus used this term in His model prayer that He gave to His disciples.

Matthew 6:9 *After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.*

10) *Thy kingdom come. Thy will be done in earth, as it is in heaven.*

11) *Give us this day our daily bread.* (KJV)

The word for “bread” in verse 11 is ἄρτος (hartos) which has the meaning of food and nourishment, not just a piece of bread.

Similarly, I believe that this is why the word for “bread” in Greek in Christ’s teachings in John 6 is ἄρτος (hartos) and not ἄζυμος (azumos). Christ was discussing and contrasting the physical manna which was the physical food for the Israelites in the wilderness to Christ’s body which is the spiritual food for those of the ecclesia.

However, it makes no sense and is contrary to all that is represented by Christ to equate His body on Passover night with leavened bread. A puffed-up leavened piece of bread just does not correctly reflect the character and purity of Jesus Christ.

Please turn with me to 1 Corinthians 5. The Apostle Paul points this out in his instructions to the Corinthians. In verse 2, Paul states that the congregation is puffed up. He then states in verse 7:

1 Corinthians 5:7 *Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:*

8) *Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.* (KJV)

The word for “as” in verse 7 is καθώς (kathos), Strong's #2531, which means “according to the manner in which, in the degree that”. So Paul is stating in verse 7 that the Corinthians were to purge out the old spiritual leaven or sin from their lives to the extent that they were unleavened spiritually. Paul also equates leaven with malice and wickedness or sin.

The bread referred to in Matthew 26:26, Mark 14:22, and Luke 22:19 is “hartos”, the generic word in Greek for bread. However, I believe and the Biblical scriptures indicate that the body of Jesus would not have been represented in the Passover ceremony with leavened bread which symbolizes spiritual sin and wickedness.

Jesus Christ lived a completely sinless life and was the perfect sacrifice on our behalf to God the Father. The only bread that could represent that sinless life and that perfect sacrifice would have been unleavened bread. And that is why we use unleavened bread during the Passover service.

Again, the bread is an important symbol and represents one-half of the Passover service.

The third point concerning the bread of the Passover and the suffering of Jesus Christ is:

3. The broken bread pictures the suffering of Jesus Christ

Jesus instituted new symbols during the Passover service on the night of Abib 14, AD 31. The first symbol that He instituted was the bread, symbolizing His body which would be bruised and brutalized before His death. Jesus the Messiah suffered greatly as our sacrifice before His death, something completely foreign and totally different from the Old Testament Passover.

The Paschal lamb in the Old Testament Passover had to be without blemish and had to be outwardly perfect. The lamb was in no way brutalized, whipped, mistreated, hit, or injured in any way before it was slaughtered as the Passover sacrifice unto Yehovah or God the Father.

We now understand that the perfect Paschal lamb without blemish in the Old Testament Passover was a forerunner and a representation of the perfect sinless spiritual Paschal lamb of Jesus Christ in the New Testament Passover.

Please turn with me to 1 Corinthians 11. The Apostle Paul mentions the broken body of Christ in his epistle to the Corinthians in referring to the New Testament Passover service.

1 Corinthians 11:24 *And when he [Jesus] had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. (KJV)*

Brethren, Jesus suffered so greatly before He died. Please turn with me to Luke 9. Jesus knew that this suffering would come. He told His disciples about his future suffering many times during His ministry. Let's read of these times.

Luke 9:18 *And it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am?*

19) *They answering said, John the Baptist; but some say, Elias; and others say, that one of the old prophets is risen again.*

20) *He said unto them, But whom say ye that I am? Peter answering said, The Christ of God.*

21) *And he straitly charged them, and commanded them to tell no man that thing;*

22) *Saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day. (KJV)*

We won't turn there, but Christ also talks about his future suffering in Luke 17:25.

Please turn with me to Matthew 20. Jesus accurately described his upcoming fate to His disciples.

Matthew 20:18 *Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death,*

19) And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again.

Jesus knew the prophecies of His impending suffering written in Isaiah 52 and 53. Please turn with me to Isaiah 52.

Isaiah 52:13 *Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high.*

14) As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men: (the New International Version states: Just as there were many who were appalled at him, his appearance was so disfigured beyond that of any human being and his form marred beyond human likeness. – We'll discuss the scourging of Jesus later in the sermon)

15) So shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider. [KJV]

Isaiah 53:1 *Who hath believed our report? and to whom is the arm of the LORD revealed?*

2) For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.

3) He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.

4) Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

5) But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

6) All we like sheep have gone astray; we have turned everyone to his own way; and the LORD hath laid on him the iniquity of us all.

7) He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

8) He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.

9) And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.

10) Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.

11) He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

12) *Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors. (KJV)*

Again, from Isaiah 52 and 53, Jesus not only knew that He would be killed on Passover day, he also knew the incredible and horrible suffering that awaited Him on Passover day.

Please turn with me to Matthew 26. After the New Testament Passover ceremony, Jesus went to the Garden of Gethsemane to pray to the Father.

Matthew 26:36 *Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.*

37) *And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.*

38) *Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.*

39) *And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.*

40) *And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?*

41) *Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.*

42) *He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.*

43) *And he came and found them asleep again: for their eyes were heavy.*

44) *And he left them, and went away again, and prayed the third time, saying the same words. (KJV)*

Jesus knew what awaited Him. He knew the horrible suffering that He was going to have to endure within the next 15 to 18 hours. Jesus was human. He did not want to suffer and die. But He yielded totally to the will of His Father. And as we read in Isaiah 53:10 that it pleased God the Father (Yehovah) to bruise His Son.

Brethren, Christ suffered immensely, and the broken bread of the New Testament Passover service represents Jesus' suffering from His bruised and battered body.

The fourth point concerning the bread of the Passover and the suffering of Jesus Christ is:

4. The suffering of Christ lasted throughout Passover day

This point is another significant departure from the Old Testament Passover. As we discussed previously, the Paschal lamb was in no way tortured, mutilated, or mistreated. The lamb did not suffer. The lamb was simply and quickly slaughtered by slitting its throat. Death was very quick, if not almost instantaneous.

This was definitely not the case with the death and sacrifice of Jesus Christ. His sacrifice was not instantaneous. Jesus suffered before He died. He suffered horribly and prolongedly throughout the day of Passover.

First of all, Jesus suffered mental and emotional anguish the night of Abib 14 in the Garden of Gethsemane. Please turn with me again to Matthew 27:38.

Matthew 26:38 *Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. (KJV)*

Please turn with me to Luke 22. Jesus was in agony in the Garden.

Luke 22:43 *And there appeared an angel unto him from heaven, strengthening him.*

44) *And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground. (KJV)*

Please turn with me to Luke 22. Jesus was later arrested and was brought before the high priest at his house. Very early the morning of Abib 14 at the house of high priest, He was mocked and beaten on His face.

Luke 22:63 *And the men that held Jesus mocked him, and smote him.*

64) *And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee?*

65) *And many other things blasphemously spake they against him. (KJV)*

Matthew 26:67 *Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands,*

Please turn with me to Matthew 27:26. Later that morning, after being mocked by everyone in Herod's court and by all the Jews before Pilate, Pilate gave the edict for Jesus' scourging and crucifixion.

Matthew 26:26 *Then released he [Pilate] Barabbas unto them: and when he had scourged Jesus, he delivered him [Jesus] to be crucified.*

Probably 7:00 to 8:00 a.m.

Scourging was a terrible punishment. From his article entitled [The Scourging of Jesus](#), David McClister writes:

Scourging, called verberatio by the Romans, was possibly the worst kind of flogging administered by ancient courts. ... Its purpose was not only to cause great pain, but to humiliate as well. To scourge a man was to beat him worse than one would beat a stupid animal. It was belittling, debasing, and demeaning.

The instrument used to deliver this form of punishment was called in Latin a flagellum or a flagrum. This was much different from the bull whip that is more common in our culture. It was instead more like the old British cat o' nine tails, except that the flagellum was not designed merely to bruise or leave welts on the victim. The flagellum was a whip with several (at least three) thongs or strands, each perhaps as much as three feet long, and the strands were weighted with lead balls or pieces of bone. This instrument was designed to lacerate. The weighed thongs struck the skin so violently that it broke open. The church

historian Eusebius of Caesarea recounts with vivid, horrible detail a scene of scourging. He says, "For they say that the bystanders were struck with amazement when they saw them lacerated with scourges even to the innermost veins and arteries, so that the hidden inward parts of the body, both their bowels and their members, were exposed to view.

The victim of a scourging was bound to a post or frame, stripped of his clothing, and beaten with the flagellum from the shoulders to the loins. The beating left the victim bloody and weak, in unimaginable pain, and near the point of death. It is no doubt that weakness from his scourging was largely the reason Jesus was unable to carry his cross all the way to Golgotha."

