

53_780609 HLH Background Practices in the Jewish Com BS

I was asked to present a theme on the general subject by Mr. Steve Martin, and I would like to do that.

Before doing so, however, I left out at the lobby on the table a number of copies that I retained in my possession of the new archaeological harvests from Syria by Giorgio Buccellati and his wife Marilyn Kelly Buccellati.

I thought at this stage it might be good to make them available.

We printed a number of copies for the excavation with which we are involved in Syria, part of the Mesopotamian project, which excavation was to help not only in terms of education but to be a little more even-handed in our relationships in the Middle East, where we have been involved, as you know, for some time in Israel, at the Temple Mount and elsewhere, and we had no such comparable work in the Arab world.

This material represents the work previous to this last season, so it is not necessarily up-to-date in the sense of the individual bits of information that are gathered with every excavation, but it is an overview, and I thought I couldn't think of any better group than those who regularly attend the Bible study, as a scattered few in this auditorium who I normally recognize in many places.

Anyway, I would certainly say if you have not seen a copy, you certainly are welcome to take one to be informed, one per family, I think would be a good illustration of what has occurred.

If we run out, I'll have a copy to look at, for you to look at.

Last Sunday, I was appreciative that a few of our brethren from the Imperial A.M.

Congregation were able to go to the CLA, where in the afternoon there was a kind of celebration and presentation of material, both of the finds and the technology, the film and the slide presentation, and an illustration of how photographs, how being taken from the air, can be an overview from above rather than merely from below.

As I said, the site is one of the areas crossing the Euphrates, the Mesopotamian area, and the Babylonian, Palestine, Lebanon, and Syria, and it should prove of some value, we can never say what we're going to find there, because if we knew, as I would remind you, there would be no reason to dig, we could merely write it up in advance.

But it is a pleasure to be able to work at the one site in the Arab world where we have the chance to be participants with individuals who have known of the college for more than a decade, with whom I am personally acquainted, my wife and I spent Wednesday evening with the Buchalates at their home in Malibu, discussed a number of things, as we say, not from A to Z, but from archaeology to abortion.

They are responsible individuals, and Dr. Giorgio Buchalate was chosen out of all men in America in his field to participate with the Syrians and the Italians in the translation of the texts from Ebla, which is the site further north on the Euphrates that has raised such a stir in the archaeological and biblical worlds for having discovered, who knows how many at the moment, but certainly around 17,000 tablets in the last few years.

It will be a generation before they will be translated in entirety and maybe more, but in any case, we are closely associated and continuous friends with the one American who has been asked to serve on an international committee.

I've repeated this before.

I think it is worth noting that we have this kind of rapport that we can be informed as early as anyone.

I know that the AICF participation with the excavation will terminate in our year 1978-79, the fiscal year, but I would like to have a copy of the film and I would like to continue to at least personally maintain a relationship apart from AICF sponsorship to keep us all informed for the simple reason there are many other results that one has with personal contact such as this.

It is a simple presentation not written specifically to us, it's written to the world at large with some photographs to illustrate the situation and I would certainly be happy for any of you who would like to at least be informed, other to enjoy at least something of the developments there.

I have asked for a copy of the film, which Dr. Mrs. Buchelotti are going to see that we get as well as the slides.

The film I think is a very good one because it's both sight and sound, not smells that pertain to the Middle East and it gives you an idea of what it is really like in some of the smaller towns outside, let's say, of Damascus.

If we have it, I think also it does mean a great deal to our Arab friends and our relationships in the Arab world.

I have a very nice brochure which they prepared.

I've asked for another copy and I would like to present them to our Arab staff, centered in London.

If we can do so, I hope that we will be able to send a copy, let's say, or present a copy to King Hussein because it is of that quality, and to let him know what we are doing.

Arab friends who are on the staff in London have been quite concerned that we do create a certain measure of publicity concerning our participation in the Arab world, and this is of some significance.

Furthermore, the American ambassador has been there and this little brochure has been translated into Arabic for the people who speak Arabic, who live in the area.

It is possible at contacts such as this and with friendships through King Hussein that he might even suggest or we might ask that he might be interested in making available, let's say, free tickets on a plane to participants involved in such an excavation as a contribution along with ourselves.

You know, there are things that one can do to help bridge the vast gaps that do exist between peoples in the Middle East.

The Buchilades have a little boy, he is now two years old.

I have mentioned this sometimes, but I think it is interesting and shows what parents can do.

With the parents being professionals, they have a housekeeper who speaks Spanish because she is from somewhere in Latin America.

She speaks Spanish to the little boy, the mother speaks English and the father speaks Italian.

And when he got to Syria, he began to speak Arabic to the little Arab boys.

So he is doing very well at two years of age, he already understands three languages.

At the level that a two-year-old understands those languages.

And in the process of education, I am learning a bit of Italian every time I go over there because he only speaks Italian to the boy.

I mean, that is a very clever way of training.

So the little boy responds in each of the languages.

Now I am not sure if he thinks that everybody has his own tongue.

I suspect if we were to ask him later as he grows up, he will become aware of the fact that he once thought so without realizing it and later realized that each one may speak a language but he understands more just like he himself does.

Anyway, these are very interesting experiences.

The little boy is such an interesting personality and a very nice expression that I asked for a copy, a photocopy taken when he was about one year old, which is very expressive, rendering.

And I would like our second daughter who does like to draw the human face to present a, in this case, a portrait of when he was one year old.

And I think she is going to finish it sometime in August as a kind of personal expression of appreciation.

This evening we are entering into two holy days, one a weekly and another an annual one, entering on a period of time that has extended over seven weeks.

It is proper and steady to take a look on an occasion such as this at the background in the Bible, on the whole occasion, as well as the meaning, leaving the more what I would call inspirational, particular sermon subjects for either tomorrow or on Pentecost, on Sunday.

On this basis, I think it is important that we take a look at some of the background that goes back to the Passover season, some of the material practices in the Jewish community we may not be aware of, and take a look at some aspects of fulfillment as indicated in the New Testament.

I have here the Revised Standard Version in the form of the common Bible as used in Great Britain.

