

Difficult Scriptures: Passover—Old Covenant & New Covenant

Fred R. Coulter—February 28, 2015

Greetings, everyone! Welcome to Sabbath services.

Different ideas and different things concerning doctrine and teachings of the Bible come like waves. Then they're recycled. One of the things that is coming around again is connected with the Passover. What do you suppose that is all about? *14th/15th, yes, indeed!* What's another one that's with that? When was the lamb slain? and where? Let's understand something that many people today do not realize.

Romans 3:1: "What then *is* the advantage of the Jew, or what *is* the profit of circumcision?... [remember, when he wrote this it was in about 54-55_{A.D.}] ...Much in every way. Primarily, in that they were entrusted with the oracles of God" (vs 1-2). The oracles of God were entrusted to the priests and Levites *within the Jewish community*. Many of the scribes and Pharisees were lay-people, not appointed to do that. They had no advantage at all.

What did Jesus say about how the Jews practiced their religion? *Through tradition!* The Jews had so many witnesses:

- beginning with John the Baptist
- then Jesus Christ and His ministry; they killed Him, crucified Him, rejected Him
- the apostles through the book of Acts
- the stoning of Stephen

Some other witnesses and there was one man, I forget his name, but he would go through the streets of Jerusalem the last seven years before it was destroyed, saying, 'Woe, *woe, woe* to Jerusalem.' What did everybody think of him? *Oh, look at that nut; he's been saying that now for five years.* God said it would happen hundreds of years before it did and it happened.

When they rejected every warning, every advantage to the Jew was lost. Today they have no advantage, unless what? What must the Jews do? I find this every once in awhile, someone will come to me, visiting church the first time and say, 'I'm a Jew.' I think to myself, what am I supposed to do?

For example, even Jonathan Cahn is a prophet of sorts, but doctrinally very poor and in history. They keep a 15th Passover for the Jews and then they keep the Lord's Supper for the Christians.

What is the most important thing for Christians? The Sabbath, yes, that's one of them. *It's*

the Passover! Why is that so? *Because that is the institution of the New Covenant!* Every year we have someone write a paper, I just got one the other day: 14th Passover is not right, and the killing of the lambs is in the afternoon.

We will examine two things today concerning the Passover.

I. The Passover in the Old Testament

Exo. 12 is where the Passover for Israel was instituted when they were still in the land of Egypt; however, you need to read the book *The Christian Passover*. That book has everything in it covering every argument, covering every false doctrine, every false way that the Jews have done with their traditions. The Protestants and Catholics have nothing to do with the New Covenant at all.

Just to give you an example with the Eucharist. Recently it was Pope Paul II, and then also Benedict XVI; both said that 'since Jesus had the blood of Mary in Him, therefore, when you take the Eucharist, you're also partaking of the blood of Mary, who was our mediatrix.' They are clueless. You hear the term 'Christian Catholics.' They are all pagan. People have believed so many lies that are not true and have accepted them as truth, that when they hear *the Truth*, they've got all kinds of arguments.

Just a little insight into human nature. This happened to me. When I first got interested, because of hearing the World Tomorrow program, and things like that, and getting literature from Pasadena, the first thing I wanted to do was look in the Bible and prove to myself that what I believed was true, rather than admit that everything I knew was nothing and there was no truth in it whatsoever. That's what people do.

There are two things that are important to understand in Exodus 12:1: "And the LORD spoke to Moses and Aaron in the land of Egypt, saying, 'This month *shall be* to you the beginning of months. It shall be the first month of the year to you. Speak to all the congregation of Israel, saying...'" (vs 1-3).

We will see how they got that message there; it was by the elders. They called all the elders, gave instructions to them, and they went back to where all the Israelites were living in the land of Goshen and they passed the instructions on to them. Keep this in mind: Think of all the plagues that had taken place

against the Egyptians, leading up to the Passover night and the killing of the firstborn of man and beast. That's an important thing to do, because there are too many, even today, who say—like in this paper I just got—that right after the firstborn died they were able to leave. That's contrary to the instructions in the Bible *because of mistranslations* in the *King James*.

Note the root word *to be*. I'll explain why in a little bit. The root verb is not the one that you see 99% of the time.

Verse 4: “And if the household is too little for the lamb, let him and his neighbor next to his house take according to the number of the souls, each one, according to the eating of his mouth, you shall count concerning the lamb. Your lamb shall be without blemish, a male of the first year. You shall take *it* from the sheep or from the goats” (vs 4-5). There are good goats.

Note that Deut. 16 does not prove a 15th Passover. They were told to offer the Passover sacrifice of the flock and the herd. That Passover sacrifice was for the dedication or redemption of the firstborn, *not the Passover for passing over*.

