

“Christ our passover is sacrificed for us” 1 Corinthians 5:7¹

July 2021 update from July-August 2016 update from February 1998

Annotations in blue text with blue braces [] as necessary

Writer’s Explanation 2016

This work was carried out in 1998 to exalt ***“Christ our passover...sacrificed for us”*** 1 Corinthians 5:7 and to answer a criticism of the AV1611 for the italicized words ***“feast of”*** in Matthew 26:17 underlined in the citation, ***“day”*** also italicized ***“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?”*** The work has been expanded with annotations and an ***Appendix*** on the term ***“Easter”*** in Acts 12:4 plus an attached study entitled ***Passover Pentecost Whitsun***.



Bro. Noah Hutchings² to whom this work refers is now with the Lord. This work is not intended as a criticism of either Bro. Hutchings or his ministry.

Introduction

I draw the reader’s attention to this article³. I very much appreciated most of this article but was disappointed to see the following statement⁴:

*The words in italics in Matthew 26:17 [i.e. ***“feast of”***], added by the translators for clarification, actually confuse the meaning in this case rather than helping to clarify the disciples’ question.*

I was disappointed in Bro. Hutchings’ statement because his Southwest Radio Church⁵ produced 4 of the 16 tapes [CDs] recording interviews with Gail Riplinger⁶ twice as many as any other interviewer. Bro. Hutchings also contributed to Sister Riplinger’s second book⁷, which is a transcript of some of the Southwest Radio Church interviews with Sister Riplinger. A Bible believer cannot make exceptions with respect to italics in the AV1611, even if there are variations in italics between editions. Dr. Gipp⁸ makes this very clear. Note also the particular importance of the first italicized ***“is”*** in 2 Timothy 3:16!

I have tried to set forth the scriptural material on the Passover in order to show that the words ***“feast of”*** in italics in Matthew 26:17 do not confuse but rather assist one to appreciate the Lord’s death more profoundly. See also Dr. Gipp’s answer⁹ and Dr. Ruckman’s article¹⁰. The rest of the article by Bro. Hutchings has also been very helpful for this study. I agree with his concluding statement¹¹ that it is infinitely more important to believe that the Lord ***“died for our sins...and was raised again for our justification”*** Romans 4:25, 1 Corinthians 15:3, 4. However, his introductory statement¹² that the Lord had to fulfill *every example and type, else He could not have been the Messiah* is equally significant. There can therefore be no confusion in the AV1611’s account of events. Moreover, Matthew 26:17 as it stands in the AV1611 reinforces the accuracy of the word ***“Easter”*** in Acts 12:4. Dr Lloyd supported this writer’s stance on the words ***“feast of”*** in italics in Matthew 26:17.

A “day” in Scripture

One must first establish a ***“day”*** as it was when the Lord was crucified. Genesis 1:5 states ***“And the evening and the morning were the first day,”*** that is, the day began in the evening. Leviticus 23:32 refers to the day-long ***“sabbath of rest”*** just before the ***“day of atonement”*** Leviticus 23:27 as ***“in the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath.”*** The phrase ***“from even unto even”*** fixes the duration of the Jewish day from 6:00 p.m. to the following 6:00 p.m. Matthew 20:3, 5, 6, 8 ***“when even was come,”*** 12 divide the daylight from 6:00 a.m. to 6:00 p.m. into 12 hours with the sixth hour corresponding to midday, lunch time - John 4:6, 8! See also 1 Kings 18:26-29. The remaining 12 hours of nighttime were divided into 4 watches of 3 hours each in Jesus’ time, from ***“even”*** 6:00 p.m. to 6:00 a.m. ***“morning”*** Mark 13:35.