I have the Jewish translation strictly for the Old Testament, and then I have the Mishnah, which is of course rendered from the Hebrew by Danby.

The Mishnah is that part of the Talmud, hence I only wanted one volume instead of 12 or so.

The one volume of the Mishnah represents the original statements of the rabbis.

The Gemara is the commentary on those statements, and together the two of them represent the Talmud, hence you realize that the commentary is much more extensive, many volumes, compared to the Mishnah, which is merely one.

This represents a material done approximately a century and a half to two centuries after the destruction of the temple.

We would say we are here dealing with material that, if it were done today, would reflect an understanding of events, let's say, from 1800 to the Civil War, where we are a little removed, but maybe the oldest people in the generation today were young when they talked to individuals who were old who had lived during this period.

Thus some of you who are elderly today certainly talk when you were young to elderly people who had lived through the earlier part of the last century.

And this, I think, will give you an understanding of the likelihood of variation or views and also the likelihood of the preservation of information that at some later time would indeed have disappeared.

So there is a significant amount of information there, and I would like to read somewhat from it.

First, the best thing to do would be to get a little bit of the background, so I'd like to take you into the book of Exodus to fill in, and then we will look at the ceremonies specifically laid out for these occasions.

Normally, we might have, if we had had two services on Pentecost as we used to have, we might take the more technical presentation in the morning.

In this case, I would like to do it here as a part of the Bible study.

The story, of course, begins in Exodus chapter 12.

Now in this 12th chapter is the background for the Passover and the Days of Unleavened Bread, and the story of the Exodus begins there and proceeds.

In this account, I would like to state that there are what we might call traditional statements made by the rabbis and other teachers in the synagogue in Jesus' day.

Now we should note that there was a continuity without any question between the church in Jesus' day and the church in Moses' day.

We recognize that there were ups and downs, spiritual insight and spiritual blindness from time to time, catastrophe and restoration.

The prophets were called, sometimes God called as a prophet, someone of the tribe of Levi, where the law was available, customs sometimes fell into disuse, sometimes were restored, and indeed on occasion there might be a practice which would vary from time to time, not fully clarified in the law, but for a general reason, the practice of the church anyway, based maybe on a general reading of the scripture or the tenor of scripture, or as we will see with respect to the wave sheaf which was cut in the beginning of this seven-week period, it was cut at a very specific period of time, quite different from what I used to think or probably most of you used to think, for the Jews faced some questions we didn't in terms of how to fulfill the law most perfectly.

So we will have on occasion what we call tradition.

Now the tradition of the elders that sets aside the law of God is not good.

Jesus said that there was a role on the Jewish community of that day who had substituted their traditions for the law of God.

On the other hand, there is no question that Paul, in handling New Testament matters, certainly refers to traditional practices.

There is no question that there are practices or customs in the church today that are traditional.

The sermonette, songs, the manner in which we structure a service, the manner in which we structure a Bible study, these are traditional practices that are subject to the needs of the church.

Then there are those things which come as a result of the study of the Bible and we grow or we lose knowledge depending on our contact with God.

And therefore, the more that the Jewish community might have studied and understood of the Bible, the more they might have expounded and the knowledge or the recording of that exposition would appear as valid traditional statements that we might have to study a long time to discover in the Bible ourselves.

One of the basic statements made in Jewish material, I will not hear a quote where everything is found, but these things that are of incidental nature this evening, I will merely refer to and then we'll move on.

So there is nothing to question, based on matters that we don't have to discuss here as to the date of the Passover with respect to the day of the week.

The fourteenth of Nisan in the original Jewish tradition, not a later one which came from misunderstanding, the original tradition that was extant in the congregations of Israel through the New Testament period, not later and through the first two centuries after the New Testament, and one that in fact has been re-evaluated in the Jewish community and retained, is that the fourteenth was on a Thursday, not a Wednesday, as I would have commonly said, and we might have thought, and that the fifteenth, which runs the day of the Exodus, was a Friday, and we mean by this Wednesday night and Thursday, and Thursday night and Friday, you know, the day is beginning at sunset, although I think a very few scattered weathering are imagining that a day begins at sunrise, that's the worst day.

On this basis, either we used to think, I'm sure some would say the same thing today, that is there are traditions today and points of view, as there might be historically, that if the Passover when Jesus was crucified occurred on a Wednesday, then wouldn't the original one have? That is a possibility. But the traditional information would seem to be against it, and there's no indication in the Bible specifically, and I think that the more we look at the question in Exodus chapter 19, that the statements will seem to verify the traditional. Today the Passover cannot, that is the fourteenth cannot fall on a Thursday, because we have a fixed calendar. A fixed calendar is needed when a community is scattered. To begin with the Jewish and Israelite community, in Egypt was not scattered. It was a single function community as they were in the wilderness. Therefore, it was possible to have an ongoing calendar that would have gone back from 3761 to 3760 BC, which is the beginning of a solar lunar year, that men were able to determine by that time, previous to that it would have been a solar year alone, but by that time men had been able to discern and an ongoing solar lunar calendar of simple form would have brought us down in the year of the Exodus to the fourteenth, falling on a Thursday. There would have been no postponements as there are in the calendar today, because no other holy days had been introduced. All postponements refer to the autumn festivals, and in Exodus 12 there were no autumn festivals revealed.

Therefore, no postponements were required. Therefore, the Passover could have fallen on a Thursday, that is the fourteenth on a Thursday beginning Wednesday night. The Exodus would have been a Friday or a Thursday night Friday, that is that day, and the early hours of what we would probably call the darkness of early Friday morning, the departure from Ramses.

Now, with this background, what we want to do is turn over briefly to the book of Leviticus to see what festive statements are made here, a year later, that are not recorded originally, that fill in the story and lead to the day of Pentecost.

These are the appointed seasons, verse four, holy convocations to be proclaimed in their appointed season. The Passover is mentioned, the Feast of Unleavened Bread. Now, speak to the children of Israel and say to them, verse ten, when you come into the land which I shall give to you, and shall reap the harvest thereof, then you shall bring the sheath of the first fruits of your harvest.

So what we are going to do is move through the story here and there, but move through it in terms of time. They were not asked to do this in the wilderness. They were asked to do this when they would come into the land and reap the harvest, because basically they were fed manna in the wilderness, and that was all that they would have this far south in the Sinai.

