

No. 121.

THE DAY OF CHRIST'S DEATH,

AND RELATED SUBJECTS.

An Address by Mr. P. W. Heward

At 65, St. Mary Axe, E.C.

4th April, 1913.

OUTLINE:

1. Scripture Manner of Recording.
 - a. Are we to Enquire?
 - b. Thoughts on Divinely-Appointed Veiling.
2. "The Last Week".
3. Difficulties Pondered.
4. Precious Typical Teaching.
5. Our Relation to His Death. A Solemn Consideration of Primary Importance.

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Last week, beloved friends, we had an introduction to two wonderful weeks in connection with the Lord Jesus Christ. The last of His earthly life in humiliation, and the first of His resurrection life, and when He was seen of His people in various forms on different days, and spoke to them concerning the kingdom of God. We notice the events which led up to the crisis of His gracious sacrificial death. We pondered the last supper and the first. We noticed "that night", and all the solemn happenings in quick succession while it passed swiftly away. We thought awhile of the day and time of crucifixion, seeing there was nothing haphazard, but everything Divinely appointed and Divinely controlled. Difficulties as to the day of the week, and as to the time that our Lord Jesus was in the grave were briefly mentioned, the thought being that the Lord's people would ponder them during the week and come prepared this evening with the results in their mind either to be amplified and supported, or to be refuted and removed, while together we have the additional blessing of the Holy Spirit in a gathering of the redeemed. We expect a blessing tonight. We expect instruction from our God. He has never failed us, and we know that He is the Same, but though we expect much instruction, we expect to feel OUR ignorance at the end as well as at the beginning. If all OUR difficulties were to be removed, we should soon find that we had a greater difficulty, for in this frail and sinful body of sin, that needs to be kept under and

mortified, we require certain reproofs, certain restraints, certain reminders of our ignorance, else we become intolerably proud. It is a blessing to know how little we know, it is a blessing to know so much as we do, by grace, know. We come, therefore, to our subject for this evening, - "A fuller investigation of the day of Christ's death and related subjects".

Our first point reminds us that we are dealing with Scripture, and Scripture has its own way of recording. As the heavens are higher than the earth, so are God's ways higher than man's ways, and His thoughts than man's thoughts. None of us could have written the Gospel narratives as they are written, but God's way is perfect. Oh that we may ever remember this! We at once feel there is a danger lest we be on ground where we should not intrude. ARE we to enquire as to the day of Christ's death? The things that are REVEALED belong to us, and to our children, said the Scriptures of old. There are secret things with the Lord our God, but whatever is in Scripture is given unto us for guidance and instruction, and if there are hints as to the day of Christ's death, if He specially emphasized the day of His resurrection, and its relationship to the day of His death, it becomes us to notice carefully and prayerfully that we may find out what teaching God has wrapped up for us, albeit there is a Divinely appointed veiling, just as with regard to the birth of the Lord Jesus. The time of His incarnation is hidden, and so as to the day of many events in His life, the time is hidden, and it is not without meaning that the Holy Spirit does not mention the day of His death, in the same way that the Holy Spirit DOES mention the day of His resurrection. We date from resurrection, we are linked to Christ in resurrection, and we need not only to learn from God's silence, but also from God's proportion of emphasis, and a semi-veiling, is to be viewed with prayerful thankfulness. We remember how in olden times God hid the body of Moses, in like manner He was pleased to hide away from our present knowledge the PLACE of crucifixion, and the PLACE of burial of our Lord Jesus Christ. Here we

have brought before us that the early Christians were not occupied with sights and scenes, but rather with Him Whom they no longer knew after the flesh, but Whom they recognized as their Great High Priest in the glory interceding on their behalf. Enough has been given us to show prophecy was fulfilled, to show God's perfect ways in the perfect sacrificial death of the Lord Jesus. If there is Divinely appointed veiling of CERTAIN events or parts of certain events or places of certain events, we feel deeply grateful to our God for His wisdom, even when, as ever, it is ~~FAST~~ FINDING OUT.