The Interval of “unleavened bread”

That timing fixes the interval during which Israel had to observe the command **“Seven days shall ye eat unleavened bread”** Exodus 12:15, **“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 12:18. This interval therefore consisted of seven full days, from 14th Abib or Nisan, Exodus 23:15, Nehemiah 2:1, or April, to 20th Nisan, inclusive, as Bro. Hutchings shows¹³. **“The one and twentieth day of the month at even”** must refer to the beginning of 21st Abib, or Nisan. This timing also fixes when **“a lamb for an house”** was to be slain, Exodus 12:3. **“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”** Exodus 12:6. **“In the evening”** must here mean late on the day of 14th Nisan [i.e. **towards 6:00 p.m. before 6:01 p.m. Nisan 15th**]. Compare Joshua 10:26, Judges 19:9, 1 Kings 18:29. Early on the day of 14th Nisan or at the beginning of Nisan 14th is **“at even”** in this context [i.e. **from 6:00 p.m. after 5:59 p.m. Nisan 13th**], see Exodus 12:18.

Bro. Hutchings states that the Passover lamb was to be killed in the morning¹⁴ but Dr. Ruckman states¹⁵ *According to the calculations of Ainsworth, Christ is slain within one hour of the regular time for killing the Passover lamb, and many converted Rabbis identify the cry of John 19:30 with the descent of the priest's knife into the neck of the Paschal Lamb.* Matthew 27:46, 50 show that Jesus **“yielded up the ghost”** shortly after **“the ninth hour”** - as Bro. Hutchings also says¹⁶.

Exodus 12:8, 11 state **“they shall eat the flesh in that night...it is the Lord's passover.”** **“That night”** must refer to 15th Nisan and **“the feast of unleavened bread”** Exodus 12:17, once again in the context.

The Beginning of “the Lord's passover”

The term **“at even”** is used subsequently to designate the beginning of **“the Lord's passover”** Leviticus 23:5, Numbers 9:5 **“In the fourteenth day of the first month”** and Leviticus 23:6 matches Exodus 12:17 because it states **“on the fifteenth day of the same month is the feast of unleavened bread.”** See also Numbers 28:17. Deuteronomy 16:6 states **“thou shalt sacrifice the passover at even, at the going down of the sun.”** See also Deuteronomy 16:4. There is no contradiction with Exodus 12, if one is careful to observe the context and the additional note, quoted on every Remembrance Day. What is consistent in all these references so far is that **“the feast of unleavened bread”** as such takes place on 15th Nisan, **“this selfsame day”** of Exodus 12:17 being also **“that night”** of Exodus 12:8, **“this night”** Exodus 12:12 and **“this day”** Exodus 12:14. However, **“the Lord's passover”** begins on 14th Nisan, Leviticus 23:5, with the sacrifice **“at the going down of the sun”** of the lamb which is called **“the passover”** Deuteronomy 16:6.

The 7-Day “feast of unleavened bread”

Later **“the children of Israel”** are said to have **“kept the feast of unleavened bread seven days”** 2 Chronicles 30:21 after they **“killed the passover”** Ezra 6:20, 22. These references show that **“the feast of unleavened bread”** can refer to **“the days of unleavened bread”** Acts 12:3¹⁷. See also Exodus 23:15, 34:18. Again, one must observe the context!

2 Chronicles 30:18, 35:17, Ezra 6:19-22 also reveal that Israel **“did...eat the passover”** before they **“kept the feast of unleavened bread seven days.”** This is important because when Israel ate the Passover, they were commanded to **“let nothing of it remain until the morning”** Exodus 12:10. Exodus 34:25 states **“neither shall the sacrifice of the feast of the passover be left unto the morning”** and Numbers 33:3 refers to **“the fifteenth day of the month; on the morrow after the passover.”** Exodus 34:25 is the first explicit reference to **“the feast of the passover”** and shows that it coincides with **“the feast of unleavened bread”** on 15th Nisan but must terminate at or before 6:00 a.m. on Nisan 15th. By contrast, **“the feast of unleavened bread”** continues **“until the one and twentieth day of the month at even”** Exodus 12:18 or 6:00 p.m. at the end of 20th Nisan, seven days in total, according to Exodus 12:18.