This is correctly translated here, v 6: “And you shall keep it up until the *beginning* of the fourteenth day of the same month. And the whole assembly of the congregation of Israel shall kill it **between the two evenings.**”

What does *between the two evenings* mean? Some people say from one evening to the next evening. If that's the case, what if someone decided to wait until the next evening to kill the lamb? *All their firstborn in their house died!* How's that for a Passover? *Didn't work very well!*

Between the two evenings comes from the phrase 'ben ha arbayim.' What is the root verb for 'ben ha arbayim'? 'Erev'! Guess what? *Strong's Concordance* lists all verbs by their root verb and 'erev' just means *evening*. Someone says, 'I know how to use *Strong's Concordance*.' Guess what? *They cannot find 'ben ha arbayim.'*

Example: Remember *to be*. Under that us *shall have been*. The root verb for *shall have been* is *to be*:

- I am
- you are
- she is
- it is
- it was
- it has been
- it will be

The root word is *to be*. So, if anyone shows their ignorance, which they think is brilliance, and says, 'I

looked it up in *Strong's Concordance*, and it just means evening.' We will answer this very shortly. It showed what they were to do and it also shows that it was unleavened bread and was to be roasted with fire.

Verse 10: “And you shall not any of it remain until the morning. And that which remains of it until the morning you shall burn with fire. And this is the way you shall eat it: *with* your loins girded, your sandals on your feet, and your staff in your hand. And you shall eat it in trepidation. It *is* the LORD'S Passover. For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast. And I will execute judgment against all the gods of Egypt. I *am* the LORD. And the blood shall be a sign to you upon the houses where you *are...*” (vs 10-13). *The blood would protect them.*

There are some other details that are mentioned here. Let's see how Moses conveyed this information to the children of Israel.

Verse 21: “Then Moses called for all the elders of Israel and said to them, 'Draw out and take a lamb for yourselves according to your families, and kill the Passover *lamb*. And you shall take a bunch of hyssop and dip in the blood *that is* in the bowl, and strike the lintel and the two side posts with the blood in the bowl. And none of you shall go out of the door of his house **until sunrise**” (vs 21-22).

The *King James* says *morning*. Someone comes along and says, 'They kept time like we keep time and after midnight it was morning.' What is the Hebrew here? 'boqer'—*sunrise!*

I got an real nasty e-mail about how I just extract money, all kinds of money, from brethren. I didn't even preach a sermon for two and a half years on tithing, so how's that for extraction.

'And that the Passover is on the 15th and that they could leave their houses right after the death angel, so called, passed through.'

Everett Fox is the leading Biblical Hebrew expert in the world today. He translated the first five books of Moses, called *The Schocken Bible Vol.1—The Five Books of Moses*. He translates this as *sunrise*. That's what it means! Stop and think for just a minute. ***If*** they could leave one minute after midnight:

- How would you know what time it was?
- Did they have clocks?
- How are you going to know when you're hearing all the Egyptians wail and scream and tear their hair and beat their chests?
- *Because all the firstborn in their house died and all the firstborn of animals!*

- Do you think you would dare step out of the door of your house before you saw the first crack of dawn?
- *Of course not! You'd be afraid you'd get struck down!*

If your children ask what it is, v 27: “Then you shall say, ‘It is the sacrifice of the LORD’S Passover, Who passed over the houses of the children of Israel in Egypt, when He struck the Egyptians and delivered our houses.’ And the people bowed their heads and worshiped after they were told that.”

Verse 28: “And the children of Israel went away and **did as the LORD had commanded Moses and Aaron; so they did.** And it came to pass at midnight the LORD struck all the firstborn in the land of Egypt from the firstborn of Pharaoh that sat on his throne, to the firstborn of the captive that was in the prison, also all the firstborn of livestock. And Pharaoh rose up in the night...” (vs 28-30). What is it after midnight? morning? or night? Doesn’t say he rose up in the morning.

Verse 30: “And Pharaoh rose up in the night, he and all his servants, and all the Egyptians. And there was a great cry in Egypt, for *there was* not a house where there was not one dead. And during the night **he sent word** to Moses and Aaron saying...” (vs 30-31). He sent a message to Moses. You think Moses would be exempt from having to stay in his house until sunrise? *Of course not!*

“...‘Rise up! Get away from my people, both you and the children of Israel! And go serve the LORD, as you have said.’ Also take your flocks and your herds... (vs 31-32)—and everything. They all stayed in their houses until morning.

What are they trying to prove by a different interpretation? The Jews are stuck with a problem: they know the Scriptures say the Passover is on the 14th, but they keep it on the 15th. That’s why you need to read the book *The Christian Passover*. The Scriptures will show that it was not on the 15th. They also changed the definition of *between the two evenings* to mean later in the afternoon. When the sun starts going down, and what it comes to what is three o’clock, they started sacrificing the lambs at the temple. ***Nowhere in the Bible does it say to offer a sacrifice at the temple for the Passover!***

Num. 28 starts out with all the sacrifices, the morning and evening sacrifice.