We want just now to run through, with our open Bibles the last week in the life, the earthly life, in humiliation, of our beloved Lord. It is remarkable what a large proportion of the Gospels deals with that last week. We do not have a time mark in Matt. 19 or 20, but those chapters lead us on with journeying up to Jerusalem, as ch. 20:17 shows, and then in 21:1, we have Christ's arrival at Bethany, and He sends forth two of the disciples into a village over against them. The ass is brought, Christ sits thereon, to fulfil prophecy, and He enters into Jerusalem. He goes into the temple, and casts out those who sell and buy in the temple. He overthrows the tables of the money-changers, and the seats of those that sell doves, and shows Himself opposed to religious commerce, and all that Babylonianism stands to uphold. He quotes in answer to the mocking Pharisees, the Psalm which emphasizes Himself as having all persons and things including animals under His control. It is remarkable in this connection that we have seen our beloved Lord just before, riding on an animal. He goes out from the city into Bethany, and rides there, in the morning He goes into the city. Here then is a fresh day. He goes again into the temple in verse 23, and we have a record of conversation plainly going on to the end of chapter 22. No man was able to answer Him a word, neither durst any man from that day forward ask Him any more questions. Ch. 23 seems to be very closely linked; one would almost imagine it is the same day, and

in ch. 24, He, the Lord, goes out from the temple. Ch. 24 gives us an address outside on Olivet's mount. Ch. 25 is part of the same address, and in ch.26:1, we read, But when Jesus had finished all these sayings, He said unto His disciples, Ye know that after two days is the feast of the Passover and the Son of man is betrayed to be crucified. It would seem strange that He should say, "After two days"; we should have thought He would have gone once more to the city, and would have been there teaching right up to the very day in the evening in which He had the Passover, but has He not already hinted to us His purpose in the words "Ye shall not see Me henceforth till ye say, Blessed is He that cometh in the name of the Lord"? Has He not hinted that there would be a day WITHOUT such work, and therefore we are not surprised that the Holy Spirit passes over some hours very briefly after this mention of the two days of the feast. The narrative of ch. 26:6-17 is plainly parenthetical, as we shall see when we reach John's Gospel, for we find the feast is dated six days before the Passover. It is, therefore, not inserted here in chronological order. The next DAY that is mentioned is the first day of unleavened bread (in verse 17) and the disciples come to the Lord Jesus and say unto Him, "Where wilt Thou that we prepare for Thee to eat the Passover?" Now let us just summarize what we have brought before us in this Gospel. We have a day in which the Lord Jesus enters into Jerusalem. We have brought before us the next day on which also He enters into Jerusalem, and in which He converses with the people. It MAY be the 23rd chapter is another day. It may not be. But anyhow in ch. 26 we have a statement of two more days, and then comes the feast of unleavened bread. If there be the inclusive reckoning it may be that in ch. 26 there are simply the two days before the feast of unleavened bread, including not the first day of the feast in its Jewish reckoning, but including their day of preparation when the Passover must be killed. That is to say we have brought before us here a matter of three or four days, or at the outside we have brought before us

five days. It is fairly plain that our beloved Lord could not enter into Jerusalem on the Sabbath, it must therefore either have been on the Lord's Day or the Monday, as we shall see when we reach John's Gospel. Shall we just turn to Mark's Gospel. In Mark's Gospel there is the same order. In the 11th chapter we have the entering into Bethany, but there is the striking statement in verse 12 that on the morrow He saw the fig tree afar off having leaves, and then they came to Jerusalem and He began to cast out those who were selling and buying in the temple. It is therefore plain that Christ cast the traffickers out on two days, i.e. twice over at the end of His ministry (apart from John 2). On the day of the triumphant entry into Jerusalem and the following day. Evening comes in verse 19, and He goes out of the city, then in verse 20 He again enters into Jerusalem the next day. This, of course, is definitely brought before us as the third of the days shown in the chapter. Here we have evidence of three days. We come further, - ch. 12 and ch. 13 bring before us a linked narrative, and in ch. 13 at the end, the words sound forth, "What I say unto you, I say unto all, Watch", and at once ch. 14 continues, After two days was the feast of the Passover, and of unleavened bread. It is plain therefore that we have brought before us three days and then two more days in Mark 14, so that we have altogether five days. If there be an inclusive reckoning this will bring us up to Thursday in the week, if the first be a Lord's Day. The first day cannot be a Saturday because Christ could not have ridden into Jerusalem on the Sabbath. This has an important bearing on some of the interpretations. Luke gives us a little further light. We find no time details just before the last week, but as soon as the last week is mentioned, time details are given. This is, surely, no accident. Time details begin, I believe, with a fresh week. The last week of our Lord's earthly life He enters into Jerusalem, in Ch. 19, and we read in the 47th verse, He taught daily in the temple, and in ch. 20:1, It came to pass on one of those days. Here then we have the evidence that there were several days at this time, but we know He left the temple and refused