The *beginning* of **“the feast of unleavened bread”** Exodus 12:17, 23:15, 34:18 is eating unleavened bread **“on the fourteenth day of the month at even”** Exodus 12:18. However, Exodus 12:17 - note the italics again! - and Leviticus 23:6 attach a special significance to the meal of Nisan 15th between 6:00 p.m. and 6:00 a.m. as the actual **“feast of unleavened bread”** coinciding with **“the feast of the passover.”**

“This passover”

One is therefore able to interpret Luke 22:1, 7 correctly. See first Luke 22:1 **“Now the feast of unleavened bread drew nigh, which is called the Passover.”** Luke 22:1 rather contradicts Dr. Gipp’s comments¹⁸ where he states *No event following the 14th (Nisan) is ever referred to as the passover.* I believe that his study on the word **“Easter”** Acts 12:4 is otherwise excellent but the discrepancy with Luke 22:1 should be resolved. This is straightforward if one observes both the context and the limit set by the scripture on the duration of the feast of the Passover. Luke 22:1 clearly refers to the meal of Nisan 15th and corresponds to Matthew 26:2, Mark 14:1 **“the feast of the passover, and of unleavened bread,”** John 13:1. As Dr. Ruckman points out, Jesus did not eat this feast, although as Bro. Hutchings shows He did eat **“this passover,”** which took place before He was to suffer, Luke 23:11, 15. See also Matthew 26:17-19, Mark 14:14, 16. **“This passover”** took place on **“the day of the preparation”** Matthew 27:62, Mark 15:42, Luke 23:54, John 19:14, 31, 42, when the Lord instituted **“the new testament”** Matthew 26:28, Mark 14:24, Luke 22:20, 1 Corinthians 11:23-26, which was to come into effect when **“Christ our passover is sacrificed for us”** 1 Corinthians 5:7.

“This passover” was therefore a preparation for the Lord to suffer for sins, 1 Peter 3:18, as was His anointing, Matthew 26:6-13, John 12:1-8¹⁹. The actual **“feast of the passover”** had yet to take place. See Luke 23:25, John 18:28, 39. These verses match the chronology of Matthew 26:2, Mark 14:1, John 13:1. **N.B.** the NIV, NKJV altered **“testament”** to **“covenant”** in Matthew 26:28, Mark 14:24, Luke 22:20, 1 Corinthians 11:23-26, belittling **“the Lord’s death till he come”** 1 Corinthians 11:26 and the NIV removed **“new”** in Matthew 26:28, Mark 14:24.

Today’s believer should therefore be like the WW2 2/17th Australian Infantry Battalion whose motto was *What We Have We Hold*²⁰ according to 2 Timothy 1:13 **“Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.”**

Crucial Wording

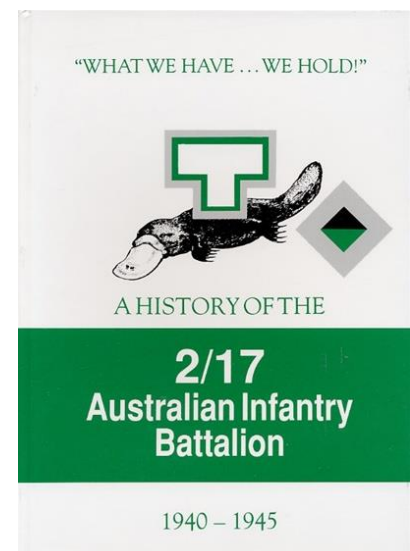
Nisan 14th too has special significance. The wording of the following verses is crucial to understand it.

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?”** italicized words underlined. Note again the *beginning* of **“the feast of unleavened bread”** Exodus 12:17, 23:15, 34:18 is eating unleavened bread **“on the fourteenth day of the month at even”** Exodus 12:18.

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?”**

Luke 22:7-9 **“Then came the day of unleavened bread, when the passover must be killed...And they said unto him, Where wilt thou that we prepare?”** This preparation is before Luke 22:1 **“Now the feast of unleavened bread drew nigh, which is called the Passover”** with respect to the feast of Nisan 15th.

These three passages each refer to Nisan 14th. Note that the italicized word **“day”** in Matthew 26:17 is found in the *Text* in the other two verses **i.e. italicized words are scripture.** The Lord Jesus Christ



instituted *“the new testament”* on Nisan 14th. As *“the mediator of the new testament”* Hebrews 9:15, He *“gave himself a ransom for all”* 1 Timothy 2:6 so that *“by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.”* *“They which are called”* according to Paul are called *“by our gospel”* 2 Thessalonians 2:14, whom if they follow Paul, 1 Corinthians 4:6, 11:1, should in that *“our sufficiency is of God”* be made by Him into *“able ministers of the new testament”* 2 Corinthians 3:5, 6.

