

Purpose of the Festivals (side 2) 770311 Pas AM BS

Church in those days, and they found that the implication was it was a particular day of the week, and it was to be determined on the basis, as you said otherwise, how could we know? And that was, to us, all reasonable.

Then we came to an issue.

In 1974, as to whether we had understood it correctly, we began to focus in on the meaning of the Wavesheep.

Is it reasonable that since the Wavesheep clearly is the first of the harvest that is accepted here before the presence of God in the Tabernacle later the temple, is it reasonable that the Wavesheep, which represents Christ, Jesus the Messiah, should be offered after the days of unleavened bread, which represents 7,000 years, the seven days of unleavened bread, 7,000 years? There should have been 7,000 years without sin.

As it is, it's not so.

The world has not observed them, either in conduct or in actuality.

But we began to see that it is not logical for the Wavesheep to be offered after the days of unleavened bread, that in reality it would have to have been some time before.

So that then brought up the question of whether, in fact, we had overlooked this, that that is through an eight-day period of the 14th to the and through the 21st.

We have eight days, that in these eight days you had both the Sabbath and the Wavesheep, in which case there would be no question.

In other words, the Wavesheep should have always been in the days of unleavened bread, rather than saying the Sabbath should have been always in the days of unleavened bread.

So that the Sabbath day and the Wavesheep were to fall altogether in an eight-day period, 14 through 21, of Abib or Nisan.

Now we looked then at the question, and we saw doctrine as important in giving meaning to the Wavesheep, which must be accepted prior to the close of a 6,000-year period.

Therefore, in a year such as 1974, we made the decision, many gave it no second thought, I suppose, and again in this year the Passover falls on the 7th day of the week.

The 14th falls on the 7th day of the week.

Therefore the Sabbath in Leviticus 23, prior to the Wavesheep, is on the 14th.

Not a week later at the end of the festival like our custom used to be.

Therefore the calendar that was mailed out to you, that you all should have recently received with your letters for the offerings to come, is correct.

Now the reason we didn't understand it before is not merely because we hadn't focused in on the Wavesheep, but because there is another very important section in the book of John Joshua, you see

Moses didn't clarify this question, but God intended that since the question will arise there is the necessity of having an example to show how it's to be observed.

And we have this in the book of Joshua, chapter 5, The Children of Israel.

Verse 10, in Canthan, Gilgal, and kept the Passover on the 14th day of the month at even in the plains of Jericho.

They did eat of the old corn of the land, I'm reading the King James Version, on the morrow after the Passover, on leaven cakes, parked corn in the self-same day.

And the manna ceased on the morrow after they had eaten of the old corn of the land.

Neither have the children of Israel manna anymore.

Now if you will look, and as far as I know this is true, there is not a single edition, and I'd like you to bring to me one if you have it.

I know of no edition of the King James Version, where the word old in verse 11, and the word old in verse 12 are in italics.

There are all in the ordinary lettering, italics, you know, is meant to convey a word added that is not in the Hebrew.

And for years we assumed that this was the case.

And only later did we realize why the translators in the King James Version inserted old which ought not be there.

And in no other modern translation do we find either word old in verse 11 or 12.

Now the reason these were inserted was the following.

The Church of England, responsible for the translation, kept Pentecost after the manner of the Pharisees, sorry that was an error, after the manner of the Sadducees, and it was their custom to have the Sabbath day during the Festival of Unleavened Bread because they had in fact abandoned the proper observation of the Passover on the 14th.

And they therefore had the custom of observing for a year such as this, the wave sheath, after the days of Unleavened Bread.

Or when it says that on the morrow or the day after the Passover they ate of the produce of the land, they thought they had to translate it the old corn because they knew that the new produce could not have been eaten prior to the wave sheath.

The assumption was the wave sheath was never offered on the first day of Unleavened Bread.

At most the Sabbath could have fallen on the first day of Unleavened Bread, see? And therefore they were forced to translate it this way.

They assumed it must be meant, therefore they didn't put it in italics, and we drew the conclusion that this chapter number five in the book of Joshua did not have any meaning for us.