to teach there any more at least the day before Passover. Thus it seems we are almost necessarily brought to consider the entry into Jerusalem to have been on the Lord's Day, typically suggestive of the day of the Lord. I should have also mentioned ch. 21:37 and 38 which mention the day-times of teaching.

Now when we come to John's Gospel we again find a large portion occupied with the LAST week. Just before in John 11 there is no time mark. He walked no more among the Jews but went into the wilderness country, into a city called Ephraim, and there continued with His disciples. The omission of the time mark before EACH of the records of the last week is surely suggestive to every believing heart. God does not want us to know all the times just before Christ died, but God does wish us to be acquainted with the order and plan of the last week. Ch. 12:1 brings before us what we have already seen as to the feasts, being recorded in Matt. 26 out of chronological order, since six days before the Passover the Lord Jesus Christ came to Bethany where Lazarus was which had been dead, whom He raised from the dead. There they made Him a supper, and Martha served. Then we read in the 12th verse how much People were come to the feast on the next day, that the Lord Jesus was then going into Jerusalem. So the NEXT day is here brought before us. I suppose, therefore, that the feast was probably on the Saturday evening, after Sabbath closed, and that they entered into Jerusalem on the first day of the week. The feast may, indeed, have been on Friday evening, but that would present certain difficulties, I think, in the counting. We have, therefore, six days brought before us. We have seen in the other records the latter five days, but is this strange? No, John's Gospel distinctly gives us one day BEFORE the entry into Jerusalem. Therefore it exactly agrees, and we have the six days in each. But the six days lead up to the Passover, and we know how our beloved Lord took the Passover a day before He died. Therefore six days from the triumphant entry would lead up to His death. "Six days shalt thou labor and do all

thy work" was the old statement of the law, and Christ illustrated that most wondrously. Six days elapsed from the time of His triumphant entry to His completing the work that was given Him to do, His last week was an illustration of His whole life. It was the carrying out of the will of the Father, a completeness, no half work, no imperfect arrangement, but everything complete and well ordered and sure.

We now come to ponder certain difficulties, and it is well to realize difficulties because they humble us, and often contain blessings, not only on the surface. I suppose the two difficulties, in most hearts and minds, may be summarized thus, - (a) John's Gospel seems to put the Passover a day later, (b) How was the Lord Jesus three days and three nights in the heart of the earth? Thus we have the two greatest difficulties that meet a careful Bible student. First of all, Luke 22 is perfectly clear that our beloved Lord kept the Passover. Several times the word is used by inspiration, - used in the record, and used, furthermore, by the Lord Jesus Himself when He says, "With desire have I desired to eat this passover with you before I suffer". The Holy Spirit makes clear in the 14th verse that the hour was come. There is not only the general teaching of fulness as to the meaning of the word "hour" but the special thought that this was the appointed time for the feast. Then how are we to reconcile John's Gospel? It is not for us to reconcile. There is no quarrel. If we turn to John's Gospel we find in the 18th chapter and the 28th verse that the priests had not yet kept their passover, and in the 19th chapter and the 14th verse it was the preparation of the Passover, and about the sixth hour, and He saith unto the Jews, Behold your King. Here then we see definitely that the Lord Jesus took THE Passover a day before many of the priests took THE Passover. We are told that it was early and they would not go into the Judgment Hall lest they should be defiled. They were about to eat the Passover. I do not think that we can take this to signify simply that they wanted to have the meals associated with the week of the feast of unleavened bread.