Sidebar: We know that the day starts at evening. What does Genesis say? *Evening and morning were the first day, the second day, the third day, and so forth!* What does it say about observing your Sabbath in Lev. 23:32? *You shall observe your Sabbath, the Day of Atonement, from the 9th day of*

the month at even—ending the 9th day—from even to even you shall celebrate your Sabbath!

What happens in all of these things is that they get their own opinions or they get the traditions and teachings of men and try and make them fit into the Bible. Since they don’t fit, they have to re-interpret and re-define the meaning of the word. Are we familiar with that today? *Yes, indeed,* especially with our administration today. If they don’t like something, they change the name of it: work place violence is one. So, that’s what the Jews did.

Numbers 28:10: “*This is* the burnt offering of every Sabbath, besides the continual burnt offering, and its drink offering. And in the beginning of your months you shall offer a burnt offering to the LORD: two young bulls, and one ram, seven lambs of the first year without blemish, and three tenths parts of flour *for* a grain offering, mixed with oil, for one bull, and two tenth parts of flour *for* a grain offering, mixed with oil, for one ram; and a separate tenth part of flour mixed with oil *for* a grain offering to one lamb, for a burnt offering of a sweet savor, an offering made by fire to the LORD. And their drink offerings shall be half a hin of wine to a bull, and the third of a hin to a ram, and a fourth a hin to a lamb. *This is* the burnt offering of every month throughout the months of the year. And one kid of the goats for a sin offering to the LORD shall be prepared, besides the continual burnt offering and its drink offering. **And in the fourteenth day of the first month is the Passover of the LORD**” (vs 10-16).

Verse 16-A: ‘You shall offer the Passover lamb at the temple.’ (Got to have a little fun with it, even though it’s very serious.) *That verse is not there! God never commanded a temple sacrifice of the Passover lamb!* It was always to be *a domestic Passover*. That’s why *The Christian Passover* book is what everyone needs to read. It covers every single one of these questions, traditions of men and suppositions.

Sidebar: There’s one chapter you’ll especially like. *Josephus* says that for the Passover—which means the entire Feast of Unleavened Bread, because the Jews kept the 15th Passover, so they called the whole thing Passover—over 2-million people came to Jerusalem for the Passover. If all the Passover lambs, over 100,000, were sacrificed at the temple, how are you going to do that? *Read the chapter!* We’ll see in the New Testament that *what Jesus did was a domestic Passover*, not a temple.

They had, for the offering, of the traditional Passover lamb at the temple, they used three courses of priests. In figuring everything out, we figured the space. I took the information from Edersheim:

- how big was the slaughtering place

- how many square feet
- how many lambs
- how many people
- how many priests altogether

The maximum they could slay in the three courses, during a period of 2-1/2 hours, was 18,000. How could that be the standard that God would have required? *It wasn't!* It was a *domestic sacrifice* all the way through.

One of the things that I was confronted with in the beginning of writing *The Christian Passover* book: Was there a place in the Bible where God used the two terms, 'ba erev'—meaning *at sunset*; and 'ben ha arbayim'? If there was no place in the Scriptures where we could get a clear definition of it, then we would be stuck with the Jews' interpretation.

We're going to look at Exo. 16 quite carefully because here is the only chapter in the entirety of the Bible that specifically defines the difference between:

- 'ba erev'—*sunset*
- 'ben ha arbayim'—*between the two evenings*

Remember that the root word is 'erev.'

Exodus 16:1: "And they took their journey from Elim, and all the congregation of the children of Israel came into the wilderness of Sin, which is between Elim and Sinai. And on the fifteenth day of the second month *after* their departing out of the land of Egypt"—thirty days later.

You know that the definitions given here, 30 days later, have to be the same ones that were given 30 days earlier—32 days or actually at the first of the month, so we will just say 45 days earlier. They were there on the Sabbath. They weren't journeying anywhere. What did the children of Israel do?

Verse 2: "Then the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness. And the children of Israel said to them, 'O that we had died by the hand of the LORD in the land of Egypt, when we sat by the fleshpots, when we ate bread to the full, for you have brought us forth into this wilderness to kill this whole assembly with hunger!'" (vs 2-3). Lovely people!

Verse 4: "Then the LORD said to Moses, 'Behold, I will rain bread from the heaven for you. And the people shall go out and gather a certain amount every day, that I may prove them...'" This is the message on the Sabbath Day, let's understand that.