When you come into the land which I will give to you, and you will reap the harvest, then you are to bring the sheath of the first fruits of your harvest to the priests. Now, in reading all translations, including the Jewish, and the Jewish tends to follow the King James and English renderings, we draw a picture in our mind that is invalid. We draw a picture of what was waved before the altar was a sheath of grain that was tied together in a small bundle with the kernels, you know, and the holes outside. Maybe since this is probably barley, you would have had your bearded barley, like you sometimes also have bearded wheat.

As you see in some of the pictures of a farmer with a sheath over his shoulder. Now the original doesn't say a sheath. The original says it is an omen. It is a measurement. It is not in the form of a sheath. It is in the form of a quantity of grain. Now that's all it has said here. You shall bring an omen, a quantity of grain, of the first fruits of your harvest to the priests. Now we will see how this was done. And you are to wave this omen. It is not in the form of a sheath. Be prepared to be accepted for you. On the morrow after this Sabbath, the priests shall wave it. Now the implication here is that they were to cut it and to prepare it, an omen is worth, and that on the morrow after the Sabbath it was finally to be waved. And in the day when you waved the sheath, you were to offer a helem without blemish in the first year, and the meal offering was to be at a certain portion here. I will not explain, and Paul did not explain all the specific meanings.

If we had time sometime, we might be able to deduce some meanings here that are immediately apparent. It may well be that some of these were just simply sensible percentages and quantities that is so much meat, so much grain, so much cereal, so that they would have an adequate meal, and there may be no other significant sum of the small matters. Now we want to take note, then, of the fact that there is no specific statement made as to exactly when the sheath or the omen was to be cut. It just says, when you enter the land and shall reap the harvest, then you are to bring this omen of first fruits of your harvest to the priest, and you are to wave this omen, and it is to be done on the morrow after the Sabbath that is the waving. Now, at this point, we are not told anything more as to how early on that day one should come. You shall eat neither bread nor parts corn, verse 14, nor fresh ears until this self-same day, until you have brought the offering of your God, and it is a statute forever throughout your generations and all your dwellings. So this was a very important statement, and as long as there was a temple, as long as there was a priesthood, one recognizes that this would have been a valid method for the northern hemisphere. Now, before I go back and explain from the mission of some things that we might learn that fills this in, we will go ahead and at least know what you do from this day forward. You shall count unto you from the morrow after the day of rest, that is, the morrow after the Sabbath, from the day that you brought the offering of the waving. Seven weeks shall there be complete even to the morrow after the seventh week, and here of course the word

from, it would be much better to have the translation shall begin to count to you on the morrow after the Sabbath. On the day that you brought this omen, you begin to count then seven weeks, even to the morrow after the end of the seven week period, and you come to a fiftieth day, and there to present a new meal offering to the Lord, and you're to bring out of your dwellings two wavelows, it's to be made of fine flour and bake with leaven, which is an unusual thing as we shall see. These represent a special firstfruits to the Lord, and this was to be done in what is called the fiftieth day. Now what we will do is go back to the story before I go to the Mishnah to see what we can look for in the material of Exodus 12, 13, and Numbers 33. We proceed with the Exodus of the Children of Israel. Now the implication would be that if the fifteenth were a Friday, we would have the days of unleavened bread extending from Friday through the following Thursday, and the implication is that you would have a week in which the children of Israel would have migrated from the land of Ramses, and they would have gone all the way eastward to the border of Egypt and the Sinai, and then southward and were entrapped in the wilderness as you remember, and were facing the Red Sea in an area called Clevena, and this is a traditional place at the Greek name to represent the logical area as described also by Josephus where the Egyptians came from the north and west, and the mountains were on the west and the south, and the sea was on the east, and the Israelites were trapped, and it was the Red Sea, not a marsh that was opened up. This is the case. What we would have is a situation like a week's time having elapsed, and then sometimes the night of Wednesday to Thursday on the 21st of Abib or Nisan, the children of Israel escaped from Egypt finally. The Egyptians were trapped, and after the great events on the other side when they saw the remnant of the Egyptian army and arms that weren't buried in the mud below floating on the surface, they had the songs that are recorded in the material, you know, Moses sang, Miriam, his sister sang, and then what we have is a movement eastward, which is a movement of the Egyptians. We pick up the story here. We move through a number of chapters actually.

We are now in chapter 15 after a lengthy discussion of Moses' song. Moses led Israel onward from the Red Sea, and they went out into the wilderness of shore, and it was a three day journey, and they found no water. Now the implication from this, as I think we shall see, is that they were moving and encamping. There were encampments that we would say might be a brief stopover every day at the hot part of the day, and they probably would move in the cooler part of the day, the evening into the night in the morning, and remember you started at the brightness of the moon. In any case, you would have had Thursday, Friday, and Sabbath as the three days implied here, and they would have ended up in Mara on the Sabbath day, and I think that would be indicated. Now there is a difference between an indication and proof, but we will go on and see a little something more. God is leading them, and if they are going to camp, the logical day for the people to camp after they have moved during the cool of the day would be to camp, that is to literally take roots for a day's period entirely, and not move on as you normally might have, and a Sabbath day. This would represent the first Sabbath day after the time when the wave sheaf was normally offered. I would point this up. In other words, if the wave sheaf was normally, or the old man, was offered on the first day of the week following the Sabbath day during unleavened bread, then this would have been the first weekly Sabbath after that. The next weekly Sabbath would have been at Elim, where there were 12 springs of water in a number of palm trees. Now, in this area, I think it was 1971, with Ernest Martin returned, we were impressed, and our Greek archaeologist that we were impressed. After passing through an arid area, you came to what must have been the area of Elim, certainly the palms aren't the same in number of the day, but it is a watering area. This would have been the second Sabbath. Now, we must turn briefly to another area in numbers, three, and we move along and see. So, they pitched in Mara the first Sabbath in Numbers 33.9, the journey to Elim, that would have been the second Sabbath, and then they pitched by the Red Sea, and that would have been the third one. It