There was evidently something beyond the ordinary meal before them. The special Passover feast itself they wanted to partake. Our beloved Lord Made haste and delayed not to keep the Divine commandments. But these lingering Pharisees and Sadducees put it off as long as they felt they could. We know how there has been introduced at the present time among Israel the idea of keeping the Passover on two days. It is true that they repeat the "Seder" service, but how has this been brought about? May it not be a reminder of some reckoning in which they delayed and put off the time as they twisted other things of God's Mosaic law? Whatever be the origin of the divergence it is recorded that Christ had the Passover, it is equally set forth that others had not partaken of the Passover. We know that the time of observing certain feasts, or at least one feast, has been a matter of dispute among the Jews, and that as to the new moons they have differed. We know, furthermore, that they have curious arrangements to alter the length of their years to bring about their feasts on certain days when they want them, and to keep them away from certain other days. All this probably helps to show us that something took place at that time, yet God, Whose ways are inscrutable, was working over it. It was necessary that Christ should keep the Passover, yet equally necessary that He should be on the cross at the time of the Passover. How could both things take place? Only by a Divine overruling of a nation's sin. The Lord Jesus Christ kept the Passover Himself perfectly, as the righteous Servant. He was hanging on the cross at the time of the sinners' passover, as the real Passover for sinners. Thus we have the two passovers in one year. Christ keeping one, and being the One Whose death synchronized with the other, that it might be manifest He died, as the Anti-typical Passover, for the ^{ungodly.}

The other difficulty is probably a greater one. I suppose that if we had not those words of our beloved Lord "Three days and three nights" we should have not the slightest hesitation in saying that He was crucified on Friday morning and died on Friday at three o'clock in the afternoon

For each Gospel seems to point in this way. Shall we turn to the passages? In Matthew's Gospel we have the death of the Lord Jesus Christ in the 27th chapter. In verse 62 we have the statement "Now the next day that followed the day of the preparation". We shall find that this day is the Sabbath following the day of the preparation. The Holy Spirit through Matthew is pleased to describe it in this unexpected way, to show how fully the Pharisees and chief priests were TOGETHER breaking their Sabbath. It was not a Sabbath to them, they were thinking how they could oppose the Lord of glory. The strange way of speaking is surely of deep instruction to us. You will notice in verse 63 they remark that Christ said "After three days I will arise", and they ask therefore that the sepulchre should be made sure until the third day. The watch is set. In ch. 28 late on the Sabbath, as it begins to light up with a view to the first of the week, there came Mary Magdalene, and so forth. We shall enter more into THAT in our subject of next time. "The Resurrection of our beloved Lord" ~~is~~, "What time in the day He was raised", and so forth. But now simply notice there is but one day mentioned between the death and the resurrection.

Mark is yet more clear, for we have the death and the burial on the preparation, that is the day before the Sabbath in ch. 15:42, and in ch. 16:1 we have the Sabbath past, and very early in the morning the first of the week they came unto the sepulchre, at the RISING of the sun. Luke is equally explicit. We read about the burial at the end of the 23rd chapter, and these striking words are used, "And they returned and prepared spices and ointment, and rested the Sabbath day according to the commandment", and at once the 24th chapter goes on, "Now upon the first day of the week, very early in the morning they came unto the sepulchre bringing the spices". There seems no room for an additional day. John's Gospel also bears this witness in ch. 19:14 it was the preparation of the Passover. In the 31st verse it was still the preparation, and the Jews were concerned that the bodies should not remain upon the cross on the Sabbath day, for that Sab-