"...whether they will walk in My law or not. And it shall come to pass on the sixth day, they shall

prepare what they bring in. And it shall be twice as much as they gather day by day.' And Moses and Aaron said to all the children of Israel, '**At sunset...**'" (vs 4-6)—'ba erev.' Since this message was given on the Sabbath, what does sunset do? *It ends the Sabbath Day!*

"...then you shall know that the LORD has brought you out from the land of Egypt. And **at sunrise...**" (vs 6-7)—which then is Sunday morning breakfast on the ground, courtesy of the Lord, but you have to go out and get it. You have to work for your manna, no welfare checks coming in. Manna mailed to you directly from Moses.

"...you shall see the glory of the LORD, for He hears your murmuring against the LORD. And what *are* we that you murmur against us?' And Moses said, 'You will see when the LORD shall give you flesh to eat **at sunset...** [ending the day] ...and bread to the full **at sunrise**, for the LORD hears your murmurings which you murmur against Him. And what are we? Your murmurings *are* not against us, but against the LORD.' And Moses spoke to Aaron, 'Say to all the congregation of the children of Israel, "Come near before the LORD, for He has heard your murmurings.'" And it came to pass as Aaron spoke to the whole congregation of the children of Israel *that* they turned toward the wilderness. And behold, the glory of the LORD appeared in the cloud!" (vs 7-10).

God is saying, 'I hear you.' There was probably some flashes of lightning and everything, the glory of the Lord there in the cloud.

Follow this carefully, v 11: "And the LORD spoke to Moses, saying, 'I have heard the murmurings of the children of Israel. Speak to them, saying, "**Between the two evenings...** ['ben ha arbayim'] ...you shall eat flesh, and in the morning you shall be filled *with* bread. And you shall know that I *am* the LORD your God.'" And it came to pass, **at sunset**, that the quails came up and covered the camp..." (vs 11-13).

Sunset ended the Sabbath Day! God sent the quail and they fell on the camp, just right as the Sabbath ended. And the sun is continuing to go down and it's getting a little darker. Since it's the 15th day of the 1st month, the near full moon is coming up at the other end. God drops all of the birds right on the camp. On the other occasion, He sent the quail outside the camp and they had to go gather them. On this occasion, they didn't have to gather them.

When did the quail come? ***At sunset they came, covered the camp!*** "...And **at sunrise** the dew lay all around the camp" (v 13).

Can you eat quail before they arrive? Here's the problem with 'ben ha arbayim' meaning in the afternoon: God broke His own Sabbath by working on it to send the quail.

Someone wrote that 'God was merciful and sent it to them.' God's mercy does not extend to sin. It can forgive sin, but not work in sin.

What happened? *The quail came!* They were all timid, so they ran out and got them. Of course, those who know Skip Emerson know that with quail—he raised them by the thousands—you can kill them, skin them, and eat them in just a relatively short period of time.

God said, v 12: "**Between the two evenings** you shall eat flesh..." That's *after sunset*, because the quail didn't come until sunset. You can't eat something before you get it.

It would be like going into a restaurant and ordering a meal. You sit down there and the waitress brings it out and you take off your napkin, fold it up and put it down, and say, 'Thank you very much. I've already eaten.' That doesn't work.

Here God defines both 'ba erev'—*sunset*, when He sent the quail. And 'ben ha arbayim'—*between the two evenings*. Right here!

Every tradition, every supposed proof, every examination of the Hebrew to twist and turn it, to make it say something else, is null and void. This is very detailed. If this were not here, then we would have to listen to the Jews. Remember, the Jews have no advantage today. What did Paul say? 'We have concluded all as being under sin, Jews and Gentiles.' So, the Jews cannot add anything to the understanding of what is taught in the Bible.

Like everyone else, they have to repent, and they have to be instructed out of the Word of God. ***They must leave every single tradition and physical practice in the trash bin of repentance!***

Yet, today what do we have? You have to have tassels, you have to cover your head when you pray, and you have to use sacred names. That's why in a recent letter I cover the thing concerning that, because that was another wave of it coming through.

You talk about another problem—the calendar. I won't get into that, that is way too much. We have a big stack of printed material and four hour and a half videos concerning the Calculated Hebrew Calendar. Dwight Blevins is working on a wonderful paper that we will probably publish sometime this summer. It shows how absolutely perfect the timing of the Calculated Hebrew Calendar is.

(go to the next track)

Just before we get to the New Testament, let me mention this. In Num. 9 we find the second Passover, but that also shows that the children of Israel could not keep a Passover under the Old Covenant outside of the land. This is the source as to why the Jews say they only keep a 15th Passover.

What they don't tell you is they changed the name of the Feast of Unleavened Bread to *Passover* because they didn't want to say what one rabbi said. I have that a quote in *The Christian Passover* book:

We Jews cannot keep a 14th Passover, because we have walked in the footsteps of our ancestors and their sins and we are exiled from the land.

Quite a quote! So that's why they have a 15th Passover.

II. The Passover in the New Testament

We're going to learn some very important things as we examine the New Testament and Jesus' last Passover with His disciples.