would have been, interestingly, about the week's time, that is, six days real effort, and it would have come from the inner area along the Red Sea, but on the other side of the mountains through a pass, and you would have come to the Red Sea. This would have been the fourth Sabbath, and they journeyed there, and they came to the wilderness of town, and this would have been the fourth Sabbath, and they stayed there for a week, interestingly, as we shall see. Now, we have to turn there because there are a few things that are missing. So, they came there on the fourth Sabbath and the wilderness of sin, and stayed there through the fifth Sabbath. Now, that is recorded here in the 16th chapter of Exodus, but I think it would be good to get the background and then we'll look at the ceremonies that were to be done, but not initially. So, they came to the wilderness of sin between Elim and Sinai on the 15th day of the second month after departing out of the land of Egypt. Now, this would indicate that one of the Jewish traditions, and there was more than one, may well be correct, and the implication from reading the 16th chapter, as most everybody has gotten it, the implication is that if they arrive on the 15th day of the second month, and the whole congregation was murmuring, and they were hungry, and then that evening, remember the story is developing here. The Lord said in Moses, verse 4, I will cause to rain bread from heaven for you.

People will go out and gather a day's portion every day, that I may prove them whether they walk in my law or not. And it shall come to pass on the sixth day, or to do double work.

And it even you shall know that the Lord has brought you out of the land of Egypt also, and in the morning you shall see the ground of the Lord in the manor. In the evening you shall eat flesh, and in the morning bread to the full. And the Lord hears your memories.

Now, when you read the implication here, though it isn't absolutely stated, it is difficult to avoid the proposition that indeed it was the Sabbath day that was the 15th, and it came to pass at even. Verse 13, the tutorials came up and covered the camp, and in the morning there was a layer of dew around the bouton, there was manor. Now, it would seem a little unusual that they would have arrived at some other day of the week. It's much more difficult more likely in reading the story that they were to do this for six days, not merely for two days, that is Thursday and Friday. They were to do it for six days. And this is not incompatible because if the 15th day of the month were a Sabbath, when they arrived, that is verse 1 of chapter 16 of Exodus, then the first and the eighth and the fifteenth were all Sabbath days. You know how that is, that they're seven days apart. That would mean the second month began on a Sabbath, day one, day eight, day fifteen, would all be in the Sabbath column or Saturday column, if you look at a calendar. Now, if the Exodus, the 15th, were on a Friday as the evidence of the Jewish tradition is, and as the calendar would require, if there were no postponements, which there were none at this time, having all been introduced to the autumn festival, which were not yet revealed, then you would have had in Nisan the 15th would have been a Friday, and the 22nd and the 29th would have been a Friday.

And what you are saying, in other words, is that the first month of Nisan had only 29 days, but they're not 30. And this is one of the facts of the Jewish tradition, that in that Nisan had 29 days, how does it does today, regularly, 30? And so this was not a Sunday, this 15th of the second month, where there was a Sabbath. And there was nothing incompatible then, either with the tradition, that is the original one. I used to think that the 14th was a Wednesday, the 15th was a Thursday, and Nisan had 30 days. But the original evidence would be against this in terms of, let's say, the forebearers of the Church of God going back two thousand years. And I think the evidence should be considered in that light, when we also have the implication of calendar. And that all crossed hand in hand with a new one of an understanding of the duration of the kings of Israel and Judah and a variation in the year of the Exodus, which is not the end of the year.

All right, now if we then move from Mara to Elan to the Red Sea and to the wilderness of Sin, we have moved for four weeks, and then we have the fifth week coming up at the end of this. That is, this next week is laid out very clearly. And the children of Israel didn't do what God said. This is all in verse 23. Tomorrow was a Sabbath, and some of them still went out. So they were there a whole week. That was the fifth. Then they moved on after that, and the congregation of the children of Israel journeyed from the wilderness of Sin by stages, in this case, 17.1. And they encamped at Refideem. But it's interesting, they journeyed by stages and encamped at Refideem, implied that they stopped somewhere along the way. Now, I would draw the conclusion that Refideem would have been the sixth Sabbath, but on the way, there would have been total stops at Eilish and Dothka, or Dothka and Eilish, mentioned in Numbers 23, 12 and 13. Now, when we journeyed eastward from the wilderness of Sin, where we were in 1971 in March, you come to a place that clearly is Refideem. And between the wilderness of Sin and Refideem, there are two large areas of palm trees and springs, or oasis. And these must be the two. There are only two. And it's a remarkable fact that the only two logical stops for watering, in root, recorded in Numbers, are the only two stops one would ever make today. And we stop at both of them. They don't have such names today. They're just simple places. I don't know what the ads call each one, but they are clearly spots where you have water and shade and palm trees. And then you proceed eastward in this wadi, and you come to Refideem, and then you come south to Sinai. So a sixth or Refideem, this was the sixth Sabbath that occurred. And after the struggle that occurred there, we have the arrival at Sinai. Now, the 15th would have been a Sabbath, and the 22nd would have been a Sabbath, and the 29th would have been a Sabbath. That would seem to be clear. The 15th and the 22nd were the two Sabbaths, or at the wilderness of Sin, and the 29th, and it would have had only 29 days, 15, 22, 29, would have been the following Sabbath.

And that is the story at Refideem. Then next week we move along, and there are Jewish traditions that vary in terms of the length of the second month, whether it had 29 or 30 days. I would say at this point it is not important for our study to draw a conclusion. At this moment I say that the following Sabbath becomes important because it is the seventh one just before Pentecost. Now, at the sixth one they had the events of Refideem, and you were in the last Sabbath in the second month. Then in chapter 19, verse 1, as we move along in the story, in the third month after the children of Israel were gone forth out of the land of Egypt, it says vaguely the same day they came into the wilderness of Sinai. Does this mean it says it is in the third month or it is the third new moon, but I think the word month is still a good translation, the new moon is also acceptable. But the same day they came into the wilderness of Sinai, does this mean the third new moon, or does it mean the same day of the week they came into Sinai that they left Egypt? It was, Mr. Armstrong's conviction that in reading this, and I think that there is now going to be some scripture that will indicate this is the case. In the third month after the children of Israel were gone out of the land of Egypt, the same day that is the Friday that they left Egypt, they came to the wilderness of Sinai. Now, this would imply that we are on the Friday before the seventh Sabbath. And they entamped here, Moses went up to God on this day, and the Lord called to him out of the mountain. He would take probably half an hour to climb up. This is my estimation, having climbed up. Some of you would not get up there, some of you would even get up there fast. But it would be about that time, that would be no too late as fast.