Salvation, redemption, eternal inheritance and earthly ministry all depend on the Lord’s effective mediation of *“the new testament.”* So does much else, Colossians 2:9, 10, all of which is to be commemorated in *“the communion of the blood of Christ”* and *“the communion of the body of Christ”* 1 Corinthians 10:16, 17, 11:23-27. Note that the NIV cuts *“Take, eat”* and *“broken”* from 1 Corinthians 11:24. The NIV does NOT like *“the new testament”*!

Nisan 14th Special Significance

On Nisan 14th *“the day of preparation...when they killed the passover”* Israel was to *“put away leaven out of your houses”* Exodus 12:15. If this was essential for the Jew under *“the old testament”* 2 Corinthians 3:14, how much more for the institution of *“the new testament”* 2 Corinthians 3:16! Paul associates leaven with *“malice and wickedness”* and corruption and contrasts them with *“the unleavened bread of sincerity and truth”* 1 Corinthians 5:6-8, the essential foundation for the New Testament, established by *“Christ our passover...sacrificed for us.”* Nisan 14th therefore has a special significance as:

- *“the day of unleavened bread”* Luke 22:7 because the Lord is *“the dayspring from on high”* Luke 1:78
- *“the first day of unleavened bread”* Mark 14:12, because the Lord is *“the first begotten of the dead”* Revelation 1:5
- *“the first day of the feast of unleavened bread”* Matthew 26:17 – i.e. *“feast of”* is scripture - because, spiritually, the Lord invites all to partake of Him Who said *“I am the bread of life”* John 6:35, 53, 63. He is *“unleavened”* 1 Corinthians 5:7, *“holy...Who did no sin”* 1 Peter 1:15-16, 2:22 and Paul urges the Christian to *“purge out therefore the old leaven”* so that *“ye are unleavened”* 1 Corinthians 5:6.

(There may be some spiritual significance for the Christian in the term *“the days of unleavened bread”* Acts 12:3 and the extension of the feast for seven days, 2 Chronicles 30:21. After all, Christians are supposed to be *“as he is...in this world”* 1 John 4:17, *“the children of light, and the children of the day”* 1 Thessalonians 5:5 and *“lights in the world”* Philippians 2:15, which is *“darkness”* Ephesians 6:12 and *“night”* Daniel 7:2. Note that the term *“days of unleavened bread”* occurs in Acts 12:3, 20:6 but not in the Gospels and may therefore have some association with the Church Age. There may therefore be some further significance to the numbers six and seven, which I do not fully understand, Exodus 12:15, Deuteronomy 16:8. However, one can certainly appreciate more clearly the Lord’s rebuke to the churches which allowed in *“the leaven”* Revelation 2, 3.)

The above study emphasizes the significance of 14th Nisan and shows clearly that ALL the words which refer to its special designations in scripture should be retained, including those in italics. The retention of all the italicized words is therefore necessary in order to describe how the Lord fulfilled *every example and type* to use Bro. Hutchings’ words. See *Introduction*.

Millennial Feast

Although Exodus 12:6-10 and Ezra 6:19-22 draw an important distinction between *“the feast of the passover”* and the seven days’ *“feast of unleavened bread”* Ezekiel 45:21 states *“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.”* Ezekiel 45:21 strongly implies that the Passover is of seven days’ duration at that time but there is no contradiction because Ezekiel 40-48 are millennial references when *“the*

Lord shall be king over all the earth” Zechariah 14:9 literally, visibly, physically, absolutely. Then *“the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of his people”* Isaiah 30:26. It would not be surprising then, if the Passover did become a feast of seven days but this is yet to be and does not impinge of the study above. This Passover feast would therefore be among the *“things to come”* Colossians 2:16, 17. See also Isaiah 66:20-23 and Dr. Ruckman’s [comments](#)²¹.