Luke 22:1: "Now the Feast of Unleavened Bread, which is called Passover..." Interesting, because in the book I show the transition from calling the Passover *the Passover* and Unleavened Bread *Unleavened Bread* to calling the whole thing *the Passover*.

So Luke, in writing this Gospel in about 58_{A.D.}, brings out that they called the whole thing *Passover* and defines it as "...the Feast of Unleavened Bread, **which is called** Passover, was approaching; and the chief priests and the scribes were speculating as to how they might put Him to death, for they feared the people. Then Satan entered into Judas..." (vs 2-3).

It's interesting. Satan likes to get at the highest level possible so he can cause problems and difficulties with the believers in Christ. Have we seen that happen? *Oh, Yes!* How long do they sit and wait? *As long as necessary!*

Verse 3: "Then Satan entered into Judas, who was surnamed Iscariot, being of the number of the twelve. And he went away, *and* spoke with the chief priests and the captains about a way by which he might betray Him to them. And they rejoiced, and agreed to give him money. And he promised, and sought *an* opportunity to betray Him to them away from *the* multitude" (vs 3-6).

Here we go: A problem concerning the Passover Day. Which comes first, the Passover? *or* the Feast of Unleavened Bread? One is on the 14th, which is the Passover; the other one is on the 15th. So, the 14th comes before the 15th! The translators of the *King James Version* of the Bible did not

understand that. They called this the Feast of Unleavened Bread. Here is where you have to know the Greek.

Verse 7: “Then came **the day** of the **unleaveneds...**” That is a correct transliteration from the Greek to the English. The word *feast* is not there.

“...in which it was obligatory to kill the Passover *lambs*” (v 7). What was the command to kill the Passover lambs? ‘*You shall keep it up until the 14th and between the two evenings, right after sunset, you kill the lamb.*’ Why is this the day of the **unleaveneds**? We’ll read about that in just a little bit, because we have it for a footnote in Matt. 26.

Verse 8: “And He sent Peter and John, saying, ‘**Go and prepare the Passover** for us that we may eat.’” Jesus had to do two things on this Passover night:

1. He had to conclude the Passover of the Old Covenant
2. He had to introduce the Passover of the New Covenant

Remember, the Passover Day is the 14th. The day begins at ‘ba erev’ *or sunset*. Let’s come to Mark 14, because we’ll pick up the story there. This is one of those, when you’re studying late at night in bed and you read it and it really dawns on you what it is, you jump out of bed. This is what happened to me here:

Mark 14:12: “And on the first day of the unleaveneds, when they were killing the Passover *lambs...*” This in the Greek is a present-tense *plural* participle: were killing they. Who are the they? Wasn’t the disciples. Where were they? *They were actually right on top of the Mount of Olives*, getting ready to come down to go into Jerusalem.

What do you have camping all around there but those pilgrims who come to keep the Passover. They were keeping the domestic Passover. They were seeing them beginning to kill the Passover lambs. Jesus hadn’t told the disciples one thing about where they were going to keep the Passover. He didn’t tell them a single thing. Why do you suppose He didn’t tell them?

1. He wanted Judas not to be with them, lest the Passover be disturbed
2. He didn’t want the authorities to know where He might be keeping it, so He didn’t tell anybody

But this was all prearranged by God through the angels.

Here you are as the disciples going along and you’re right at the top of the Mount of Olives and

you see this going on. They were killing the Passover lambs and Jesus hadn’t told them anything.

“...His disciples said to Him, ‘Where do You desire that we go and prepare, so that You may eat the Passover?’” (v 12). It’s not the Lord’s Supper. It’s not pre-Passover Passover. ***It is the Passover!***

Verse 13: “And He sent two of His disciples, and said to them, ‘Go into the city, and you shall meet a man carrying a pitcher of water; follow him.’” What do you suppose they used the water for? *Washing feet!* Can’t wash feet without water. You could if you had tears and long hair and a lot of spit, I suppose you could. But Jesus didn’t have that.

Verse 14: “And whatever house he shall enter...” This tells us *they did not have a temple-killed Passover*. Why? *That would take place the next afternoon!* He did not tell His disciples, ‘Hurry, run over to the temple and slaughter an animal and bring it over to this house.’ Christ had it all arranged.

“...say to the master of the house *that* the Teacher says, “Where is the guest chamber, where I may eat the Passover with My disciples?” And he shall show you a large upper room, furnished *and* ready. There prepare for us” (vs 14-15). What do you suppose they had to prepare? *Probably very little!* The master of the house probably already had killed the lamb.

Thanks to Skip Emerson again, we ran the experiment. How long does it take to kill a lamb and get it ready? *20 minutes, that’s all!* You just string them up by their hind feet, slit their throat, let it bleed, take a knife, go around the essential parts that are in the back and you cut straight down, right to the breastbone. Then you take your hands and you put it between the tissue and the leather, and you just go, whip, whip, whip, and it’s skinned. Nothing to it.