You are afraid of the house of Jacob and tell the children of Israel, you have seen what I have done to the Egyptians now, if you will hearken to my voice and keep my covenant, be a special treasure to me among all people. So Moses came down about an hour, let us say after he climbed up, that is not unreasonable, and called for the elders of the people, excuse me, and set before them all these words, and the people are very pleased. All that the Lord has spoken will be due, verse 8. So Moses

reports these words to the Lord. Now, we would not necessarily have much more than the passage of a couple of hours. He called the elders, he did not call out of the people. The Lord said to Moses, I am coming to you, hello, I come unto you in a thick cloud, that the people may hear when I speak with you, and they also believe thee forever. So Moses told the words of the people to the Lord, and God said, now if this is still, and here the Jewish tradition was varied because the Jews had mixed up about Pentecost. But it says here, the Lord says to Moses, now go to the people and sanctify them, wash their garments, which they could yet do that day, and be ready against the third day, for the Lord, that third day will come down in the sight of all the people upon Mount Sartre, and they were to set bounds, etc., which they did. Now, if this is the case, here is something that we had not really perceived before. We used to explain this as Saturday, Sunday, and Monday. But why Moses waited to Saturday when, in fact, he had arrived as we used to think maybe on Thursday, that was one of the little problems that we lived with. The implication, however, in looking at the story, I think is a very nice explanation. But people, in or out of the Church of God, might well have come up with before, which they have, that today, the day they arrived, was the same day as they departed from Egypt and it was Friday, and Saturday, and Sunday, the third day. In this case, the implication is very clear. The Saturday was the seventh Sabbath. Sunday, when God came to them to speak from the ground, was the day of Pentecost. Now, we have some problems in Jewish tradition, because the Jews were mixed up as to whether Pentecost was the day of the month or the day of the week. And the Jews, who were the priests, had the day correct in terms of being a day of the week, a Sunday, first day of the week. The rabbis chose to think of it as a particular day in a month that is so many days after an annual holy day, after the fifteenth. And on this basis, their connection will vary. The rabbis of the Pharisees, but later the rabbis who contain the Pharisee tradition, had to be ruled that the law was given on Saturday, or a Sabbath. And I have quoted that, but I think when we take a total look at it, and to reconsider all of the evidence that I would like to suggest that Mr. Armstrong's presentation in the book is not out of keeping with the rest of the implication of Exodus. And it is, in general, the Christian, not the Jewish man. The Christian view in general might be that the giving of the law originally was on Pentecost, and the coming of the Holy Spirit was later on Pentecost. The law defining what sin is, the spirit of God enabling man to obey that law and avoid sin. On this basis, we know only that the rabbis thought that the law was given on the Sabbath. We do not know what the Sadducees and the priests thought. But since the rabbis were mixed up on Pentecost and thought that in this year, Pentecost was a Saturday, their tradition cannot have the same weight that one might have wanted to give it. I tried to give it some weight and assumed that then the covenant was made on the next day. But I think indeed that the great miracles that occurred at the giving of the law can, in no other sense, have a parallel but the coming of the Holy Spirit in Acts chapter 2, and that the general written tradition in the church of God is in keeping with this, and it would be in keeping with the implications of chapter 19. So what you do learn is that not everything is proved absolutely, but some things tend to fit the story better than other accounts. The today and tomorrow and the third day would be perfectly in keeping with the today being the time of their arrival, the same day, the Friday, but seven weeks later, from their departure from Egypt, the 15th and the Friday in Nisan. Now on this basis, we have therefore a significant confirmation of the implication without even looking at the viticus that the law was given on a Sunday that later became known as Pentecost. Now up at this point, I want you to know that Moses doesn't define it as Pentecost, they're only resting each of the Sabbath days, that's certainly the implication, learning to keep the law. There is no wave sheaf mentioned yet in Exodus, no counting of seven weeks, but they discover that on that Friday and that Sabbath and that Sunday, at this weekend of the seventh week, following the Passover and that Sabbath after the Passover, that is the seventh week after the Sunday following Passover, let me correct that. You are here at Sinai and witnessing something marvelous.

And in the morning of this third day, the thunder and lightning and the thick cloud on the mount, now notice on the third day, the cloud occurred and the lightning and the thunder and you know that there were the signs of fire and the voices of many languages that occurred on the day of Pentecost much later. The children of Israel didn't know this was any special holy day yet, but they knew this was a most unusual day in which they were commanded to assemble on this first day of the week. I think we used to run away from things happening on the first day of the week because the church of God was a Sabbath keeping church and let's say have a great crisis in terms of identifying things on any other day but Sunday. But after all, God made Sunday and Monday and Tuesday and call on that, but you know what I mean. And I don't think we need to run away from anything in this sense anymore. Maybe we would call this maturity, but we don't have to run away from a Sunday Pentecost merely because Sunday is not the Sabbath. All the people that were in the camp troubled and Moses brought them forth out of the camp to meet God, the camp would have been north of Sinai and walked eastward till they were in various areas in a natural amphitheater east of Sinai and atop the abrupt area on eastern Sinai, the mount, they would have seen this remarkable vision of fire and smoke and the whole mountain quake. And undoubtedly if it did, rocks tumbled down, but interestingly on the east side there is a plateau which would have cracked the falling rocks before they would have hit the ground. And there are many fallen rocks on that plateau that you see this day when you climb. Some of them have fallen before and since, but some of them must certainly have fallen then. And the whole mountain quake greatly, and then the giving of the law is recorded. You note the giving of the law, when Moses goes up into Sinai and gets the book of the Covenant, that is information pertaining to that part, through chapter 23.