“The days of unleavened bread”

Turning to Acts 12:3-5, as Dr. Gipp indicates²², the key sentence is *“Then were the days of unleavened bread.”* From the [foregoing](#) study, this must have been after Nisan 14th, which [as shown](#) has a special designation in scripture as *“the first day of the feast of unleavened bread”* Matthew 26:17. The earliest therefore that Herod could have arrested Peter would have been Nisan 15th *“at even.”* However, if it was Herod’s intention to bring Peter forth after the Passover, for which there was no apparent reason as Dr. Gipp shows, there would not have been any reason to keep him in prison after the morning of Nisan 15th, when the Passover feast ended. Yet Herod had already *“pleased the Jews”* by the murder of James, Acts 12:1-3 and Acts 12:5 states that *“Peter was therefore kept in prison.”* The only reasonable explanation, as discussed by Dr. Gipp, is that the plan was to exhibit Peter after EASTER, possibly to ‘celebrate’ a heathen ‘victory’ over the apostles’ doctrine which had *“filled Jerusalem”* Acts 5:28.

“God is not mocked”

This would be getting the most ‘mileage’ out of his efforts to *“vex certain of the church”* Acts 12:1 in pleasing both Jews and Romans and would not have been the first time that the enemies of the Lord had rejoiced in such a ‘victory’ Judges 16:23-25, 1 Samuel 31:8-13. Significantly there was severe retribution in each of these cases, Judges 16:29-30, 2 Samuel 5:17-25, Acts 12:23. *“God is not mocked: for whatsoever a man soweth, that shall he also reap”* Galatians 6:7. Retribution was delayed in the case of the Lord Jesus Christ in answer to His prayer. See Luke 22:63-66, 23:11, 33-34.

There will of course come a day when God will punish the whole world for its rejection of His Son and all its abounding iniquity, Matthew 24:12, Luke 10:16.

“Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it...I will punish the world for their evil, and the wicked for their iniquity” Isaiah 13:9-11.

See also Dr. Ruckman’s [comments](#)²³.

In sum, see [Introduction](#), the above analyses show that the words *“feast of”* in italics in Matthew 26:17 do not confuse but rather assist one to appreciate the Lord’s death more profoundly insofar as *“The entrance of thy words giveth light; it giveth understanding unto the simple”* Psalm 119:130.

“Understanding to the simple”

Another example of how the AV1611 *“giveth understanding to the simple”* Psalm 119:130 is found in a study of the word *“antichrist”* 1 John 2:18 (!).

W. E. Vine²⁴, who is no particular friend of the AV1611, [states](#) of the word *“antichrist”* *Anti-christ...can mean either against Christ or instead of Christ, or perhaps combining the two, “one who, assuming the guise of Christ opposes Christ (Westcott).”* Westcott²⁵ certainly should know, having produced an ‘anti-bible’! Nevertheless, I fully accept W. E. Vine’s definition of *“antichrist”* but [one must](#) consult the AV1611 as the FINAL AUTHORITY in ALL matters of faith and practice.

Given that Revelation 13 identifies *“antichrist”* as *“the beast”* Revelation 13:5 states *“And there was given unto him a mouth speaking great things and blasphemies against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.”* It goes without saying that the prefix

“*anti-*” must therefore mean “*against*” in the sense of *against Christ* Who of course is in heaven when the blasphemies are spoken and is “*God...manifest in the flesh*” 1 Timothy 3:16.

2 Thessalonians 2:3-4 reveal the counterfeit nature of “*antichrist*” who “*as God sitteth in the temple of God, shewing himself that he is God.*” A counterfeit by definition must be based on a genuine article. The genuine article for both the beast of Revelation 13 and his deputy, the false prophet, is found in Exodus 4:16 where the Lord is speaking to Moses about Aaron. “*And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God.*” Here is the other meaning of the prefix “*anti-*.” As Bob Jones Snr. once said²⁶ “*Every bad thing on this earth is a good thing twisted.*”

If one is prepared to “*Search the scriptures*” John 5:39 “*rightly dividing the word of truth*” 2 Timothy 2:15 attentive to “*words...which the Holy Ghost teacheth; comparing spiritual things with spiritual*” 1 Corinthians 2:13 in that “*Howbeit when he, the Spirit of truth, is come, he will guide you into all truth*” John 16:13 noting that the words of the Lord “*they are spirit, and they are life*” John 6:63 “*Then shalt thou understand the fear of the Lord, and find the knowledge of God*” Proverbs 2:5.