They were to leave the head on it. They were to roast it whole. Do you suppose that they had to put the lamb on it. The fire was ready and they put the lamb on or maybe the head of the house did it. It was already starting to roast.

Just another little thing: Because He had to finish the Passover for the Old Testament and institute the New, and they had 12 people there, including Jesus. Judas Iscariot was out of there right after the foot-washing, I am sure that God arranged that it was not a very large lamb.

If you have a small lamb, what’s the smallest they could use? What’s the youngest they could use? *Eight days!* Had to be less than a year.

Since God did the most with the least, what do you suppose He used? I would suspect, a very

small lamb, so it would be all cooked and ready to go by time He got there.

Let's see the time that He got there, v 17: "Now after evening had come, He came with the twelve." What does this tell us? *Sunset then begins 'ben ha arbayim,* which is called *between the two evenings!* This is the second evening of *between the two evenings.* This is when it was dark. You can't kill them in a evening and come later at evening unless you have *between the two evenings.* So, you see how much is layered in all of these Scriptures.

Why is the Passover Day called *the first of the unleaveneds*? Some people take me to task. 'Fred is saying there are eight days of Unleavened Bread.' The Bible says there's *a Passover unleavened bread day* and *seven more days.* Just like the Feast of Tabernacles. Is it seven days, plus one day? *That's eight!* It starts out in the spring, one day plus seven and it ends at the end, seven plus one. Perfect symmetry.

Matthew 26:17: "Now on the first of the unleaveneds, the disciples came to Jesus, saying to Him, 'Where do You desire *that* we prepare for You to eat the Passover?'" We know that cannot be the Feast of Unleavened Bread.

The Greek here is 'ton azumon'—translated literally *the unleaveneds, the first of the unleaveneds,* referring to the first day of the year when it's required to have unleavened bread for the Passover.

Sidebar: They had no McDonald's to go to eat on the day portion of the Passover. After you take the unleavened bread symbolizing Christ's body, why would you go to McDonald's and have an egg McMuffin on the day portion of the Passover.

Come to the footnote at the bottom of page of 990, in *The Holy Bible in Its Original Order, a Faithful Version*:

This phrase has caused some confusion. It is certain that this phrase does not refer to the first day of the Feast of Unleavened Bread, because the Feast of Unleavened Bread begins after, not before, the Passover.

If you have a handy-dandy *King James* at home, open it up and it says *feast of*, words in italics that were inserted by the translators, which tells you the translators of the *King James Version* knew nothing about the Truth of Passover and Unleavened Bread.

As recorded in the Gospels, "the first of the unleaveneds" was the day that the lambs were killed.

Didn't we read that in Mark 12? *Yes, indeed!* They were killed as the Passover Day was beginning. This tells us that day is called *the first of the unleaveneds*, which means the Passover Day is by definition in the New Testament *an unleavened bread day!*

Those who obeyed God's ordinances in Exodus 12 and kept the domestic Passover killed their lambs at the beginning of the 14th of Nisan. Those who followed the traditions of Judaism killed the lambs at the temple on the afternoon of the 14th. The Gospel writers were clearly referring to the 14th and not to the 15th, as "the first of the unleaveneds." In New Testament times, this term was commonly used for the 14th day of the first month.

Here's a historical quote"

"In the first century, it was commonly known that 'the day of the unleaveneds' in Luke 22:7 was the 14th Passover Day. G. Amadon, in an article entitled, 'The Crucifixion Calendar,' pointed out the error of those translators who translated this verse to read 'the first day of the festival.' [The following words are cited from this article.] 'But on what authority should the Hebrew translators, as Salkinson and Delitzch, introduce the word chag [a Hebrew word for "feast"], into these texts when the corresponding Greek has no word for "feast," and speaks only of the "first of the unleavened bread"—a common expression for the Jewish 14th with practically all first century writers'" (Journal of Biblical Literature, vol. LXIII, 1944, pp.188-189).

Practically all the first century writers understood, was used by all of them. There you have it.

Unless you search out and find those things (and we did this before Google) that tells us *the first of the unleaveneds is the Passover Day.* That's why we say have you house unleavened before Passover or by Passover.

Then it shows some other things that they would do in the burning of Passover. Consider this: In order to get all leaven out of the whole community, out of the whole land, remember it says there shall be no leaven seen with you in all your borders. You think about the work necessary to clean out every house, collect all of that, burn it.

I remember we had a man down in Los Angeles who owned a bakery. If he was a good observing Jew he could sell it to his friend for the week and then get it back. But you know what he

did? He unleavened his bakery and specialized in unleavened bread and made not quite as much money, but almost as much money as on the hot cross buns and the Easter bunny cookies.

