

10 HLH Purpose of the Festivals 770311 2 2 AS A BSp3

Nine o'clock approximately, 3 p.m. to sunset, and another evening, which technically doesn't begin till night, and between the two evenings is between the end of the one day, which is the logical break, and darkness, and it is between that period that they made the preparation and prepared the Passover. The Bible defines when between the two evenings should occur.

The original custom was to offer the evening sacrifice and the morning sacrifice in that order on a 24-hour day beginning with sunset. But on a workday, you start with the morning and you end it with the evening's work, and hence the reverse order.

Now, Mr. Barr's already read, and we won't go over it. Now, we don't have more time, but I will merely re-emphasize again so we don't forget that the 14th day is the day when, without any question, we are told that the Passover must be killed.

This is Luke's account 22, verse 7. Then came the day of unleavened bread. It's a day of unleavened bread is a better rendering of the original Greek. When the Passover must be killed, Luke says it, and this is the 14th, and it clearly shows it's not the first holy day.

Now, when the hour was come, verse 14, that's what we normally read, but Matthew says that when the evening was come, and that hour when he sat down was the beginning of the evening of darkness after the dusk period had elapsed. Now, there was no particular rush this year, because unlike some years when the Passover is in the end of March, in the year of the crucifixion, it was near the end of April. It was on the 25th of April of Wednesday, and if you notice this evening between sunset and dusk, there was a significant period of time, and by the time you get to the 25th of April, I will just ask you to take note of the amount of time between sunset and the darkness, the day in which the Jews had the custom of sacrificing it at the end of the day. This is also the day in which it is very clear that they were making ready the Passover at its appointed defined time, and there can be no question about what Jesus viewed what he was doing as eating the Passover, and his disciples didn't bat an eye.

They didn't have any idea he was going to die in a few hours before the day was over.

They didn't ask, well, Master, why are you changing the law? Now, you can invent all kinds of arguments you wish.

They don't hold any water when you see the implication of these scriptures which we have read, plus the implication of the rest of the scriptures in especially the book of Exodus, in contrast to, let's say, the first verse of Deuteronomy 16 and Numbers 33.

Now, it will be time yet to discuss other questions that I have not dwelt on in the Old Testament.

I have told you plainly that there is no doubt that you could look at the Old Testament and come up with more than one answer with human reason. We have the evidence of history. We have the evidence of the Church of God in 1977. People who are supposed to have the Spirit of God, but God allowed some things to be written just to see where the issue of Church government and unity lies in terms of your heart. And then we have some very clear examples. So I'm prepared to say, yes, you could draw more than one answer from the Old Testament, depending on how you reason.

And men are to approach God not by reason. We may use it, but we're going to have to learn that there are more important things, faith and obedience. The New Testament example makes it very plain and, in fact, defines between the two evenings for us. And therefore, we don't have to wrestle with the problem of how the children of Israel could leave at night when they were, in fact, told by Moses that they couldn't go out before the morning. And they had to leave their homes throughout the land of Goshen, where the Passover was first observed in the private homes, and they gathered together. And some of them must have traveled no great distance, and others might have traveled 20 to 30 miles to get to Ramses, where they left by night on the 15th. Now that may not persuade you at all, because you don't think geographically. That's what persuaded me.

When I saw that it was impossible to fulfill the implications, I know you can reason, and some people can reason, that, well, Moses didn't really mean what he said, that he was being overly strict.

But the children of Israel were not in some little place where the message could suddenly be altered, and Moses said, well, look, the death angel has already passed.

I'll rescind that. You can still leave tonight. There were miles apart throughout the land of Goshen, two and a half million people with no automobiles or streetcars or two-way walkie-talkies.

And hearing the howls of the Egyptians, it would have definitely been safe to stay till the morning light. Now, if you want to leave earlier and go your route and not follow Moses at the Red Sea, that's your privilege. It would be unwise, however, to make that mistake.

Have a wonderful Sabbath, which is here, and hope to see those of you who are in our congregation and the rest of you anywhere else in services tomorrow.