Now when we see the correct translation, which is in the Jewish which I have here, in the Revised Standard which I have in one column, there is no doubt that they did eat of the produce of the land, the grain, on the day after the Passover, which clearly indicates that the Passover was a Saturday that

year, and in such a year the Sabbath day is reckoned as the one that falls not at the end of Unleavened Bread, but on the fourteenth.

And so it is the decision of the church, both in terms of the intent and meaning of the wave sheath, and in terms of the correct translation, an example we have here, that this year, the Passover on Saturday is also the Sabbath preceding the traditional day when the wave sheath was offered, and we do study the meaning of that day, and the Pentecost is reckoned as fifty days beginning with that Sunday following the Passover, and not that Sunday which follows the days of Unleavened Bread.

That is a decision, we won't take more time now because there is perhaps a more important question which Mr. Barr and I should discuss. I'll be happy if there is any small matter as to why or what do you do when the wave sheath occurs on the first holy day, well the answer is you only cut the token sheath when you had this as a practice under the Levitical priesthood. You didn't start to harvest until the next day, but you were required to do the ceremonial custom, and you were allowed, as they did, to take whatever grain they needed in order to have something to eat, because we are told that on the holy day, and in connection with the first day of Unleavened Bread in Exodus chapter 12, that a man may do whatever is necessary for his food on that day, but other servile work is not permitted, so that if you had to cut or take out of the field what you needed on this first day, the Sunday after this Passover, they were allowed to do it, and that is the example. We don't have it in the form of law, we have it in the form of example, which is of course of equal force, because it is, after all, the Word of God. Now the question we should like to go into next, which Mr. Barr will introduce, and we'll pick up things, whether he or I come in here or there as we go along, it will depend on what we might have in mind. We would like to take a look at some of the questions which have recently been raised within the last year and a half or so with respect to the Passover, as I mentioned before. I'd like to deal basically with the New Testament controversy and also talk about the history that we have concerning the early New Testament church, and I guess you could say the church that we feel is part of God's church during the period of time around the 1st and 2nd century AD. But to begin with, I think we all need to understand that there is a lack of understanding concerning the observance of the Passover in relationship to the Gospel. In the commentaries, there seems to be disagreement as to understanding what Luke, John, Mark, and Matthew wrote. Many commentaries feel that there is a division between the Synoptic Gospels, and when I say Synoptic, I'm basically talking about a book of Matthew, Luke, and Mark versus the book of John. They feel that the Synoptic Gospels showed that Christ was crucified on the 15th. The Passover was observed on the 15th. This is an argument which we don't have to really get into. It's not a problem. That particular issue does not face the church, so I don't want to get too involved in that. But I think you need to be aware that there are arguments, or should I say, a lack of understanding on a part of some of the scholars concerning what the Gospel plainly says about when Christ died.

Now, it is clear that the Jews killed the Passover on the 14th. It is very clear from history, in fact, from Josephus. It's clear from the Talmud. It's clear from the book of Jubilees, which I believe is considered to be a part of the Psuedepigrapha. That's a long word. Don't worry about it. It's a hard word to pronounce anyway. But as far as historical evidence is concerned, it's pretty clear at the New Testament times, at the time of Christ, the Passover was sacrificed during the daylight part of the 14th.

Okay, now, the question that comes up, and that is the question in the minds of some people, in Mark 14 is a good example. Mark 14 and verse 12, Mark 14, verse 12, it says, and the first day of unleavened bread, when they killed the Passover, his disciples said unto him, Where will you that we go and prepare that you may eat the Passover? Now, many of the commentators will, commentaries, rather, will say that there seems to be some confusion on the part of the writers of the Synoptic

Gospels, that they seem to have called the day in which Christ changed the symbols of the Passover. They seem to have called that particular day the 15th, because it says here, if you notice in verse 14, I mean verse 12 again, it says, the first day of unleavened bread. But then it says, when they killed the Passover. Now, if you take those two statements and try to understand them, there's clearly a conflict there as far as our understanding. But if we understand it from a historical point of view, if we understand it from the literature that's available in the Talmud, if we understand it from just a point of view of understanding a day in which the leavening was supposed to be put out of the house, I think we can understand the statement which is written by the Synoptic writers by using this term on the first day of unleavened bread.

Now, which day did Christ die on? Which day was the Passover implemented? If you notice in verse 2, which I think is a very important verse in the same chapter, let's begin in verse 1, it says, after two days was the feast of the Passover, and of unleavened bread.