I had one of the Gary Staszak write me concerning the translation of v 2 and the actual use of the word, which is a preposition, that in the *Parsing Guide to the Greek New Testament* gives one word and there's an alternate word that is also used. Let's read it because this affects the timing of it. There are people who say, because the *King James Version* says: *and after supper ended*. That is completely incorrect! How could Jesus rise from supper if supper ended, and how could Jesus give the sop to Judas if the supper was over? What does it mean?

John 13:1: "Now, before the Feast of the Passover, knowing that His time had come to depart from this world to the Father, Jesus, having loved His own who *were* in the world, loved them to *the* end. And **after supper began**..." {corrected for afaithfulversion.org} They got there, they sat down. Just exactly like we do here. You all get in here and you sit down and then services begins. After services began we sang hymns. That's what this means.

Verse 2: "After supper began (the devil having already put into the heart of Judas Iscariot, Simon's son, that he should betray Him), Jesus... [after supper began] ...knowing that the Father had given all things into *His* hands, and that He had come from God and was going to God, rose from supper and laid aside *His* garments..." (vs 2-4)—then went on to wash the disciples' feet.

For all those who practice foot-washing, here is the lesson. We are told by Jesus, very clearly. Foot-washing becomes very, very important.

Verse 12: "Therefore, when He had washed their feet..." Who did He wash? *Judas Iscariot was still there!* He left after he was given a sop, a little later on in the account here.

"...and had taken His garments, *and* had sat down again, He said to them, 'Do you know what I have done to you?'" (v 12). This is also a message to all twelve apostles, including the apostate Judas. What was he going to do in betraying Jesus? Thinking that he was greater than Jesus?

Verse 13: "You call Me the Teacher and the Lord, and you speak rightly, because I am. Therefore, if I, the Lord and the Teacher, have washed your feet, **you also are duty-bound to wash one another's feet**; for I have given you an example... [Are we to walk in His footsteps and practice what He practiced? *Yes!*] ...to show that you also should do exactly as I have done to you. Truly, truly I tell you... [Here's the meaning of it] ...a

servant is not greater than his lord, nor a messenger greater than he who sent him. If you know these things, **blessed are you if you do them**" (vs 13-17).

Stop and think about this. How many millions are there that profess that Jesus is the Christ? But make themselves greater than Him by rejecting His laws and saying they have been done away. Are you not making yourself greater than God to do that? To have the gall and the judgment to say that you can tell God what you will do in the way of commandment keeping or not?

I got a phone call the other day because when the office phone is busy over there, it kicks over to my phone. I try and pick it up and answer it. Many times someone is calling to get some literature and I don't want them to have the phone ring and ring. I pick it up and answer it.

Here is a man, he said, 'Do you have any literature? I pass out literature on the street.' I thought, oh, oh. I said, 'We have books, but we don't have any little pamphlets to hand out.' But that was just his opening. He said, 'Is this Fred Coulter?' *I said Yes! I let myself open for it, so I got it!*

He said, 'We're saved by grace. You don't have to keep any of the laws and commandments of God.' I said, 'God set aside the seventh day for a day of worship.' *I worship God seven days of the week.* So I hung up. I shouldn't have hung up. I should have asked him, 'When do you work?'

They set themselves above God. They judge the law and they make themselves in the same category as Job was before he repented. The book of Job is for everyone who thinks they are greater than God and can tell God what to do. That all the philosophies and reasonings of men cannot understand why God would do that to Job. Why did God let Satan loose on him? *If you think you're greater than God, see if you can overcome Satan by yourself!* If you're greater than God, get rid of those boils.

With foot-washing, no one makes themselves above Christ. How does that go with a hierarchy? *Does serious damage to it!* Unless they are feeding the flock, like Jesus said, then they're setting themselves in place of God. There are still some people today who will not entertain any understanding further than what they learned in WCG (Worldwide Church of God) with HWA (Herbert W. Armstrong). What does that do? *That makes that man in absentia greater than Christ!* I'm glad we covered that part there concerning foot-washing.

Matthew 26:20: "And after evening had come, He sat down with the twelve. And as they

were eating, He said, ‘Truly I say to you, one of you shall betray Me’” (vs 20-21).

Isn’t it interesting that the biggest tare in the whole history of Christianity—Judas Iscariot—right at the very beginning it the disciples didn’t know? *Think of that!*

Verse 22: “And being sorely grieved, each of them began to say to Him, ‘Am I *the one*, Lord?’” They didn’t even know. They had doubts in their minds as to what they would do. The reason was they didn’t have the Holy Spirit, yet.