bath was an high day. Then after the burial, which is done quickly BEFORE the Sabbath, we find the 20th chapter begins "The first day of the week cometh Mary Magdalene early". It seems manifest that there is no room for an additional day. No room for the crucifixion of the Lord Jesus either on Wednesday, which is plainly impossible, or on Thursday, and we are led to ponder Friday. But it has been said, First, were there not special Passover feast Sabbaths, and secondly may it not have been that Friday was a Passover feast Sabbath, Saturday an ordinary Sabbath, hence they rested two days? This is the only interpretation that I know which seems to lend any support to the thought of the crucifixion of the Lord Jesus on Thursday, but after careful waiting I am coming to conclude that it must be untenable. First of all the Holy Spirit particularly in Luke 23 uses the word "Sabbath" in the singular though it could be used in the plural, - could he used in the plural even if it only meant one day, much more if there were two days, and John 19 is very definite for we read that the bodies were not to remain on the cross on the Sabbath, for the day of that Sabbath was great, as if to suggest there was π but one day. Again if there were a special Passover Sabbath, as some have suggested, we have a thought that rather hinders the interpretation of Lev. 23. Lev. 23 specially mentions the first days of holy convocation, and the seventh day of holy convocation. Oh, say some, these are two extra Passover "Sabbaths". Are they? They are not called so. Why should we read into that: they are Sabbaths? Let us assume that they are and see what inferences we get. Perhaps we shall be compelled to give up our assumption if we find dangerous inferences. If the first day and the seventh day were the Passover Sabbaths, then the day after the Sabbath apparently dates from then, then the sheaf of wheat that was waved before the Lord would be waved the day after the Passover Sabbath, and not the day after the ordinary Sabbath, then it was not always waved on the first day of the week, then it did not synchronize with Christ's resurrection or He was raised on Saturday. We have a real problem. Secondly if we have

brought before us Passover Sabbaths, and the day after the Sabbath dates from them, Pentecost will also not be on the first day. Much Scriptural teaching is lost thereby. But one goes a step further. If Pentecost is not a first day it is a fixed day in the month, if it dates from the first day of Passover. Being seven weeks and a day from that it would be a fixed day in the month because Passover has a fixed day in the month, whereas the Holy Spirit, while speaking of Passover and Tabernacles as having a fixed day in the month, never gave Pentecost a fixed day in the month. Taking for granted that it comes from the ordinary, rightly named Sabbath in Passover week, we see it would not have a fixed day in the month, and everything is appropriate and both the day after the Sabbath in Passover, and the day after in Pentecost are proper first days of the week. The typical teaching is clear and the language of the Holy Spirit is clear. I take it that these dilemmas drive us back to Lev. 23 and we come to the very simple conclusion that when the Holy Spirit says on the first day is a holy convocation, and the seventh day is a holy convocation, and goes on to speak about the sheaf being waved the day after the Sabbath, if He had meant that the first day was a Sabbath and the seventh day was a Sabbath He would have said so, as He does in subsequent parts of the chapters. This has been a point of argument among the Jews for many years. They all incline to the erroneous view (apart from the Karaites) namely that the first day in Passover was a Sabbath, and that a special convocation "Sabbath" was appointed by God; hence they lose all the spiritual teaching of the sheaf of corn and the Pentecost. Now if we are about to alter this key to the time of the death and resurrection of the Lord Jesus Christ, we too shall lose the key as to the day after the Sabbath, and as to the Pentecost. In other words we solve one difficulty to get a greater, - if we do really solve it. I venture to suggest therefore, that the only passage which seems at present to stand in our way and to present our problem, is the declaration of our beloved Lord, He would be three days and three nights in the

heart of the earth. But what does it mean? I suggest that all of us who have any knowledge of the reckoning of time in Scripture know that it is not reckoned in accord with western arrangements. Do not misunderstand me. The letters of the word "day" and the letters of the word "night" mean nothing as so many letters. They HAVE a meaning, either by derivation or usage, and if you find Scripture counting of time is DISTINCT from western counting of time, it is not for you, it is not for me to say what it OUGHT to be, but to acknowledge the way in which the words are used. I feel that though we find it hard to reckon it so, the little interval on Friday after three o'clock and the day Saturday, and the beginning of the early part of Lord's Day morning, are sufficient to justify the Scripture's term "three days and three nights". But apart from the Jewish reckoning of any small fraction as the whole, there is another important point which will, I think, help and guide our prayerful consideration. The Holy Spirit did not say three nights and three days, which would emphasize the usual Jewish reckoning, therefore one inclines to take the Friday's day from the period when He was buried after 3 o'clock ^{up to 6 o'clock} as the first day; then from 6 to 6 the next morning as the night, and then from 6 o'clock till 6 as the day. Now what have we? At 6 o'clock Saturday night what day begins? Let us face the question. The Jews say the first day begins. Did Christ rise Saturday night? Scripture answers, No. Then the first day had not begun. But it was not the Sabbath. So we have a difficult problem of the next six hours. We can surely reckon them as being a night. Let them stand by themselves. Thus we have a day and a night, and then a day and a night. Now we have about five hours or so remaining, for our beloved Lord was evidently raised just before the sunrise. Now we come to what is plainly the first day of the week, because the first day of the week starts at 12 o'clock, as Acts 20 shows. When we speak about a day and a night in the first day of the week, what do we mean by it? What do you