And it says the chief priests and scribes sought how they might take him by craft and put him to death. But they said, not on the feast day. And that's a very important scripture, because the feast day they're referring to is the feast of the Passover, which was observed by the Jews on the night of the fifteenth. In other words, the beginning of the day of the fifteenth, they kept the Passover. Okay, but here again it shows that the priests recognized that they could not kill Christ on the feast day, during the feast day, lest there would be an uproar of the people. The people wouldn't go for this. So they plotted to kill him before the day or their observance of the Passover.

In, let's see, I think it's Matthew 14, I hope I have the question. No, I'm sorry, it's John 13, verse 1. John 13, verse 1. I want to give you a little background before we get to the controversy, which seems to be somewhat of a controversy in the minds of some people. In John 13, verse 1, it says, now before the feast of the Passover, when Jesus knew that his hour was come, that he should depart out of this world unto the father, having loved his own, which were in the world, he loved them unto the end. Now the beginning of that verse says, before the feast of the Passover, and we know that this particular supper, verse 2, began in the evening before the feast of the Passover. And again, I want you to remember that the Jews kept the feast on the fifteenth, the eve of the fifteenth, so this could not have been the fifteenth. This was clearly the fourteenth. And the commentary will say that they strongly rely, basically, on John's account instead of the synoptic account, because there seems to be so much confusion in the synoptic account.

Okay, turn to John 18, John 18, verse 28. John 18, and let's see if I have it. John 18, verse 28, then led Jesus from Caiaphas into the hall of judgment, and it was early, and they themselves went not into the judgment hall, lest they should be defiled, but that they may eat the Passover. At this particular time, it was early in the morning, and Christ was about to be, in fact, he was about to appear before a pilot, and the Passover sacrifice itself had not been offered yet. In fact, the Passover sacrifice traditionally among the Jews was a sacrifice around 3 p.m. in the afternoon, or there about. Now here clearly, it's a statement that shows that Christ was, should I say, being prepared for this interrogation by a pilot, and this was clearly on the 14th. Okay, in Luke 22, verse 15, Luke 22. Let me just interject something here. There have been all kinds of arguments as to why we keep the Passover on the 14th and not the 15th like the Jews, but let's understand that we keep the Passover on the 14th because Christ implemented the Passover symbols on the 14th. I mean, that's the underlying reason why we keep it on the 14th. Now as we'll go along, we'll see that there are some who feel that the church changed that to the 15th, and I just want to show you that argument is not a valid argument. It's a very shaky argument, and it can be in cross confusion in the minds of people. But in Luke 22 and verse 15, it is a clear statement made by Christ, he said unto them, Would desire I have desire to eat this Passover with you before I suffer? For I say unto you, I will not eat any more

thereof until it be fulfilled in the kingdom of God. So here's a clear statement made by Christ that this particular evening that he and the disciples were about to observe was clearly the eve of the Passover, the 14th. There's no doubt as far as the timing is concerned.

Okay, now if we turn over to 1 Corinthians 11, 1 Corinthians 11, the apostle Paul makes a statement there, which I think is interesting. 1 Corinthians 11, and let me see if I can find it. I think it's verse 23. Okay, let's just read beginning in verse 20. When you come together, therefore, in one place, this is not to eat the Lord's supper, but in eating everyone takes before his own supper, and one is hungry and another is drunken. And Paul says, What have you not houses to eat and to drink in despise you the house of God? And he says, Shame them that have not. What have I say to you? Shall I praise you in this? I praise you not, for I have received the Lord that which I also deliver unto you. Now notice what he received to the Lord, that the Lord Jesus the same night in which he was betrayed took bread. And when he had given thanks, he broke it and said, Take, eat, this is my body which is broken for you, this do and remembrance of me. And of course he talks about the wine he says after the same dinner also, he took the cup which he had sucked and I'm sorry, winning it sucked, saying this cup is the New Testament in my blood, this do you as often as you drink and remembrance of me. Now if we put the account together, put the Bible together, we know that it happened at night, that this particular account when Christ changed the symbols had to happen at night time. And so the issue is, did it happen on the night of the 14th or did it happen on the night of the 15th? Okay, now this is where the argument begins to get interesting. Some say that the church later on changed, changed its practice from the 14th to the 15th because the Jews observed it on the 15th.