The AV1611 “fearfully and wonderfully made”

The AV1611 could then say of itself “*I am fearfully and wonderfully made*” Psalm 139:14 *including its italics as for Matthew 26:17* and “*whose builder and maker is God*” Hebrews 11:10. Note Exodus 10:11, a good exhortation for “*a good soldier of Jesus Christ*” 2 Timothy 2:3 found in the hymn *Stand Up For Jesus*²⁷. The latter part of Exodus 10:11 “*And they were driven out from Pharaoh’s presence*” shows “*therefore the world hateth you*” John 15:19.

“*Go now ye that are men, and serve the Lord; for that ye did desire.*”

Appendix - Origin of Easter and Easter in Scripture

From *The Serious Problems of the Defined KJV* by G. A. Riplinger²⁸, this writer's emphases apart from *star* in *Astaroth*.

Verse: Acts 12:4

KJB: Easter

Waite Definition: "originally the name of a pagan Spring festival"

Problem: Waite's knowledge of etymology and the Bible appears faulty. See lengthy explanation in Appendix. The **origin** of 'easter' is the O.T. foreshadowing of the death and resurrection of Christ, as pictured in the western blood-red sunset, as Christ comes down to earth to die and the glorious eastern (*stern* is *star* in Germanic languages) rising of the sun; the counterfeit is the pagan holiday, not the 'original.' See the original in Num. 2:3 "eastside toward the rising of the sun," Num. 24:17 "Star" (Jesus) and the counterfeit in Deut 1:4 "Astaroth."

See further Sister Riplinger's remarks on "**Easter**" in her Bible Dictionary²⁹. This writer's remarks follow. See summary remarks by this writer in this study³⁰.

Easter in Scripture

"And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people" Acts 12:4.

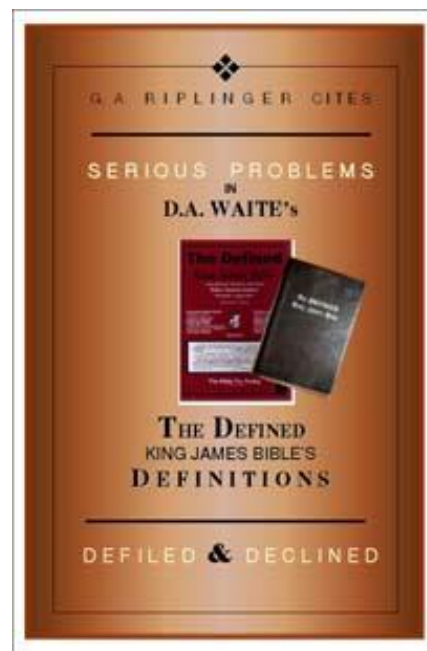
This writer greatly appreciates Sister Riplinger's ground-breaking and painstaking research, on this occasion with respect to the origin and counterfeit or corruption of the term Easter, found once in the 1611 Holy Bible in Acts 12:4 cited above. See also Dr Ruckman's comments³¹ on Easter as *the counterfeit in Deut 1:4 "Astaroth."*

This writer fully supports Sister Riplinger's evaluation of the term Easter and would make these further observations in support of Sister Riplinger's work. Note first with respect to "**Easter**" as correct in Acts 12:4 instead of the literal Greek equivalent "*Passover*" "**(Then were the days of unleavened bread.)**" Acts 12:3. The reading "*Passover*" is obviously wrong in the context. In addition, J. A. Moorman³² states that it was Tyndale who *invented* the word *Passover* but Tyndale used the word "*Easter*" in Acts 12:4 in his New Testament. Tyndale, like the King James translators, understood the scriptures better than modern version editors and their supporters.