And unto Moses he says, Now come up unto the Lord, you, Aaron, Nadab, and Abihu, chapter 24 verse 1, and the seventy of the elders of Israel, and worship afar, and Moses alone shall come near to the Lord. But they shall not come near, neither shall the people go up with him. So they came, and probably, and I would think this was reasonable, you would not want to sit out in the hot sun, you would not want to have a shady place where you could be with God, and yet not on top of Sinai where Moses alone could come. Now, after you break over the outer rim of Sinai and begin to climb on the inside of the rocks up to the top, you may think my expression is unusual, but when you get there you will see what I mean.

You don't climb on the outside to the top, you climb and break through the various crevices along the way until you're beginning to climb up inside of Sinai, which is not volcanic, however, and inside of Sinai, down in a valley in the mountain top, is the spot. Elijah appeared and apparently hid, many years later, from Jezebel. And in this particular area are trees and the most laughable place where they would have spent on this particular occasion a day in the presence of God. So Moses came and told the people all the words of the Lord and all the ordinances, and all the people answered with one voice, they were happy to do it. So Moses writes the words of the Lord, rises up early in the morning the next day, and he builds an altar and the blood was put on the covenant. Now, Moses and Aaron and Nadab and Abihu, they saw the God of Israel, verse 10. That was a remarkable experience.

And upon the nobles of the children of Israel grabbed it not lay his hand, and they beheld him and did eat and drink in his presence. And then Moses goes up and Joshua, his minister, Moses went up to the Mount of God. Now I want you to note some interesting things, tarry you here for us until we come back. And behold, Aaron and her are with you. Deal with them when you have any serious clouds. Moses went up into the Mount and the cloud had covered the Mount. Now listen carefully. And the glory of the Lord abounded upon Mount Sinai and the cloud covered it as it did on that third day when the Lord came down, which was Sunday.

Now it abounded there six days, Sunday, Monday, Tuesday, Wednesday, Thursday, Friday. And the seventh day he called unto Moses out of the midst of the cloud. The great probability of this is the Sabbath, the seventh day of the week, and not only the seventh day the cloud was there. Now I say it is not absolutely proved because the seventh day doesn't only mean the Sabbath, it might mean the seventh in a sequence. But when you put the whole picture together, it is very satisfying that our enemies who used this very argument long ago before the church understood it may have hit upon something that we hadn't seen before until we began to re-examine certain scriptures on Pentecost. And then the whole thing may fall into place. Very nicely in terms of just general background and description. An implication from this is that the cloud was on there for six days, Sunday through Friday. And then on the seventh day, the cloud still being there, Moses goes up out of the midst. I should say the Lord called Moses out of the midst of the cloud, and he goes up into the cloud at the top of the sign. If this is the implication of it and it's hard to avoid it, then this is a Sabbath day. God often speaking to His prophets then, he goes up into the middle of the cloud. Then this is a Sabbath day. God often speaking to His prophets then. And indeed, therefore, we have background information to imply that the law was given on Sunday, the law was given on the day that came to be called Pentecost, but it was not so called at this time. One hour later, we now have the erection of the tabernacle in Moses' cross or the Lord calls to Moses. This is the first day of the first month of the New Year, Exodus 40, verse 2. And then in the book of Leviticus, spoken from the tabernacle, we have the material that I read to you. The reason I took this in the reverse order and read Leviticus so early was to give you a picture of the ceremony so that you would see that God was, in fact, apparently creating a series of events that were going to occur on days that he would in the future have. So that even though they were commanded to be there on that day, which would have been the day of Pentecost, they didn't realize the implication until the next year when God revealed all of the whole days fully.

It is quite clear he didn't reveal them all at once. Now in the law itself, I would only state this that all we know in the book of the law, the Book of the Covenant, let me correct that, please, in the Book of the Covenant, they were told that they were to have some festivals. Three times are to keep a feast to me in the year, 2314, the feast around 11 and the feast of harvest, the first fruits of your labor, which you sow in the field and the feast of in-gathering at the end of the year. And there isn't anything stated in Leviticus in Exodus 23, 14 through 17 as to what day Pentecost would be or the feast of harvest or in-gathering. It is left indefinite as first revealed. It was a year later that it is revealed in detail. Now, if you're going to harvest, now we will come to some of the interesting implications of the ceremony. If you're going to harvest and if you're not to eat either bread or parched corn, Leviticus 23, 14, or fresh ears until the day that you bring this omer as an offering, then what you really want to do is to, you know, to prepare this ceremony as early as possible so that you clearly have it done at such a time that the people may begin to harvest on the first day of the week. So now we will turn to how the Jews understood this ceremony. Some of this was in an article a few years ago, then the Good News. With respect to the omer, that is the word translated sheath.

It is a particular measurement. The prescribed right for the omer. Now, I'm reading from the Mishnah, and since it would be easier for you to get a copy of the Mishnah, I will merely state it's beginning on page 505 in the only edition of Dan Bees, and this is the area that is called Minnehot section 10, M-E-N-A-H-O-T-H, section 10. And in part two, the prescribed right for the omer is that it should be brought from barley growing nearby Jerusalem. If the crop near Jerusalem was not yet ripe, it can be brought from any place. I'm not going to read everything. Now, what they did was very interesting. The messengers of the cart used to go out and tie the corn or the grain, corn is the old English translation here, in bunches while it was yet unreaped to make it easier to reap. And the towns nearby all assembled together that it might be reaped with much pump. When it grew dark,

he carved out is the sunset. Now, when the Sadducees were in control of this, we would have this be Saturday evening. If the Pharisees were in control of this, it could have been any evening at the close of the 15th of Nisa. The Sadducees would have been correct in terms of the day of the week. When it grew dark, he carved out is the sunset and they answered yes. Is the sunset and they answered yes. Is this a sickle and they answered yes. Is this a sickle and they answered yes. Is this a basket and they answered yes. They made a ceremony out of something simple. Is this a basket and they answered yes. Now, they give here the rest of the Rabbinic Parasake tradition. What is significant is that the Way Sheaf or the Omer was gathered by having the grain first tied into bunches and then it was cut as this at the time when the sun had set. In the beginning minutes, so let's say normally the first hour, the beginning minutes of what would be the first day of the week, they asked is the sun set. So the Sabbath was over, the weekly Sabbath and they answered yes. Now, of course, if the 15th were on a Friday, this would have been the beginning of the Sabbath and the weekly Sabbath wouldn't have been over if this is Rabbinic tradition of the Parasake. But originally, this would have been at the close of the Sabbath.