And they use sort of a historical reference to the, the Corall Decim and Controversy. The Corall Decim and Controversy is a Controversy concerning, and really Quartol Decim and is really 14th, the 14th Controversy. And it's really the Controversy over, over when people should stop fasting. I think this is a misconception in the minds of some people, especially the account that Eusebius gives in his account. The Controversy was not whether to keep Easter or Passover. The account, the account is whether to end the fast on the 14th or to end the fast on the first day of the week or Sunday. Now there's the account in Eusebius quoting from Polycrates. Polycrates was a, he was a minister who I think we feel, and I firmly believe that he was a member of God's church. And as Dr. Hay said, certain eras of God's church perhaps did not understand fully all the holy days. But it seems to be that they basically understood the necessity of maintaining and holding onto the Passover, a very important symbol which, you know, which commemorates the death of Christ. We have this statement which is made by Polycrates. He says, my relatives, and he's talking about spiritually speaking, he's talking about Polycarp who was a disciple of John, the Apostle John, who lived in Smyrna. And he says, he's going down the list of various individuals who lived prior to his time. And he calls them his relatives. And he says, my relatives always observed the day when the people threw away the leaven. Okay, and that's a statement that Eusebius is reading from a letter that was written by Poly, Polycrates to the bishop and Rome.

So I think it's fairly reliable since he's quoting from a letter. Okay, now Eusebius makes another statement. He says, the churches of all Asia, guided by a remote or a remote or a remote or trans, I'm sorry, tradition, suppose that they ought to keep the fourteenth day of the moon for the festival of the Savior's Passover. This is in Eusebius' words, in which day the Jews were commanded to kill the Pasha lamb. He was incumbent upon them at all times to make an end of the fast on this day, on whatever day of the week it should fall.

Now, those two clear statements, one, that they ended their fast, and they also kept the supper, or the Passover, on the fourteenth, and the statement that they kept it on the day in which the people threw away the leavening. Now in the Talmud, in the Pashita, there's a statement that's made. Now,

when we talk about the Talmud, I think we need to understand that the Talmud was basically compiled around 200 AD, I guess Dr. Hayes, is that right? And after.

And after.

But some of the material there does come to come from previous times, perhaps even from the time of the Apostles or even the time of Christ. But there's a statement made in the Talmud that says that on the eve of the Passover, the Jews went through the house with a lamp, and they were looking for the leavening, and that by daylight on the Passover, we're talking about the fourteenth, they were to remove the leavening completely out of the house, completely from the house. Now, the irony of all this is that this particular group, which we have called the quarter of Decimans, leaned on the Jews to tell them when the fourteenth began.

When the fourteenth began. And the statement made by Polycrates shows, you know, it's much clear to me that if you want to have an argument, the argument would be much more logical that the early New Testament church continued to observe the Passover on the fourteenth. And not on the fifteenth, they didn't ask the Jews when the fifteenth day began. They asked when the fourteenth day began. And as a very interesting account, it seems that there was a tremendous amount of persecution on the Jews at that particular time from the Roman rulers and the Roman religion. And they had to meet privately to determine the calculation of the calendar. And there is some information that seems to indicate that the communication between these quarter Decimans, who were, I feel, church members, and the Jews themselves had to be done secretly because there was an attempt to keep the Jews from calculating the calendar. And yet they continued to do it in private without the awareness of the Roman government.

Now, what is the conclusion of this? What am I getting at? Well, there is an argument that because they call themselves the quarter Decimans, they must have observed the Passover the way the Jews observed the Passover. And I think that's not logical. It's only an assumption. And if we were just to take the historical evidence or the historical, should I say, proof, one could conclude that they observed the Passover on the fourteenth instead of the fifteenth, which I firmly feel that that's the way they did. But either way, it makes no difference. We keep the Passover because Christ implemented and started the Passover on the fourteenth. And so that's basically all that I wanted to cover. I'll just turn it over to Dr. Hay.