Brethren, this was the terrible scourging of Jesus. Again, as we read in Isaiah 52:14:

Isaiah 52:14 *Just as there were many who were appalled at him, his appearance was so disfigured beyond that of any human being and his form marred beyond human likeness. (NIV)*

Jesus was so marred by this scourging that He was unrecognizable.

Christ was then led to be crucified. Please turn with me to Mark 15.

Mark 15:25 *And it was the third hour, and they crucified him. [9:00 a.m.] (KJV)*

The Romans had perfected the art of crucifixion over decades. They drove the nails between the palm and wrist of the hands which severed a main nerve, thus causing additional intense pain. Nails were then driven into heel area of the feet. It was an agonizing and humiliating way to die.

Jesus suffered for 6 hours on the cross before He died. Please turn with me to Mark 15.

Mark 15:34 *And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?*

35) *And some of them that stood by, when they heard it, said, Behold, he calleth Elias.*

36) *And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.*

37) *And Jesus cried with a loud voice, and gave up the spirit. (KJV)*

So Christ suffered on the cross for 6 hours from 9:00 a.m. to around 3:00 p.m. when He died.

So brethren, Jesus suffered all during the hours of the day of Passover. From the agony in the Garden of Gethsemane late on the night of Abib 14, to the beating at the house of the high priest before sunrise on Abib 14, to the scourging at around 7:00 to 8:00 a.m. on Abib 14, to the crucifixion lasting from 9:00 a.m. to 3:00 p.m. when He died after a Roman soldier stabbed Him with a spear.

Jesus' suffering was not instantaneous at all. He suffered the entire day of Passover.

The fifth point concerning the bread of the Passover and the suffering of Jesus Christ is:

5. The timing of the New Testament Passover is linked to Jesus' suffering

There has been a lot of discussion and controversy lately over when the New Testament Passover service should be held. I believe that the timing of the New Testament Passover service is directly tied to the suffering of Jesus.

We have read and studied this scripture previously in this sermon, but please turn with me to Luke 22. Jesus starts the New Testament Passover service with a very interesting and important sentence.

Luke 22:15 *And he said unto them, With desire I have desired to eat this passover with you before I suffer: (KJV)*

So, it was Jesus' earnest desire to observe the New Testament Passover with His disciples before He suffered.

Jesus gave His disciples and He gave us the example to follow concerning the timing of the New Testament Passover service. The service is to be held before the time of His suffering. Again, Jesus suffered all Passover day, starting late the night of Abib 14.

The New Testament Passover service is not just commemorating Christ's death, which did occur on the afternoon of Abib 14 between the evenings (ben ha-arbayim) just like in the Old Testament. The New Testament Passover service is also commemorating the suffering of our Savior which occurred all throughout the day. At what time should we commemorate His suffering? At the time of His death? He wasn't suffering then. He was dead.

Christ's own words in Luke 22:15 sets the timing of the New Testament Passover service because it is before He suffered. The New Testament Passover service is in anticipation of His suffering and His death. That is why we have the bread and the wine, and not just the wine.

There just is no other Biblical instruction or evidence that the New Testament Passover was to be observed at any other time or in any other manner than the way that Christ administered it on the night of Abib 14.

Brethren, we have explored five points concerning the bread of the Passover and the suffering of Jesus Christ:

1. The Passover was and is a ceremony of a sacrifice to God the Father.
2. One-half of the New Testament Passover symbols is the bread.
3. The broken bread pictures the suffering of Jesus Christ.
4. The suffering of Christ lasted throughout Passover day.
5. The timing of the New Testament Passover is linked to Jesus' suffering.

Brethren, we have a Savior in Jesus Christ, who willingly shed His blood and died for our sins in our stead, and who willingly suffered incredible pain, agony, and anguish for the pain of our sins and for our physical and spiritual healing.

Brethren, in 13 days from tonight, we will all gather wherever we are to commemorate the suffering and the death of Jesus Christ. This Passover service marks the first step

in the plan of salvation that God the Father has implemented for the spiritual salvation of all of mankind who earnestly desire to follow His way of life.

Brethren, in the days leading up to the Passover, let's reflect on what Jesus willingly did for us, and on what God the Father willingly allowed to happen to His precious Son. Let's remember the horrible suffering that Jesus endured before He died. And as we partake of the broken bread at the Passover service, let us vividly recall the beatings, the mockings, the horrible scourging, and the crucifixion of our Savior, Jesus the Anointed One.

And brethren, let us reflect upon the bread of the Passover and the suffering of Jesus Christ.