We used to think and I did, that they just reaped it sometime in the early morning after the dew was up just casually. But I think it is very significant that this was done in the early minutes, certainly within the first hour, but the early minutes of the first day of the week, early the first day of the week when the Sabbath was over and the sun had set. They reaped it and put it into baskets and brought it to the temple cart. They used to parch it with fire to fulfill the ordinance that it should be parched with fire. You don't find this in Leviticus, chapter 23, but if you turn to an early chapter, chapter 2, first 14, and if you bring a meal offering of first thoughts to the Lord, then you shall bring for the meal offering of your first fruits grain and the ear, parts of fire. Even grain and the notes of the fresh ear. And you shall put oil and lay frankincense and it's a meal offering. And the Jews understood that if you take anything of the first prince, it was not merely left in the kernel, in the hole at the end of the stock. It was indeed a process that was parched and ground. They used to feed it with reeds and stems of plants that the grain should not be crushed when they did so. And they would put it in a hollow tube where there were holes so that the fire might prevail over all of it. They spread it out in the temple cart so that the wind blew over it to be sure that all the holes were gone. They put it in a grist mill and took there from a tent of an effa of flour that when they had all ground, they took a tent of an effa of flour which was sifted through thirteen cents. What remained and was not used to be waived was consumed by anyone was redeemed.

Then they took this particular tent of an effa which represented the amount that was left after they ground the material. In other words, you reap and you normally try to reap an omer. Now an omer is the tent of an effa so that ultimately they cut enough grain so that they would definitely have an omer or a tent of an effa. And what was left over if they had too much, that was redeemed by the people and anybody could have it. It was not a part of the ceremony. And they put an oil in frankincense, like it mentioned in Leviticus 2, and poured in the oil and mingled it and waived it. Took a bit of handful and offered it and the residue was consumed by the priests. Now this was a unique ceremony, very significant one. The time I think is quite important. After the omer had been offered, they used to go out into the marketplace. After the omer was offered, the new corn or grain, not our American yellow corn, was forthwith permitted. But for those that lived far off, it was permitted only after midday. That is, after the temple was destroyed, it was forbidden throughout the day of the waving. But in those days, it was until midday, and these were various opinions. Now the reason it was permitted until midday, it was the assumption that the priests would have done their duty and the whole thing would have been ground during, parked and ground during the night and served and made very fine, and then offered in the morning and the ceremony would have been completed that morning. And anybody anywhere who got no message from Jerusalem was free to assume that the

ceremony was over and from midday on, they could proceed not only with the reaping but with the eating of the new harvest. They knew that the court would not be dilatory in its work. That is a very interesting bit of background. I will read you some of the other exceptions here and there. I don't think that's important. The rule is, however, that the over is reaped by night. If it is reaped by day, it is however valid. But the proper form was to reap it by night in the minutes after the sun was set. And all of this was done on the first day of the week, you see.

That has been laid out very clearly in the good news of some years ago. Now, after that we had, of course, on the day of Pentecost itself, two loaves, and these two loaves interestingly had 11. Now we might draw some conclusions. First, we perceive at this point that the wave sheaf represents the Messiah. It is properly defined as an omen. And we use the word sheaf, but I think maybe we should clarify it in order that there be no misunderstanding. We get a clearer picture of what was involved. It represented the Messiah having everything completed. It was, you know, the whole process of being parched or roasted and broken up into the finest particles made into the finest flour. I don't mean white pastry flour. I mean the finest flour but the whole grain. All of this represented, in this sense, the completed work that Jesus the Messiah did. Now we look at the New Testament fulfillment of this and also of the two-wave loaves, but we had two-wave loaves in Exodus 23 on Pentecost, and these were offered with 11. And it is significant because the rule is that no offering, we can go back to the second chapter. I think it's there. Let's see here. It's somewhere written here. Let's see. Oh yes. Verse 11, no meal offering, chapter 2, which you shall bring to the Lord shall be made with 11, for you shall make no leaven or any honey smoke as an offering made by fire to the Lord. Now no leaven was to be used in anything that was put on the altar. But here on this day of Pentecost are two-wave loaves which were baked with 11. Verse 17, for first fruits, in contrast to the first offering, which had no leaven, of course, it was just a ground flour. And omers were. These were to be presented with a burnt offering. The priest was to wave them in verse 20. Now we recognize that in some ways there are things we learn from a study. And it does seem there's no alternative to understanding two-wave loaves, not seven, but two, as reflecting the people who were called among those in the congregation or the church of Israel or the congregation of God during the terms and conditions of the old covenant relationship. And the other group, those called, who are asked to live through the spirit of God in accordance with the terms and conditions of the new covenant that will yet be finalized. I think there's no other alternative in taking a look at it. That is, if you were to ask what does the story of the church, which surely is what's meant, we are first fruits, therefore we know that's referring to the church. James points it up. Christ was the first of them. The only two-fold vision we have is from Moses to Jesus and from Jesus till now. I think that it is very possible that if we were to examine events, we might find that just as there were also seven candlesticks, which represent the church of the New Testament period, there were also seven candlesticks there under the old covenant too. We might very well find seven stages of history and experiences in the development of the church from Moses to the New Testament period. That is, there are two wave loaves. And at the New Testament experience, one of the loaves, the second one, had its seven-fold division. There's no reason why the earlier one might not have had its seven-fold division. You might like to examine the story and see what was the state of the church, the congregation of Israel, when Christ came to it. Just give you a thought. It's not defined until you take a look at the character of the churches in Revelation 2 and 3. And then you might reflect back on some of the experiences in the Old Testament and see what stages there occurred in the wilderness, in the judges, in the days of the early kings, in the days of the divided monarchy, the time of the fall of Israel and Judah, the time of the Restoration under Ezra and Nehemiah, and then the time following the Maccabees to the fall of the temple in 70 AD. You take a look and see what you come up with. A little something you can do tomorrow in your reading. That is this Old Testament section. It might be good for you to review and

take a new look at what's really described. But that will be for a bit later. I can't promise you what I will speak on on Pentecost, but we might take a look at the character of the church in connection with this, because indeed the two-way loaves and what they experience symbolically is what this day of Pentecost is really all about, but I'm filling in some of the background material. Now with this, let's turn to some things in the New Testament relationship.