First of all, let's make some statements. Left with the Old Testament only, the church that was founded in the days of Moses came to believe fifteen centuries later in the majority of cases, and in their ultimate literature that has come down to us written eighteen centuries later, that the Passover was to be sacrificed in the afternoon of the fourteenth, but not eaten until the fifteenth. I want to say this for the simple reason that we can argue about many points that is not worth our time for the moment. It is possible, using human reason, to come up with more than one explanation. Not every verse is clear. Some verses give more or less weight to possible arguments. And left to the Hebrew part of the Bible only, the church that had drifted away and slew the Messiah through Roman hands came to the conclusion that the Passover was in fact slain on one day, but eaten on another day after sunset, so that they did not keep the Passover with all its ordinances on the fourteenth, as clearly required and stated in the book of Numbers as an illustration. And we'll get back to the key issue I want to address. Just a little quick statement in the book of Numbers. Chapter nine and the fourteenth day of this month at dusk, you shall keep it that is referring to the Passover in its appointed season according to all the statutes of it and according to all the ordinances of it. To say that it was merely the sacrifice of the Passover, but everything else was done on the fifteenth is not what is implied there. But let us assume, nevertheless, that this is a possible explanation because

people have read it out of the scripture. You can ask most Jewish scholars today, just as we ask most Jewish scholars with respect to Pentecost. They know how the word ought to be translated in Pentecost, where it was from in the English and it is better on. They also have an interpretation that the Sabbath must mean something annual. That's where they are. They have one part right and another part wrong. In respect to the Passover, we have no doubt that the bulk of Jewish scholars, but not all of them because I have written to a man who was the head librarian of Hebrew Union College in Cincinnati in 1948. And he drew the conclusion that both customs were extant. But the majority, without any question, if you were to go to them, so I'm telling you in advance, they would say that it is a Christian interpretation to have it different.

But merely left to reading the Old Testament, you would draw the conclusion that the Passover was sacrificed in the afternoon of the 14th and eaten, excuse me, as a part of the evening service celebrating the beginning of the 15th. That any other argument is merely to be different as Christians have wanted to be different.

Now we can look at the Old Testament and we can look at the New and we'll only look at what we have time for this evening.

The only major point, and any other thing is minor in my estimation from what has been presented, the only major point is this, that when Mr. Armstrong years ago, when I raised the issue of the Passover on the 14th or 15th, and Raymond Cole did as a result of traditions in the Church of God 7th day, that his family had brought into the church because they had gone to Palestine and saw this custom that differed from the custom of the Church of God as a whole, and that's how it was really introduced in modern times.

And now we have others of Jewish and scholarly background who have reintroduced the question again, and logically so.

I can understand it because I have tried to see both ideas in the Scripture in years past. The point is that the Jewish scholars and those who are studying it today have drawn the conclusion that Mr. Armstrong heard when he emphasized that the Passover is to be kept between the two evenings.

Now, the normal explanation is that the between the two evenings must refer to something prior to sunset, not beginning with sunset to darkness.

Therefore, since between the two evenings refers to the end of a day, and not the beginning of a day, Mr. Armstrong heard.

And we should then what? Celebrate the 15th as the Passover and the 14th at the beginning as communion that has nothing to do with the Holy Days at all.

That is obviously the conclusion one would have to come to.

Now, let's recognize some important things. First, we always read in the law of the morning and evening sacrifice.

I said in the law, I didn't say in the Bible because there is another place in the Bible where we don't read of it in that order.

The argument is, since the evening sacrifice is always offered between the two evenings, that's the statement translated from the Hebrew, just as the Passover is to be offered between the two evenings, the argument is that since the morning and evening sacrifices to be offered each in a day's time or in its day, however you want to render it, that that must mean that the morning and evening

sacrifices are offered some time from that is one around sunrise and the other before sunset when the next day is supposed to start.

On the argument that a technical, a legal, a natural day is referred to.

Now, before I fully answer the question, I will state the following, that the normal experience of any person in defining the requirements of the Levitical priesthood is to define a work day.

And when the work day is over, you have finished the work of the morning sacrifice and the evening sacrifice.

And we don't consider sunset as the demarcation in a work day or the work responsibility.

We count the work day from the morning when we start the work till whenever we finish, before, at, or after sunset.

And the reference there is to the work day, and any Jewish scholar could have said that in fact the sacrificial day begins in the morning and ends when the night's work is over, and the next crew took over the next morning.