Verse 23: “But He answered and said, ‘He who dipped *his* hand with Me in the dish, he shall betray Me. The Son of man indeed goes, as it has been written concerning Him, but woe to that man by whom the Son of man is betrayed! It would be better for him if that man had not been born. Then Judas, who was betraying Him, answered and said, ‘Am I *the one*, Master?’... [Judas knew he was] ...He said to him, ‘You have said *it*’” (vs 23-25). Gave him the sop and Judas left. John 13 fits in there.

Verse 26: “And as they were eating, Jesus took the bread and blessed *it*; *then He* broke *it* and gave *it* to the disciples, and said, ‘Take eat; this is My body.’” You also have a very interesting thing here. How many were there? The eleven apostles plus Jesus in the instituting of the New Covenant Passover.

Where were all the rest of the disciples, the rest of the 120 that we find spoken of in Acts 1? They were someplace else eating the Passover. They knew nothing about the New Covenant Passover, because Jesus only gave it to the disciples. As I mentioned a sermon or two back, what does that tell you? They had to have all of the things concerning the Passover written down before the next Passover came so the multitudes of the thousands who were converted during that year would know what to do for the Passover.

Verse 27: “And He took the cup; and after giving thanks, He gave *it* to them, saying, ‘All of you drink of it; For this is My blood, the *blood* of the New Covenant... [when you know about the blood of the covenant, you understand how significant that is] ...which is poured out for many for *the* remission of sins’” (vs 27-28).

We are sending the booklet, *The Meaning of the Night to be Much Observed*, because people tell me all the time: ‘When we go out on the Night to be Much Observed, we don’t know very much of what it means. We all go out to a restaurant and eat and we have a good time, but what does it mean? Why is it a Night to be Much Observed?’ So, we have the

booklet that tells us, and we’ve had that for some time.

Mark 14:20: “But He answered *and* said to them, ‘The one who is dipping *a morsel* into the dish with Me, *he is* the one of *you* twelve. The Son of man indeed goes, just as it has been written of Him; but woe to that man by whom the Son of man is betrayed! It would be better for that man if he had not been born’” (vs 20-21).

Judas went out and hung himself after throwing the money back into the temple. Why did he hang himself? What did he do? *He betrayed Jesus Christ! To death!* Is that not a sin punishable by death? Could the disciples go out and say, ‘Hey, guys, let’s round up in the morning and we’re going to get Judas and we’re going to execute judgment against him for betraying Jesus?’ *No!* They couldn’t do that because they didn’t have the authority.

Did the priests say, ‘Oh, he betrayed a man. We need to have him executed.’ *No, they wouldn’t do it!* Would the Romans do it? *No!* So who did it? *God did!* He hung himself. Furthermore, his whole innards burst open and everything came out.

Verse 22: “And as they were eating, Jesus took bread; *and* after blessing it, He broke it and gave it to them, and said, ‘Take eat; this is My body. And He took the cup; *and* after giving thanks, He gave *it* to them; and they all drank of it. And He said to them, ‘This is My blood, the blood of the New Covenant, which is poured out for many’” (vs 22-24).

I hope this helps us understand. It was quite a Passover. They even had an argument there among the disciples.

Luke 22:24: “And there was also an argument among them, *even* this: which of them should be considered *the* greatest.... [weren’t yet converted] ...And He said to them, ‘The kings of the nations lord over them, and those who exercise authority over them are called benefactors. But *it shall* not be this way *among* you... [that ties right in with the foot-washing] ...rather, let the one who is greatest among you be as the younger, and the one who is leading as the one who is serving. For who is greater, the one who is sitting *at the table*, or the one who is serving? *Is* not the one who sits *at the table*? But I am among you as one who is serving’” (vs 24-27). Then He appoints a kingdom for them.

I hope this fills in on some things for leading up to the Passover so we can understand some of the difficulties involved. We will have all of this on our special CD going out, so you won’t miss anything.

Scriptural References:

- 1) Romans 3:1-2
- 2) Exodus 12:1-6, 10-13, 21-22, 27-32
- 3) Numbers 28:10-16
- 4) Exodus 16:1-13
- 5) Luke 22:1-8
- 6) Mark 14:12-15, 17
- 7) Matthew 26:17
- 8) John 13:1-4, 12-17
- 9) Matthew 26:20-28
- 10) Mark 14:20-24
- 11) Luke 22:24-27

Scriptures referenced, not quoted:

- Deuteronomy 16
- Leviticus 23:32
- Numbers 9
- Acts 1

Also referenced:

Books:

- *The Christian Passover* by Fred R. Coulter
- *Strong's Concordance*
- *Schocken Bible Vol.1—The Five Books of Moses* by Everett Fox
- *Josephus*
- *A Parsing Guide to the Greek New Testament*
by Nathan E. Han

Booklet: *The Meaning of the Night to be Much Observed*

Sermon: *The Night to be Much Observed*

Video/print material: *Calculated Hebrew Calendar*

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