I'm reading here from the Revised Standard Version in the form of the Common Bible. There is no basic difference except that I happen to have one that was available with the Apocrypha and also I have all that reference. That's because of the Church of England too, you know, and they're custom. Now, just taking a quick look, we'll take a look at the wave sheaf and then at Pentecost and see the parallels. Chapter 23, the book of Luke, verse 50, there was a man named Joseph from the Jewish town of Arimathea, a member of the council, a good and righteous man who had not consented to the purpose and deed that had been perpetrated, on Jesus. He was looking for the kingdom of God. This man went to Pilate and asked for the body of Jesus. He took it down and wrapped it in a linen shroud. That's not the one that's found in Europe today, please. He laid him in a rock tomb where no one had ever yet been laid. Now verse 54, the proper translation is, and it was, these things had happened.

He went to Pilate, asked the body, took it down, wrapped it in linen, laid it in a tomb, and ultimately the stone was rolled over the tomb. When did this occur? It was the day of preparation, and before it was all over, brethren, the proper Greek says, and the Sabbath was beginning. This is the annual Sabbath, the 15th. In other words, the story shows that not only was the bulk of it between three o'clock and sunset, it was well after three because not only was it dark till three, and then Jesus was spared, and then he died, and then the Romans came and checked. Found he was dead, and both the others' legs. So it must have been definitely some period of time, whether it is nearer four or five, may well have been nearer five o'clock, might have been nearer four. We don't know, that's not told us. But there was work to be done, and it was the day of preparation, and the Sabbath was beginning before it was all over. Now I think you will understand it more clearly why the wave sheath was cut in the beginning minutes after sunset, not sometime in the morning.

Because three days and three nights from the final moments here would have taken us into the beginning minutes of the annual Sabbath that is referred to here, the 15th. Three days and three nights later would have taken us to the moment the wave sheath was properly cut. I think this is very significant. It implies in the King James that the Sabbath was approaching, but yet ahead this is incorrect. The Greek very clearly is properly translated in this version that the Sabbath was beginning. It was dawning in the Greeks, that's the idiom of the Greek, and it has reference to the fact that the beginning shadows of the Sabbath had already begun. Three days and three nights later, Saturday evening at the close of the Sabbath, in the early minutes, in the first day of the week when the Sadducees were still in control of the ceremony, they asked the question, I read to you before, listen carefully, is the sun set? Yes, is the sun set? Is this the sickle? And then it was cut. And that we have never really looked at, I think, directly. Now we look at a bit of grammar in Mark 16.9. And we have a verb which we have never really analyzed in terms of how it functions in the Greek. This translation has it one way, you could render it another now when he rose, or having risen either way, but the having risen is an accurate, specific, perhaps a little too idiomatic rendering. We used to say having risen, comma. In the Greek, this is impossible. Having risen early on the first day of the week, comma, is the correct grammar of Mark 16.9, not a doctor in its grammar. As the Sabbath was drawing to a close, in the early minutes, which followed sunset, when the wave sheaf was cut, and the three days and three nights, later from the time that that stone was finally rolled over the mouth of the two, as the Sabbath, the annual Sabbath, the fifteenth of Misan was beginning, and here three

days and three nights. It's only a matter of minutes away from the way we normally have explained. We have assumed that in some way it was either at the end of the Sabbath or just at exactly sunset. But Mark says in the Greek, unassailable from the grammar, and we might as well face it, that the resurrection occurred minutes following the close of the Sabbath Saturday night, when the wave sheaf was cut. And what we have is not the old saying that I used to have to use, that the wave sheaf represents the resurrected Christ, but it represents the resurrection. This is the prophesied resurrection which we have never seen in the ceremonies of the law, and it was properly done in Jewish tradition.

Page 506, you can read that here in this account, Danby's translation of the Mishnah.

In 507, it was a rule that it should be reaped by night, at the very beginning minutes, so that there would be no delay in preparing it, and then the next morning it was waged.

And remember the next morning Jesus having already arisen early that day, not in the morning like the Christians and the Protestants and others would have said, but in the early minutes of that day beginning at sunset. Exactly three days and three nights from the time that that stone finally closed at 2. Jesus arose from the dead, and the next morning when they came there he had already been gone nearly 12 hours. And after it appeared to Mary Magdalene he ascended to heaven. He told them in Matthew and in John, remember the two accounts, don't touch me for I'm not yet ascended. Later that day they grasped him by the feet because he had already ascended, and that must have been the morning. And then we come to the fulfillment of the day of Pentecost, not merely the wave sheaf in chapter two, and when the day of Pentecost had fully come, and they were now during the time of the convocation all together in one place. Suddenly a sound came from heaven like the rush of a mighty wind, and it filled all the house where they were sitting. And there appeared to them tongues as a fire. And in this case it was not something atop Sinai, not something outside of the people at a distance from which they fled in fear, but it was the same kind of miracle that in this case entered into the people and was not recorded only in the sound and on tables of stone. And it distributed its power to each of them and they were all filled with the Spirit of God, verse four. And they began to speak in other languages as the Spirit gave them utterance. There is no conclusion now other than this picture that we have in the resurrection of Jesus, the crucifixion, the resurrection and the coming of the Holy Spirit, all this as far as we know in AD 31, the fulfillment, both of the Passover, when Jesus Christ himself died at the time the Lamb was slain just after three p.m. when the first lambs were killed, and that the resurrection occurred when that wave sheaf was cut, the ascension occurred when it was waved before the altar, and the Holy Spirit came on the same day of the year, Pentecost, that the law of God was first given to define what human character in its broad expanse should be. And with that I hope you will have a delightful Sabbath wherever you will be assembling and that remember the Pentecost services Sunday will be in the afternoon at 2.30 and not in the morning, just in the afternoon at 2.30.

Now you have plenty to read, I hope you will have a chance to do it and enjoy two holy days in a row.