Now, when it came to defining the natural day, Daniel refers to the sacrifices interestingly as the evening and the morning sacrifice, not the morning and the evening.

The law being addressed to the Levites is addressing the question of the work day.

Daniel, in defining the natural day in terms of its prophetic meaning, is addressing the sacrifices in the opposite order, the evening and the morning, with the implication that between the two evenings initially meant beginning sunset till darkness.

Now, I can tell you plainly, and you can read it in the Jewish Encyclopedia, that the original custom was to regard it from sunset to darkness, and the later custom was to regard it as the part of the afternoon, but not necessarily excluding the day, that part of the day, after sunset.

It's like the word evening, it came to have various meanings depending on your philosophy and the part of the country you came from.

And it got to the practice without any question that the Jews regarded between the two evenings as between three o'clock and sunset, which proves nothing of the intent of the law any more than 14 centuries of human practice and folly and truth and error, and truth and error proves anything about the law.

And it's time we learned that what the Jews were doing in the New Testament period is many centuries too late for evidence.

Now, let's get that straight.

Let us look carefully now in the biblical definition.

When can an evening begin toward the close of a day? I will now turn to a very interesting statement.

We will look in the account of the death.

I must turn here the death and the burial of Jesus Christ.

Mark's account in chapter 16, chapter 15, excuse me, verse 33, When the sixth hour, which was noon, was come, there was darkness over the whole land until the ninth and three p.m.

And at this point Jesus dies, and the veil of the temple is rent in two.

And the Centurion marveled at what he saw and concluded that this was none other than the Son of God, at which point in time, or around three p.m., it says, And when the evening was come, because it was the preparation, that is the day before a Sabbath.

This was still the 14th.

And it says when the evening was come.

And it was still the preparation, or the 14th, verse 42, of Mark, chapter 15.

And it was the day before a Sabbath, which was in this case the 15th or an annual one.

So an evening began at about three p.m.

It does not say that an evening ended, and now we're between two evenings.

Here an evening was beginning, and it's about three o'clock.

Now this evening would end at sunset when the new day begins.

When does the second evening begin? Let us turn now to Matthew's account, and here we have the earlier part of the day.

Now the first day of Unleavened Bread, and Josephus assures us there were eight days, which meant that they observed the 14th through the 21st inclusive, because they wanted to be very careful that no leavenbread was used with the Passover customs, whatever the customs were on the 14th.

There is no contradiction between Old Testament or the Synoptic Gospels, Matthew, Mark, and Luke, or John.

This is in any case before the festival, which is the 15th.

It is the first day of Unleavened Bread, but not of the feast, and the word feast is in italics, and there were eight days in which Unleavened Bread was used, seven when no leaven was to be anywhere, and the first preceding those seven when you put out leaven, but when you were asked to use Unleavened Bread with the Passover.

The disciples came to Jesus.

Now we're clearly on the 14th, because it's before the feast, and Mark says it's before a Sabbath.

Not the Sabbath, but a Sabbath.

There's no contradiction between these and John's account.

Now listen carefully.

The disciples came to Jesus saying, where will you that we prepare to eat the Passover? Not something one day before the Passover.

Not some unusual custom, Jesus, that you have introduced changing the law without authority.

Jesus had no authority to decide to observe the Passover at any other time than its appointed time.

He had no authority to change Saturday to Sunday.

They told him, he told them, go to the city.

My time is at hand.

I will keep the Passover at your house with my disciples.

That was a message they were to give to someone.

So the disciples did as Jesus had appointed them, and they made ready the Passover.

It already is the beginning of the 14th.

Now listen carefully.

They have prepared for the Passover.

The preparations are already made.

They're now ready to eat or to sit down.

Look at verse 20, and when the evening was come.

First set had already occurred.

The new 14th day of the month had already begun.

Jesus sends the disciples.

They meet a man.

They make ready the preparations for the Passover, and then the evening begins.

Between the end of the evening, which began at three and ended at sunset, there is a period called between the evenings.

That's the meaning.

It's dusk, and it's from sunset to darkness.

And then the next evening begins, so that in one sense, the evening and the morning, speaking of the 12-hour parts of the day, they begin at sunset.

In another sense, there is a short evening of 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 has 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.

It's 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.

A 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, 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 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 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, 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.

But, 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.