mean by a day and a night? The day starts at 12 ~~at~~ o'clock. No it is the night. Then does the night go from 12 to 12? No that is mid-day. Well then, does the night go from 12 to 6, and then the day from 6 to 6. Then what are the remaining 6 hours? I need hardly tell you that in connection with believer's reckoning there is something totally different from what there is in Jewish arrangement, and my own belief is that the remaining five hours or so, are intended by God to give unto^{us} the last day and night containing a portion of blackness, for we count day and night now in the present dispensation by the light or absence of light, containing a portion of darkness, and also as soon as there was a ray of light, the beginning of the day light at which time our beloved Lord, the Sun of Righteousness, the Light to lighten the Gentiles, and the glory of His people Israel, was raised up from the dead. I feel, therefore, that if we emancipate ourselves from restriction to Jewish reckoning and to Gentile reckoning, and realize HOW FAR the Jewish reckoning goes, and when the believers' reckoning comes in with regard to the three days and three nights, we have somewhat of a solution of the problem, even apart from (or shall I say "beyond") the usual eastern use of words concerning counting. But, oh, beloved friends, it is not enough to be able to count, it is not enough for us to know something of this deeply interesting subject; we know that our beloved Lord is brought before us as more than a Teacher, and Scripture is more than a lesson book. In Him we have salvation, we have beheld Him as the One Who died for us at Passover time. It was essential that He should die then. It was equally appointed, I feel, He should die the sixth day that it might be manifested He had FINISHED the work which was given Him to do. Then it was required that He should be raised on the 8th day, in another sense the first day, in another the third; and the sixth to the eighth give the period of the three in the inclusive reckoning from a Scriptural standpoint. Furthermore, it was important that He should be only one whole period of 24 hours in the grave and that WHOLE period the Jewish Sabbath. There were

a few hours of the Jewish preparation in which He was in the grave, or at least a few minutes. There were a few hours the first day of the week, but only very few. The single 24 hours in which He rested was THE rest, the Sabbath. We can surely link the "rest" of God in Gen. 2, the 24 hours after the six days work, and then HE rose! The first day of the week is not connected here with God coming to meet the first Adam who has failed, but is connected with the glorious resurrection of the last ~~the~~ Adam Who has not failed; not the giving of coats of skin to the first Adam who failed, but the giving of a Robe of Righteousness to those who are with the Last Adam Who has never failed. The types hold good and how we feel them appeal to our hearts! But HAVE WE a relationship to Christ's death? This is of primary importance. We may "handle" all the problems of Scripture, and go deeply into the language used, marvel at the verbal accuracy, proclaim it with the lips, and yet never be deeply acquainted in heart with what Christ is. Beloved friends, have we a living interest in His death? Do we know that we were rebels, that we were against God, that we were lost and helpless, but that He died for us, and have we been linked to Him in a new creation, as real a creation as when God created the heavens and the earth? Do we know what it is to say that beyond all our studying of the death of Christ WE WERE represented in that death of Christ, that we have been crucified with Him, and now we live, and there liveth Christ in us, and the life that we now live in the flesh we live, not simply as those who are physically in the body, but as those that live anew by the faith of the Son of God Who loved us and gave Himself for us.

Q. Going back to the question of day and night, "The light He called day and the darkness He called night", that was before the sun and moon were said to be placed in the firmament to rule the day and to rule the night. Therefore it was before any time limit was given to decide which was which, and you suggest that the three days and three nights are involved in the fact that Jewish time is considered up to the midnight of the Sabbath day.