Inspection of Acts 12:4 shows that the reference to Easter is an observance but the scripture reveals no observance of a Christian Easter designated in scripture as such with respect to "**the first day of the week**" Matthew 28:1, Mark 16:2, 9, Luke 24:1, John 20:1, 19, Acts 20:7, 1 Corinthians 16:2 even though that day would signify a Christian Easter because "**Jesus was risen early the first day of the week**" Mark 16:9. Therefore "**the first day of the week...the disciples came together to break bread**" Acts 20:7 establishing custom and practice that has continued throughout the Church Age and will continue until the Lord's Return. However as indicated scripture never mentions a Christian Easter in the context of "**the first day of the week.**"

This writer does not of course take issue with the traditional observance of Easter, which is a special occasion to remember and to testify to the Lord's death and resurrection.

It is nevertheless noteworthy that the only church calendar observance with an explicitly scriptural basis is not Easter but Pentecost as Paul states, known as Whitsun³³. "**But I will tarry at Ephesus until Pentecost**" 1 Corinthians 16:8. See the attached study **Passover Pentecost Whitsun**.



Further, scripture never designates a Christian Easter as an ordinance such as Paul delivered to the Christian church according to 1 Corinthians 11:2 **“Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you.”**

The scripture explicitly recognizes only two such ordinances, neither of which is the observance of a Christian Easter explicitly said to be such. These ordinances are *believer’s baptism* and *communion*:

“Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord” Acts 10:47-48.

“The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?” 1 Corinthians 10:16.

This writer therefore concludes that the term **“Easter”** in Acts 12:4 is referring to *the counterfeit in Deut 1:4 “Astaroth”* especially insofar as Easter’s only mention in scripture is in association not with the intentions of an apostle, 1 Corinthians 16:8, but with those of **“a wicked ruler”** Proverbs 28:15 of whom the scripture testifies **“Herod the king stretched forth his hands to vex certain of the church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also...And upon a set day...the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost”** Acts 12:1-3, 21, 23.

It appears therefore that the Christian Easter, the particular opportunity for witnessing during the traditional observance of Easter notwithstanding, is not mentioned in scripture in the context of **“the first day of the week”** because it suffered a similar fate of corruption as in an actual case of **“then that which is good made death”** Romans 7:13 after **“Moses lifted up the serpent in the wilderness”** John 3:14.

“And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived” Numbers 21:8-9.

“He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brasen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan” 2 Kings 18:4.

“...out of the house of thy gods will I cut off the graven image and the molten image: I will make thy grave; for thou art vile” Nahum 1:14.

It appears that the Lord **“brake in pieces”** any explicit mention of Easter in scripture with respect to **“the first day of the week”** and His resurrection and never made Easter either an observation or an ordinance because the term had become too closely associated with *the counterfeit in Deut 1:4 “Astaroth.”*

The lesson of Easter *in type* for today’s believer is therefore *full circle* for this work **“For even Christ our passover is sacrificed for us”** 1 Corinthians 5:7 so then **“Let every one that nameth the name of Christ depart from iniquity...If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master’s use, and prepared unto every good work”** 2 Timothy 2:19, 21.



Passover Pentecost Whitsun 2024

Together with Song of Solomon 2:10-13³⁴ study *“of the times and the seasons”* 1 Thessalonians 5:1 gives the earliest date for the Rapture. This site³⁵ states Shavuot, the “Feast of Weeks,” is celebrated seven weeks after [Passover](#) (Pesach). Since the counting of this period ([sefirat ha-omer](#)) begins on the second evening of Passover, Shavuot takes place exactly 50 days after the (first) [seder](#). Hence, following the Greek word for “fifty,” Shavuot is also referred to sometimes as *Pentecost*. Noting that³⁶:

[Passover Seder](#)

Begins 15 [Nisan](#)
Ends 21 Nisan (22 Nisan in traditional Diaspora communities)
2024 date Sunset, 22 April – nightfall, 30 April (8 days)

Therefore³⁷ [The date of]...the **Feast of Weeks** or **Pentecost** ([Koinē Greek](#): Πεντηκοστή) in English...is directly linked to that of [Passover](#); the Torah mandates the seven-week Counting of the Omer, beginning on the second day of Passover, to be immediately followed by Shavuot.

2024 date Sunset, 11 June – nightfall, 13 June

This site³⁸ explains that Passover 2024 begins at sundown on Monday, April 22 and ends the evening of Tuesday, April 30. The first Passover seder is on the evening of Monday, April 22, and the second Passover seder takes place on the evening of Tuesday, April 23.

Seven weeks from the evening of Tuesday, April 23 bring the date to Sunset, 11 June. Certain related key dates on the traditional church calendar are set out as follows:

Noting Mark 16:9 *“Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene...”* this site³⁹ states **Easter...or Resurrection Sunday**, is a [Christian festival](#) and [holiday](#) commemorating the [resurrection of Jesus](#) from the dead, described in the [New Testament](#) as having occurred on the third day after his [burial](#) following [his crucifixion](#) by the [Romans](#) at [Calvary](#) c. 30 AD.

Easter Sunday 2024 date March 31 (Western)
 May 5 (Eastern)

Noting Acts 2:1, 4, 11 *“And when the day of Pentecost was fully come...they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance...the wonderful works of God”* this site⁴⁰ states **Whitsun** (also **Whitsunday** or **Whit Sunday**) is the name used in Britain and Northern Ireland, and throughout the world among [Catholic](#), [Anglicans](#) and [Methodists](#), for the Christian festival of [Pentecost](#). It is the seventh Sunday after [Easter](#)*, which commemorates the descent of the [Holy Spirit](#) upon Christ’s disciples ([Acts 2](#)). *An estimate follows.

Whitsun Estimate 2024 date 19 May [from March 31]
 23 June [from May 5]

Conclusion with Caveat

Song of Solomon 2:10-13 and study *“of the times and the seasons”* 1 Thessalonians 5:1 give the earliest date for the Rapture as Pentecost-Whitsun Estimate 2024 yet *“yourselves know perfectly that the day of the Lord so cometh as a thief in the night”* 1 Thessalonians 5:2. *“Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh...Be ye therefore ready also: for the Son of man cometh at an hour when ye think not”* Matthew 24:44, Luke 12:40.

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See shop.timefortruth.co.uk/ruckman.html for Dr Ruckman's books.

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² www.newswithviews.com/guest_opinion/guest291.htm *OBITUARY FOR REV. NOAH HUTCHINGS* By Carol Hutchings June 23, 2015 NewsWithViews.com

³ *The Stand* [Editor Dr Dennis Lloyd, P.O. Box 405, Manurewa, Auckland, New Zealand] December/January 1997-1998 *Was Jesus Christ Crucified On Good Friday?* by Noah Hutchings, pp 39-42

⁴ *Was Jesus Christ Crucified On Good Friday? The Day Before The Passover Lamb - Nisan 14 etc.* p 41

⁵ www.swrc.com/ SWRC

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⁷ www.avpublications.com/avnew/home.html *Which Bible is God's Word?* by Gail Riplinger, Introduction p 6

⁸ www.timefortruth.co.uk/why-av-only/the-answer-book-by-sam-gipp.php *The Answer Book* by Dr Sam Gipp, Q11 *What About the Italicized Words?* pp 52-57 printed edition

⁹ *The Answer Book* Q2 *Isn't "Easter" a Mistranslation?* pp 3-8 printed edition

¹⁰ store.kjv1611.org/ *Bible Believers' Bulletin*, March 1995, *Wednesday, Thursday, or Friday?* by Dr Peter S. Ruckman

¹¹ *Was Jesus Christ Crucified On Good Friday?* p 42

¹² *Was Jesus Christ Crucified On Good Friday?* p 39

¹³ *Was Jesus Christ Crucified On Good Friday?* p 41

¹⁴ *Was Jesus Christ Crucified On Good Friday?* p 41

¹⁵ store.kjv1611.org/ *The Book of Exodus* by Dr Peter S. Ruckman, p 183

¹⁶ *Was Jesus Christ Crucified On Good Friday?* pp 39, 41

¹⁷ *The Answer Book* Q2 *Isn't "Easter" a Mistranslation?* pp 3-8 printed edition

¹⁸ *The Answer Book* Q2 *Isn't "Easter" a Mistranslation?* p 7 printed edition

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²² *The Answer Book* Q2 *Isn't "Easter" a Mistranslation?* pp 3-8 printed edition

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³¹ *Ruckman Reference Bible* p 1452

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