A. Our Saturday midnight.

Q. Yes, and then commences the new dispensational time from 12 o'clock to 12 o'clock, but not man's division of darkness and light, rather going back to Gen. 1, God calling darkness and light. The darkness He called

night and the light He called day. Going back to the time when not the clock ruled, but the "elements" ruled. That is to say the darkness decided that it was night and the light decided that it was day. Of course that clears up the difficult point, and we have then the three days and three nights and that rules out man's division of time, and ~~we~~ introduces again into the new dispensation God's description of what is night and what is day. Would not you, with this view, consider that there is a meaning in day and night, that they are more than mere words, seeing that God called the light day and the darkness He called night. I thought you mentioned that there was nothing beyond a name in these terms?

A. I was particularly thinking of the Greek words that were used "ἡμέρα" and "νύξ" for those LETTERS IN THEMSELVES were nothing. I have no doubt that the words which God used in the Hebrew have some hidden fullness of meaning. Greek is composed of human words which are perfectly applied by the Holy Spirit. They have a definite meaning in His usage.

Q. The Hebrew would be parallel, would they, with "ἡμέρα" and "νύξ"?

A. Yes.

Q. And the Hebrew words would have a signification, would they not?

A. I have no doubt, although one feels the hidden signification of Hebrews words must await the glory for its solution in many cases. Man has lost many derivations. We are only children in Hebrew.

Q. With regard to the Lord giving a Passover on one night, and the ~~the~~ priests keeping it on the next, when do you suggest the mass of the nation kept the Passover?

A. It is very difficult to say. I should rather incline to think the majority would follow the priests, but we cannot forget that at that time the common people were looked down upon by the priests. "This people know not the law", and it may be that they still preserved the old-fashioned arrangements which some Jewish tradition had made void. So it is difficult to say, definitely. I did once incline to the view that there was a rightness in the keeping of the second day, because the Lord said "Between the evenings" in Exod. 12. But this is RATHER discounted from the fact that where God does ~~not~~ reckon from evening to evening with regard to the day of atonement He says, "From even to even shall ye reckon your Sabbath", with ~~a~~ quite a distinct mode of expression in the Hebrew. "Between the evenings" being probably, or shall I say possibly, a term for the time that is called by the Greeks and the Hebrews, a first evening and a second evening, linked with the going down of the sun and the appearing of the stars.

(Is it perfectly clear to our dear friends present, as to the fact that if our Lord was crucified on the Thursday, then the only solution is that Friday is the Passover Sabbath, and that turns Lev. 23 aside. Is this perfectly clear?)

Q. It is not perfectly clear, but then that arises from the fact that I am not familiar with Lev. 23, I am afraid.

A. Lev. 23 brings before us the ~~the~~ feasts of the Lord, and we have first of all Passover, then Pentecost, and Tabernacles. Passover and Tabernacles both are given certain fixed days in the month. Pentecost is given none. In Passover there are two special days picked out. In Tabernacles there are two special days picked out. In Tabernacles those two days ARE called Sabbaths. In Passover they are NOT called Sabbaths. I therefore suggest that it is adding to Scripture to call them Sabbaths. When therefore it says in Passover week, reckon from the day after the Sabbath, I do not think it means from the day after the SPECIAL day, but from the day after the ORDINARY SABBATH, that would make it the day after Saturday, or the first day of the week. If, therefore the first day of the week, then Pentecost being seven weeks later would also be the first day of the week. If Pentecost be the first day of the week, that would prevent it being the fixed day in the month, for a fixed day in the week

cannot have a fixed day in the month, therefore everything fits in. If where we read in Passover, "the day after the Sabbath" it really means "the day after the day of convocation", the following difficulty is introduced. God calls it the day of convocation and not the Sabbath, whereas in Tabernacles He calls special days "Sabbaths" and yet He would be taken to mean the same thing. Secondly, there would be the difficulty that Pentecost would be on a fixed day of the month. It would not be a fixed day of the week but would be a fixed day of the month. Yet God speaks of it as having a fixed day of the week, and does NOT give it a fixed day of the month. Hence the interpretation would confuse Lev. 23. Is that at all clearer?

Q. One is interested to remember there are the Karaites, the Scripture readers, a Jewish sect in South Russia who reject Rabbinical traditions;

- They do keep the Pentecost on the first day?

- Yes. They are treated very leniently by the Russian authorities, because the Russian authorities are particularly against the Talmudic Jews.

Oh for prayerful interest, - more prayerful interest, in Israel.
